

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



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Vol. XXII

JUNE, 1934

No. 6

ENTRANCE "DLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





MISS ETHA SNODGRASS

We present a picture of our very capable and devoted National Secretary that she may be still better known to the members of the Section, so many of whom she has contacted through the correspondence of her office.

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of the
American Theosophical Society

Vol. XXII

June, 1934

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The Spirit of Kingship

By DR. GEORGE S. ARUNDALE

THERE is a very false conception of freedom obtaining in the world today!

There is a tendency to deny and to reject, on the plea that the individual must live his own life, must decide his own problems according to his own temperament, and must not be hindered by outside authority, by outside discipline. I, on the other hand, being certainly a votary of freedom myself, have found that when it is possible to follow someone far greater than oneself, leading a far more powerful life than one is living oneself, that then to associate oneself with such an individual is to enter into one's own fuller freedom; for the true leader is constantly throwing his follower back upon himself, so that the follower may learn by experience even though he may be guided by wisdom. In my following of Dr. Besant, our President-Mother as we delight to call her, I have found a tremendous freedom, because I have found a splendid and beautiful and most wise guidance.

If, as is useful to do, I sum up the fruits of those thirty years of intensely strenuous work in all parts of the world, of varied experience in every department of life, I find myself coming to the conclusion that in three specific qualities one finds best inspiration for one's life.

The first quality is that of simplicity — to live physically, emotionally, mentally, as simply as possible. Not in the midst of complexities, not in the midst of all kinds of abstruseness, but as simply as one can, taking life simply, and avoiding as one would the plague all the complications with which the average individual infests his life.

And so I try to make my life as simple as I can, to make it direct — which does not mean that I am going into a nudist camp — which does not mean that I am going to deny myself pleasures of the theater and other pleasures of our every-day ordinary life — which does not mean to say that I am going to deny myself palatable food, and to eat such food as is tasteless as I can find it! I have no intention of denying myself suitable enjoyments, healthy enjoyments, but I am not going to be the slave to any of them.

Simplicity does not mean discomfort. I am quite prepared to enjoy luxuries when and if I can get them. I am quite prepared to be invited out to amuse myself. But the essence of my simplicity is in my vision of a goal, and I am not going to allow mere enjoyment to interfere with the pursuit of that goal. I have no objection, however, to their helping me along

the way, and I am perfectly clear that I can find enjoyment which will help me.

Simplicity and reliance upon the essential foundations of life, rather than upon the superstructure which man has made to complicate life and to produce the depressions which, from time to time, we suffer. *Simplicity*, therefore, is my first pursuit.

My second fruit is directness. I see before me a goal. Nothing shall hinder me in my movement towards it, neither persons nor public opinion, nor dangers, nor obstacles, nor pitfalls, nor failures, nor disasters. Like everybody else I have had my troubles, my defeats; I have been down into the depths, as most people have been. There is no one in the world who has not had from time to time a crucifixion, major or minor.

The very fact that the Christ himself had to enter upon His own supreme crucifixion shows that the way of crucifixion is part of the way of life, and everyone here probably would be able to say this. When I look upon my life in India, where I had a crucifixion here, one there, a grief, a trouble, an anxiety, perhaps a disaster, I see that all this is true. But the goal must be so clear, so definite, so clear-cut, that nothing can intervene, that nothing can be an obstacle; that the vision of the goal itself, the delight in the goal, the enthusiasm that the sight of the goal arouses, all must be potent forces to move out of the way the obstacle of whatever nature.

Directness! A vision of one's purpose, a sense of one's power to achieve sooner or later that purpose, and therefore a steadfast walking in the direction of the goal which one perceives. Directness — that is the second of the fruits of my experiences of these thirty years.

Third, perhaps the most important qualification of all, *impersonality* — a transcendence of that lower personality which always dogs our footsteps and so often hinders our understanding both of ourselves and of others. To be impersonal is to see others as they are, to see them through one's own personality and to be able to sum it up impartially; to recognize one's weaknesses and to recognize one's qualities, to know where one stands on the pathway of evolution, to be able to sum up oneself without fear or favor and deal frankly, impartially, with oneself; to be able to do the same so far as other people are concerned.

And this involves an acceptance with indifference either of praise or blame. Neither praise nor blame matter, if one knows oneself, where one stands, where one is going. Other people's opinions are of very small consequence, and if you are praised, well and good — if you are blamed, well and good! You know perfectly well that nobody can really understand you, and those who praise today will blame tomorrow. You have only to wait for the other thing to happen.

How well I know it! In India after we had been released from imprisonment by the British Government, crowds followed wherever we went. I could not take a journey by train anywhere without crowds gathering at the station day or night, until

traveling became a terror! The moment it was announced that I was going to speak thousands would gather to listen to what I had to say.

And then it all changed, and it was difficult for me to find anywhere a place where I should be heard without interruption, without catcalls, without all kinds of things being thrown at me. All a huge joke! I was the same, I was pursuing the same policy, the same goal, but the sheep which for the moment were bleating for me changed because they could not keep up the same kind of bleating for long. From having been revered in 1917 and greatly hated in 1923, we have arrived more or less at being neither hated nor revered in 1933, until at the turn of the wheel we shall either be lifted up into applause or perhaps be plunged down into hatred. One has one's own goal, and if public opinion is against one, one brushes public opinion aside, and if public opinion is with one, well and good. Let it be so.

That is what I mean by impersonality — a vision of the larger life, to be reached by being unaffected by indifference or by applause, by persecution or admiration.

You may say: "With regard to your vision, are you sure you are right?"

Of course I am sure I am right — for the time being! I am quite prepared to change the nature of the vision. As I grow, my goal must grow. But sufficient unto my day is the goal and the vision thereof, and so my goal and my vision for the time being inspire me, give me enthusiasm, give me realization that life is infinitely worth living. It is right, even though it be wrong!

We are too fearful of the distinctions between right and wrong. We are all ignorant, all of us make mistakes, and we shall make more mistakes. We have not yet made nearly enough mistakes to have finished with making them. But sufficient unto each individual's day is the life thereof, is his ideal, no matter what that ideal may be.

Although my goal, my vision may differ infinitely from your vision and your goal, even though your goal may contradict mine, so long as your goal and your vision give you a sense of the glory of life, your goal and your vision are right, as mine are right for me. It is not difference which matters. What matters is the sincerity with which one holds one's opinion, one's dogma, one's doctrine. We are foolish to set up these questions against other people, and to declare that our own are right and theirs are wrong! How foolish, how silly that is! Who has the monopoly of truth? Who knows more than a little fragment of the eternal truth of life? Truth is like a diamond. The light shines through innumerable facets, each catches the light and gives the light. If only each individual lived his life as completely as he could, and revered others living their lives no less completely, it would mean impersonality.

If you can view yourself impersonally, be humble with regard to yourself, confident with regard to yourself, and no less humble and confident with regard to other people, knowing that they have their gifts, that they are gods in the becoming, as

you are a god in the becoming, and that they are upon their road as you are upon your road, leading to the selfsame goal, then you will be a god. So long as one feels that life is worth while, so long as the most is made of circumstances and one is not a slave to them, he is a god in the becoming.

When a man feels that he is the slave of circumstances, when he feels that darkness is around him, and no light anywhere, then you can say: "Well, my friend, I have a light no darkness can dim, a power which no circumstances are able to assail, and I would like you to know something about my light, my power. Perhaps they will help you." And you give him of that which has made you strong, the master of circumstances.

These three qualities are the fruits of my experience: *simplicity*, *directness*, as the arrow flies, and *impersonality*, a scientific appraisal of life, not weighted down by prejudice.

Kingship is everywhere. The whole spirit of life, the whole essence of life may be summed up in that word *kingship*. Everywhere there is kingship, in every kingdom of nature. Life is growing from unconsciousness to self-consciousness. Life is growing from ignorance to wisdom, from slavery through citizenship into kingship itself. Whether it be life of the mineral, the vegetable, or the animal kingdom, everywhere life is growing into its own perfect stature, and you and I live in every kingdom of nature, are at a certain stage of that way. And so we perceive that the goal of life is kingship, is power to triumph, power to know. That is the goal towards which I am working. I know that the spirit of kingship is in me. I know that for the moment I am slave in this, that or the other direction. I still remain in a condition of citizenship, but I know that some day in every part of me — physical, emotional and mental — I shall be a king.

As the Christ was a king, as the great spiritual teachers of the world were kings, are kings, in fact, I know that I must achieve that Christhood exemplified in the life of the great Teacher of the Christian faith.

I know it is only a matter of time. Nothing can stand in the way, for the law of God is the kingship of the life over which He presides. Although I may be ignorant, although I may make mistakes, the fact remains that slowly but surely I am moving towards that goal — as is all life.

In order to strengthen and encourage myself I like to look at those great heroes, those great men and women of the world in every country, who are nearer the goal than I am at present. I see myself in them. I see the great of the world, past and present, and the kingship which they, too, had to attain.

Then comes the next element, the element of *reverence* — first for greatness, which is easy to reverence, and then that sense of greatness even in those who are the least promising in life. As I move on my way towards my goal, greatness goes with me. I enter into the comradeship of the great of the earth. It is infinitely important for everyone of us to realize at the present time that greatness can make such a difference in one's own life — the

greatness between one's own citizenship, past and present, the greatness of those who belong to other ages and to other nations. If each one of you realizes that life is leading you to power, to triumph, to peace; if each one of you will realize the greatness that is a living witness to you and your own future, then you will be intent upon reverencing greatness even in that which for the moment must be more lowly than yourself. When an individual is able to move about the world in a spirit of reverence touching reverently all things, speaking reverently about all things, then that individual is himself becoming great.

My plea to you would be that you should endeavor to surround yourself not with the mediocre of everyday life, but surround yourself with the spirit of those who are greater than you, especially with the spirit of those great ones which manifests temperamentally acceptable to yourself. Each person has his own particular temperament, each individual has either an inclination to be a hero or a saint or a genius — the three great paths to greatness. On which are you? Have you as your great objective the desire to be a genius, an intellectual giant? Have you as your ambition a desire to be a hero, a great man of action? Have you as your desire to be a great mystic, a great saint? The world needs all of those different types of greatness, and if you are fortunate enough to know which particular type appeals to you most, then surround yourself with those who exemplify that type.

For my own part, I should like some day to learn to be a hero, as my own beloved hero is a hero. I should like to be a great man of action, leading my fellowmen through storm, through stress on the physical plane into peace and sunshine. I should like that better than anything else. I long for that. My great men and women are the heroes and heroines of the world, and any one who is a man of action, even though he may not be a great man, has my sympathy. I have a fellow-feeling and I am immensely helped by studying the way in which such an individual has lived his life. I am encouraged and inspired. I see what I have to do amongst the varying circumstances of life.

Sharing just a little secret with you, sometimes in the privacy of my own seclusion, I will imagine adversities and troubles and difficulties that may come to me. I will remember how my heroes have comported themselves amongst those troubles and adversities and difficulties, and then I will imagine myself as being great, as comporting myself as they did or do. I see myself walking splendidly in the midst of them, and they have no effect upon me at all. I see myself walking steadfastly towards my goal with the help of the inspiration of my heroes, of my heroines.

If you will do the same on your own line (whatever that line may be), if you will surround yourself with the great, if you will go arm in arm through life in company with the great, then you will find life so very much easier, so very much happier, so very much more inspiring, so very much more stimulating. Life does become easy!

(Concluded on Page 125)

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Editorials

Beauty's Creative Power

We glean the following thoughts from a newspaper interview by Mr. Jinarajadasa in Brazil:

A new race is growing out of the intermixture of races now in the land — a race that will be one variant of what the Theosophist knows as the seventh sub-race of the Aryan mother race. Perhaps in the future this new race in Brazil will be known as the "golden race" — not for its possession of gold, but because the future Brazilian will have a color like that of old gold. Already there are signs of it, remarkable in its beauty.

Mr. Jinarajadasa speaks of the harbor of Rio, the most beautiful in the world, with its twenty miles of sea-board drives and beaches and the hills behind, and he says of it: "Beauty in Nature is a power just like the power of a waterfall, and just as a waterfall is beautiful but a part of its volume can be changed into electricity through dynamos, thus to foster civilization, in the same way the beauty of a landscape, of harbor and hills, can be changed into a subtle power to transform civilization.

"The beauty of Nature can make every man, woman and child supremely good by evoking a keen sense of beauty. Those who love beauty will be good, and prisons and law-courts and even laws will ultimately have no purpose when beauty brings the realization that it is natural to be good and affectionate. Wherever there is beauty its invisible goddess is in the midst to inspire. The world as a whole does not know that fact, but the Theosophist sees the whole world as God's studio where He is creating works of art." To Theosophists belong the privilege and the responsibility of living, creating and inspiring beauty in all surroundings.

Balance

Nobility of purpose, dignity, reserve, are very wonderful and splendid qualities. Through them have our schools, hospitals and churches been built to beautify and enrich our lives. But it is equally apparent that the world has progressed through qualities of daring, inspiration and vivacity. These

have conquered frontiers and created airlines; they form the advance guard of progress.

People in the first group often look upon those in the second as foolish and visionary; the second sometimes think of the first as lacking in imagination, uninspired, without enthusiasm. The fact of the matter is that neither description is necessarily correct, and that society holds a very definite place for representatives of both of these types. The energy and push and the daring will are just as necessary to progress and development as is the power of those who, with other qualities, would build upon that which the forerunners create.

An organization is strongest when these forces are tempering each other, balanced and appreciative of the qualities that each possesses. The best results are obtained, the surest and safest path is chosen, when contact between these two is established by merging the qualities of both. In our lodges, in their governing boards, throughout the organization of the Society, there must be the constant infiltration of the new and the young, to merge their enthusiasm, their strength and stirring thought, with the conservative carefulness of the experienced.

Any organization to be strongly constructive and influential must unite in its membership and in its government the forward-looking with the backward-looking, the new with the old, enthusiasm with conservatism, youth with age, daring with caution, heart with mind, the opening and developing life with the life drawing to a close — a constant merging, an infiltration, a fusion — recognizing that youth must sooner or later have its place, and welcoming it while it is yet young, to its place of influence, while guardianship can yet be exercised by the old.

"Room for me, mighty ones, room, make room!

I fear no power and dread no doom;
And you who curse me and you who bless
Alike must bow to my dauntlessness.
I topple the king from his golden throne,
I smash old idols of brass and stone,
I am not hampered by yesterday.
Room for the spirit of Youth; make way!"—

BERTON BRALEY

The Spirit of Kingship

(Continued from Page 123)

Although I have had my own crucifixions, they really have meant very little to me. I have been able, with the help of my heroes and heroines, to learn to laugh at difficulties and to live courageously. When you laugh at a difficulty it slinks away, ashamed, from you. When you are afraid of the difficulty and cringe before it, then the difficulty sneers at you and advances towards you, cripples you and possibly crushes you. The sovereign specific against a difficulty, a crucifixion, is laughter — and so one learns to laugh.

Sometimes people say: "How can you laugh in the midst of that, how be happy and comfortable?" Well, after all, why not? What is the use of being anything else? Three-fourths of the sorrows of the world are selfishness. I might even go so far as to say seven-eighths. One at all times is more sorrowing for himself than he is sorrowing for anybody else. When a person comes to me and says: "I have lost through death my very dearest friend; what shall I do? How can I go on living? What a terrible loss to me," sometimes, if the individual is strong enough, I say: "Cease all that rubbish! Think about him for a change. Don't you see that your depression causes him sorrow that he cannot help you now that he has left you? Why do you make his difficulties greater because of your selfishness?" Although it is true that one must feel a loss, one can appear happy. One can put on the garb of happiness, to start with. One can gradually imagine oneself into happiness, and so eventually one's happiness comes. When you read the lives of those who are really great, even of those whom the world may not have recognized as great, you can see how equably they faced adversity and turned it into power.

I know from my own experience the truth of Dr. Besant's statement in her *Autobiography* that she could well dispense with every happiness which she experienced, but that for the sake of her power, her service to the world and her peace, she could not spare one single sorrow through which she passed. And I heartily echo that!

I do feel indifferent to the joys I may have had. Although I do not want to be immersed in any sorrow, one does learn to be thankful for them. On the other side of sorrow one perceives one stands with greater power, and in the long run with greater happiness. And so one learns that wondrous truth, namely, that God is *love*. Nowhere are there signs of His indifference. Everywhere, without exception, are there signs of His universal and eternal love.

I want all of you to try to see if you cannot dig deep down into certain fundamental simplicities of life, getting rid of all the complications, of all the

philosophies, religions and doctrines which make life seem to be so difficult of understanding, to see if you cannot stand face to face with all that man-made complexity in your own simplicity.

I have said that I have few principles. I will not say that I am a man of absolutely no principles. Perhaps later on, when I grow a little stronger, I may become a man of no principles whatever, entirely non-principled! If you can go down to essential foundations and find they are simple, easy to understand, then you will perceive that life is not nearly as complicated as heretofore you have thought, as heretofore you may have been taught. You will see that life is really much simpler, much easier, and you can face life with great courage and move upward in the midst of these easily-handled complexities.

If you ask what my own principles are, I answer that I have five:

- (1) Universality of God's life, without exception.
- (2) Unity of life. There is only one life, however diverse may be its expressions.
- (3) His life is constantly growing from the less of every aspect of its manifestation to the more which is in front of it. You and I and the High God Himself all have our Moreness waiting for us — the evolution of life.
- (4) The individuality of life. Each life is a little God to become a great God, but it is a little God to begin with.
- (5) Self-containedness or completeness. Everywhere life has what it needs for its growth, in witness to the fact that God is love.

Each one of you has all that you need, to move onwards to your next step. You may not think you have, but you have it. Whether a man is strong enough to stretch out his hand to reach that which is there for the reaching is another matter. But there it is. Each person is supplied out of the love of God with all that he needs for growth, and that is the Master Truth of life.

You see how really simple, yet how profound — just simple, direct truths. They are mine — to use from my own temperamental point of view, to lead me on toward reverence and an unceasing happiness. They are mine to help me triumph — from my own point of view — over all obstacles, difficulties and dangers. Many have assailed me. Other greater ones may be facing me, but I hope there is a certain fund of certainty in me — of simplicity, of directness, of impersonality — for me to face any difficulties that may be before me whereby the fire of life may become greater and greater until it seems all that is greater glorifies all that is less, all that is less is glorified in all that is more.



OLCOTT SESSIONS



SUMMER
1934



**OLCOTT INSTITUTE—AUGUST 11-17. CONVENTION—AUGUST 18-22.
SUMMER SCHOOL—AUGUST 23-28.**

Note the Change of Dates

Cable communications with Dr. Arundale have brought the information that he cannot be with us until the morning of August 16, instead of August 18 as originally planned. Boat connections would require his leaving Adyar two weeks earlier in order to arrive at Olcott three days sooner. Having regard to the importance of the work at Adyar, and in response to Dr. Arundale's own expression of the importance of the Summer School period in this year of new beginnings, the dates have been changed and Summer School will follow Convention. Convention dates remain unchanged. Astrologers will note what fine aspects prevail during the Convention period.

Therefore note the new dates:

Olcott Institute.....August 11-17
Convention.....August 18-22
Summer School.....August 23-28

This arrangement insures the presence of Dr. and Mrs. Arundale throughout the whole period of Convention and Summer School and for two or three days preceding. He will have to leave almost immediately after the closing of the Summer School period to keep important engagements in Europe.

The Program

The program of the year is different, but is in keeping with the new spirit that Theosophy is to become a practical contributing agency to reinforce the thought that is devoted to solving the problems and creating the progress of the world in many fields.

Three sessions per day occupy the Olcott Institute period of the program.

The Convention is crowded with sessions for essential business and for consideration of our work in all its aspects.

Summer School, with five periods each day, provides an inspiring week of study.

The Institute Program

The Institute (August 11 to 17) will be a time of studious work, in which there will be a series of talks on:

1. "Ourselves (the Reign of Chaos)."
2. "Our World (the Reign of Law)."
3. "The Real World (the Reign of Life)."
4. "Facing Realities (Intelligent Adjustment)."

5. "Life in Freedom (the Soul Victorious)."
This series will be conducted by Dr. Roest.

Another series will deal with Theosophy in Ancient Egypt, in America, in Ancient Greece, in our own religion Christianity, and in the ideals which youth has for America. In this series it is hoped that Dr. Alvin B. Kuhn will take the leading part, but youth will speak for itself, through Mr. Felix Layton.

The evenings are occupied with a stirring series of lectures by Dr. and Mrs. Arundale, Dr. Wild and Dr. Kuhn.

The times have been so arranged that there will be ample opportunity for discussion after each talk, that all may participate.

The Convention Program

Convention will be preceded as usual on Saturday evening by a reception to welcome distinguished visitors and delegates.

Sunday will be unique, in that in addition to other formal meetings, including the address of welcome, there will be a commemoration of the passing of our two great leaders, Dr. Besant and Bishop Leadbeater—a meeting planned to be impressive and lasting in its influence, as is our memory of these great ones. Mrs. Arundale will give a public lecture in the afternoon, and Dr. Arundale an address to members in the evening.

The National President renders his report on Monday morning. In the afternoon Mrs. Arundale addresses the members, and in the evening Dr. Arundale or some other noted speaker will address the delegates. It is hoped that someone prominently known in American life may be available for this occasion.

Tuesday provides for continuation of the business sessions of Sunday and Monday, during which the Greater America Plan and its purposes will be thoroughly presented and discussed, and forums will be held on the lodge, on America's trends and the Society's functions.

Wednesday brings the opportunity of the Young Theosophists and the Theosophical Order of Service.

Throughout, ample opportunity for member participation and for the views of delegates as brought from their lodges, will be provided. Musical programs have their place. The whole period will be full of inspiration, opportunity, beauty.

The Summer School Program

Here we come to that period of the summer program in which the trend of our future work is unfolded, for the Summer School this year will present a forum on trends in American life, that we may learn our own function as Theosophists and as a Society possessed of the Wisdom, and know what our contribution should be. In these sessions we shall deal with trends in America's artistic expression in literature, music and art; trends in American education; in religion; in America's economic and social orders — each to be followed, after a program of a lighter nature, with a symposium in which all angles and viewpoints and aspects may be considered.

Each evening there will be a talk or a recital, serious or entirely entertaining, but useful, according to the weight of the program of the earlier part of the day.

We hope in this period to have all of our well known Theosophists of this country represented on the program or in the symposiums, and we hope to have some names less known to us but well known in other fields. Dr. and Mrs. Arundale will of course be prominent in the work of each day.

In this period (the Summer School) special attention will be given as the days progress, to lodge presidents, lodge secretaries and treasurers and lodge librarians, as groups, each meeting and discussing their problems under the leadership of someone already successful in these responsibilities.

In General

Only this outline of the program can be given at this time. By next month it will be completed, all of the speakers arranged for and definitely scheduled. In the meantime, it is no exaggeration to say that no more instructive and inspiring program to indicate the future work of the Society and of its members has ever been offered at the Summer Sessions of this Section. Study and thoughtfulness, mirth and lightness, beauty in all

its aspects, our place in America, the nature of the work that lies before us, will be made clear for our information and certainly to our delight as we see how great are our opportunities and the way in which we can meet them.

Note that the Convention runs one day longer than usual, in accordance with the resolution passed at the Convention of last year.

Plan to be present for as long as you can, but do not miss Convention and Summer School. There are always regrets by those who later hear at second-hand what was provided for those who attended. Let not the regrets be yours this year, for they will be greater regrets than ever before.

Olcott is beautiful again with its sunshine. The grove provides more shade; we hope to have a mosquito-proof tent; the growing trees have more birds. The spirit throughout the Section is finer still. Olcott has grown in its usefulness and the completion of its accommodations.

A new period dawns — a new field opens. Everything draws you here.

Attention, Artists

All artists who intend to loan some of their work to the Olcott Art Exhibit this summer please communicate with James S. Perkins, Jr., 1011 Delta Avenue, Cincinnati, giving the following information:

- (a) How many pieces do you wish to exhibit?
- (b) What are the sizes?
- (c) What medium (water-color, oil, etc.)?
- (d) In a few words what is general theme or description of each.
- (e) Give any suggestion you might think helpful to the successful handling of this display.

When this information is in and a general idea of the show is visualized, a letter of instructions will be mailed to all who are contributing.

JAMES S. PERKINS, JR.
Chairman Art Exhibit

Rates for Olcott Sessions—August 11-28, 1934

Types of Accommodation

- Type A Cots in Headquarters rooms—sharing room and private bath.
Type B Cots in Headquarters dormitory—sharing general showers.
Type C Room in village (board at Headquarters).

Registration, Board and Accommodation as Above

	A	B	C
Olcott Institute—			
August 11 to 17	\$25.00	\$18.00	\$22.50
Convention and Summer			
School—August 18 to 28..	42.00	30.00	35.00
Convention Only—			
August 18 to 22	18.00	13.00	13.00

(Dinner and room night of 18th. Room night of 22nd and breakfast 23rd included if required. No credits if these not taken.)

Registration Only

Olcott Institute.....	\$10.00; Per Day \$2.00
Convention	2.00
Summer School	10.00; Per Day 2.00

Meals Only

Breakfast, 25c; Lunch, 50c; Dinner, 75c.

Institute and Summer School Lecture Sessions

Each, 50c

(Does Not Apply to Convention)

The Besant Memorial School

Adyar, Madras

THE BESANT Memorial School is established to perpetuate in a practical manner the lifelong services to and deep interest in education on the part of Dr. Annie Besant, whose last wish it was that an educational institution should be established at or near Adyar for the helping of youth.

The school will be conducted on the lines laid down by Dr. Besant in her many educational writings and in her guidance of the various institutions with which she was associated. These are to be found in her pamphlet entitled *Principles of Education*.

In general, the first care of the school will be to insure healthy bodies; and games and exercises, together with careful medical supervision, will be regarded as of vital importance. The second care of the school will be to guide the healthy development of the emotional nature, so that the students may grow amidst clean and uplifting impulses and feelings, thus conserving and usefully directing their growing vigor. The third care of the school will be to help the students to gain useful knowledge, and the ability to control and direct the powers of the mind.

Religious education will form an integral part of the curriculum, in the course of which the theosophical principles of life, to be found in every great religion, will be given due prominence, and the students will be helped to discover in their respective faiths both an adequate understanding of life and a happy confidence in themselves and in their future. Special stress will be laid upon the importance of mutual respect among the adherents of the various religions.

Political education will consist in training the students for good citizenship. Patriotism will be given its due place, as also the paramount importance of the international spirit as an integral part of true patriotism.

Ordered and cultured freedom will form the basis of the school activities, and self-respect and self-reliance will accordingly be encouraged to the fullest possible extent. The school will be a community, representing in miniature, as far as expedient, life in the outer world; and its members will be trained to value the dignity, opportunities and responsibilities of life, so that there may be safe transition from the stage of preparation to that of growing participation in the larger life of the world-school itself.

Aesthetic and artistic education will be given all possible prominence, for upon this aspect of

education individual and national refinement very largely depend. The importance of education for leisure will be practically recognized, in which connection craftsmanship will be constantly encouraged. Similarly, it will be borne in mind that education, in the case of the few, is for that leadership of which the whole world stands in such sore need.

The school thus hopes to send into the world good citizens, religious in the noblest sense of the word, equipped to earn an honorable living, to profit from the experiences through which all must needs pass, and to be to those around them examples of right living.

The school will be co-educational and largely residential, but day-students will also be admitted. Only vegetarian food will be provided.

The curriculum will be that prescribed by the Education Department of the Government of Madras, and by the University of Madras so far as regards the higher classes. The normal medium of instruction will be Tamil, but where possible, special arrangements will be made for students whose mother-tongue is not Tamil. Special arrangements will also as far as possible be made for students who are preparing for the local examinations of foreign universities, as well as for students who come from foreign countries.

The general management of the school is in the hands of the Besant Educational Trust, a body registered under Act XXI of 1860, with an Executive Committee at Adyar to deal with the routine business.

The Theosophical Society has at present no official connection with or responsibility for the principles or management of the school, but the Adyar Headquarters authorities are in general sympathy with its aims and objects, and consider that it may in due time become a most useful activity in the vicinity of Adyar.

It has been decided to open the school in classes 1 to 5, and forms 1 to 3, in June next if sufficient applications for admission are forthcoming. There will also be day classes for very little children, under the guidance of an experienced teacher. Temporary premises will be rented from the Theosophical Society on the Adyar estate until funds are available for the purchase of land and for the erection of suitable buildings. It is, of course, intended that the school shall become a fully-equipped high school, and later on a college if funds permit.

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"Be to Other Souls the Cup of Strength"

THE RESPONSE to my appeal for additional workers and for more intensive work, in the January issue of THE AMERICAN THEOSOPHIST, has been most gratifying. While numbers are not always true indicators, in this instance they provide a fairly accurate criterion. The total number of booklets "To Those Who Mourn," by Bishop Leadbeater, and supporting publicity pamphlets "Reincarnation — Do We Live on Earth Again?" shipped on order during the months of February and March was 3116. Continuation of shipments at this rate will result in a total for 1934 of well over 16,000. The highest previous annual total was 5968 in 1930, while in 1933 only 3543 were shipped.

The work is being carried on with apparent intensity (that is, attempt is apparently being made to reach the bereaved families in connection with every passing) in twenty-one cities of the United States and one of Canada. Also, numerous towns are being served. The orders filled during the past fifteen months cover twenty-six states and the District of Columbia in the United States and three provinces in Canada.

In my January article I opened the way for correspondence with members of this so-called "To-Those-Who-Mourn" Club. I am glad to state that my enthusiasm in regard to the efficacy of, and blessings resulting from, this service is shared by all who have been working for any considerable length of time. The reasons for interest have been many and varied. The following stand out most forcibly:

- First, service to the Masters;
- Second, promulgation of the Ancient Wisdom;
- Third, manifestation or living of brotherhood;
- Fourth, relief of sorrow;
- Fifth, practical foundation for future peace.

(This reason appeals to me as being

practical and far-sighted. Reincarnation is the foundation of brotherhood, and those who believe in the reality of brotherhood will work for peace.)

I confidently feel that this work has only commenced, and that it is such an important phase of theosophical living that it will in due course be recognized as an essential. I hope, however, that any organizing influences which come to bear on this work will not result in making it generally a lodge function. That service is, in my opinion, greatest and noblest which is performed personally but in an impersonal manner, that is, by individuals without revealing their identity.

I again appeal to others to join in this great movement, which may very well, on a foundation of unselfish and effective service, constitute an outstanding stimulus to the Theosophical Society of the future. Also, who can say that at least one out of a thousand booklets you may mail may not serve to reawaken to active interest in the Ancient Wisdom a second Besant, Leadbeater or other world and Society benefactor?

If the bereaved of the city in which you live are not being provided with literature during this most receptive time, you are missing the opportunity to live Theosophy more fully and the lodge is failing to take full advantage of its opportunity to serve. Do not concern yourself with trying to trace recipients of the literature to the door of the lodge. This is seeking fruits of action. Be satisfied in the conviction that to sow service is to reap service.

If you wish to ask questions before ordering literature, address me, in care of the Theosophical Press, Wheaton; your letter will be forwarded and answered immediately. Please send postage for forwarding.

SAGITTARIUS.

The Besant Memorial School

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A fully competent staff is already being selected, and the Headmaster will be Mr. K. Sankara Menon, M. A., Caithness Prizeman of the Madras University.

Dr. G. S. Arundale, late headmaster and principal of the Central Hindu College, Benares, late examiner to the University of Allahabad and to the Government of the United Provinces, late Minister of Education to the Government of His

Highness the Maharaja Holkar of Indore, late Principal to the National University of Madras and head of its Teachers' Training Department, etc., will be honorary Educational adviser.

Vaidyaratna G. Srinivasamurti, B. A., B. L., M. B., C. M., Principal of the Government College of Indian Medicine, Madras, has kindly consented to be the honorary medical officer.

Christianity Based on Theosophy

By DR. ALVIN B. KUHN

A FAR closer rapprochement between Theosophy and Christianity is envisaged as a result of deeper searching into the fields of Greek and Egyptian mythological religions. Theosophy rests basically on the Ageless Wisdom, the organic structure of fundamental ideology through which man psychologically relates himself properly to the universe. This body of conceptual mechanism has been given by the elders of humanity to early races, and held in custody by competent guardians and imparted to qualified initiates down the centuries. Exoterically the historical religions have embodied more or less of the ancient groundwork, and it is primarily due to the fact that the ancient Vedic and the later Buddhistic systems of India have kept the rudimentary wisdom rather more closely in view than has Christianity that Theosophy in modern times has appeared to rest directly upon Hindu religion and philosophy. It is widely regarded as being based on Hindu sources, and the Theosophist is supposed to be one who has taken some form of Hindu mysticism to heart. This general notion of Theosophy's philosophical connection with "Aryavarta" has by no means been discouraged by the establishment of the International Headquarters of the Theosophical Society at Adyar in India.

Early students in the movement have done creditable research work in the fields of Greek, Hebrew and Egyptian religious systems. Their studies are a valuable segment of theosophic literature. The only negative consideration that is suggested in connection with them is that they did not go far enough or deep enough. The vast and recondite sources of the Ageless Wisdom-Lore hidden especially in Egyptian texts have not been exploited for Theosophy.

The advantage accruing to Theosophy from examination of Greek, Hebrew and Egyptian material is twofold: a tremendous broadening and strengthening of the foundations of occult wisdom, still largely Indian, by the addition of a mass of corroborative data from these three nations; and the discovery and elucidation of the immediate sources of Christianity. To be sure, Christian sources can be located in India, but in Greece and Egypt they are to be seen in forms of identical expression, evidencing direct derivation. With this material in hand it becomes possible to relate Theosophy to Christianity with tenfold more cogent directness than ever before.

Inasmuch, then, as we in the Occident are propagating Theosophy almost entirely amongst Christians, or at least in a Christian milieu, the new vantage point gained by the possession of

this data must be seen as vastly enhancing Theosophy's opportunities and resources to influence contemporary civilization. Between Theosophy and Christianity there has existed a far more difficult chasm than between Theosophy and the far-East religions of India, Tibet and China. The Christian Scriptures seemed to hold very little of the Ancient Wisdom, or to evidence close connection with occult principles. Meager almost to the point of negligibility have seemed to the occultist the traces in the Bible of such keystone principles of Theosophy as reincarnation, karma, cyclical evolution, man's spiritual constitution, planetary systems, the spiritual hierarchies, as well as the esoteric structure and method of the archaic teaching. If the Ageless Wisdom was to be thought of as present in the Bible, it was so obscurely traceable that the mine was hardly believed to be worth the working. There was considered to be *some* Theosophy in the Bible, more or less darkly discernible. It has certainly not been known that the Holy Book of Christianity is a work of the true Ancient Wisdom in every part. The Bible is a text of pure Theosophy, as much so as is the *Book of the Dead*, the *Chaldean Oracles*, the *Kabala*, the *Pistis Sophia*, the *Orphic Hymns*, the *Books of Hermes* and others. The Christian "Word of God" is just some more of the old wisdom texts, in no sense less full of Theosophy than the rest. In so far as they are genuine, they are no less theosophical than other ancient texts.

An examination of the material in this area, where the Bible had its origin, reveals the presence of the occult theses to an astonishing degree. Indeed the data is now at last available to prove beyond further cavil that the Bible cannot even be understood unless it is read with theosophic principles as the key. A mass of material never before compiled and organically assembled to relate biblical texts to antecedent Greek and Egyptian pagan esotericism (or Theosophy) is now in form to end forever the controversy as to the origins of the Gospels and the Old Testament writings. When such items of the Gospel narrative as the Messianic birth, the proclamation of the angels to the shepherds, the annunciation of Gabriel to the Virgin, and the adoration of the Magi, are found depicted on the walls of the temple of Luxor 1700 years before Christ; when Jesus' miracle of turning water into wine and his raising of Lazarus at an Egyptian Bethany are found in all details in the *Book of the Dead* written as early as 10,000 B. C.; when some 180 explicit identities of character, function and expression are listed

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A Layman Looks at Theosophy

I AM NOT a Theosophist.¹ But I am, now, a student and friend of Theosophy. From the opinion that Theosophy was "just another crazy cult," I have come to a profound respect for the doctrine. To whatever conclusions my future study may lead me, I shall never again feel free to speak of Theosophy with ridicule.

My introduction was unfortunate. It came through a friend whose interests in the occult seemed primarily emotional. In an awed voice she would speak of the "Oneness of the All" — or perhaps it was the "All-ness of the One." Her Theosophy seemed to me to be a strange mixture of palmistry, spiritualism, Nature-worship, freak dietism and New Thought, with a sprinkling of Christian Science. She was an ardent, if not particularly intelligently articulate, admirer of Krishnamurti, and further confused me by inaccurate quotations of some of his most mystical pronouncements.

I naturally recoiled from what seemed to me such "fuzzy" emotionalism. I had no difficulty in maneuvering my friend into a logical *cul de sac* and took no little pride, I suspect, in my argumentative ability, which I confused with clear reasoning. She was helpless to defend herself or Theosophy, but finally floored me with the question: "What right have you to criticize Theosophy when you don't know anything about it?" It was a fair challenge, so I commenced to read.

I found Theosophy quite another thing than the nebulous and emotional generalizations of my friend had led me to believe. I was amazed to discover a comprehensive and sane system of thought which satisfied not only my reason but the deepest intuitions of my mind. Particularly was I struck by the fairness of the statement encountered so often in theosophical literature: "We ask no one to take our doctrines on faith. If they seem reasonable to you, accept them provisionally, as you would any other scientific hypothesis. Apply to them any test you can think of. But do not neglect the supreme test — *live the life Theosophy prescribes.*"

From Theosophy I turned to reading about Theosophists. Here I encountered my first stumbling-block. I was dismayed by the early trials of the Theosophical Society — filled with all too much of personalities and internal strife. "How can Theosophists behave so un-theosophically?" I asked myself. My disappointment, for a time, was keen.

Common sense came to my rescue. Came the conviction that the spring of Theosophy at its source is clean and sweet. Some of us have

approached that spring with unclean cups — can we blame the spring for the contamination we bring to it ourselves? True, "by their fruits shall ye know them;" but it is expecting too much that any tree will bring forth excellent fruit in an atmosphere poisoned by the acrid fumes of human envy, jealousy and egotism!

So I am now willing to accord to Theosophists that same tolerance and understanding that I would expect them to accord to me. My error was an old one, and the readiness with which I fell into it has considerably modified my opinion of the superiority of my own mental processes!

Of the Theosophical Society as it stands today I can say little, because I know practically nothing of its activities. Among Theosophists of my acquaintance I find a wide variation of ability, interest and intelligence — as I would find in any group. Some are like my friend and have embraced Theosophy from an emotional viewpoint. They seem to have attained little understanding of the basic philosophy and science of the system. I do not criticize them, but I am of the opinion that any Theosophist without a strong grounding in the theoretical aspects of the doctrine should not attempt to expound it to a non-Theosophist. Inadequate presentation tends to discredit the entire system in the minds of their hearers and tends to make it harder for people to approach a study of the system without prejudice.

Though only a beginner, I feel that I have a fairly sound understanding of Theosophy. My experience — short and incomplete as it is — has taught me to be cautious in talking about Theosophy to my friends. I find even in many persons of an essentially reasonable and tolerant nature, persons whose natural interests would lead them to Theosophy, a certain hesitancy to allow themselves to become too interested in Theosophy as such.

However, by presenting certain theosophical ideas without a label, it is possible to obtain an unprejudiced and serious hearing. And sooner or later, when interest in the ideas has been aroused, the question naturally comes: "Where did you get these ideas?" Following which, it is possible to introduce the interrogator directly to some of the theosophical literature.

In offering theosophical doctrine thus as it were anonymously, there is no suggestion that we should apologize for being Theosophists — far from it! It is no criticism of Theosophy. Rather is it a criticism of our modern way of thinking — that so magnificent a doctrine should meet with opposition and prejudice if offered under its own name. No, we are not apologizing for Theosophy — we are simply seeking to secure for its doctrine an "even break."

¹The writer of this paper explains himself. I would like to add, however, that he shortly afterward joined our Society.

— F. Kunz.

Take an instance: The other evening we remarked to some friends that we were studying Theosophy and found it exceedingly interesting.

"What!" they exclaimed, "you don't mean to tell us that you actually *believe* in reincarnation — that after we die we come back to inhabit the bodies of *snakes and lizards!*" Of course it is absurd. But there followed the necessity for a long explanation, in which we were on the defensive. And I am afraid our friends still suspect us of being a little freakish, which does not disturb us in the least. What does disturb us is that through an indiscreet presentation of theosophical ideas, Theosophy was to a certain extent discredited in the eyes of our friends — and through them — in the eyes of others.

In contrast, a discussion arose on another occasion regarding the probability of immortality. I contributed my reasons for believing in a succession of lives — both before and after this life. I did not even call it reincarnation, though the word soon came up. I was able to obtain for this particular section of the theosophical thought a very thorough and unprejudiced hearing, with an almost unanimous agreement that my case was reasonable. The name of Theosophy was not even brought into the discussion. However, out of that talk I hope gradually to introduce several persons to Theosophy. The ground-work has been laid with the assurance that when I give them a theosophical book, it will be read at least with an open mind and friendly interest.

Some Theosophists, I imagine, will look upon such "pussy-footing tactics" with scorn. I do not.

After all, we live in a world of prejudice — prejudice not so much against *ideas* as against the *labels* attached to those ideas.

Though not in a position to speak for Theosophists — or even as a Theosophist — it seems to me at least as important to assure a gradual infiltration of theosophical ideas into modern liberal thought as it is to promote Theosophy as such. If this be true, a procedure such as I recommend might be broadened so as to include articles contributed to liberal magazines of general circulation, as well as lectures and talks before liberal groups, presenting theosophical ideas in a non-theosophical style. Particularly might such a policy of "boring from within" be effective in some of our more liberal church organizations — applying the theosophical viewpoint to a clearer interpretation of the Christian doctrine.

The above is offered by one who has as yet hardly penetrated the outer fringe of the theosophical literature. It is offered rather tentatively, and if it is helpful to the theosophical cause in however slight a degree, the writer will be glad. Obviously it does not represent the seasoned opinion of the writer, as that opinion will be after further and more painstaking study. It is presented solely as reflecting the initial impressions of one who was led to approach Theosophy in a friendly and open-minded spirit, in the hope that it may to some degree assist Theosophists in bringing their doctrine before others in a manner which will do justice to the splendid system of thought they represent.

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Christianity Based on Theosophy

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between the Gospel Jesus and the Egyptian Horus (or Iusa, who is the Messianic Jesus by name), it is incontestably established that the Christian texts, both Old and New Testaments, are hardly to be taken in the character of veridical historical records, but as allegories of the wisdom teaching. And when one learns that the most intelligent of the Christian Fathers, Philo, Ammonius Saccas, Clement, Origen, regarded the Bible as purely spiritual allegory, and that the redoubtable Christian historian-apologist of the third century, Eusebius, himself declares the Gospels to be old cult books of the Essenes, of great antiquity, the case is settled in favor of a theosophic rendition of scriptural books. And when, in addition to all this, the application of the ancient formulae and keys to biblical material reveals that the allegories, fables, parables and astrologisms yield up the long-buried truths of the occult doctrine, the Bible is seen at last to be agleam from cover to cover with the glorious light of the true Gnosis.

The importance of this revelation for Theosophy is hardly to be overestimated. It puts into the hands of Theosophy a stupendously powerful new

leverage by which to move intelligent opinion in the direction of its claims and its philosophy. It puts into its hands scholarly data, in the realm of comparative religion and mythology, which can no longer be ignored or condemned by Christian theologians. The inescapable pressure of the data now to be presented will reveal Christianity in line with its ancient theosophic meaning. This is a phenomenon and development which might confidently have been expected to fall coincidentally with the end of the Piscean Age.

The whole of the Christian system of exoteric theology has now been reinterpreted in its pristine spiritual significance, and its hidden meaning rendered apprehensible not so much by mystic insight as by scholarly analysis of the old texts. The occult significance behind the old myths and allegories has been rendered luminous by the aid of the esoteric fundamentals. What the Bible is really talking about, what it means, is at last to be presented on the basis of impregnable scholarship. Thus Theosophy stands ready to advance into a new era of enlightenment and expanded power.

The Inner Life

By CLARA M. CODD

The Yoga Aphorisms of Patanjali

The polarizing of mind and heart and bodily activities by the method described last month are all to the end of raising the consciousness, and wearing away the veils of sense and matter which hinder the full glory of the true Self from shining forth, as is set out in the next sutra.



Clara M. Codd

2. Their aim is to bring the aspirant to spiritual vision and to wear away hindrances.

Then in the succeeding aphorism the main hindrances or obstacles are enumerated, five in number.

3. The obstacles to Yoga are:

1. Ignorance (Avidya).
2. Sense of Ego-hood.
3. Clinging and desiring (inordinate love).
4. Aversion (inordinate hate).
5. Desire for sentient existence in form.

Vyasa says that they are five forms of "unreal cognition," and all generate personal karma. We might call them five fundamental ideas or concepts which prevent Self-realization. The next six aphorisms deal with them in detail.

4. Ignorance is the field for the growth of the other obstructions, whether they be latent (dormant), attenuated (in process of elimination), in suspension by virtue of a contrary impulse holding the field, or in full operation.

These obstacles or "afflictions," says Vyasa, become eliminated by habituation to their contraries, and they disappear and appear over and over again. For instance anger does not arise when love and attachment have play. But whilst this is manifesting with regard to one particular object, it does not mean that it has ceased with regard to other objects. He quaintly says that because a man is attached to one woman, it does not follow that he is averse to others. But his attachment for the moment is manifesting itself towards that one woman, whilst with regard to others it is dormant but can be active in the future. All these afflictions, he further says, are modifications of the fundamental Avidya. It is that alone which gives them life, and when ignorance disappears, they disappear too.

Another commentator says that right knowledge is the antidote to ignorance; recognition of the unique distinction of all life, the cure of egotism; justice or impartiality, the opposite of desire and

aversion; getting used to the idea that one is not the body and can do without it, the opposite to love of life. It is this fear and clinging to form which is the root of ill, for it is of the essence of all forms to grow by taking. But the law of the spirit is just the opposite, to grow by giving. Faults which are dormant in us will be brought out by the pressure of life, or by the pressure of strong aspiration. This is the invariable occult law.

5. Ignorance is the taking of the non-eternal (impermanent), the impure, the full of pain, the not-Self (non-Atma), to be the Eternal, the Pure, the Blissful, the Self (Atma).

Evidently ignorance is the taking of any form for the immortal spirit, for all forms, high or low, lasting for a moment or for a manvantara, are but veils of the enduring immortal spirit. So Vyasa says: "The taking of the non-eternal to be eternal is the possession of such notions as that the earth is permanent, the gods are immortal, etc. . . . Similar is the cognition of the Self in the not-Self. The external accessories whether sentient or not sentient, the body, which is the vehicle for enjoyments, the mind, which is only a vehicle for Purusha (Spirit), are all manifestations of the not-Self. The notion that one of these is the Self is ignorance. Those who, believing the sentient or insentient objective essence to be the Self, rejoice in their increase believing it to be prosperity of the Self, and are anxious when they decrease, believing it to be the adversity of the Self, have not awakened . . . Ignorance is neither real cognition nor the absence of real cognition. It is another form of cognition which is contrary to the cognition of the Real."

Mrs. Bailey puts it well. "This condition governs life in the three worlds, for Avidya is to be found on all planes. It is a limitation of Spirit and a necessary corollary of form-taking . . . The senses are part of the forms; they are not the spiritual man, the dweller in the form . . . Through discrimination and dispassion, the Self, who is permanent, pure and blissful, can eventually dissociate itself from the not-Self, which is impure and full of pain . . . This is liberation and the goal."

And by this identification of the dweller with his form, the sense of Ego-hood is born.

6. The sense of personality is due to the identification of the knower with his instruments of knowledge.

The essence of egoism is separation, limitation, partialness. The Spirit is forever free. Hence as Dvivedi says: "The real seer is the Purusha. When

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The Greater America Plan

PIETER K. ROEST, FIELD DIRECTOR

On Policies

June is a critical month in the theosophical year. In most lodges it is the time for elections and so should be a time for reconsidering policies, for evaluating in the light of their results the methods used in the closing year, and for determining in broad outlines upon the work of the future.

If each member will but concentrate on the needs of the work for which we are collectively responsible, the factor of personality will be largely eliminated, and with it a prolific cause of difficulties. Let us remember that each lodge should be the local representative of an important, world-wide movement, through which the real Leaders of the Race are trying to spread those *universal guiding principles* which alone, *when applied individually and nationally*, can save this civilization from self-destruction. The masses suffer from our cruel scheme of life; that scheme developed from, and is perpetuated by, the utterly false values dominating the public mind; and these in turn result from ignorance of the fundamental laws of life.

The great, eternal truths of our existence were given to us not for our private satisfaction, but for the leavening of the world we live in by teaching and — above all — by example. Too often we consider lodge work from a petty, local or even personal, point of view; not realizing that thereby we are creating obstacles instead of instruments for the great work of humanity's evolution. Let us determine that the coming year will be a year of greatness — great in vision, great in purpose, great in careful planning, great in cordial collaboration, great in daily dedication of the small self to the larger. Let us *go out into the world* inspiring all its good and helpful work; and let us *take the world into our hearts* by taking notice of its joys and sorrows, its problems, tribulations and achievements.

Our Summer Sessions will attempt just that; our lodges might well do the same this coming year. Let us remember that "Theosophy must be made practical," and *do our part*.

The Handbook

We are presenting in this number some suggestions for good programs. In the forthcoming HANDBOOK more details are given, and we especially request lodge officers to send us information on successful programs for use in this helpful work.

We also need materials such as lodge bulletins and photographs of lodge rooms which may be used in an exhibit during the Convention week.

Directory Blanks

Few members know how well the questionnaires sent out last fall to every member are serving the larger purposes of the Greater America Plan. A number of groups are being formed for those whose answers indicated their desire for contact with others of similar interests; and many good suggestions were received in the same manner. Our policies are shaped with constant reference to the information given us on these blanks.

All this is done by only one quarter of our membership! We wonder whether the other 75% would not like to contribute *their* genius? Would they not like to take an active part in the rebuilding of the Section? They can still do so by returning their answered questionnaires to Olcott. If anyone has mislaid his blank, a postcard to us will supply a new one. Lodge officers, please oblige and pass the word along!

Lodge Programs

Lodge programs should be planned with some definite objective in mind, and well in advance of the winter's work. Programs planned only a week in advance and merely as a means of filling in the time of the lodge meeting usually prove ineffective.

What *should* be the purpose of lodge programs? These objectives in the Greater America Plan give some indication:

The program should be so planned "that the lodge shall be a center of deep spiritual life; of stimulating, progressive and creative thought; and brotherhood in practice." It should "broaden the general knowledge of members" and "make the lodge a cultural as well as spiritual center."

How To Achieve These Objectives Through Lodge Programs

1. A *spiritual center* is achieved first, by the steady effort of each member to live by the highest and best in himself. Also, by devoting some portion of each lodge meeting to a deeper understanding of the Inner Life.

2. *Broader knowledge and stimulating, progressive and creative thought* can be achieved by a well planned program of study and discussion.

3. *Brotherhood in practice* is achieved by the friendly and cooperative efforts of members in planning and executing all the lodge work, and through the specific work of the Theosophical Order of Service.

4. A *cultural center* is achieved first, by refinement and beauty both in the physical surroundings of the lodge and in the actions and attitudes of

the people. Second, by including in the year's work programs of a cultural nature which stimulate a deep appreciation of beauty in all its phases and develop "good taste."

Special Days Recommended For Observance In Programs

October 1 — Dr. Annie Besant's Birthday.

November 17 — Founders Day.

November — Thanksgiving.

December 25 — Christmas.

February 17 — Adyar Day.

March-April — Easter.

May 8 — White Lotus Day.

Special Days can be utilized to include in the regular study work important elements such as: *T. S. History*: Founders Day, Adyar Day, White Lotus Day.

Cultural Programs: Dr. Annie Besant's Birthday, Christmas, Easter, Weekly Teas.

Financial Entertainments: Hallowe'en, Valentine's Day, St. Patrick's Day.

T. O. S. Work: This work should be carried on by members working not only in the lodge but also in all civic activities throughout the year, and Special Days give opportunity to concentrate on special parts of the work:

Social Service — Thanksgiving and Christmas.

World Peace — Armistice Day and Christmas.

Animal Welfare — "Be Kind to Animals" Week in April.

Arts and Crafts — Cultural programs both in and outside the lodge.

Special Day Programs

Dr. Annie Besant's Birthday:

Theme — Brotherhood of religions, races, classes

Through musicals, pageants, tableaux, short plays, etc., which give the spirit and beauty of true brotherhood.

Founders Day:

Theme — Purposes of the T. S. re-examined. Re-dedication of ourselves to the work of the Society.

Christmas:

Theme — The inner and universal significance of Christmas.

Adyar Day:

Theme — The purpose and function of spiritual centers. The integration of theosophical activities through Centers such as Adyar, Olcott, Krotona, The Manor, St. Michael's.

Easter:

Theme — The Resurrection and the Life from the theosophical point of view (Life and Death).

White Lotus Day:

Theme — Contact with the Elder Brethren as re-established for the West by H.P.B.

The Inner Life

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the instruments through which the Purusha sees, such as the mind or the senses through which the mind works, are identified with the Purusha, egoism arises."

Body is that through which the psychical man contacts this world of experience. In turn again the immortal Spirit comes into contact through its organ of vision, the psychical man. The senses do not really perceive, but the mind behind the senses. The mind in turn is the spy-glass through which the Spirit perceives. To further elaborate the point, I will quote two other commentators. W. Q. Judge says: "It is the confounding of the soul, which really sees, with the tool it uses to

enable it to see, viz., the mind, or — to a still greater degree of error — with those organs of sense which are in turn the tools of the mind; as for instance, when an uncultured man thinks that it is his eye which sees, when in fact it is his mind that uses the eye as a tool for seeing." And Johnston: "The seer is the spiritual man; the instrument of vision is the psychical man, through which the spiritual man gains experience of the outer world. But we turn the servant into the master. We attribute to the psychical man, the personal self, a reality which really belongs to the spiritual man alone."

Happy is he who seeks not to understand the mystery of God, but who, merging his spirit into Thine, sings to Thy face, O Lord, like a harp, understanding how difficult it is to know — how easy to love Thee. We debate and argue and the vision passes us by. We try to prove it and kill it in the laboratory of our minds, when on the altar of our souls it will dwell forever. — *The Interpreter*.

Personal Opinions

By L. W. ROGERS

Our Grand Old Man

"Towers are measured by their shadows and great men by their calumniators."

Just what is it that makes a man great? It is his contribution to human welfare. He may be great as a teacher, philanthropist, inventor, or in a score of other lines of service, but the measure of his greatness is determined by the question, "How much has the race been helped because he lived?" Measured by that rule and giving just consideration to the comparative worth of spiritual and material knowledge, it can truthfully be said that the value of the life of C. W. Leadbeater to the world is beyond all calculation.

Madame Blavatsky, the great pioneer, brought the Ancient Wisdom to the western world. Annie Besant did remarkably valuable service in elucidating it, and in making its natural truths available to less penetrating minds. C. W. Leadbeater, through original research on inner planes, corroborated those truths and added an immense volume of detailed information about life beyond the material world. There have been other great seers, but where his equal in the role of explorer and discoverer in non-material regions? He had a passion for definiteness, for exactitude, that I have never seen in any other person. He had many impressive virtues but none were more striking than his utter loyalty to truth. It was at a Los Angeles meeting of members in 1903 that I first saw him. Questions were being asked by eager students and I was impressed with the care he seemed to be taking when answering to neither overstate nor understate the matter. That characteristic of fidelity to fact was conspicuous in all his activities.

A single incident will illustrate the point. In 1918-19 I was lecturing in Australia, which was the only one of the allied nations then engaged in the war that did not resort to conscription. For that reason Australia was hard pressed to keep up its quota at the front in France. New men had to be found by coaxing or shaming them into going to the rescue of their comrades in arms. In its extremity the government appealed to all public speakers to volunteer for recruiting work. We were furnished with the raw material for our recruiting speeches, and I found in the information given me one item of vital efficiency. In all ordinary matters one rightly relies upon logic to win his audience; but in a war emergency a speaker frankly appeals to the emotions. The story referred to would move the heart of a savage to sympathy and it was doing its work beautifully; but in some way (I did not presume to enquire how) Bishop

Leadbeater learned that it was not reliable and said, "We cannot use that, it isn't accurate." And that was the end of the efficient material with which we could have sent a larger number of recruits to sustain the brave fellows who were so hard pressed at the front; but nothing whatever could justify the slightest misrepresentation and the moving story had to be abandoned.

This thought has often occurred to me: "C. W. Leadbeater would not misstate a fact even to save his own life." That will doubtless appear fanatical to many, for saving their lives is to them the supreme good against which nothing else whatever is to be considered. His view of life was very different. I once heard him remark that if he had a physical body that could not exist without eating meat he would get one that could!

Naturally enough we all have our personal views and preferences in the matter of theosophical literature. To me the writings of Bishop Leadbeater are the most lucid of all occult books. They have had a stronger influence upon me than any others. I owe more to them than to any other literature with which I am acquainted. In my early theosophical life I found his "The Inner Life" a tremendous inspiration. Here was a man speaking of spiritual things from his personal knowledge, and the simple truth of the narrative is confirmed by one's intuition. Who would hazard an estimate of the value of his books to the present and the future?

C. W. Leadbeater's last words were typical of his entire life. "If you don't see me again in the physical body, carry on!" he said to a young friend as he left the room. His constant thought was how to best get on with the theosophical work. The one thing of importance to him was to carry out in the material world the desires of the Spiritual Hierarchy. Nobody who really knew him could ever have the slightest doubt of that. They might sometimes question his judgment but never his motives. If they did it would be simply because they did not know the man.

All Theosophists understand that in the final incarnation preceding superhuman evolution there is a rapid working out of all the odds and ends of old karma and that considerable suffering is inevitable. His began in youth with actual physical torture at the hands of the South American Indians and continued in various forms until his release from a worn out body; but I incline to the view that it was almost exclusively the adjustment of old karma from the distant past. All human beings make some mistakes during an incarnation (it is

(Concluded on Page 144)

What Lodges Are Doing

Augusta Lodge (Georgia) writes: "We had a wonderfully stimulating time during the week of April 15, when Dr. Pickett was with us. She gave a public lecture in town and another at our lodge center, and conducted the members' meeting on Tuesday evening. We all received much help and inspiration from her visit."

Besant Lodge (Hollywood): The Sunday evening Tea Table Talk on May 6 and the regular lodge meeting on May 8 were devoted to White Lotus Day, and both were most happy events. The inspiring address on "Theosophy and Its Founders," by Mrs. Lois Holmes, and the exquisite music rendered by Dr. Bruce Gordon Kingsley, will long be remembered by those present. Discourses by Mr. and Mrs. Henry Hotchener and Miss Netta Weeks brought the members into close touch with the Founders of the Society. The lodge has had an unusually attractive program during the past month. Bishop Cooper and Mr. Kunz were among the speakers who addressed capacity audiences. The Young Theosophists' outstanding event took the form of a musical recital, when they presented Mr. Howard Coombs, a brilliant pianist and Young Theosophist member.

Besant Lodge (Tulsa): Several months ago a class of young people was organized by a very able member and teacher of the lodge. This class, begun as an experiment, has met with great success. It is composed of a group of young people who are non-members, and they meet each Sunday evening in the home of the teacher for an informal round table discussion of various current events, world problems, books, etc. The teacher acts as chairman, and when a subject has been thoroughly discussed from every apparent angle, gives the theosophical point of view regarding it. The members of the class always have a delightful evening and seldom miss a meeting. It is believed the class will bring new members to the lodge, but regardless of this, it is giving Theosophy to people who would not otherwise receive it. The last of the season's Musical Teas, which have been very popular, was held in the Lodge Home on White Lotus Day. The May 10th public lecture, "Impressions of Nicholas Roerich," was presented by Mrs. James Lyon Gartner, who recently spent several weeks in New York during Mr. Roerich's stay there. Mr. Robert Logan was in Tulsa May 16 and 17 for a members' meeting and a public lecture.

Birmingham Lodge presented Mr. Frederick Werth in a public lecture on May 4. His subject was "Symbolism in the Bible," and the talk was greeted with a cordial response from the audience. The lecture closed the public series which Birmingham Lodge presents every year on the first Friday evening of each month. The large class organized by Mr. Rogers continues to meet every Sunday

afternoon with capacity attendance. It has been conducted alternately by Mr. and Mrs. Richmond Wetmore and Mrs. Orlene Moore. For White Lotus Day, the program committee felt that no worthier offering could be made to Madame Blavatsky than an attempt to understand her teachings. Mrs. Moore spoke on "Some Aspects of *The Secret Doctrine*," and a lively general discussion followed.

Boulder Lodge will soon initiate a series of lectures in Cabalistic Interpretation of the Bible. The lectures are to be given by Mr. Varnum Tefft and Mrs. Mildred Smith. If enough interest is shown by the public, a class in Occult Bible Study will be formed.

Detroit Lodge: The social secretary, Mrs. Adeline Lennon, and her co-workers skillfully converted the lodge room into a "cafeteria" on the evening of April 21 and served dinner to over seventy people. The occasion was in honor of the retiring president, Mr. E. Norman Pearson, and the new president, Miss Anna Kerr. Bishop Hampton was the visiting guest of honor. After the dinner an amusing "floor show" was put on by the men of the lodge. A beautiful gladstone bag was presented to Mr. Pearson from the members, and a lovely wrist corsage to Miss Kerr. Everyone voted the affair a huge success. The lodge celebrated White Lotus Day with a special program. A number of piano selections were rendered by Mrs. Lennon. Excerpts from the life of H.P.B., and a tribute written at the time of her passing were read, as well as the special passages from *The Light of Asia* and *The Bhagavad Gita*. The first month under the leadership of the new president proved very interesting. Mr. John McDougall talked May 6 on the subject, "This Changing World," and Mr. Pearson spoke May 13 on "The Divine Measure." Symposiums on "The Law We Live By" and "Destiny and the Law" were presented the last two Sundays of the month.

Genesee Lodge (Rochester) celebrated its twenty-fifth birthday on March 27. Two of the charter members were present. Mrs. Anna Andrews read the charter with its list of names of the founders of the lodge, and Dr. Lillian Daily gave a lively and interesting account of the forming of the lodge, as well as of the events that led up to it, chief among which was a visit from Mr. Jinarajadasa. Mr. Myron Whitham sent a short account of the manner in which the lodge property was purchased, and Miss Esther Pringle described the one and only visit of Bishop Leadbeater to Rochester. The lodge treasurer gave a financial survey of the current year, and the president spoke about the spiritual purpose of the lodge and urged that all members strive to make the lodge in the future worthy of its past history. Miss Marie

Goulet contributed music to the program, after which refreshments were served, and Dr. Daily was invited to cut the beautiful birthday cake, which had been baked by one of the members.

Los Angeles Lodge: Three public study classes are sponsored by the lodge, one on "The Bible Made Understandable by Theosophy," an Inquirers' Class and a class in the Fundamentals of Theosophy, in addition to an H.P.B. Training Class for members only. Public lectures are given every Sunday evening. On Sunday afternoon, May 20, Bishop Cooper spoke to the members about "The Dynamic Method of Studying Theosophy." Dr. Bruce Gordon Kingsley recently presented a talk on Wagner's opera, "Tannhauser," illustrated with piano selections.

Madison Lodge (Wisconsin) reports that new life is being evidenced in the lodge. Public meetings are held each Friday evening and closed meetings on Sunday mornings. The Rev. Edmund Sheehan of Chicago visited Madison May 5 and 6, giving a talk to members on May 5 and a public talk Sunday, May 6. Miss Jeanne Dumas of Chicago was recently a visitor of the lodge and gave several informal talks.

Oak Park Lodge: The program of public lectures for May includes unusually interesting titles, among them "Color and the Soul," "Ways to the Invisible World," and "The Philosophy of Walt Whitman." There were fifty people present at a lodge party April 25. One of the members, Mr. Axel Christensen, who is a radio entertainer, contributed to the fun with an hour of humorous readings. There were moving pictures later, and ice cream and home-made cake were served.

Oklahoma City Lodge writes: "Now that the year of theosophical activity is drawing to a close, a resume is natural. Looking back, we are mindful of the inspiration imparted by our visiting lecturers, beginning with Miss Sommer back in October, on through the months of adventure. Fritz Kunz was the latest to leave his impressions. . . . Oklahoma City Lodge is happy to review the results obtained by giving the Greater America Plan a trial. It has brought memories of earlier day activities to some of the older members, and aroused great enthusiasm among the newer ones. Everyone has been eager to contribute something to the programs and the talent uncovered has enabled the officers and committees to function very successfully." During May the lodge had the pleasure of a visit from Mr. Robert Logan. A picnic supper was held in the back yard of one of the members. At this supper Mr. Logan talked to members about the Order of Service, and later in the evening he gave a public talk on "The Occultism in Dante's *Inferno*." The lodge was host to the Southwestern Federation on May 26 and 27. The Little House was especially dressed for the occasion, and a banquet was prepared by a staff recruited from the lodge dinner committees. The regular Friday night dinners instituted by the

lodge continue to attract, and moonlight picnics are also claiming attention since the warmer weather has arrived.

Panama Lodge prepares an interesting bulletin each week containing a page of information on such subjects as "The Worlds in Which We Live," "What Is Death?" "The Control of Thought," and "Why We Must Develop Character." The name of the lodge is given and an invitation is extended to attend the Sunday evening public meeting, where the subject is to be presented by the lecturer. The bulletin is widely circulated and a copy is sent each week to a columnist for one of the Panama newspapers, who often includes much of the bulletin material in his daily column, giving the Panama Lodge credit for it.

Pythagoras Lodge (Cincinnati) is now holding its members' meetings regularly every week instead of every other week as formerly. A series of ten lessons, a Beginners' Class in Theosophy, is being conducted by the lodge president, Mr. James S. Perkins. Mr. Robert Logan recently gave an illustrated public lecture on "Dante's *Inferno*," and Mr. Frederick Werth gave two public lectures and a talk to members, all of which were well received. The president of St. Louis Lodge, Mr. Charles E. Luntz, who was a guest in Cincinnati during May, spoke to the members.

Seattle Lodge of the Inner Light moved into new and more centrally located quarters recently, where it is believed that much more effective theosophical work can be accomplished. The new hall has large windows and several skylights, which insure an abundance of light, and the draperies add a pleasing touch of color to the room. On April 4 the new lodge home was dedicated with appropriate ceremonies, and the "house-warming" party on April 18 brought out about ninety members and friends, including representatives from several other lodges in the city and nearby towns. The lovely flowers and music, appropriate addresses, and especially the spirit of good fellowship that prevailed, made it a memorable occasion. The open class led by Mr. T. G. Yerex, and the H.P.B. Training Class, under the direction of A. D. Newman, are meeting on Sunday afternoons, to leave the evenings free for the newly inaugurated series of public lectures on "Man's Place in the Cosmos." A lecture series by Col. Wylde and one by Mr. Kunz during May did much to reawaken interest in Theosophy in Seattle.

St. Louis Lodge: On May 4 Mr. Rogers completed his second series of lectures for the lodge during the season. Several new members were added to the rolls as a result of Mr. Rogers' splendid series. A May Day party concluded the regular monthly socials for the season, and the members are now preparing for a Rummage Sale and an Old-Fashioned County Fair and Indoor Picnic to provide funds for the Greater America Plan pledge.

Theosophical News and Notes

The Olcott Lecture

Members are requested to send in their Olcott Lecture manuscripts, in duplicate, as soon as possible. Up to this time a very small number have been received at Headquarters, and there is still an open field for contestants.

The manuscripts must be submitted to each member of the committee for judging, which takes a considerable length of time, since each lecture is given careful consideration.

Detailed information regarding the contest is given in the January and February issues of *THE AMERICAN THEOSOPHIST*.

Mr. Rogers' Accident

Our members everywhere will be tremendously thankful to learn that in spite of the seriousness of an automobile accident recently, Mr. L. W. Rogers and also his son, Grayson, have emerged with relatively minor injuries.

Mr. Rogers and Grayson were on their way to Denver from St. Louis, and although traveling at a quite moderate speed when they struck an unexpected layer of loose sand, the car overturned and turned over at least twice on its way down an embankment. Mr. Rogers suffered a good many bruises and was badly shaken up, but a crushed finger was the only injury demanding hospital treatment. They were able to flag a train and get into Denver without too long delay, and Mr. Rogers kept his evening lecture engagement without allowing what he termed a rather disreputable appearance, to say nothing of a painful finger, to interfere.

Dr. Besant's Tree

In the grove at Olcott some years ago a tree was planted where Dr. Besant had stood and addressed a gathering, and there have been times when we have been anxious about that tree. A year or so ago two large trees that had quickly grown to overshadow this tree of Dr. Besant's, crowding it too closely for necessary sunshine, were removed to other locations, and we are happy to report that the tree in which we all have so much interest because of its association with Dr. Besant, is sprouting new green tips and, though thin in its lower branches, is becoming strong and alive again, as our memory of her.

Election Announcement

The votes in the International Presidential election will be counted at Adyar on June 20. If, as we expect, the final election results are sent to us by cable, the announcement of our new International President will be made in the July issue of *THE AMERICAN THEOSOPHIST*.

Au Revoir to Colonel Wylde

On June 6 our good friend Colonel L. F. Wylde sails from New York City for his home in England.

Colonel Wylde thus completes an itinerary which carried him from New York City to Los Angeles, to Tacoma and Seattle in the northwest, and back again to the east coast. His splendid friendliness and vivid interest in our country and our people have won for him the warm affection of our members wherever he has been a visitor. Our lodges have written us of the enthusiasm he has inspired in their work and of the stimulus of his original point of view. There is no doubt that his work in our Section has been of genuine and enduring value.

Our warmest good wishes go with Colonel Wylde on his return to England and our joy remains in the establishment of a new and lasting friendship.

Dr. Weller Van Hook

We learn from a recent bulletin of Akbar Lodge that they have adopted the practice of celebrating the birthday of Dr. Weller Van Hook as it comes around each year, in memory of his great services to the lodge. In the course of the memorial meeting his writings and teachings are given a prominent place.

It is a fine tribute that they pay to one to whom so many of their members owe so much, and to whom the Society in America is much indebted for services well and generously rendered as its General Secretary some years ago.

■ Dr. Van Hook's birthday is May 14, and Akbar Lodge celebrates it on the nearest lodge night.

Book Wanted

Headquarters would like to obtain a copy of *Memories of an Active Life* by Charles R. Flint. Is there a member who possesses a copy and who would be glad to donate it to the Library, since it contains a chapter dealing with the early history of the Society?

English Section Annual Report

We note in the Annual Report of the General Secretary of England that they closed the year with a membership of 3,450, only 193 below the previous year. But the statistical point of special interest is that out of these 3,450 members, only 295 are delinquent ("defaulters" they call them in England).

It is interesting to note, too, that the annual dues for national members are approximately \$5.00, and for lodge members about \$2.75 — dues that, when considered in relation to British incomes, are high in comparison with those in this Section.

We note that our English Section has recently purchased for itself a new and more commodious Headquarters building in London.

Our congratulations to the English Section for all of these evidences of stability and progress!

Memorials to Dr. Besant

Some time ago we announced the proposal to establish the Besant Memorial School at or near Adyar. The Besant Educational Trust has been organized and registered to manage the school, which it is intended to open immediately in premises temporarily rented from the Society and located on the Adyar estate. This commencement is only in junior grades, but the curriculum as prescribed by the Educational Department of the Government of Madras is being followed and other grades can gradually be added. An announcement of the nature of the education to be provided appears in another column.

The Adyar memorial to be immediately completed is to take the form of a bust of our late President, to be created by Mr. Deviprasad Roy Chowdhury, principal of the Government School of Arts and Crafts, Madras, who has already done some particularly fine work in busts and statues. Mr. Warrington and Dr. Arundale, who write us about this project, expect that a very fine piece of work can be accomplished with the aid of the many photographs and the careful personal supervision of Dr. Besant's closest friends, to insure an excellently life-like result. It is proposed that when funds are available, Mr. Chowdhury will also prepare a full life-size statue of Dr. Besant, to be suitably located at Adyar.

We understand that after funds have been made available for the production of the original statue and bust, replicas will be obtainable at relatively low cost. It may be that the American Section would like to see that its own Headquarters is in due course made the recipient of a replica of these impressive likenesses.

Other memorials to Dr. Besant for loving and adequate commemoration of her will undoubtedly be proposed for this Section, and we hope that not only shall we have a statue to remind us always of Dr. Besant, but that in time funds will be made available to build the Besant Hall, to

which reference has previously been made on several occasions, to adequately accommodate the constantly increasing number of our delegates and guests who attend the Olcott summer sessions and convention.

Mr. Warrington asks that we make announcement of the appeal for funds for the Adyar memorial, so far as it is possible to do so without detriment to the essentials of our own theosophical work in this Section. We gladly therefore give this preliminary announcement of the plans under consideration.

We learn from Adyar that it is now planned that the proposal to provide a statue of Dr. Besant for Adyar shall include also the provision of one of Bishop Leadbeater.

Mr. Jinarajadasa

From Mr. Jinarajadasa, who is lecturing in Brazil, we have received a note that there has been a revolution of one province, and that the country is in the throes of a new constitution, the main point of issue being whether the new president shall be elected directly by the people or by the legislative chambers.

In this connection he also sends us a cartoon clipped from a newspaper, in which he is shown talking to one of the natives. The dialogue is translated as follows:

Jeca: "Doctor, you see the future; what is going to happen in Brazil?"

Jinarajadasa: "Oh! Many great things! A brilliant future!"

Jeca: "But it is not that far-off future I want to know about."

Jinarajadasa: "Ah! The *near* future I can't speak about, the police won't let me."

The National President on the Air

On April 26, by invitation of the broadcasting station, Mr. Cook gave a fifteen-minute talk over Chicago Station WGN on the subject of Brotherhood, stressing the need for the infusion of this quality in individual, industrial, social and international relationships.

THE THEOSOPHIST

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The American and Adyar Theosophist's

All those interested in taking part in Federation work and gatherings have felt the increased sense of power, of balance and concentration on the activities in their own cities and lodges due to the vitality gained by the linking of several lodges into one working unit — the strength of many united in one common purpose. So in a larger way, in endeavoring as members of the American Theosophical Society to keep abreast of Sectional life and affairs, we find our interest intensified, our enthusiasm mounting as we try to visualize the splendid theosophical activities over our entire country.

Every month we can read and look forward to THE AMERICAN THEOSOPHIST, bringing before us the flowing currents of theosophical thought and action from New England to California, Texas to Minnesota — the ever-changing picture of American Theosophists hard at work. Because we have our assigned "job" to do in this part of the world, which cannot be done by members of any other Section, we turn to the Sectional magazine for records of activity, successful methods of work, suggestions for ways of service, specialized data as given in the various departments; for inspiration and enlargement of our vision of Theosophy's message to America and how to give it.

In the same manner, seeking to broaden our understanding of the Great Work in which we are allied as members of the world-wide Theosophical Society, we look to Adyar, the heart of that Work. To it the forty-eight Sections turn in loyalty and love as the World Center from which primarily proceeds all vitalizing influences within the Society, maintaining its existence and giving power to perform needed work.

Most of us will perhaps never be able to visit Adyar, — but once a month we can strongly link ourselves with it through a subscription to the *Adyar Theosophist*. Here we enter a realm of thought, feeling and action which transcends national borders. We find the "Watch Tower" notes keeping us abreast of the current history of the theosophical world, this world which we more and more discover to be nearer reality than the outer world which we live our every-day lives. We enter the world in which we live our every-day lives. We may read scholarly and inspiring articles representing Theosophy expressed in the departments of religion, art, occultism, science, politics and economics, etc. Such articles, for example, as "The Lost Teachings of the Buddha," "The Secret Doctrine — Original Manuscript of 1885," "Authority," "Art Modes of the Future," "Occult Chemistry," "A World in Distress," "Dr. Besant's Occult Life," "Theosophists and World Economy!"

Will our budget include a subscription to the *Adyar Theosophist*? Can we afford to be without it for ourselves, for our lodge and for friends who, even as we did once, are turning newly toward the light of Theosophy? Can we fully appreciate and understand its message without first appre-

ciating the value of our Section organ, THE AMERICAN THEOSOPHIST? I doubt it. Can we carry on and most effectively perform our own allotted work without entering into the spirit of the world-wide spiritual movement so interestingly and illuminatingly reflected in the *Adyar Theosophist*? Again, it is doubtful.

To keep up with the world — our wonderful world of Theosophy — for spiritual knowledge, inspiration and information — to study, for reference, for class work and to lend — *The American and Adyar Theosophist's!* — HERBERT A. STAGGS.

Ohio Federation

The sixth annual convention of the Ohio Federation met in Columbus May 5 and 6, with one of the largest lodge delegations in its history.

Business sessions and meetings Saturday, May 5, culminated in a banquet served in one of the ball rooms of the Neil House.

Giving a "Tribute to Dr. Annie Besant and to Bishop C. W. Leadbeater," Mr. E. Norman Pearson, president of the Michigan Federation, led an evening of talks on Theosophy by speakers representing the lodges in Ohio. Mr. Frank E. Noyes presided as toastmaster.

The following morning was devoted to the election of new officers. Due to the retirement from candidacy for re-election of Mrs. Jennie E. Bollenbacher, who has served the Federation long and faithfully, a new slate of candidates was chosen and voted upon by the delegates. Those chosen for office were:

President, James S. Perkins, Jr., Cincinnati.

Vice President, Mrs. Essie E. Bates, Columbus.

Secretary-Treasurer, Mrs. Katherine Grace, Cincinnati.

Members of the Executive Committee: Mrs. Jennie Bollenbacher, Mr. Arthur Faulk, Garfield Heights; Mrs. Juliet Burdoin, Dayton; Dr. C. J. Baldrige, Hamilton.

The assembled members gave a standing vote of thanks to Mrs. Bollenbacher and her faithful colleague, Mr. Noyes, for their splendid service to the Federation.

A feature of the final session was the showing of moving pictures taken by Mr. Pearson at Olcott. Following this a plan for new activity in the lodges was presented by Mr. Perkins and was discussed by the members, thus bringing to a close a very successful convention upon a note of renewed vision and enthusiasm.

Mrs. Barbara Sellon

We learn from *News and Notes* of England that Mrs. Sellon has taken charge of the library in London at the English Theosophical Headquarters for a while.

Youth's New Project

Since the Young Theosophists of America left Olcott last summer and scattered throughout the country, they have formed local groups dedicated to the causes of Theosophy and Youth in Cleveland, Detroit, St. Louis, Milwaukee, Minneapolis, Seattle, Hollywood and Chicago, not to mention the individual members who have joined in other towns.

The magazine *The Young Theosophist* has been and is a successful link between these young people, and contains articles on such subjects as music, leadership, art and politics, as well as news of the young people's activities.

The organization works for Theosophy and Youth, and most of those lodges in which young people's groups have been formed are glad that the young people there have organized, because they have helped with the lodge work.

Now the Young Theosophists of America have started to raise funds for the erection of a youth headquarters at Olcott, which will encourage the expression of new ideas, will give a prominent place to drama, art and beauty—a building in which the Young Theosophists of America will gather round the fireplace in the evenings to settle the problems of the universe and discuss their own problems in a theosophical environment.

Mr. Cook's reply to the request for his views on the project before the campaign was undertaken, is as follows:

"I reply immediately to your letter of the 26th, with my personal enthusiastic approval of your proposal that the Young Theosophists shall build a log cabin on Headquarters property. I shall of course have to obtain the approval of the Board of Directors."

That was at the end of February. The fund is steadily growing. To date we have \$181 subscribed or pledged, and the local Young Theosophist groups are promoting plays, entertainments, sales, bridge parties, etc., to raise money for the fund.

We feel that the erection of a youth headquarters at Olcott is a project in harmony with the Greater America Plan and the growth of the American Theosophical Society. We therefore enter upon the task of raising funds confident of eventual success and determined to bring that success as soon as possible.

FELIX LAYTON,

Chairman, Young Theosophists of America

Mrs. Ransom Re-elected

We extend congratulations to Mrs. Ransom and to the English Section upon her re-election as General Secretary for another year of service with them. Mrs. Ransom's many friends in America will be glad to learn of this expression of confidence on the part of their brethren of the Society in England.

Headquarters Hall of Fame

Headquarters is rejoicing — another dream has come true! For years we have dreamed, planned and worked to establish a Headquarters Hall of Fame. On the lovely balcony set aside for a gallery pictures of the Founders, international leaders, General Secretaries and prominent lecturers of the Theosophical Society have gradually been assembled. While the collection is not complete, it is truly representative of the august body of Theosophists who have so beautifully contributed to the thought and happiness of our Section.

Many of the photographs are autographed, and some have charming stories connected with them. When Bishop Leadbeater received our request for his photograph, he was very happy to send the large one which had hung for years in his room at Adyar. This, together with those of Dr. Besant, Mr. Jinarajadasa, the two Founders and others, makes an unique and greatly prized collection for the hallway leading to the library.

In the upstairs hall leading to the offices there are very fine pictures of five of the presidents of the United States. The setting for this group is most appropriate and the heroic work of these leaders of our country gives inspiration to many of us.

Members may eagerly look forward to visiting Olcott, for in addition to the many other attractions, there is assembled in the beautiful Headquarters building a Hall of Fame in a very real sense, and one which they will be proud to see.

Professor Marcault Succeeds Monsieur Blech

Our brethren in France have elected Professor M. J. Emile Marcault as their General Secretary, succeeding Monsieur Charles Blech, recently deceased after many years of service. Professor Marcault is known by his writings in the educational field of service. We congratulate him and the members of the French Section.

What An Isolated Worker Can Do

Mrs. Lillian Maxey, although the only Theosophist in Amarillo, Texas, has succeeded in interesting a number of people in Theosophy. She organized a study class and even arranges for occasional public lectures.

What a fine example of what a single individual with courage, enthusiasm and inspiration can accomplish! We extend our hearty congratulations to Mrs. Maxey for the splendid work which she is carrying on alone in Amarillo.

Report of Federation Meeting Broadcast

We were interested to learn that a report of a recent meeting of the Michigan Federation, with a list of the officers elected, was broadcast from one of the largest Detroit radio stations in its digest of the day's news. The report of the meeting was picked out as being a news item of major interest.

Statistics

American Theosophical Fund

Previous receipts.....	\$389.60
To May 15.....	10.60
	<u>\$400.20</u>

Building Fund

Mr. Walter Wessel, Dr. Henry A. Smith, Mrs. Kathleen Martin, Dr. Clara A. Hooper, Mrs. Maude N. Couch, Mrs. Edith Lee Ruggles, Mr. Arthur M. Coon, Dr. and Mrs. Fred K. Read, Miss Lucile Tenny, Rev. William H. Pitkin, Mrs. Helen Walton, Mr. Wayne Pratt — Total, \$79.89.

Greater America Plan

Previous Receipts.....	\$2,569.89
To May 15.....	193.04
	<u>\$2,762.48</u>

Higher Memberships

Previous receipts.....	\$2,086.63
To May 15.....	120.00
	<u>\$2,206.63</u>

Johnsen Chambers Fund

Total.....	\$100.00
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Prison Literature Fund

Total.....	\$ 1.00
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Publicity Fund

Total.....	\$ 1.06
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White Lotus Day

Total.....	\$5.55
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Marriages

Miss Lillian A. Kocher, Casper Lodge and Mr. C. C. Hancock, National Member, April 21, 1934.

Miss Anne Yandell, New York Lodge, and Mr. William Potter, May 1, 1934.

New Lodge Officers

Annie Besant Lodge, San Diego, Calif. — Pres., Mrs. Lorie M. Hocker; Vice Pres., Mr. H. H. Jackson; Cor. Sec'y, Miss Nettie S. Whitmore; Rec. Sec'y, Mr. U. J. Charbonneau; Treas., Mr. Harry F. Kates; Librarian and Purchasing Book Agent, Mrs. Gertrude Kreutz.

Colorado Lodge — Pres., Mrs. Florence H. Kramer; Vice Pres., Mrs. Oenone Hickling; Cor. Sec'y, Mr. C. V. Hickling; Rec. Sec'y, Mrs. Maud Glidden; Treas., Mrs. L. H. Parsons; Librarian, Mrs. Lilly V. Towne; Purchasing Book and Publicity Agent, Mrs. Leslie Ruttencutter.

Dallas Lodge — Pres., Mrs. Amelia Pillet; Vice Pres., Mr. Harry Ogata; Sec'y, Mrs. Eugenia McKibben; Treas., Mr. John P. Mumford; Librarian, Mrs. Bessie Shafer.

Medford Lodge — Pres., Mrs. Edith H. Jones; Vice Pres., Mrs. Ida E. Wood; Sec'y-Treas., Mrs. Patience Thompson. Olcott Lodge, Augusta — Pres., Miss Claire Glover; Vice Pres., Mrs. Mary G. Brown; Sec'y-Treas., Mrs. Alma C. Wallace; Librarian, Mrs. Meta Elliott.

Vipunen Lodge — Pres., Mr. Perala; Vice Pres., Mr. Trath; 2nd Vice Pres., Mrs. Knutson; Rec. Sec'y, Mrs. Helander; Cor. Sec'y, Mrs. Robertson; Treas., Mrs. Tuuri; Librarian; Mrs. Delaney.

New Members From April 1 to May 20

Applications for membership during the above period were received from the following lodges: Brooklyn; Billings; Annie Besant, Chicago; Olcott, Augusta; Besant, Seattle; Pythagoras, Cincinnati; Blavatsky, Hollywood; Panama; Gainesville; Lawton; St. Louis; Oak Park; Indianapolis; Palo Alto; Brahmagvidya, Tampa; Annie Besant, Boston; Maryland, Besant, Cleveland; St. Paul; Madison; Milwaukee; Omaha; Los Angeles; Minneapolis; Seattle; Washington; Glendive; Besant, Cleveland; New York; Kansas City; Bremerton; Jacksonville; Oklahoma City; Glendale; and National Members: Santa Monica, Calif.; Hammond, Ind.; Berkeley, Calif.; Chicago.

Births

To Mrs. and Mrs. Dudley Brooks a son, Roger Dana, on February 1, 1934. Mr. Brooks is a National Member.

Deaths

Mr. Emil Bernhard, Saginaw Lodge, March 13, 1934.
Mr. Alfred H. de Lisle, Pacific Lodge, May 2, 1934.
Miss H. Pearl Martin, Chicago Lodge, May 8, 1934.
Mrs. Martha Paton, Rockford-Harmonic Lodge, January 8, 1934.
Miss Adeline Wagner, Des Moines Lodge, May 8, 1934.
Mrs. Florence Woodburn, President, Rockford-Harmonic Lodge, April 19, 1934.

Mr. Wentworth Rice

"The universe to me is an open book!" This announcement was made many times by Mr. Wentworth Rice in a cheery voice to younger searchers for the Path, and it may now in a larger sense be true for Mr. Rice, since on April 8, 1934, he laid aside the dense veil of the physical. He was in his eightieth year, and his death terminated an active career of forty years in Theosophy in the West.

Funeral services conducted by Mr. C. F. Holland, Vice President of the American Section, and attended by many members, marked impressively the end of a strange career. Strangest of all, possibly, is the belated discovery that Mr. Rice was one of the profoundest students of *The Secret Doctrine*, and he also left manuscripts on various lines of occult thought. Later Los Angeles Lodge, of which Mr. Rice was a member, held memorial services, with Mrs. Virginia Baverstock presiding.

Mr. Rice was born at Bucyrus, Ohio, October 3, 1854. In his early twenties he went to the Black Hills district in the Dakotas, as carpenter and cabinet maker. About forty years ago he settled at Butte, Montana, and there took part in founding a lodge in Theosophy. It is said that Bishop Leadbeater was present and helped. Later Mr. Rice took part in founding a lodge in Salt Lake City, where he welcomed Dr. Besant.

About twelve years ago he went to Los Angeles. One of his last tasks with his hands was the making and carving of a beautiful chair for the Round Table children. Little more than this is known of one of the most brilliant minds in western theosophical activity, for he was always quiet and retiring.



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.

Illness of the Chief Knight made unavoidable the postponement of his proposed tour for Table organization. Several engagements to give the new illustrated lectures were regretfully canceled. As Mr. Harden is now making excellent progress toward recovery, it is evident that he will soon be in his usual good health and active service. Lodges that have asked for his appearance may soon hear from him regarding dates. — F.K.L.

Hearty appreciation is being expressed by various lodges where Dr. Nina E. Pickett has assisted so efficiently in bringing out the beauty and service of Round Table work. The Chief Knight has appointed Dr. Pickett Organizing Knight for America — a Knight-Errant with full powers to initiate new members of all degrees and to submit candidates for the office of Leading Knight in all cities where Round Table centers may be formed.

Good news for the scores of T.S. members who have so helpfully ordered MODERN KNIGHTHOOD sent to public libraries! Result is that we are now receiving inquiries and original subscriptions from non-Theosophists throughout the country. This represents a real progress — gains for the Theosophical Society as well as the Round Table Order, because many of these new readers ask for information regarding the "School of Wisdom" department, which is an elementary course in theosophical study, now appearing regularly in MODERN KNIGHTHOOD.

Two Round Table groups have been formed directly as a result of the public library subscrip-

tions, and doubtless more will follow from various inquiries received, in reply to which we have mailed booklets, full instructions and materials for operating a Round Table center.

Dr. Arundale writes from Adyar: "I renew my hearty congratulations on MODERN KNIGHTHOOD. It is a splendid piece of work and deserves the grand opinions by which it is surrounded."

Cooperation by Mrs. Dorothy A. Anderson, Chief Brother, T.O.S., of Calgary, Canada, resulted in greatly assisting Round Table participation in "Goodwill Day" observance, May 18. A large number of messages were thus exchanged between R.T. members and school children of Canada.

Prospects for a fine active Table at Oak Park, Illinois, are seen in correspondence with Dr. William Abt of that city. Dr. Abt is an energetic and well informed leader, and the Round Table national office trusts that he may accept the appointment offered to become Leading Knight of this new Table.

Another Table is in process of formation in Los Angeles by a club of young people who have been holding independent meetings. Without having heard of our Round Table Order, this group had recently conceived the idea of starting a "Band of Young Knights." They are delighted to find such an organization already functioning and so greatly pleased with MODERN KNIGHTHOOD that most of their number immediately subscribed.

Personal Opinions

(Continued from Page 136)

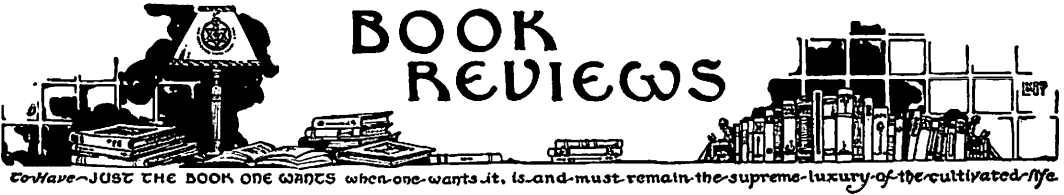
said that even the Buddha made one), but I can think of no highly evolved person, living or dead, who made so few during this incarnation as C. W. Leadbeater. His eighty-seven years of life, both before and after entering the Theosophical Society, were crowded with useful and beneficent work and, true occultist that he was, he never had a harsh word for even his detractors.

A man's books, what he deliberately puts down

in permanent form, may be regarded as the best index to his mind and character; and books have a lease of life proportionate to their value to humanity. Judged thus C. W. Leadbeater will be known and honored in the coming centuries. So much for the public; but thousands of us who owe our contact with Theosophy to his inspiration will remember him with gratitude forever.

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



The Charioteer, by Hanford Henderson. Houghton Mifflin Co. New York, N. Y. Price, cloth \$3.00.

A Charioteer for lovers of the *Gita*, suggests at once the musical name of Krishna. But as the author unfurls his thought another Charioteer looms on our horizon: the one we meet in Plato's *Phaedrus*, where we read that "we have a charioteer who drives the horses in a pair, and one of them is noble and of noble origin, and the other is ignoble and of ignoble origin." . . . But as the author progresses in his analysis then we see a different charioteer, that of *Mailrayana-Brahmana-Upanishad* where we come upon this passage: "This means that these perceptive organs are his reins; the active organs his horses; the body his chariot, the mind the charioteer, the whip being the temperament."

With a supreme power to command, the Charioteer alone can achieve our redemption. Our salvation is an individual adventure which may be undertaken by any one, anywhere, any time. It will always be the work of the Charioteer, for the body is the servant and the intellect the intermediary between the sole Master and the Body-Servant.

In advocating this doctrine of the Triple Self, not as an explanation of what really occurs in our being, but simply as an effective guide to conduct, Mr. Henderson shows that he has fathomed greater depths. In his conclusion he declares: "Personally I would feel profoundly dejected if even so useful a formula turned out to be the whole of the Cosmic Reality."

He is a Christian, but he wants his book to be for all; he is friendly to Dogma merely as a working hypothesis, as a scaffolding around the building of Truth.

The reading of this well written book will stir the reader's original thinking, and, perhaps, to the discovery of our inner processes accomplished while we live our life. — ROBERTO BRENES-MESEN.

The Creator and the Created, by Vitali Negri. DeVorse & Co., Los Angeles, Calif. Price, cloth \$3.00.

Living Pictures, by Mirza Ahmad Sohrab and Julia Chanler. New History Foundation, New York, N. Y. Price, cloth \$1.25.

The Coming Civilization, by L. W. Rogers. Theo Book Co., Chicago, Ill. Price, paper \$.25.

Our Failing Civilization, by L. W. Rogers. Theo Book Co., Chicago, Ill. Price, paper \$.25.

The Superhuman Life of Gesar of Ling. The Legendary Tibetan Hero. By Alexandra David-Neel and the Lama Yongden. Rider & Co., London, England. Price, cloth \$5.25.

In this book the authors have given us a translation into English of the Gesar of Ling Epic, which has been called the Iliad of Central Asia and which exists in several versions throughout that part of the world. Madame David-Neel assisted by her adopted son, the Lama Yongden, noted down the epic from the recitation of Tibetan bards.

It is the Tibetan national poem and sets forth the history of Gesar of Ling from his miraculous birth through his fabulous adventures in the effort to establish law and order upon the earth. Although belonging to profane literature, it is permeated by the religion of Tibet, a form of Buddhism.

Aside from the fact that it is a distinct contribution to the literature of nations in translation, its chief charm lies in the glimpse it gives into the psychology of the Tibetan people. — F. M. PENDLETON.

A Treatise on White Magic, by Alice A. Bailey. Lucis Publishing Co., New York, N. Y. Price, cloth (fabricoid) \$3.50.

The material in this volume was received by Mrs. Bailey from the Tibetan Teacher. The author, the Tibetan Teacher, has this to say: "This Treatise is intended to be practical and generally useful. It deals primarily with the training of the aspirant, so that he can, in his turn, act as a conscious creator, and as he works, serve the higher ends of the life which enfolds him."

Kettle Drums. A Collection of Short Stories and Miscellany, by N. Ramabhadran. Basel Mission Press, Tanjore, India. Price, cloth \$1.00.

Here is a book of delightful tales, told by a Hindu and with a strong oriental flavor.

Some of them are humorous, some of them pointing a moral, or stressing an ethical attitude; and it also includes an interesting essay on cruelty to animals; a chapter also on "Home Truths From the Epics." A good little book to carry in one's pocket for both entertainment and philosophic pondering. — V. B. H. D.

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By C. Jinarajadasa

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By Ethel Bret Harte

The author takes the view that the sign that the Sun is in at birth represents the lesson the Ego desires to learn through the personality in this incarnation, and that sign, not the rising sign, represents him truly. Generally people rebel against learning this lesson, preferring to live in the personality.

Cloth, \$1.25

THE THEOSOPHICAL PRESS

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