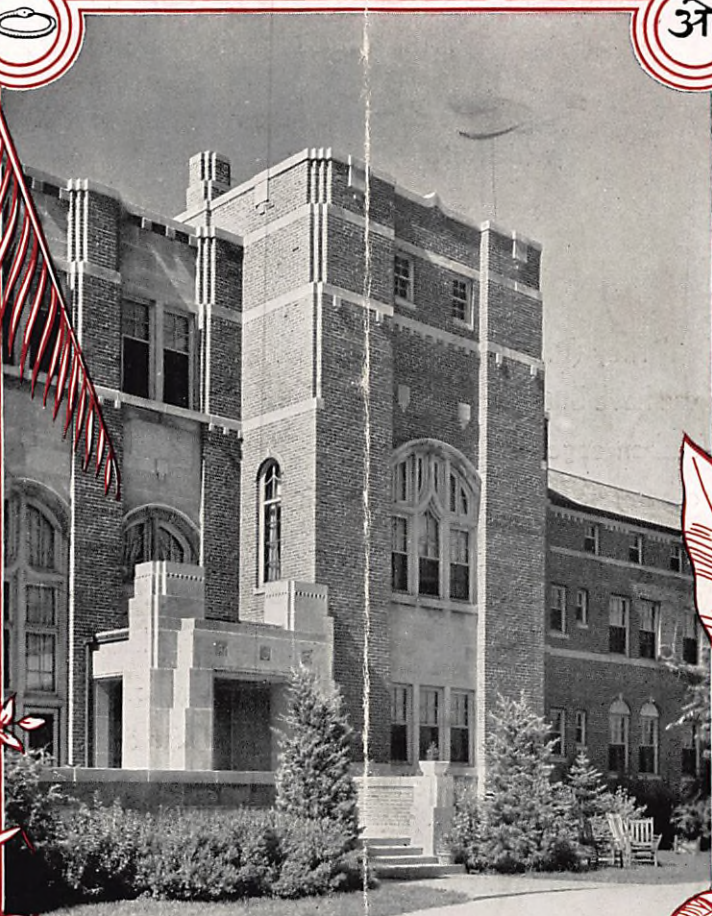


# THE AMERICAN THEOSOPHIST

Official Organ of  
The Theosophical Society  
In America



Vol. XXII

NOVEMBER, 1934

No. 11

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





" H. P. B. Gave to the World  
Theosophy

H. S. OLCOTT Gave to the World  
The Theosophical Society

Each was chosen by the Masters;  
which brought the greater gift?"

ANNIE BESANT.



"They (H.P.B. and H.S.O.) have that in them which we have but too rarely found elsewhere — **unselfishness** and an eager readiness for self-sacrifice for the good of others; what a 'multitude of sins' does this not cover! It is a truism, yet I say it, that in adversity alone can we discover the real man. It is true manhood when one boldly accepts one's share of the collective karma of the group one works with and does not permit one's self to be embittered and to see others in blacker colors than reality, or to throw all blame upon some one 'black sheep,' a victim, specially selected. Such a true man as that we will ever protect and, despite his shortcomings, assist to develop the good he has in him. Such an one is sublimely unselfish; he sinks his personality in his cause and takes no heed of discomforts or personal obloquy unjustly fastened upon him."

—K. H.

# THE AMERICAN THEOSOPHIST

*formerly* THE THEOSOPHICAL MESSENGER

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## The Power of Truth

By H. S. OLCOTT  
(In Old Diary Leaves)

NO, IT is not a question of numbers how great an effect this Society will have upon religious thought — I will go further and say, upon the science and philosophy — of the age: great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members: the propagandist disciples sent out by Jesus went barefoot, ill-clothed and without purse or scrip.

What is it, then, which makes me say what in deepest seriousness and full knowledge of its truth I have said? What is it that makes me not only content but proud to stand for the brief moment as the mouth-piece and figure-head of the movement, risking abuse, misrepresentation and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble new-born organization, there gathers a *mighty power* that nothing can withstand — the power of *truth*! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in

a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides, to call them to account and begin to think for themselves. Because I feel, as a sincere Theosophist, that we will be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, and her drift toward atheism shall be arrested, and our chemists will, as Madame Blavatsky expresses it, "set to work to learn a new alphabet of science on the lap of Mother Nature."

As a believer in Theosophy, theoretical and practical, I personally am confident that this Society will be the means of furnishing such unanswerable proofs of the immortality of the soul that none but fools will doubt. I believe that the time will come when men will be ashamed of ever having advocated atheism in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery.

# Report of the National President

## Summer Proceedings 1934

*Editor's Note: It was originally planned to publish this report separately. The cost, however, prohibits and it is therefore included here in full, although brief excerpts from it have previously appeared.*

THE By-Laws of the Society require that the National President shall annually make a full report of all its affairs. That is a very large order in a Society carrying on a wide variety of activities, and great condensation is obviously essential. Yet I desire that our members shall be fully informed, not only as to the state of the Section and the condition of the Society in its various aspects, but that they shall also recognize the policy that is being pursued and that governs the general trend and purpose of all that is undertaken. Therefore, in making this report, the fourth that I shall have presented to you, but the first covering a full year of my election (my first two years filling Mr. Rogers' unexpired term), I wish that you would take note of the underlying policy as well as the facts of the present situation. This matter of policy is all-important, reaching into the future as well as dealing with the conditions of the present.

I believe firmly that an organization in order to accomplish and succeed must have not only a vision of what it is to be, but a definitely thought out program and policy by which to approach the goal that that vision presents; otherwise we shall lack coordination in our efforts and be too ready to drop any plan of activity that does not bring immediately tangible results, forgetting, unless we have the goal and the pathway clearly in mind, that those elements not immediately productive are nevertheless designed to make their contribution. A plan that is sound in its origination and concept will in the end blossom forth with much more of accomplishment than could a number of unrelated, uncoordinated schemes, designed only for immediate expediency. I am personally eager that my administration shall not only bring us immediate physical results, but even more that I shall sometime turn the Society over to my successor sounder, stronger in bedrock principles of permanent progress, more capable of carrying on by its own inherently built-in power. If by your will and your approval, the basic policy of my administration is continued over a reasonable period, we shall see its result in a natural strength and stability of membership as well as in physical properties and financial rating.

So I ask you to consider seriously the policy herein outlined as it is unfolded in the course of this report, so that your acceptance of the report,

if you do accept it, may also constitute your approval of this policy, that we may pursue it strongly together to the creation of that self-sustaining membership structure that we all desire the Society to attain, and on which I believe its useful future depends. I return to this subject later.

I present to you the following balance sheet, prepared, in order that it may be comparative, in exactly the same form as for the three previous years.

### Balance Sheet

#### ASSETS

Net Depreciated Building Fund Assets	\$238,978.22
Other Furniture and Equipment.....	13,706.17
Oakdale Avenue Property (Sales Contract Equity).....	9,200.00
Invested Assets (Gifts not yet converted into cash).....	1,700.00
Net Worth of the Theosophical Press	27,205.26
Cash, Securities and Current Receivables (at cost).....	14,583.15
Deferred Charges.....	1,451.58
	<u>306,824.38</u>

#### LIABILITIES

5% Gold Debenture Bonds, outstanding.....	\$ 60,500.00
Special Purpose Funds, unexpended..	2,025.74
Deferred Income.....	5,011.60
Current Liabilities.....	2,417.92
	<u>69,955.26</u>

#### NET WORTH

Theosophical Press.....	\$ 27,205.26
Wheaton Building Fund.	218,352.51
General Investment Account.....	8,688.65
	<u>236,869.12</u>
	<u>306,824.38</u>

If you will compare this with the balance sheet presented a year ago you will find that the net worth of the Theosophical Society has fallen from \$244,000 to \$237,000, in round figures a reduction of \$7,000. But when a detailed comparison is made, you readily find \$4,400 of this to be a reduc-



tion in the value of the Headquarters property, offset partly by a diminution in the outstanding building bonds, and \$4,000 is a reduction in the net worth of the Theosophical Press; so that practically the whole decrease in the net worth of the Society is represented in these two items.

The current items of cash, securities, receivables and payables, are only \$400 less than a year ago. It is with these current items that the work of the Society is carried on, and this analysis shows that despite the augmentation of our activities under the Greater America Plan, with two field representatives constantly in the field attending to the needs of the lodges, encouraging and helping in the development of their work, we are at this time in a position no less secure than that of a year ago, and provided that the same degree of support is furnished during the coming year as during the past, we may continue our present activities with undiminished strength.

Looking further into the cause of the reduction in the Society's net physical worth we find \$6,400 of this due to depreciation charges, representing the decrease of fixed values on account of wear and tear, an accounting recognition of the fact that even such a permanent structure as that of the Headquarters building must ultimately disappear. But such charges do not affect our ability to carry on. We may hope that in the future such depreciation can be replaced by creating cash sinking funds, but for the present that is not a necessary provision.

The Theosophical Press lost \$2,400 on its business for the year, and all other activities, including the operation of the administrative department, show a deficit of \$7,500, or in combination approximately \$9,900 for the year, of which amount, as I have said, \$6,400 is depreciation, leaving \$3,500 of cash expenditures in excess of ordinary income. \$3,800, however, has been provided by liquidation of excessive Press inventories, so that in the operation of the Press we have not only covered its own operating loss of \$2,400, but have released for the general purposes of the Society approximately \$1,500 of previously unusable funds. Thus through practices entirely normal to business are we providing funds to carry on activities more intensive than the current cash income would ordinarily justify.

I am convinced that our operation has been conservative considering all of these factors, and as established by the fact that our net current working assets have not appreciably diminished in the process. I am not considering our Press inventory as among our current assets. It largely represents an investment of years ago, a very considerable stock of books that proved to far exceed our normal requirements and can therefore be liquidated but slowly over a period of years.

The conservative nature of the accounting itself is demonstrated by the fact that this year we have set up a reserve of \$500 to provide for the uncollectibility of a number of long-standing accounts of the Theosophical Press. I might here also mention that when I first took charge of Headquarters

the reserve provided for probable ultimate loss of Theosophical Press inventories was increased from \$5,000 to \$10,000.

We have an item of approximately \$6,000 standing in our Press assets for book plates and composition, accumulated some years ago when the Theosophical Press was doing its own printing. These probably have no value and the item will ultimately have to be written off, but this will not affect the current working capital with which our activities are carried on.

I am convinced of the propriety of this procedure of turning into cash our non-working assets so that money may be available for the essential purposes of theosophical work, and further that this practice can continue for some little time to come, although the rate of liquidation will necessarily diminish.

I have dealt with this matter of finances at some length that the financial policy may be understood and to allay fears existing in some quarters that our activities are carried on to a degree entirely disproportionate to our income. Let me add that since I first assumed office as your National President in 1931, at a time when the Society was rapidly declining in membership and the whole country was sinking into economic depression, our outstanding building bonds have been reduced by over \$14,000 (allowing for \$6,000 for the purchase of additional property), approximately half by donation, but half by actual cash payment; and that our building bond interest has never been in default, in a period when most investments outside of Government securities have failed the investor in some respect. As a result of this record we have members of the Society who when approached to invest in our bonds a few years ago preferred the purchase of some listed securities, but who now eagerly seek opportunity to place their funds in the care of the Society as an investment in our building bonds. It is desirable to note too that during the course of the past three years our interest charge has been reduced by \$1,000 annually.

It is my belief, and my policy has been in accord with it, that we would be entirely in error in adopting a policy of utilizing our funds for reduction of our building bond indebtedness beyond what is required for the convenience of the bondholders. I believe that in a period such as that through which the Society has been passing, it is vital that we should maintain our activities and that it is for that purpose that our funds should be used. The life of the Society depends upon its being an active channel, and the Society dies through its ceasing to live up to the limit of its capacity to work.

There should be much encouragement to all members in the fact that so much of new activity has been possible while still living within our cash income. But there are other still more favorable signs, and I might at this point mention that for the first time since 1927, the Theosophical Press business shows a slight increase in volume, and it

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## Editorials

### *Armistice Day*

November 11, 1918. The Armistice — the war is over. Peace bells ring out, rifle fire and cannon cease, the columns march home, conference, treaty, rejoicings; there shall be no more war.

But in Arlington, amid myriad wooden crosses in Belgium and in France, wives and mothers still weep. For them the war will never cease. For torn and shell-shocked, suffering soldiers the war goes on.

November 11, 1934. War goes on, the war of cruelty, the war of exploitation, the war of competition, all breeding hatred, breeding war.

Wars originate in human hearts and human appetites. The war of the abattoir, the war of the hunt and chase, the war of industrial greed and of competitive human exploitation, prove that the war spirit of slaughter, of cruelty and of selfishness, lives on in human hearts.

Armistice Day, set aside for peace, commemoration and rejoicing, is also a day for work and for resolve — to work, to resolve in favor of peace by every act and thought of succeeding days.

Is brotherhood real to us? Shall we each resolve:

To eat no more from slaughter, for cruelty is war.

To speak no more unkindly. Unkindness grows to war.

To build no thoughts destructive. Such thoughts persist as war.

To feel no more resentment, which is hatred, seed of war.

To take no ill advantage. To exploit is to war.

Then shall we rejoice, for war shall be banished from our hearts; we shall be peacemakers, children of God.

### *Knowledge the Need*

These columns have so often stressed the need for the unprejudiced attitude, the open mind and the balanced view, that it is interesting to note

the following taken from a recent address on an economic subject by an associate of Moody's Service:

"I should like to plead with you for the adoption under existing circumstances of a new attitude toward the various serious problems which confront us. There never was a time in the history of our country when study and research were of such vital importance — study of economic problems, study of social problems, study of political problems, is the need of the hour. Business men, in effect, must go back to school and put forth a real effort to avoid being swayed by political emotions and prejudice. Perhaps nothing would be more salutary for the business men of this country than to review their knowledge of economics, sociology and political science to refresh their memories on certain fundamental principles which will guide them in deciding the major problems which confront us at every turn in these days.

"This is no more nor less than an appeal for adult education. Probably there are many in this room who have not opened an authoritative textbook on economics, sociology or political science since the days they received their college diplomas, at which time they considered themselves fully educated. While I am glad to make this appeal to the older generation, I am sorry to say that I have my doubts about its reception, but I do have great expectations of the younger generation. First, that they will not lay aside the process of continuously studying the current problems of the day and, secondly, that they will constantly strive to submerge their prejudices and appraise the problems which confront them in an unbiased frame of mind. It certainly would be tragic to lose faith in the ultimate success of recovery, but such success is doled out only in terms of intense, con-

(Concluded on Page 245)



# Theosophical Order of Service

A Word from the Chief Brother for America

Robert R. Logan

It is a fundamental spiritual law that life is perpetually flowing — stagnation is death — therefore, when we receive a new vision, a new understanding, an expansion of consciousness, we must pass it on to others; if we attempt to bottle it up and hoard it within ourselves we only wither and perish.

Many Theosophists have instinctively obeyed this law by spreading Theosophy through the written or spoken word, but not all of us are gifted with the power to speak or write. All of us, however, can perform action of some kind, and it is to assist us in right action that the Theosophical Order of Service was designed. It offers us the opportunity to translate and express in action and so distribute by direct example the enrichment of life which Theosophy has brought to us. Thus are we kept fluidic and vital and made channels by which the living waters we have received are made available for other parched and thirsty souls.

The Theosophical Order of Service is not a rival of the Theosophical Society, but a distributor of its accumulated energy and power. The Theosophical Society must of necessity remain neutral in all controversial matters, even those involving altruistic causes and reforms, for no one must be barred from its ranks by creed or dogma, whereas the T.O.S. is free to espouse any practical effort at reform of human institutions or the alleviation of human or animal misery.

The world for all its boasted civilization is in reality a barbarous place. Everywhere the strong enslave the weak, the selfish exploit and plunder the less selfish, the cunning abuse the simple. Children are cowed and hardened, animals are trapped and slaughtered and tortured, men rob and oppress and murder and make war upon each other.

Here is a field waiting for our labor. Love, sympathy, service, goodwill, courage and sacrifice, these are the seeds which Theosophy has placed in our hands. The world lies ready for our sowing. Let us not look back from the plow of our will, but forward only, in the perfect faith and firm assurance that we shall help, however little, to create a better earth, and that the immortal spirit which dwells in the heart of humanity at the last shall make all things new.

Following are the National Heads of the Order. If you are interested in lending a helping hand, a postcard to the proper head will bring the desired information:

**SOCIAL SERVICE** Mrs. Edith Lee Ruggles, 2126 27th Street, Sacramento, Calif.

**ANIMAL WELFARE** Miss Mabel K. Zimmers, Edington, Pa.

**WORLD PEACE** Mrs. Flavia B. MacKenzie, 4106 Rucker Street, Everett, Wash.

**Right Citizenship Division:** Mrs. Alice F. Kieran, 5996 Woodbine Avenue, Philadelphia, Pa.

**International Correspondence League Division:** Mrs. Rhoda Martin, Ojai, Calif.

**WATCHER** John A. Nimick, P.O. Box 50, Atlanta, Ga.

**HEALING** Dr. George W. DeHoff, 2020 N. Charles Street, Baltimore, Md.

**NATURAL LIVING** Mrs. Lilian Wardall, Ojai, Calif.

**ARTS AND CRAFTS** Mrs. J. D. Moore, Jr., Route 2, Homewood Station, Birmingham, Ala.

## EDITORIALS

(Continued from Page 244)

scientious study of existing problems until sound and reasonably lasting solutions can be found."

It has been suggested that full economic recovery will present itself only as there is brought to completion a program of needed reforms which will prevent a return of the old evils with which so-called prosperity has hitherto been accom-

panied. We can perhaps wait the more patiently with the assurance that an attempt is being made to usher in recovery free of the elements that have hitherto created succeeding drastic periods of unemployment, free of exploitation, free of unbalancing factors in industrial and social relationships, the corrective factors for which have always heretofore appeared in the form of depression.

## REPORT OF THE NATIONAL PRESIDENT

*(Continued from Page 243)*

seems safe to predict that the bottom point has been reached.

The same is evident as to membership. In the three years 1927 to 1930, an average of 1,600 members per year dropped out of the Society, and the *net* loss of membership in the three years was 2,500. In the year just closed, the membership drop was 281, of which 88 represented the transfer of Philippine members to form a separate Section, so that the Society's actual loss of membership was less than 200. Dues have been canceled only where definite expression of interest is coupled with inability to pay, and the number of cancelations for the past year was considerably less than for the previous year. This loss of membership of less than 200, after a number of years of much heavier losses, should be cause for greatest encouragement and is, in my opinion, to be attributed in large measure to the closer contact that Headquarters has maintained with the lodges and the members throughout the Section. I venture to say that by continuing the present policy of covering the field both with national lecturers in the large centers that can support them, and also with field workers among the many smaller groups, we shall find our membership less subject to fluctuation and indeed steadily growing instead of diminishing.

The membership is now 4,263. Several hundred recently dropped from membership will reinstate. The number of reinstatements last year (243) has been exceeded only three times in the past twenty-one years for which statistics are available, and the number transferred to the inactive list (758) is the smallest since 1917. The resignations (91) are also the lowest for several years; 468 new members joined us during the year. Could there be any more significant indications of progress?

One other point of encouragement. The drop in dues income for the year just closed was only \$300 below that of the previous year, after continual recession for the past eight years in much more substantial figures. The maximum falling off came in the years 1930 to 1931 and amounted to \$4,800, compared with which, the \$300 of the period under review is inconsequential.

A critical analysis of all of these figures, combined with a knowledge of the conditions prevailing in the lodges, seems to make it certain that we have carried through the worst that we shall have to experience.

At this point I should like to place before you the views that I hold as to the essential nature of our activities as they are expressed in present policy. For a considerable number of years the Society went through a period of intensive physical upbuilding, resulting in a maximum membership of 8,500 and the achievement represented in

our Headquarters building and estate. These were fine accomplishments, but from 1927, when this maximum membership coincided with the erection of the building, there has been a steady falling off of interest. This recession was in progress long before the days of national economic depression. It commenced in and carried through the period of so-called prosperity. It was the cyclic reaction to the stress placed upon this particular line of development, and while the Headquarters estate remains to us, a great part of the membership has been lost.

It is clear to me that in those days of quickly augmented membership we were reaching out to the circumference of a rather tenuous circle, gathering new members from the extreme edge of our area of influence where a larger number of contacts could be made, but where the interest had not been steadily built up and fostered before or after joining, and from which therefore the closely cemented contacts of permanent membership could not be created. We must now balance this past period of growth at the circumference by a period of work from the center.

I hold that our method of causing the Society to grow in the future is to reach the public by closer, warmer contacts, more steadily sustained; that the pressure of great revivals, of advertising and promotion, productive of great and sudden influxes of membership that cannot be sustained, has a lesser place in our program of today. I believe it is even more important so to conduct our activities that we shall avoid loss of members, than that we shall work exclusively to obtain new ones. From a membership standpoint, to save 500 members from dropping out is to accomplish more than to add 500 new ones, of whom our experience indicates a large proportion would soon be lost. To keep the members that we have requires the development of the work within the Society, in the lodges themselves, that interest may be maintained and that each member may feel growth taking place in his own life. It is certain that if we can carry on interest-sustaining work and develop a well trained leadership in our lodges so as to produce this result among our present members, it will inevitably be reflected in a natural gravitation of new members towards such theosophically expressive groups.

The lodges — small as well as large — are the backbone of the Society, and if they are vital, attractive, harmonious, active and radiant, their light will attract and their work will hold the interest of new people. I give further consideration to the value of small lodges in a later part of this report, but it is appropriate here to say a word in recognition of the value of those members who find themselves, by reason of isolation or



otherwise, unable to enter into active work. It is our practice to urge all members to become actively interested in the work of our lodges, but we look with no less appreciation upon those who find National membership the most natural expression of their loyalty to the principles for which the Society stands.

I should like to add a deeply felt expression of gratitude to our older members. In a period of change when we must stress the place and the need of youth and of progressive thought, we should remember with profound appreciation and respect for their constancy the more than 700 members with youthful hearts who have to their credit a membership of more than twenty years.

But to return to the details of last year's activities. Our national magazine, THE AMERICAN THEOSOPHIST, this year cost us \$4,791. The income from paid memberships allocated to this activity was \$4,118, a loss of \$673, against a loss of \$450 in the previous year. In order to sense the feeling of the Section as to the value of the magazine, a questionnaire regarding it was sent to every member. A very fair response was received, and there was almost unanimous opinion that THE AMERICAN THEOSOPHIST is a vital essential among our activities. The magazine still offers room for improvement, but to reduce the number of its pages or to make it less attractive in appearance or otherwise should certainly not be the direction of change at a time when we should be building our activities rather than withdrawing from them. It is to be noted that had all members been able to pay dues, the magazine would have been approximately self-supporting, the loss being practically equivalent to the cost of furnishing it to those of our members who were unable to pay for it. We shall all agree that this contact at least should be maintained with these less fortunate brethren.

Since last Convention the Press has published a second edition of *Mount Everest*, the first edition being completely sold out. *Studies in The Secret Doctrine*, promised a year ago, is now available in a very attractive format. This book presents Mrs. Ransom's instructive talks on *The Secret Doctrine* at the Convention of 1932. Smaller volumes, *Art and the Emotions* and a recent pamphlet by Dr. Arundale, *The Spirit of Youth*, have also been published.

The work of classifying and indexing the National Library has continued as time has permitted. Eight hundred new books, many of them of more than ordinary value and importance, were added to the library, and from surplus copies more than 100 volumes were donated to public libraries and to inquiring individuals. The library is increasingly utilized by visitors, and a newly created special lending section is becoming popular.

Through the generosity of one of our members, a copy of Mr. Rogers' *Elementary Theosophy* and some other theosophical books have been placed in over fifty public libraries, and now through the same fund every state and federal penitentiary is being similarly supplied.

The work that is carried on under the direction of Mrs. Emogene Simons, the Correspondence Courses and Reading Circles, is not now attracting many members, but additional attention is to be given to this very valuable side of our activities. The Elementary Course in Theosophy is to be rewritten and made more attractive and up-to-date in presentation. It is hoped to develop a strong series of home study courses and thus revive the interest in theosophical study as well as in active theosophical work.

It is right that I should mention here the work being developed by Mr. Wilfred C. Sigerson, who, with a small band of helpers, is gradually extending through all of the larger cities a plan of wide distribution of the booklet by C. W. Leadbeater, *To Those Who Mourn*. From January to June of this year, 7,165 copies of this pamphlet were placed in the hands of individuals recently bereft of loved ones, and while little direct response is traceable to this enterprise, there can be no doubt of its value. It is another of those activities so worth while in spreading theosophical knowledge, but whose effectiveness cannot be measured directly in terms of new members.

Our proposed News Service is now being definitely organized; a number of contributors have been selected, and it is expected soon to launch it on a self-sustaining basis.

Two new federations have been formed in the course of the year, the first in Florida, the second in New England; and that in Colorado has been revived. In all of these our field workers took an active part. In one other instance the principal lodge in a federation has renewed its activity among its smaller and neighboring lodges, so that we have four areas of renewing life, where lodges are endeavoring to support and aid each other.

There is no doubt that this activity, the exchange of speakers between lodges, the giving of aid to weak lodges by strong ones, should be included in the regular plan of Sectional development, and I cannot help looking upon it as the responsibility of the strong, substantial lodges to spend some little of their effort in building the smaller centers in their surrounding territory, with the great spiritual profit to themselves that naturally and directly results from giving of their own life. I picture the members of a large lodge going ten or a dozen strong to any place where there are a few members within two or three hours' drive, and there gathering with them and their friends for friendly meeting and discussion of ways and means of developing those few members and few friends into a strong, active working group, and thereafter fostering and nursing such activity as may be started, by a monthly meeting under the leadership of two or three or more of the representatives of the larger lodge. It is by these personal contacts and friendly gatherings, as has been so fully demonstrated, that the work grows strong.

We had one guest lecturer during the season, Col. L. F. Wylde of England, at the invitation of the Board, who made a five months' tour of the larger lodges. Mr. L. W. Rogers and Mr. Fritz



Kunz, well known and dependable as national lecturers, were constantly in the field, carrying on their work, naturally, among the stronger lodges in the cities that are able to provide the larger public audiences. Of our field workers, Dr. Pieter K. Roest and Miss Anita Henkel traveled throughout the Section, and Dr. Nina E. Pickett within a smaller area. Bishop Charles Hampton and Miss Elaine Scribner, operating unattached, also traveled in connection with their own special lines of activity and visited our lodges and did work among them as opportunity offered.

I come now to a discussion of the activities that have been carried on under the Greater America Plan, and which your enthusiastic endorsement at last Convention made almost mandatory upon the Administration. I trust that your hopes for the first year have been fulfilled. We have spent in field work \$2,500 more than we spent the year previous, reserving approximately \$600 of the fund provided for the development of the Lodge Handbook, which was a part of the Plan. Those of you who are presidents of lodges already have copies of that Handbook, with its first 100 pages of material, soon to be supplemented by a regular monthly service. As a full report of the Greater America Plan and discussion of its potentialities and future development will be provided at a later stage of our program, I shall not develop it here, but there are some pertinent facts related to it that I wish to place before you. While in doing so I necessarily make comparisons between two types of activity—that among the small lodges through field workers, and that among large lodges through national lecturers—I do this without intent to disparage the national lecture work, which in its sphere has immense value, but only to show the very great importance of an activity which embraces the small as well as the large centers. I do this because I know that there is some feeling that the all-important activity is that of reaching the general public through lecture work, which will bring an immediate increase in membership, and that other activities which do not directly produce such a self evident result are of little consequence relatively, and that available funds should therefore be directed to the reduction of our indebtedness rather than to such development as is fostered by the Greater America Plan.

Let me first, therefore, make it clear to you that our national lecturers cannot include in their regular itineraries more than about twenty per cent of the lodges in the Section, these twenty per cent being those that can guarantee large audiences to the lecturers. This twenty per cent of the total number of lodges represents approximately one-third of the lodge membership, leaving eighty per cent of the lodges and two-thirds of the lodge members entirely uncared for by this form of activity. I cannot agree that our policy would be sound or our money well spent if we restricted our work to the strong lodges which comprise the smaller group and which are able of themselves to carry on activities that sustain the

interest of the new members resulting from public lecture work.

I point out further that of the 468 new members who joined the Society last year, 158 were received into the lodges visited by our national lecturers, but a much larger number, 230, were received into membership through the smaller lodges that national lecturers do not visit, while eighty came into National membership through casual contacts, through our literature and otherwise. Let it further be noted that over ninety lodges secured one or more new members during the course of the year, sixty of them being lodges off the beaten track of the national lecturers. I have already stated that the lodges are the backbone of the Section, and we cannot but recognize the value of the many smaller lodges that constitute two-thirds of the lodge membership. Some of our larger lodges have frequently emphasized their need of a visiting lecturer once or twice, or more frequently, each year to maintain the interest of their own members. How much more is it then necessary that the smaller lodge, less able to provide interest from within its own membership, shall be supported in its efforts and aided by representatives supplied from Headquarters?

Our two field workers, Dr. Roest and Miss Henkel, since last Convention have traveled in the Section over 23,000 miles, 20,000 of it by automobile, and they have contacted 119 lodges, many of which had seen no representative from Headquarters for a number of years; they have reached approximately a score of others through attending fourteen federation gatherings, making an almost complete coverage. This is the work that has been done in the field under the Greater America Plan, accomplished, as I have already stated, through the funds that you so enthusiastically provided at Convention last year, and without depleting our current working resources.

Contact with all the lodges is a vital need, not only for the lodges themselves but for sound, integrated growth of the Section as a whole.

The value of this work must be recognized and appreciated, while still giving due importance to that of the national lecturers. We should give full recognition to the useful groups or lodges that do not desire or are not equipped to carry on or support public lecture work. We cannot refuse to these the contacts that Headquarters is obligated to provide and is providing through the Greater America Plan and the field workers that your contributions made available. You will be glad to know that we have arranged to add to that field staff, to still more thoroughly cover the lodges, another worker whom you all know, Mr. Fred H. Werth. That I feel should be the line of our developing activity.

Does it not seem reasonable that we must prepare ourselves and the Society to hold new members before we expend our efforts and our funds to obtain additions to our membership? Doesn't it naturally follow that if we can build up our lodges, not in membership only, but in live interest in Theosophy and its relationship to other fields



of thought, by inculcating in them an understanding of the methods and need of study, by aiding them to develop their own speakers, by education as to the conduct of meetings and the preparation of lodge halls, and through an aggressive program of lodge development, that they will themselves be able not only to attract new members but to retain their interest afterward?

To make of our lodges centers that draw members, by developing the latent qualities of the members that we already have in those lodges, is to me the sounder and surer means of building our membership, working from the center rather than from the circumference. It is useless to do the work at the edge of the circle unless the heart is prepared to give a warm and friendly greeting, and the lodge also prepared to provide an integrity of intellectual companionship that only well coordinated study and well organized activity can confer.

Our President, Dr. Arundale, in a recent letter to the General Secretaries of all the Sections, has stressed the presentation of the old Theosophy to fit the needs of a new world of thought, but also that the existing theosophical organization, the present lodges and their members, should be strengthened, for upon their vitality the success of any public work ultimately depends. As he has said:

"If at the end of a well-conducted and inspiring campaign a new member finds himself face to face with a dull and lifeless lodge in which the fire of Theosophy burns but feebly, in which there is little if any enthusiasm and only a disheartening repetition of sentences out of books, not only will his membership soon cease but he will begin to be positively repelled by the remoteness of practice from preaching, and Theosophy and the Theosophical Society will have gained an enemy instead of ensuring a friend."

We cannot progress with a structure which, as experience shows, is unable to retain an increased membership, except perhaps in some of the small group of lodges in the larger cities — twenty per cent of the total. New members naturally follow from good lodge work, and funds naturally flow to support the work when members are active and interested. To utilize our limited funds exclusively to get new members in the large centers, to the elimination of attention in the small, would be to let three-fourths of our lodges ultimately die and carry with them a very large portion of our membership. To aid the small lodges to self-development is to maintain 160 or more centers to which new members will naturally gravitate. All of this the Greater America Plan undertakes, and in addition, the preparation of courses of study, the training of workers in all phases of the work — and all of this within a program that leaves to each lodge and to each member an entire freedom of expression, without any attempt whatever to fit all into a rigid pattern.

Should we not place one program, pointed and

directed to a definite goal of accomplishment and with such an underlying scheme of development, above all subsidiary and collateral activities — a program and a policy national in its scope, which all can recognize as of import and purpose beyond any program of lodge or individual ascendancy, to which all lodges and all members could therefore subscribe and to which all other programs would be subordinate, each contributing in its own way to the one great national effort?

Membership in the Theosophical Society must be exalted above propaganda methods dictated by fear for the Society's future. We must eradicate fear in the Theosophical Society. Our members cry out their fear for their personal security, for their lodge, for the Theosophical Society, and in thus expressing themselves perhaps forget for the time the Theosophy they so desire to protect. There is no need to fear if we do our part with vision and intelligence. If we look upon our membership as the vital link it is, the greatest and most important contact with truth that we have ever made, seeing that its power is kept alive in us through study and through an open mind and overflowing heart; if we insure that our lodges shall in every way breathe forth the spirit of truth and active brotherhood to all, we shall attract to our Society those who can enhance its membership through their own inherently natural response to fine, unprejudiced thinking and true brotherly living. A membership card in the Theosophical Society will then never need to be offered as a premium for attending a course of lectures or a series of classes.

Nor can I support a program that seeks to offer Theosophy to the public diluted with some pseudo science or some other philosophy, or as a scarcely-discernible kernel within a sugar-coating of less useful material. It is not an emotional appetite we desire to satisfy, but the need of human hearts and minds for that understanding that derives only from the Ancient Wisdom. Theosophy needs no other vehicle than the unquenchable enthusiasm of true Theosophists — no adulteration or disguise by something smaller and less desirable than Theosophy itself. Its grandeur is its only needed credential and introduction.

We should teach Theosophy unadulterated, Theosophy as related to every other legitimate field of thought and endeavor, never Theosophy subordinate or secondary or in disguise.

If you approve these administrative policies as providing a basis for sound and lasting Sectional development, and desire that they shall be vigorously effectuated, I propose that you restore to your National President, whom you have elected to carry out your will with the funds that you provide, the prestige and standing that belong to that office. While the Board of Directors may have felt it desirable during the years that I filled Mr. Rogers' unexpired term, to create a supervisory office in the chairmanship of the Board separate from the office of President, my direct election to the presidency by the members themselves would seem to have removed the proba-



tionary status under which I first held the office. The arduous labor of your elected chief executive under the present conditions and in connection with such a program of development as I have outlined, requires that the office of National President be vested with its fullest powers as well as its responsibilities, and that its subordination to an independent chairmanship and the consequent tendency to divided authority and allegiance shall now cease. I have caused a resolution to be prepared embodying the necessary amendment of the By-Laws to re-establish the status of the National Presidency as it existed prior to my acceptance of the office.

There are several other matters in connection with our work upon which I should like briefly to touch.

I have always felt that the pages of THE AMERICAN THEOSOPHIST should be open for instructive and inspiring articles from all fields of constructive thought and idealistic endeavor. Some such articles have appeared, but for a number of years its pages have been closed to all reference to Krishnamurti's work. While we must confine ourselves to our own line of work, given to us to do as he has been given his, and should not undertake to do any portion of a work which is Krishnamurti's mission to do himself and in his own unique way, and we should be cautious of interpretations, in my opinion we are entirely in error when we give no place whatever in our magazine to his words and his work. While some may see only a loss of membership which they attribute to him, there are many others who feel that through him the departure from a growing dogmatism in the Society has been achieved. I hold that the Theosophical Society may not ignore any force that is working to lead the world from darkness.

I should like to touch on the subject of Headquarters personnel, because that small group of Olcott residents not only carries on a constant work for the Section, but wields a subtle influence, for it is inevitable that the spirit prevailing at Headquarters reaches imperceptibly out into the Section in subtle and unexpressed ways. The happiness of the staff in their work and in the midst of a congenial environment is reflected in the correspondence by which member contacts are maintained, and conveys a spirit that has a far reaching influence throughout the Section. The Section feels, though perhaps unconsciously, the life at Headquarters and responds to its expression. Therefore I am happy to report that there prevails at Headquarters a condition of happiness and harmony, and I take this opportunity to express a very deep appreciation for a loyal-hearted and steady-working staff, whose hearts are in the work they do.

Various projects are fairly constantly presented to our members for their financial support, some of them directly pertaining to our work, some rather more remote. At the present time the vital need for the upbuilding of the Section along the lines that I have already indicated should claim our foremost attention, but there are others

to which the Section should give consideration. Various memorials to our late revered President, Dr. Annie Besant, have been proposed, among them the Besant Memorial School at Adyar, already established and designed to grow, perhaps at first slowly, to be a great enterprise worthy even of her. To this we must presently turn our attention. Other memorials (a bust or a statue), of which we may obtain a replica, are being prepared. There is the perennial proposal that the Theosophical Society should undertake to care for its aged members, and there is the constantly growing need for more satisfactory accommodations here at Olcott for our increasing number of Convention and Summer School guests.

So great a personage, so fine a leader as Dr. Besant was to the Theosophical Society, must have a splendidly fitting memorial here. I think that we could not do better than sometime to erect a suitable auditorium to be known as "The Annie Besant Memorial Hall." Such a structure might very well be provided with suitable rooms for smaller gatherings, with one floor devoted to dormitory occupation, with showers and similar equipment in the basement, and with perhaps a wing for the adequate service of meals. I commend that project to your consideration, that in due time such a structure may arise on our Headquarters estate as a suitable and lasting memorial to Dr. Besant.

I may here express on behalf of the Section and all those who were privileged to serve with Dr. Besant and her co-worker, Bishop Leadbeater, the great loss which the members felt at their departure from physical plane contact with the work they served so well. It truly seemed as if their places could never be filled, yet must we realize that there are phases in the path of progress of the Theosophical Society, and that each phase must in due time come to its close. A magnificent work, splendidly accomplished through many years, closed with their passing. We had to learn not to lean upon them and to carry on even from the high plane of accomplishment at which they passed the work on to others.

Since we last met in Convention, Dr. Arundale, whom the Section has come to know so well, has been elected as Dr. Besant's successor, and we are happy indeed that the Section was so unanimous in its choice. We pledge to our new President, and to his policies as he has expressed them to us, full and unflinching support. Nor can we permit the occasion to pass without an expression of gratitude to Mr. A. P. Warrington for the splendidly balanced service rendered by him in the difficult period of the presidential interregnum.

I have already indicated that the program of development herein presented to you requires your continued financial support. You were generous in your contribution to the support of the Greater America Plan; \$3,100 was contributed and spent or appropriated. You authorized at last Convention that I should make a wide appeal for funds for the general purposes of the work, but such an appeal proved unnecessary and it was not



made. This year, when an opportunity shall presently be given you, I am sure that you will be prepared to support still more generously the Greater America Plan. A larger sum will be necessary for the increasing development of that work. I hope that \$5,000 will be made available and that you will renew your authority to me to make a general appeal. I should like to revive the American Theosophical Fund, to which a large number of our members contributed either directly or through their lodges, each \$1.00 to the general support of the work.

Probably no report of any nature at this time should be closed without some reference to the economic situation. I do not propose to follow the usual procedure of blaming it for all of our difficulties. There is with us no depression in enterprise, none in courage, none in the certainty that all is well ordered, no depression in theosophical spirit, none in brotherhood. As Theosophists we are genuinely sympathetic with all of those to whom the past few years have brought any measure of distress, but as Theosophists too we see in all difficulties but a preparation for conditions more to be desired than those which the depression itself destroyed. Recognizing the stern actualities, we live without fear, thinking and speaking according to the vital spiritual principle of brotherhood — seeing the ideal toward which, amid the actualities, the world is striving — realizing the value of the ideal as the only continuing and sustaining factor amid tremendous change.

After the Convention of last year I wrote the following brief passage in the September magazine. The spirit of that Convention and what you then did to make new and revitalizing work possible prompted the writing of this passage, which I here repeat to you:

They have said that so long as three remain faithful Their Society shall go on.

Peaks and valleys in the progress of mankind created by ignorance and selfishness are inevitably reflected in apparent cycles of

achievement and frustration in the Society's work.

We have a knowledge that the world does not have. We know there is progress in the valleys if we tread them fearlessly, in the frustrations if we accept them calmly. We know there is no end to life and growth but that there must be an end to every phase, that growth requires change, for change is a law of progress. So we descend into the valleys with courage, having a vision of heights beyond. We approach the hills hopefully, knowing that in the valleys we gain strength. We watch for the light on the peaks, knowing that it never fails the world though those in the valleys forget its existence.

After storm, the calm; after rain, the sunshine; after winter, spring; after depths, the heights; after silence, the call to duty; after rest, work. Joy for the storm, for the rain, for the winter, for the depths — for the sunshine, for duty, for opportunity to work collectively in brotherhood's glorious service.

The valley has been passed, there is light on the hills, the vision is before us, the heights are ours if we will. We have the courage, we have the knowledge, we have the power. In our hands lies the future.

Onward — our Society!

As the year has gone by the light on the hills has become still clearer; that forecast of the approaching dawn has been justified.

I close with the invocation with which the work of each day at Olcott is opened:

"May the will of the Elder Brethren reign throughout our Headquarters, may it energize all our activities that from this center Their light and power and blessing may radiate to the Section and to the world."



## The Finding of God

**M**EN have sought for God in many ways, but they have not found Him, because they sought amiss. They sought Him in forest and jungle, in desert and cave; they sought Him through austerity and self-torture, through knowledge and argument, but He ever escaped them. In one place only can He be found, never to be lost again, and that is in the place beyond emotion and intellect, in the depths of your own spirit, who verily is He. There He abides ever in the cave of the heart, the hidden God, the light beyond the

darkness, the eternal, who is strength and love and beauty. Find Him there, and you will thereafter see Him everywhere. Worship Him in all beings; serve Him in all needs; feed Him in the hungry; teach Him in the ignorant; love Him in the unloving; make your life His temple, and your acts His sacrifice. Then shall your eyes one day behold the King in His beauty, the highest manifestation of God on earth, and you shall grow into man made perfect, man devine. — ANNIE BESANT.

# The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

Your Field Director is in the field again, on a seven months' tour throughout the eastern half of the United States in a big circuit. While the closely-set schedule of these first few months makes quiet reflection and writing-opportunities as scarce as twenty-dollar gold-pieces in our deflated pocketbook, I will at least make an effort to convey to you from time to time what the crowded experiences of my restless traveling seem to teach me. The harvest of the first month of observations is, in brief, a clearer conception of the possibilities and impossibilities of our public work. It is amazing how unrealistic we have been in our conceptions of popularizing Theosophy.

Obviously Theosophy is not for any one class, but for the thinking people of all classes. It is therefore essential that our Society shall have representatives of all social groups amongst its members. But we seem to have interpreted the injunction to "popularize" Theosophy in a somewhat one-sided fashion. There are quite a few lodges in which no representatives of the upper social strata can be found. One often hears the members of these lodges complain about the way in which the socially or educationally influential people seem to ignore our wonderful message. No matter by what method they try to attract such people, they fail to achieve the desired results. What may be the reason? Advertisements, postcards, posters, nothing seems to change the small but faithful crowd of simple people who respond by their presence at the public lectures, but who—incidentally—rarely provide new memberships.

It has become clear to me that in such cases we have simply overlooked some fundamental psychological facts. Whether we like or dislike those facts does not in the least affect their existence, so we might as well face them and adjust our work intelligently to them.

Like attracts like; people in one social level attract mostly those of the same level. While the sympathetic amongst the higher classes may become a focus of attraction for many of the energetic, the ambitious or the sincerely-seeking members of the lower, in general even the best of the latter do not attract the former. And all feel themselves best at home among members of their own group. We cannot reasonably expect, therefore, that a lodge composed of say poorer middle-class members will attract members of, for instance, the professional class. It *may* attract an occasional worker, but it would be next to miraculous if the local university faculty became interested. There is nothing discouraging about Theosophy in this matter. Neither is it wholly a

question of social status. The educational level of an individual, the quality and contents of his habitual thought, are often far more effective indicators of the people he will attract than his position in society. But there is this stratification of interest and that is the point we have to keep in mind, if we are to do our public work effectively.

Unless our speaker is a famous national or international figure,—the type that makes front-page news—the quality of the lecturer being usually an unknown factor, the public goes by externals. If the hall is poor or in a district where "nice" people won't go, the "nice" people simply stay away—no matter who lectures. If the hall is fair, the speaker and his subject promising, but the local reputation of Theosophists a poor one, the attraction will still be small, although the truly inquisitive, the energetically inquiring minds may be persuaded. Whatever be the combination of factors, the composition and condition of the local nucleus has a most decisive effect on the results of our theosophical propaganda, which only great strength of character can overcome. Since the local reputation of Theosophy depends on such subtle factors, it is our supreme duty to take them into account in whatever public work we do.

Therefore it would seem wise if each lodge worked according to its capacity—which differs tremendously among the lodges—instead of all trying to follow the same pattern, if each consistently seeks the highest standards of quality attainable for the work it *can* do, we need not worry about the work it *cannot* do. If a lodge is small and has no influential members, it works only for disappointment if it seeks to imitate a strong lodge in its appeal to the public. A well meaning but uncritical and amateurish presentation of Theosophy is more harmful than helpful to its reputation. Instead of attempting regular public lectures week after week, such a lodge would do well, it seems to me, to have a modest but well organized class for inquirers and to build up a very good library. A library is classless; when well advertised it may lead many people from *all* social strata to find the light of the Ageless Wisdom. And the class will take care of those who seek guidance in their studies and who may eventually join in the work of the lodge as members. But a good deal of discrimination is needed in both. The library must be attractively and tastefully arranged, and the librarian on duty instructed not to talk about things he or she has no real knowledge of, but merely to be courteous and friendly to every patron, making him feel that we are all only *students* of an inexhaustible science.



In the choice of books Headquarters will gladly help with advice where it is sought. A lodge which puts a good deal of its efforts into the building of a strong library is certainly doing splendid work. And the *class* should be for *inquirers*, instead of the weekly sermon to a mixed audience of members and lecture-hounds which often goes by the name of "inquirers' class." It should have a regular term, and should not take a perfect newcomer in the middle or near the end, except in special cases; we use that common sense in every science, so why not in the study of the Science of Life? Such work builds steadily and sturdily a fringe of really interested sympathizers, from which new members will steadily though slowly reinforce the lodge. This is far better than the abortive and frantic efforts so often made to do public work ambitiously but poorly; while it reserves the public lectures for such occasions as really capable speakers can be presented. By this self-limitation in the lecture work, two outstanding advantages are achieved. First, the energies of the members flow into channels of real usefulness: the lodge meetings, the library, and — for some at least — the class.

Second, on the fairly few occasions that a public lecture is given under the auspices of the lodge, the hall rented, the publicity used and the presentation of Theosophy to the public can all be of high quality; so that the impression which the community gets will be decidedly favorable.

These are just a few musings emerging from recent experiences. I present them for your earnest consideration in deciding policies for the year just entered. Above all I wish to recommend the *use* of the Lodge Handbook — now in possession of every lodge — for a large variety of practical suggestions in the building of interesting programs for the members' meetings. For on these the actual value of our lodge work depends more and more than on any other item to be considered. Members' meetings are the heart-beat of the lodge; where they are vital and strong, all the other work will flourish, whilst all the other activities without the repeated *charging* of our theosophical batteries will be weak or die for lack of current. Theosophy indeed is the "apotheosis of common sense," and if we apply it in all our activities we shall never lack inspiration, nor fail to produce right results.



## The Master K. H. on H. S. Olcott 1881

Colonel Olcott is doubtless "out of tune with the feelings of English people" of both classes; but nevertheless more in tune *with us* than either. Him we can trust under *all* circumstances, and his faithful service is pledged to us come well — come ill . . . Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause.—K.H.

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Enter the Path! There is no grief  
like hate!  
No pains like passions, no deceit  
like sense!  
Enter the Path! There spring the  
healing springs  
Quenching all thirst! There bloom  
the immortal flowers  
Carpeting all the way with joy!  
There throng  
Swiftest and sweetest hours!

*Light of Asia*

## Adyar News

The first stage of Dr. Arundale's tour to America and Europe was a day's stay in Bombay, where Theosophy and Theosophists have fine standing. A reception there to the new President of the Society and his wife was attended by the Mayor of Bombay, the Vice-Chancellor of the Bombay University, editors of the principal newspapers, and many other prominent persons.

During the President's absence from Adyar he has appointed Dr. G. Srinivasa Murti as his deputy for the administration of the Headquarters and estate.

The offices of the President are in the Headquarters building, the Recording Secretary and the Treasurer having their offices in the building of the Theosophical Publishing House.

An editorial board has been established by the President, and the magazine will now be conducted by this board, of which Dr. Arundale will be chairman, and of which Mrs. Dinshaw, Mr. Jinarajadasa, Mr. Hamerster, Mr. Sri Ram, Mr. Sitarama Shastri and Mr. Subramania Iyer will be members.

*The Theosophist* is printed by the Vasanta Press, which is purchasing new type for the improvement of the appearance of the magazine and of the books which it prints.

Preliminary announcement of the International Convention to be held at Adyar at Christmas time shows that there will be four lectures under the title "The Present Value of Theosophy and the Theosophical Society to the Individual and to the World." These four lectures will be known as "The Blavatsky Lecture," "The Olcott Lecture," "The Besant Lecture" and "The Leadbeater Lecture." The first will be given by Mr. Jinarajadasa, the second by the Vice-President, Mr. Hirendranath Datta, and lecturers have yet to be chosen for the other two. There will also be an international symposium on the subject "Whither Our Society and Theosophy?" and a most interesting item will be a lecture on the development and contribution of the Adyar Library. The Young Theosophists and the Indian Section will be specially represented, there will be an exhibition of theosophical history and of Indian art, and an entertainment will be presented by the Adyar Players.

The Convention of December, 1935, will be the Diamond Jubilee, in commemoration of sixty years of the Society's activity.

Madras naturally gave the first welcome to the new President. The Madras lodges gave a reception and many prominent citizens attended, including the Sheriff of Madras, the Advocate-General and a number of leading lawyers and busi-

ness men. A great gathering took place in Gokhale Hall, where Dr. Besant gave some of her greatest orations and which has been the scene of so many of her great contributions to India's regeneration. She it was who presented Gokhale Hall to Madras.

In the course of his response to a number of addresses Dr. Arundale said:

"It is well we should dream, it is well we should have visions, but of what avail these if they do not take upon themselves physical shape for the upliftment of the world? The world needs Theosophy and the Theosophical Society. Are we who are today's members capable of giving that which we ourselves have received? It is good to receive, but the consummation of receiving is in the sharing. We do not know our Theosophy, we do not fulfill our membership save as we share both with those who need them no less than ourselves."

Mr. Warrington writes from "Himani" Kalimpong:

"Mrs. Warrington and I are by now quite comfortably 'dug in' here in this heavenly spot and are very happy. The thermometer hugs 70° closely, rain or shine — mostly rain so far, though we do see Kinchinjunga occasionally. It is wonderful to have the feeling that one up here is living almost within the very atmosphere of the Masters, for we cannot be one hundred and fifty miles from Their residence."

Mr. Warrington has just sailed from India on his return to California.

Miss Neff, recently of the Adyar staff, is traveling in England and writes from Glastonbury:

"We came from London in the car — an afternoon's drive — to this old town, called 'the holiest erthe in England,' because Christianity began here, according to tradition, through the coming of Joseph of Arimathea, the man who offered his grave for the use of Christ's body, and brought with him the Holy Grail, the Cup used at the Last Supper. Glastonbury is also steeped in traditions of King Arthur (died 542), who was buried here. Besides search for the Holy Grail, which had been lost or concealed, he came here as overlord of the district, gave certain lands to the Abbeys, and his capital, Camelot, was on Cadbury Hill, twenty-five miles away — a triple circled encampment enclosing eighteen acres within the inner moat."

The President will be back in Adyar about November 5, and Mr. Jinarajadasa early in December.



# Personal Opinions

By L. W. ROGERS

## *A New Jersey Experiment*

An experiment in propaganda that will interest Theosophists is being tried at Newark. New Jersey is admittedly difficult territory in all matters of progressive thought. I have a vivid recollection of the difficulty of getting even a very small audience in Newark in 1908 and a little later. But a few lodges were finally organized, including Paterson, East Orange, Jersey City and Passaic. The latter three lodges disappeared years ago and the state has at present, apparently, only Newark, Montclair and Paterson with any theosophical life at all left. Newark is by far the strongest center of the three, not only because it has several times the population of the other two put together to draw from, but also because its suburbs are settled largely by New York business and professional people who come across the river to live in a less congested area.

If a theosophical center can be made to live on New Jersey soil at all, Newark is the fortunate spot. Small lodges are likely to continue at Paterson and Montclair but by good management Newark may become a fairly strong center in the future with a flourishing lodge. At any rate the present experiment should give some indication of the probability; and a live lodge in Newark would be an asset of real value.

The generosity of a Newark member in assuming the expenses involved has made the attempt possible. It is an undertaking quite beyond the resources of a lodge. It would be useless to attempt such a bit of work without thorough preparation. Two thousand seven hundred programs were mailed in sealed envelopes to carefully selected lists of names obtained from a local forum, from health centers, the Newark Lodge list, etc. Five-inch display advertisements were carried in all three of the daily papers. A church well known through its open forum presenting noted speakers, and located on a fine street opposite the city hall, was taken for the five lectures. An attractive hand-painted poster was put up for a week on the front of the church where hundreds of people pass daily — a poster large enough to give even the sub-heads of the five lectures. With such expenditures and with such a location one would be inclined to say that the church would be packed on the opening night. Knowing New Jersey I predicted an audience of only three hundred and had tried to find a suitable hall of that capacity. What we really got was an audience of barely two hundred. That will give you an idea of the difficult sort of territory it really is; also of the hard job that falls

to the lot of lodge officers in this part of the country.

It is too early to venture a guess about final results. If this is not mailed now to the magazine it will be too late for the November issue, and only three of the five lectures have been given. The interest seems to be excellent but one never knows until the acid test of signing up comes. This page in December will have the details. Meantime those in more responsive parts of the country can meditate upon what they would do if they had to incur such expenses to get two hundred people within ear shot of Theosophy. The lectures are all free, the location is excellent and the weather is perfect. If we do not succeed there is not a single scapegoat in sight to comfort us!

## *What Happened at Omaha*

The column "In the Field" in the October number of THE AMERICAN THEOSOPHIST says that an excellent class was started at Kansas City and that probably the same was the case in Omaha. It is both interesting and encouraging to know about new activities and no doubt lecturers should find the time somehow to report monthly on their work, but it is often difficult. What really happened at Omaha, according to a letter from the president of the lodge, is that the new class has an enrollment of thirty-five. From the class enrolled at the close of the lectures last autumn twelve had joined the lodge. Such encouraging work is possible because the Omaha Lodge is always willing to spend the money necessary to take a downtown hall and to advertise in a way that makes a good attendance certain. Wherever personal sacrifices are made by members, satisfactory results are pretty sure to follow. That lodge has a good hall of its own but it is not centrally located. There is a psychological something about a centrally located hall of good appearance that spells success. A small hall in a little known part of a city is a handicap that no lecturer can overcome. The very type of people that we most desire to attract will avoid it.

But aside from that it presents other difficulties. Let us suppose a certain lodge hall seats 120 people. There are a number of about that capacity. The members of the lodge, plus that fringe of people who always go to everything and never join anything, will take about half the 120 seats. That means that the lecturer has about 60 possible "prospects" to draw from. A hall twice as large would give 180 "prospects" or three times the

(Concluded on Page 256)



# The Inner Life

By CLARA M. CODD

## Thought for the Month



Clara M. Codd

*"Too late I loved Thee, O Beauty  
so old yet ever new. And behold  
Thou wert within, and I abroad,  
and there I searched for Thee.  
Thou wert with me, but I was not  
with Thee . . . Thou touchest  
me and I was on fire for Thy  
peace . . . Thou wert more inward  
to me than my most inward part,  
and higher than my highest."  
(St. Augustine, "Confessions.")*

This month we begin a new way of using this page, and I want everyone to help me as it develops to make it as practical and useful as we can. If I go back to the time, just four years ago, when I first began to write every month in THE AMERICAN THEOSOPHIST, I remember I felt that I wanted to help if I could the delicate inner side of our work. The propaganda and organization were so splendid, but that contact would be less fruitful unless the deep inner aspirations and direction of those who joined us were also fostered and helped. So I went to Mr. Rogers, who was then National President, and he gave me a page for a year to find out whether the members really wanted such a department of the work.

And now we have been continuing for four years, so I think we must be mostly agreed that such a part of our work is really useful. But we must find out how best to direct it. It is neither possible nor desirable that we should all try to be saints, any more than that the world could go on were we all geniuses or heroes. But within our own limits, each one of us, we can all try to develop a lovely, happy and satisfying life. That means on the one hand a steady idealism, a pointing of the energies of mind and heart in the direction of what seems to each one of us the highest and most desirable within; and also on the other hand the translation of that attitude into loving service and understanding of our fellow-men around us. Did

not the Christ say that the whole spiritual life was summed up in the two commandments, that we should love God and love our fellow-men? The one is the necessary complement of the other.

Perhaps it will be best if we take a great thought from one of the giants of the spiritual life for special thought each month, and also discuss the formation of character and the different phases of meditation, as well as the more practical problems which confront us all. With regard to these last, or any other questions which any one may feel might find solution here, please send them along to Headquarters. Half the page each month will be devoted to the answering of such queries.

■ The other half will be of the nature of a little article such as this. The "thought for the month" describes the highest aim of spiritual aspiration and realization. St. Augustine started this pursuit of the Holy Grail after a life of great worldliness, yet he found a wonderful reward. For he found in the end the "pearl of great price," his soul's eternal truth and bliss. That Light came to him in intellectual terms when, to use his own words, he had "thrown himself beyond himself." "In the flash of a trembling glance," he writes, "my mind came to Ultimate Reality, Absolute Being—That Which Is."

We need not scale such heights, but we can muse on beauty and loveliness and learn to love them. What after all is God? The most inward of all inward things, and higher than our highest thought can reach. Yet looking, longing, loving and aspiring shall bring us ever nearer to the Heart of things, and cause us to radiate eternal grace and beauty to all men's blessing and aid. This is the supreme goal, but a lovely and understanding life is a practical lesser goal. Here we are greatly helped by the enormous modern advance in the understanding of psychology, "soul-science." Let us use that knowledge as much as we can, and thus not only live happier lives ourselves, but make the world happier for all others too.

## PERSONAL OPINIONS

(Continued From Page 255)

opportunity to get results that he would have in the smaller hall. Add to that the very important psychological factor and it is easy to see the folly of giving lectures to the public in a little lodge hall if it can possibly be avoided. Of course there are times when it cannot be avoided and the best

must be made of the matter. But where a member can be found who is able and willing to make a lecturer's services count for the most when he comes, it is a very effective way in which to get Theosophy across to the public.



## What Lodges Are Doing

**F**OR the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, lodges are needed everywhere; not mere groups of passive sympathizers, but active, wide-awake, earnest, unselfish lodges are needed, whose members shall not be constantly unmasking

their selfishness by asking, "What shall it profit us to join the Theosophical Society, and how much will it harm us?" but by putting to themselves the question, "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds and our strength?" —H.P.B.

**Aberdeen Lodge** (South Dakota): Miss Sommer was with the lodge for three days in September, during which time she gave four public lectures. The lectures, which were given in the new lodge hall, were all enthusiastically received by a very appreciative audience. Miss Sommer made many friends during her brief stay in Aberdeen and the members are now planning for a return engagement with her for next year. Following Miss Sommer's visit, Miss Henkel was with the lodge on September 28 and 29. She talked to the members on the first evening and to the public the next—and both meetings were very successful. A series of Sunday evening talks by various members of the lodge is scheduled to begin about November 1.

**Annie Besant Lodge** (San Diego) has recently moved to new quarters which are very pleasantly located, and the lodge hopes to carry on with renewed energy and vitality.

**Besant Lodge** (Cleveland) presented Dr. Alvin B. Kuhn in a series of unusually interesting lectures on October 24, 26 and 27, the titles of which were "The Great Myth of the Sun-Gods," "Horizon and Equinox Symbolism," and "The Lost Meaning of Death."

**Birmingham Lodge:** Mrs. Eleanor Bridges opened the season's activities with a public lecture on "Where Is Consciousness?" Although the weather was very inclement, the attendance was good. Following the lecture waffles and coffee were served, thus adding to the amount of money in the treasury. An interesting feature of the evening was the fact that the waffle supper was planned and carried out by two of the very newest members. Public lectures on the first Friday evening of each month began on October 5. Other activities include a public speaking class conducted by Mrs. Orlene Moore, an astrology class also conducted by Mrs. Moore, an inquirers' class under the leadership of Mr. Richmond P. Wetmore and a class in "Creative Design" instructed by Mrs. Bridges. Mrs. Bridges had on display at her home recently a famous collection of artistic pine needle work, which created much interest among those interested in arts and crafts and was given good publicity in the newspapers.

**Brahmavidya Lodge** (Tampa) sends an enthusiastic account of its activities during the past month. Classes are being reorganized and various schemes are being tried for financing the lodge. Several newcomers have recently joined the ranks of Brahmavidya members. The Mystic Book Shop, operated in connection with the lodge, has attracted many people to Theosophy through a daily advertisement in one of the Tampa newspapers. The lodge is taking an active part in the Florida Federation activities.

**Chicago Lodge** writes: "The regular work of the lodge is well under way and the enthusiasm of the members would indicate that the Light is shining brightly in this downtown center. The beauty of the closed meetings is greatly enhanced by music which is introduced at appropriate points in the discourse of the evening. The use of music to supplement the presentation of various phases of theosophical teaching is very effective. The membership is steadily increasing both by the admission of new members and demits from National members. The Saturday afternoon and Sunday evening public lectures are well attended. Chicago is fortunate in having so many fine speakers available from the various lodges in this district, and the quality of these public lectures is very high. Some of the younger members have organized a group known as The Chicago Lodge Players. They have two productions under way at the moment—a comedy to be given in November and a Christmas drama in December. These activities will doubtless be very entertaining for both the audience and the players."

**Columbus Lodge:** The newly elected officers for the coming year took up the duties laid down by the faithful out-going staff, and with the exception of setting aside part of one evening each month for the reading and discussion of current topics, it was decided to carry out the same program which has been followed for some time with very good results. On September 22, 23 and 24 the lodge sponsored a series of three public lectures by Mr. Rogers, and at a members' meeting he gave a graphic description of his world tour, telling in detail of his stay at Adyar. The talk was much enjoyed by everyone present, and the

attendance at the public lectures was very good, increasing with each lecture. The Sunday afternoon lectures for the winter began on October 14 and the astrology class resumed work on Sunday evening, October 28.

**Houston Lodge** opened its season's activities with a program on Reincarnation, which included an address by Mrs. Laura S. Wood on "Reincarnation and the Bible" and a reading by Mrs. Mildred Morgan, "Child Remembers Its Past Life." A large number of members and friends of the Society attended, as well as a number of strangers, several of whom became much interested in the subject. The lodge hall is artistic and is centrally located. The program for the season is in process of preparation. During the past year the lodge studied "Comparative Religions," all of the members participating in the meetings, each member having a division or sub-division of the subject to prepare. The next week a question meeting on the subject of the previous week was held. All of the members brought written questions, which were collected and re-distributed, each person endeavoring to answer the question which he received. There was usually one hundred per cent participation in the meetings and lively discussions followed the questions.

**Los Angeles Lodge:** Mrs. Virginia Baverstock resumed her class in "The Fundamentals of Theosophy" on October 5. Attractive announcements inviting attendance had been previously sent out by the lodge. Mrs. Harriet Tuttle Bartlett recently organized a class for a graded course in Theosophy, using as a basis for study one of the Correspondence Courses issued by Headquarters. Inspiring reports on the Convention at Olcott were given during September. Mrs. Adeltha Peterson, member of the Headquarters staff and formerly a member of Los Angeles Lodge, spoke to the members on September 12 and 19 during a visit to California. Mrs. Peterson touched on the life at Olcott and the high lights of Convention. The members felt it a privilege to have had the pleasure of a visit from Mrs. Peterson and were regretful that it was so short.

**Montclair Lodge (New Jersey):** Bishop Hampton was with the lodge for one public lecture, on October 6. Mimeographed announcements of the lecture were attractively drawn up and illustrated. At the head of the announcement was the question, "Charles Hampton says that perfect justice rules the world — What do you think about it?"

**Ojai Valley Oaks Lodge** began its season with an open-air sunset meeting at Krotona. Seated on the lawn overlooking the lovely Ojai Valley with its tiers of encircling mountains, the members were prepared for an inspiring meeting. Soft violin music by Mrs. Monica Ros opened the program. This was followed by welcoming remarks from the president, Mr. E. T. Lewis, who introduced the main speaker, Mrs. Catharine Mayes. Mrs. Mayes gave a resume of the Olcott Convention proceedings, and the meeting was con-

cluded by two songs sung by the lodge quartet. On September 23 most of the members went to Los Angeles to attend a meeting of the Southern California Federation. Those who remained in Ojai had a quiet but illuminating meeting going over the new Lodge Handbook. On September 30 the lodge honored Dr. Besant's birthday with an impressive memorial service. The meeting opened with a soprano solo by Miss Rebecca Eichbaum, accompanied by Mrs. Elizabeth Price Coffey (both artists of ability). Mr. A. F. Knudsen next paid tribute to Dr. Besant, and after a beautiful flower ceremony the meeting closed with another vocal solo by Miss Eichbaum. A public lecture and tea on the first Sunday of each month are held in the Krotona Auditorium.

**Oak Park Lodge:** Mr. Rogers inaugurated a series of five lectures for the lodge at an interesting symposium on Sunday afternoon, October 21, at the Harvard Congregational Church. Two other speakers, representing Christianity and Humanism, took part in the program with Mr. Rogers on the subject "After Death, What?" Mr. Rogers gave the first of his five lectures on the same evening at the Oak Park Arms Hotel. Classes for beginners were formed following the series. Other lectures during October were given by Mr. Fred H. Werth, field worker; Mrs. Ella Beckwith, of Herakles Lodge, Chicago; Mrs. Cecil Boman and Mrs. Paul Parks, both members of Oak Park Lodge. The lodge is working hard to make a success of a bazaar to be held on November 24 in a store room in the Oak Park business district.

**Olcott Lodge (Wheaton)** was greatly privileged in having a visit from Mr. Jinarajadasa on the evening of October 8, during his brief stay at Headquarters. Mr. Jinarajadasa read to the lodge his lecture on "Theosophy and Art," followed by a delightful informal talk. The members of Olcott Lodge felt that Mr. Jinarajadasa's presence with them at their first meeting of the season was a most inspiring and auspicious beginning for the coming year.

**Omaha Lodge** opened the 1934-35 season on September 5 with three lectures by Mr. Rogers. At the conclusion of the series twenty-six persons joined a public study class and since that time sixteen more have joined, a total of forty-two. The class is under the leadership of Mr. M. W. Utterback. On October 6 the members of the class enjoyed a social evening arranged by Mr. Utterback. Following a short but interesting program there were card games and refreshments. About fifty people were present.

**Progress Lodge (Omaha)** writes as follows: "We were indeed happy to have Miss Henkel with the lodge on September 24. She came at a time which was apropos in the life of our new lodge. Miss Henkel carries with her a power and a simplicity which is very helpful to a group of students. She will always be welcome in Omaha. One of the finest things which Headquarters has done is, we believe, the compilation of the Lodge

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# Theosophical News and Notes

## *Mr. Jinarajadasa Visits Chicago*

The Chicago-District Theosophical Federation had the honor and the delight of presenting to a large audience in Kimball Hall our beloved "C.J." on the evening of October 9.

Coming to New York to obtain quicker transportation to Europe from Cuba, it was discovered that he would have three days in the United States, three unexpected but invaluable days. The Chicago Federation was able, with the co-operation of the National President, to persuade him to give part of that time to the Middle West, with the result that, making the trip by plane, Mr. Jinarajadasa was able to have a brief visit at our National Headquarters, to hold a meeting of the members of the Esoteric School and to give a public lecture.

Nearly 700 people crowded into the hall which normally seats 500. Extra seats were placed in the balcony and on the platform, and ushers were hard pressed to keep the aisles clear, and it was even necessary to turn away a number of people. Not only did Chicago turn out in goodly numbers, but members and friends came from Detroit, St. Paul, Minneapolis, Lansing, Cincinnati, Milwaukee, Omaha, St. Louis, Indianapolis, Ann Arbor and Cleveland, not to mention many nearer points.

C.J. gave his lecture "The Teacher and the Child," which he has given with fine results all through Central and South America and which brought a splendid message to the parents and teachers who were present. Clad in his beautiful eastern robes of white and gold, he made an unforgettable picture against the gold and black setting of the stage, which was flanked by huge baskets of yellow and russet chrysanthemums.

Old friends surged to the stage to greet him at the close of the lecture and to discuss various points brought out in his lecture. The lecture, by the way, is to be published in his forthcoming book, *Life, More Life*.

Our National President, Mr. Cook, had graciously consented to preside at this important meeting and introduce our distinguished guest. Mrs. Boman, president of the Federation, gave the official Federation greeting and made the necessary announcements. Mr. Sigurd Sjoberg, vice-president of the Federation, provided beautiful music at the pipe organ of the hall while the guests were assembling and during the taking of the collection. The lodge delegates on the Federation Board acted as committee chairmen and ushers, though several extra ushers were pressed into service at the last moment to help handle the crowds.

Theosophy in the Chicago area has received a great stimulus in recent weeks, first by the meeting

for members which was addressed by our International President, Dr. Arundale, and now by this open meeting which presented Mr. Jinarajadasa to members and the public. The Federation is profoundly grateful to all who helped make these two memorable meetings possible.

## *Mr. Jinarajadasa in New York*

Our members in New York City and vicinity were tremendously happy in the privilege of welcoming Mr. Jinarajadasa on October 7. He arrived from Cuba late in the afternoon of that day and addressed a members' gathering of about 275 people at 8:15 in the Mecca Temple. His subject dealt with the march of civilization which has made ever more rapid the pulse of life. He urged that in order to live more fully and joyously we must turn inward, not out, and seek within ourselves the capacity for a greater understanding and appreciation of life.

After his trip to Chicago by airplane, Mr. Jinarajadasa returned to New York, and on Wednesday evening, October 10, addressed quite a gathering of E.S. members, which was also attended by visitors from neighboring cities.

Though his visit was so brief, there is no question that Mr. Jinarajadasa has given a new impulse and inspiration and wise guidance to our members and to the work, for which we owe him great gratitude.

## *Founders' Day Program*

Probably every lodge is this year more alive than ever before to the possibilities of inspiration from an appropriate Founders' Day program. The Lodge Handbook—section D, pages 13 to 18—carries excellent suggestions. Founders' Day with a well arranged program can be made the occasion of a really uplifting meeting. This year the lodges will be more at one in their selection of material, more correlated in the nature of their programs, and much fine accomplishment may result from the thought of many lodge groups directed into one channel of thankfulness and aspiration.

Lodge presidents will take full advantage of the program possibilities to specially invite all members to renew and strengthen their ties with the lodge and with our great founders and the splendid philosophy of our Society.

### *Founders' Day Collection*

Founders' Day is one of those few occasions when the lodge collection is dedicated to the work as a whole and is therefore sent to Headquarters for the general funds. It is fitting that this should be done. Founders' Day is celebrated throughout the Section by every lodge. It is a national commemoration and the proceeds should appropriately be given to the national work as the founders gave themselves to all.

### *Revival of Lodge Reports*

Some years ago it was the practice to require of every lodge president a report of his lodge, the number of new members, the number of reinstatements, the resignations, members dropped for lack of interest, etc. Such a report has to be made by the National President to Adyar once each quarter, and every year an annual report summarizing this statistical data and supplementing it with a report of the general conditions prevailing throughout the Section, the activities of the year, the work accomplished, the progress made and the extent to which the Section has or has not made its contribution to the spread of Theosophy throughout the world.

It is proposed to revive the annual lodge reports, and next spring each lodge president will be called upon to submit a report of the condition of the lodge, the nature of its activities, its contribution to the growth of theosophical enterprise and the spread of Theosophy within its area. This notice is given at this time that each lodge may be prepared to make its report, keeping accurate records in order that all of the data may be available so that when called for, the report may be made available without delay.

Much of value as to work accomplished, methods of organization and of publicity, the conduct of meetings and the nature of activities can thus be gathered together — probably for publication and distribution among all of the lodges. The National President trusts that each lodge will endeavor to make itself felt so that its report in the hands of sister lodges may prove to be of value.

### *Especially for Presidents*

Every now and again it is necessary to check and sometimes to overhaul the machinery of organization. It is so easy to assume that methods which once served their purpose are still satisfactory. We have a tendency to overlook the fact that changing conditions require new methods, and there is always the danger, where there is an annual change of officers in an organization, that the new officers will not thoroughly understand, with the result that a gradual departure from essentials and a gradual failure to meet the needs naturally ensues.

Lodge presidents have an obligation to see that all lodge officers are alive to their responsibilities and the needs of their work and position, and to see that the machinery and methods of the secretary, treasurer, librarian and other officers, once effective, are still effective as the needs of the present day and the present organization may require.

It ought to occur to lodge presidents that upon being elected they should check over all of the procedures of the officers for whom they are responsible. We have at Headquarters observed instances of failure of lodge officers to carry out essential routine. Members who have paid their dues have been actually dropped from the rolls at Adyar because of the failure of lodge secretaries and treasurers. It is not quite enough to call attention to such failures and for the lodge officers to insure that such happenings do not recur. These astounding failures ought to be the signal to the lodge president to look into the whole procedure and routine, the whole mechanism of lodge functioning, to see what is the matter with the machine that it thus breaks down.

There is a business side to lodge activities, and the business procedure of the lodge needs a periodical overhaul at the hands of the president, or somebody skilled in such matters whom he should appoint.

### *A South African Lodge Bulletin*

We have been receiving since July a three-page monthly bulletin issued by the lodge in Pretoria, Central South Africa. The bulletin is written in a very friendly style and contains many items of interest. There are about thirty-five members of the lodge scattered over South Africa, who are kept in touch with the activities of the lodge through this splendid bulletin.

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## The Theosophist

The *Theosophist* for October appears in a new dress, a cover of the original design (of which THE AMERICAN THEOSOPHIST is a copy), a larger page, columnar form, and a refreshing aliveness.

The International President introduces a new column, "Entre Nous," for his more informal talks to the members. There are eight pages of "Watch-Tower Notes." An article by Dr. Besant in 1926 stresses the importance of a true brotherhood, in which diversities of outlook, differences of opinion and varieties of approach may all have their full play without disrupting the love and trust in which true brotherhood can rule. A delightful article gives memories and letters of Dr. Besant and reveals her beautiful friendship with an Indian youth, displaying such directness, such guidance, such loving of a younger soul who called her "friend."

At Olcott recently Mr. Jinarajadasa read his lecture "Theosophy and Art." The first half may be read in this issue of *The Theosophist*. The President presents his views on "The Immediate Future," and Mr. A. J. Hamerster an article on "The Count de Saint Germain" with historical references as to who he was. A discussion of "The Date of Jesus" adds much of interest to this most attractive issue of *The Theosophist*.

## An Olcott Wedding

Olcott was the scene of a beautiful wedding ceremony on the morning of October 9, when Miss Margaret Barsi, member of Headquarters staff, and Mr. Oliver I. Greene, former member of the staff, were married, with the Rev. Albert F. Hardcastle, also a member of the staff, officiating. The library, where the ceremony was performed, was most attractively decorated with many lovely flowers from the gardens, and Mrs. Adeltha Peterson played the beautiful and impressive Wedding March. Mr. Jinarajadasa, who was at Headquarters on that day, attended the wedding, and the bride and groom, as well as the staff and guests, were very happy to have the privilege of Mr. Jinarajadasa's presence on this occasion.

There was a delightful wedding breakfast, at which time a gift from the members of the staff was presented. Mr. and Mrs. Greene started early in the day on an automobile tour to California, where they plan to make their home. We are sorry that Mrs. Greene will no longer be with us at Headquarters, but our sincere wishes for their success and happiness go with them.

## We Have Radio Talks

Our opportunities of giving radio talks are increasing. A few are on file at Headquarters, and a member or a lodge may utilize one of these, upon application, in response to any opportunity to broadcast a theosophical message. Not many titles are available, but the number will steadily increase.

Will those who have given talks be good enough to send copies to Headquarters, thus making them available for wider distribution?

## New Staff Member

Miss Florence Taylor, of St. Paul, Minnesota, joined the ranks of Headquarters workers on October 1, taking the place of Miss Margaret Barsi, who was recently married. Miss Taylor is known to many of our members, since she traveled with Mr. and Mrs. Geoffrey Hodson on their 1932 tour, and spent the past year in Hollywood, California, with Mr. and Mrs. Hotchener, helping with the publication of *World Theosophy* and acting as private secretary to Mrs. Hotchener.

Miss Taylor is a very competent young person, who is proving a valuable worker in the Record Office, as well as a splendid addition to the Olcott staff.

## Our Name

Many lodge officers are still addressing us by our old name. Will our own people — officers and members, properly advised — please address us by our proper name

THE THEOSOPHICAL SOCIETY IN AMERICA.

## From a Lodge President

"I want to thank you on behalf of the lodge and myself for the beautiful Lodge Handbook. It is indeed a marvelous piece of work, with a wealth of help and information, very much needed in my case. I shall guard it and treasure it till the time comes when you desire to call it back."

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## Visitors at Olcott—September and October, 1934

Mr. and Mrs. A. Blackburn, Los Angeles, Calif.; Mr. and Mrs. S. H. Wilson, Cleveland, Ohio; Mrs. Henrietta Weinkey, Cleveland, Ohio; Mr. and Mrs. Leonard B. Smith, Decatur, Ill.; Polly Patterson, Oklahoma City, Okla.; Joe Patterson, Oklahoma City, Okla.; Louise M. Ireland, South Hadley, Mass.; Mrs. R. H. Edwards, Tampa, Fla.; William L. Abt, Oak Park, Ill.; Kathleen Martin, West Palm Beach, Fla.; Kathleen D. Maurer, Glendale, Calif.; Berenice R. Rossetti, Elmwood Park, Ill.; William Rooney, New York, N. Y.; Willie Kracht, New York, N. Y.; R. E. Snodgrass, Eugene, Ore.; Mrs. Caroline E. Catton, Grand Rapids, Mich.; Mrs. Eugenia L. Brown, Minneapolis, Minn.; Victor A. Neuman, Minneapolis, Minn.; Mrs. M. C. Taylor, St. Paul, Minn.; Mrs. May Rowan, Minneapolis, Minn.; Mrs. Lillian Lowder, Minneapolis, Minn.; Mrs. Dorothy Lund, Hopkins, Minn.; Mrs. Goldie Kabots, St. Paul, Minn.; Norma L. Makey, Detroit, Mich.; Lois Russell, Detroit, Mich.; Mrs. Elsie Pearson, Detroit, Mich.; S. J. von Koerneritz, Austin, Texas.

## Itineraries

MISS ANITA HENKEL, Field Worker

November 1-20, Chicago District.

November 22-28, Kansas City, Mo.

DR. NINA E. PICKETT, Field Worker

November 4-9, Dallas, Texas.

November 9-January 1, San Antonio, Texas.

DR. PIETER K. ROEST, National Lecturer and Field Director

November 1-December 6, East Coast Federation.

MR. L. W. ROGERS, National Lecturer

November 4, 5, Helena, Mont.

November 6-9, Spokane, Wash.

November 11-15, Seattle, Wash.

November 16-20, Tacoma, Wash.

MR. FRED H. WERTH, Field Worker

November 11-December 10, Michigan Federation.

## Form of Bequest

*I give, devise, and bequeath to The Theosophical Society in America, 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 Theosophical Society in America 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 parson for life.

## Enroute to Adyar

Mrs. Marie Poutz, Miss Jane Decker of Baltimore, and Miss Kathryn Devereux of New Orleans, will sail on November 10 on the S. S. Bremen from New York City for Southampton on their way to Adyar. Bon voyage.

## Statistics

### Births

To Mr. and Mrs. George Reifel, Alhambra Lodge, a daughter, Julianne Beth, on September 12, 1934.

### Deaths

Mr. Thomas Ellwood, Butta Lodge, October 5, 1934.

Mr. James McGlynn, Spokane Lodge, September 10, 1934.

Miss Inger A. Wilson, Chicago Lodge, October 17, 1934.

Mrs. Mary E. Yorks, Copernicus Lodge, September, 1934.

### Marriages

Miss Margaret Barsi, Olcott Lodge, Wheaton, and Mr. Oliver I. Greene, National Member, October 9, 1934.

Miss Mary Louise Ault, Houston Lodge, and Mr. LeRoy E. Wyatt, July 28, 1934.

Miss Bessie Carter, Houston Lodge, and Mr. Frank Gehrman, September 5, 1934.

### New Lodge Officers

**Aberdeen Lodge**—Pres., Mr. M. C. Lasell; Vice-Pres., Dr. Pauline Curran; Sec'y, Miss Freda Taylor; Librarian, Mr. Harold Sahliney.

**Alhambra Lodge**—Pres., Mr. Gust Johnson; Vice-Pres., Mrs. Alta Terry Coulter; Sec'y, Mrs. Kathryn Bozman Richards; Treas., Mrs. Mackie B. Stuart; Librarian and Pur. Book Agent, Miss Florence Young.

**Bremerton Lodge**—Pres. and Librarian, Mrs. Bessie Harlow Burks; Sec'y-Treas., Miss Esther Natterlund.

**Helena Lodge**—Pres., Mrs. Dolly Dean Burgess; 1st Vice-Pres., Mrs. J. M. Lewis; 2nd Vice-Pres., Miss Grace Ring; Sec'y-Treas., Mr. W. W. Casper.

**Saginaw Lodge**—Pres., Dr. Harriet Knott; Vice-Pres., Mrs. Nina Pike; Sec'y, Mr. Melvin Joyce; Treas., Mr. Henry Shaver; Librarian, Miss Fannie Geisman.

### American Theosophical Fund

Previous receipts.....	\$57.70
To October 15.....	4.30
	62.00

### Building Fund

Mr. M. B. Holmes, Mr. and Mrs. H. O. Bjerg, Mr. Wayne Pratt, Mr. Walter Wessel, Miss Annie Clegg, Miss Ella Clegg, Dr. Nina E. Pickett—Total \$45.90.

### Greater America Plan Fund

Previous receipts.....	\$546.17
To October 15.....	80.00
	626.17

### Higher Memberships

Previous receipts.....	\$534.00
To October 15.....	110.00
	644.00

### Nursery and Shrub Fund

Total.....	\$1.00
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### Publicity Fund

Total.....	\$1.00
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### New Members From September 1 to October 20, 1934

Applications for membership during the above period were received from the following lodges: Chicago, Albany, Birmingham, Detroit, St. Louis, Berkeley, Saginaw, Los Angeles, New York, Tacoma, Boulder, Colorado, Richmond, Jacksonville, Herakles-Chicago, Lansing, Annie Besant-Chicago, Besant-Tulsa, Genesee-Rochester, Minneapolis, Oak Park, Brooklyn, Memphis, Progress-Omaha, Vipunen-New York, Kansas City, Bremerton, Portland, Annie Besant-San Diego, Leadbeater-Jacksonville, Besant-Cleveland, Akbar-Chicago, Casper, Brahmavidya-Tampa, Wheaton, Indianapolis; and National members: Portland, Ore.; Doraville, Ga.; Fort Smith, Ark.; Litchfield, Conn.; Grand Rapids, Mich.; New York, N. Y.; Brooklyn, N. Y.



### New England Federation

The fifth meeting of the New England Federation, which was held in Hartford, Connecticut, on October 14, was the most successful and enthusiastic that has been held so far.

Dr. Roest was the speaker at a public lecture in the Morgan Memorial, an attractive hall in the Hartford Museum group. This lecture was well attended by an audience not usually attracted to local theosophical activities.

One interesting feature of the day was a talk to members on Buddhism by Mr. Robert Drew-Bear, assistant director of the Museum and a member of Hartford Lodge.

An amendment to the by-laws was passed limiting the number of Federation meetings to October, January and May, with a possibility of a summer camp gathering similar to the delightful one at Miss Mills' summer home during July of this year.

### A Warning

Last January we warned our members that at least two individuals had been approaching various members seeking to borrow money on the strength of claims to membership in the Society, and we advised that such claims should not be acceded to until their references had been checked by Headquarters.

A member writes that a young man about twenty-four years old, approximately five feet, ten inches tall, with dark eyes, dark wavy hair and slender features, recently came to his office in Chicago. He gave a story of becoming stranded in that city without funds and asked for money, claiming connections with the Society in Los Angeles. When the member reached for the telephone to call Headquarters and verify the membership, the visitor left hurriedly.

We repeat our request that all such cases be referred to us for investigation.

## WHAT LODGES ARE DOING

(Continued from Page 258)

**Handbook.** We are making constant use of it. The members are very much interested in the H.P.B. Training Class. Our new lodge room is a delight. It is in a new, clean building — the best location in Omaha. The room will seat sixty or seventy people, and we have new chairs, draperies and decorations."

**Tacoma Lodge:** A very live and instructive program has been worked out by the lodge for October and November. Several evenings were devoted to the study of social and economic reconstruction, with talks and discussions on various movements such as the Utopian Society, Technocracy and the Douglas Credit Plan. The program lists other subjects such as "Modern Trends of Thought," "The Seven Rays," "Scientific Evidence of Future Life" and "Origin and

Evolution of the Soul."

**St. Louis Lodge:** New classes in "Occult Bible Interpretation" were organized on October 15, following two preliminary public lectures on the subject by Mr. Chas. E. Luntz. A new feature of the lodge program of activities this year will be a series of "New Economics" lectures, which began on October 18. It is hoped that many people will be attracted to Theosophy through an interest in these economics lectures. The The-Arts Study Club sponsored an opera under the direction of Madame Clara E. Thoms on October 25. Plans are under way for a card party early in November to raise money for decorating the lodge auditorium, and a rummage sale later for the purpose of obtaining money to meet the lodge Greater America Plan pledge.

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### AN EVENING MEDITATION

Let no soft slumber close my eyes,  
Ere I have recollected thrice  
The train of actions through the day.  
Where have my feet marked out their way?  
What have I learnt where'er I've been,  
From all I've heard, from all I've seen?  
What know I more that's worth the knowing?  
What have I done that's worth the doing?  
What have I sought that I should shun?  
What duties have I left undone,  
Or into what new follies run?  
These self-enquiries are the road  
That leads to virtue and to God.

— From the Greek of PYTHAGORAS





## American Round Table

RAY W. HARDEN, Chief Knight



*A League of Young People Banded Together for Service.*

*Motto: "Live pure; speak true; right wrong; follow the King."*

*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.*

Among the flourishing new Tables is that of Oak Park, Illinois, under the capable leadership of Mrs. Minnie Smith and the greatly valued cooperation of that inspiring soul, Mrs. Daisy A. Hurd. This Table is being built up very carefully on the mental and emotional levels and therefore, as is to be expected, will gradually grow into a beautiful and useful instrument of training in its physical manifestations. Such examples as this, of true and intelligent service to the King, adds fire and enthusiasm to our knightly forces in America.

Another splendid example of "Table Planning" is in the process of fulfillment at Helena, Montana. Leading Knight Dolly Dean Burgess has recently ordered from R. T. Headquarters a complete set of working materials with which to equip her rapidly growing Table. Mrs. Burgess is already well known for outstanding achievements in social work in western United States, and her application of Round Table principles within her broad field is proving mutually gratifying.

We must express appreciation for the welcome assistance of Mrs. Rhoda Martin, Ojai, California, cooperating with R. T. international correspondence. She has recently been appointed Secretary of the International League, a division of the World Peace Department of the T. O. S., and has already made her office a busy and useful service.

Encouraging is the correspondence of Miss Ruby Lorraine Radford, Augusta, Georgia, where

a new Table is planned as a result of the recent cooperation of our Organizing Knight for America, Dr. Nina E. Pickett.

"The Table of the Holy Grail" at Ojai, California, has been recently discovered making far greater progress than Round Table Headquarters had realized was taking place. Under the fine leadership of Mrs. F. R. J. Gerard, this Table has met and served steadily since its beginning in May. It is very nicely equipped with swords, insignia, etc., and some of its members have come up through former Golden Chain links. We are exceedingly happy to have Holy Grail Table duly enrolled, as such affiliation greatly strengthens the movement throughout America, and therefore, the world. This fact at once adds another important service to the credit of the Table.

Prospects for a large new Table at Indianapolis bring further encouragement. Mrs. Caroline Coppock, Corresponding Secretary of Indianapolis T.S. Lodge, who visited the Round Table booth during Convention, expresses the confidence that a Table may soon be organized, for which purpose applications for membership and charter and official papers have been provided.

*Correction:* — Ethel M. Crowley was recently mentioned in this Department as Leading Knight of St. Petersburg Table (Florida). Miss Crowley's position is that of secretary-treasurer pro tem during the absence of Dr. Clara M. Hooper. The Leading Knight is Miss Marion Peterson.

### Reflection

Sometimes I think the things I dream  
Are shadows of real things that last;  
That elsewhere I have caught the gleam  
And known the joy in some dim past.  
The face that flickers into view,  
A flash of something scarcely caught,  
Strange glimpses of old scenes I knew  
That challenge in a passing thought.

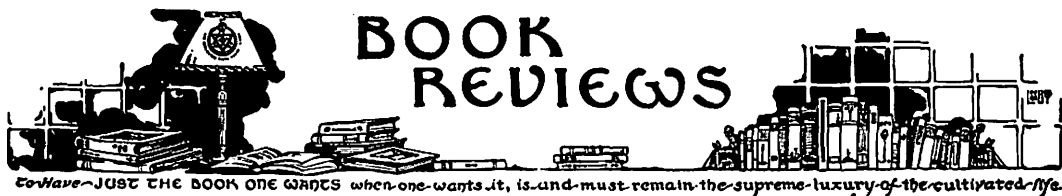
A peal of bells that faintly chime,  
A note of song — the rest unsung,  
Flower vistas fair in some old clime  
While yet this world was young.  
And if these things within themselves  
Have no reality to last,  
Perhaps the soul can garner them  
And make immortal all the past.

— FANNIE M. PENDLETON.



## THE AMERICAN THEOSOPHIST

# BOOK REVIEWS



*Having a Guardian Angel*, by Cecily Hallack. E. P. Dutton Co., New York, N. Y. Price, boards \$1.00.

A charming little book of thirty pages in which a small child relates the adventures, sad and glad, of his daily life, all lived in the vivid and beautiful comradeship of his guardian angel whom he does not see but knows very well indeed.

Delightfully illustrated, it may well serve as a gift to a child for Christmas.

*Can Prayer Be Answered*, by Mary Austin. Farrar & Rinehart, New York, N. Y. Price, cloth \$1.00.

In this book Miss Austin has given us a valuable discussion of the method and philosophy of prayer, with an unusual slant caused by her work with the American Indians.

She believes that there is a principle existing in all creative life that can be reached: The Friend of the Soul of Man. She discusses ways of reaching this Friend, touching upon the use of rhythmic sounds, symbolic gesture, ritual and dress. Methods used by various temperaments and in various religions are related to her theory.

Miss Austin disclaims any attempt to present an exhaustive discussion, but bases her ideas on thirty-five years of experiment and practice, and stresses the value of bringing back the habit of prayer into the psychology of our time. This is a very interesting book.—F. M. PENDLETON.

*Studies in The Secret Doctrine*, by Josephine Ransom. The Theosophical Press, Wheaton, Ill. Price, cloth \$2.00.

This book will be welcomed by all who are actively interested in the study of *The Secret Doctrine*, for it rivals all attempts at explaining and clarifying the baffling contents of the original. These Studies were presented by Mrs. Ransom in the form of lectures at the Olcott Institute in 1932, and are rich indeed in the information which they convey.

We get a wonderful idea of the Chohans and the place of the Nirmanakayas in our scheme; a fascinating chapter on Fohat and the forty-nine fires; the coming of the Monads and the part they play; all are given a light that we have not found elsewhere.—V. B. H. D.

*The Men Beyond Mankind*, by Fritz Kunz. Rider & Co., London, England. Price, cloth \$1.75.

Another golden step on the stair of approach to Mastership through an understanding of the Masters themselves.

With certain erudition, delightful presentation and a magnificent breadth of vision, Mr. Kunz has presented new facets of the wisdom jewel in this indispensable book.

Not before in the history of theosophical literature have so many profound essentials of truth been presented and classified in so condensed a volume.

Mr. Kunz presents both physical and esthetic evidence of the existence of the Masters, the Men Beyond Mankind. The whole with universal scope is set in a new theosophical pattern—a revelation of the major phenomena of life.

This book, in which Mr. Kunz gives the world a new hope and a throbbing purpose with a high freedom, should cause it to be adopted as a reference book and a guide.

*The Men Beyond Mankind* in the opinion of many has, through clear analysis and a rhythmic order of movement from fact to fact, brought new light to the Path. It can both direct the seeker and assure the one who is perhaps in the Outer Court, as well as identify one already launched upon the glorious way to the high frontiers of Men behind mankind.—R. M. W.

*Wit and Wisdom of India*, by Shan. Kara. Roerich Museum Press, New York, New York. Price, cloth \$1.00.

This delightful and amusing little book is a collection of humorous folk tales of India. It draws its material from both the high and the low walks of life and is valuable in helping the reader to gain an insight into the primitive characteristics of the people.

In spite of the difficulty of conveying to the western mind that peculiar slant on humor which is of the East, the author has given us a most enjoyable glimpse of Indian modes of thought along both serious and comic lines. Whether one's purpose is that of the student or of one who desires merely to while away an hour in interesting fashion, this little book will not be amiss.

—F. M. PENDLETON.

*Back to the Nameless One, Biosophical Poems*, by Frederick Keltner. Macoy Publishing Co., New York, New York. Price, cloth \$1.50.

The thoughts expressed in these poems are noble, inspiring and sincere; but if one looks for the rhyme and rhythm of the poetry of another day, the style will be disappointing.—A. F. B.

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