

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



Vol. XXII

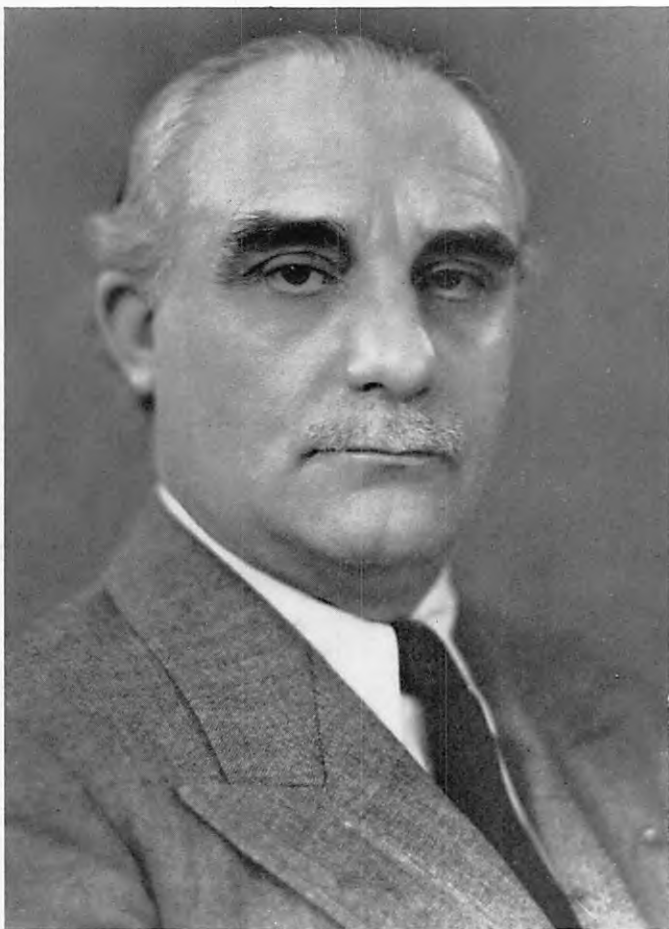
JULY, 1934

No. 7

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS

• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





DR. GEORGE S. ARUNDALE
President
The Theosophical Society

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of the
American Theosophical Society

Vol. XXII

July, 1934

No. 7

Presidential Message

By DR. GEORGE S. ARUNDALE

Fellow Members of the Theosophical Society:

BY electing me to succeed my beloved and revered teacher, Dr. Besant, in the office of President of the Theosophical Society you have not only conferred upon me the greatest honor in your power to bestow, but also the greatest honor I could ever wish to possess. I regard your selection of myself for the seven years' term of office less as a mark of confidence and more as the gesture of an earnest expectation that I will steadfastly follow in the footsteps of those great brethren who have preceded me in office.

I have, of course, yet to show that you have chosen wisely, and to justify your hope that my close association with our great leaders during the past forty years will enable me in some degree to perpetuate their spirit and to reflect their policies. All I can say is that I will do my best.

You will, however, I am sure, agree that I am assuming office in one of our Society's most difficult periods. Within less than six months we have lost the two Theosophists who within recent decades have contributed most brilliantly to the growth of the Society and to our understanding of Theosophy, and who have been the steady influences of priceless value amidst the

unrest which has been regrettably prevalent among some of our members, causing some to suffer from doubt and indecision and a few to resign their membership. I ask for your patience and for a generous interpretation of my efforts as I strive to find the path of wisdom. I know these two great elder brethren will give their help. Yet the responsibility will be mine, for the time will come when you will rightly call upon me to render to you an account of the trust you have reposed in me.

To those who did not vote for me may I be permitted to say that I think I understand and appreciate their reasons? Inevitably must there be both misgiving and mistrust among many earnest and devoted members of the Theosophical Society as it enters a new phase of its existence. The future must needs seem uncertain. It may appear that the immemorial landmarks and policies of the Society are in danger of oblivion. One or another of the potential Presidents may seem, to judge by his record and by his pronouncements, to fall lamentably short of those standards upon the maintenance of which the well-being of our movement depends.

I would, however, point out that while it is one thing to be a private member of the Society, with all the freedom and com-

parative lack of special responsibility each member rightly enjoys, it is quite another thing to be its chief official, whose every word and action must needs be weighed in innumerable theosophical balances using all sorts and conditions of weights, and whom the outer world will of course use as an acid test for the judgment it passes upon our Theosophical Society.

I have been elected neither to gain pre-eminence for any specific interpretation of Theosophy, nor to incline the Society as such along some specialized road, still less to further any supposed theosophical proclivities of my own. I am elected to be all that the President of the Theosophical Society should be, and I am rightly expected to turn down the old leaf of my private membership, turn over the new leaf of my public membership, and radically adjust myself to those changes which the turning over of a new leaf demands. This does not mean, of course, that I am required to abandon my individual freedom, but rather to insure its due and emphatic subordination to the interests of the Society as a whole.

To make my position quite clear, I would refer you to an address delivered by Dr. Besant at the Theosophical World Congress at Chicago in 1929 and subsequently published as a leaflet under the title "The Open Door." I am of opinion that any other attitude than that set forth in this address would gravely compromise both the essential neutrality of the Society and the no less essential freedom of the individual member.

What have you the right to expect, perhaps the duty to expect, from your President?

First, that he will keep wide open the doors of the Theosophical Society to all who accept the principle of brotherhood in the terms of the First Object, and who are prepared to do their best to live it. The Society is in no way concerned with the beliefs or opinions of those who seek membership, any more than it is concerned with the beliefs and opinions of those who are already members. These, whether private or public, are their own affair exclusively. But the Society is surely concerned that each member shall be a source of goodwill, understanding and solidarity, and not a source of constant discord. In the interests of its own self-preservation the Society has the duty to expect that members will so live that all outer differences of belief and opinion and mode of living, which naturally and rightly separate them, shall tend to strengthen and not to weaken the inner and indissoluble tie of the One Life which all share, and which is the very heart itself both of Theosophy and of the Theosophical Society. May I, in this connection, venture to suggest that in "The Golden Stairs" of H. P. Blavatsky we have a perfect description of that solidarity amidst difference which members of the Society should ever seek to maintain?

Second, that he will faithfully guard the Society against its dominance by, or subordination to, any dogma, doctrine or belief held by any individual member or group of members, and constantly to ensure that the Society and its various official

expressions and activities shall be kept clearly and emphatically dissociate from all such beliefs and opinions and from any movements which embody them.

Third, that he will stress the paramount importance, both for the Society as a whole, for each Section and for every lodge, of spreading far and wide the great science of life given to the world in the beginning of the final quarter of the last century by the Masters of the Wisdom through Their Messenger, H. P. Blavatsky, and those who succeeded her.

Fourth, that he will actively encourage through the Theosophical Order of Service and in other suitable ways the practical application, by members and groups of members, of this science of life to the needs of the world in all its various departments.

Fifth, that he will encourage in all possible ways the youth of the world to perceive in Theosophy a high road to Truth, to Freedom and to Happiness.

Sixth, that he will constantly remind members of the Society of two great principles in their relation to Theosophy: first, that Theosophy is a body of truth for study, investigation and experiment, and that every member has the right, and indeed the duty, to pursue such study, investigation and experiment in the utmost freedom, no matter whither these may lead him, just as he has the duty to accord the same right to his fellow-members in a spirit of sincere goodwill and understanding; second, that there is no effective search for truth save as truth becomes the actual possession of its seeker through his own personal experience. The authority of another may help him on his way, may be a sign-post pointing to him a short cut. Heartfelt belief may help him on his way, as may also keen intellectual appreciation. Yet neither authority, nor belief, nor intellectual appreciation, are enough — they are but means to the end. Truth is a matter for individual experience. We must know for ourselves. Membership of the Theosophical Society may help to point the way to experience. Theosophy, its literature, its exponents, may help to point the way to the realization of truth. But each one of us must in the long run tread his own way, even though he may be able to profit from much external assistance as he treads it.

Seventh, that he himself will personally strive so to try to live and to work, so to conduct the business of the Society, that our movement steadily increases in honor and dignity and earns respectful consideration from the outer world.

To all these duties I pledge myself, but I know full well that the fulfillment of this pledge depends upon the generous cooperation of you all, upon the sincerity of my own eagerness, and most of all upon the gracious help I pray I may grow worthy to receive from Those Who brought our Society into existence, and under Whose watchful care it lives.

Never must belief in Them become a condition of membership of Their Society. Never must belief in Them cause any to set themselves apart from

others, who do not so believe, in fancied superiority of spiritual stature. Never must Their Names be used, or any supposed association with Them be invoked, in order to stimulate any form of blind acquiescence, no matter for what purpose. Nevertheless, these Elder Brethren, the original Founders of the Theosophical Society, are indeed its heart and its life; and only as we deliberately include within the all-embracing circle of brotherhood not only those who come after us on the path of evolution, but also, in all reverence, Those Who have gone before us and beckon us to follow after

Them, do we make the circle complete, and thus give full and unbroken reality to our First Object.

Therefore, at this great moment of assuming the office of President I ask for your kindly generosity and for Their gracious blessing. For my own part, I offer a very eager and heartfelt devotion to the splendid Cause which unites us in comradeship, in seeking and in service. May our motto be: *Together, Though Differently!*

Your fellow-worker,
GEORGE S. ARUNDALE

Election Result

By cable from Mr. Warrington we learn that Dr. Arundale has been elected President of the Theosophical Society for a term of seven years commencing June 20, 1934.

The final count follows:

Dr. George S. Arundale.....	15,604
Prof. Ernest Wood.....	4,825

To Grow Old

By MARIE POUTZ

Editor's Note: Although the following brief article was written a number of years ago, it is nevertheless as applicable today to the conditions and the situations in our lodges and among our members as when it was written. We are very glad to bring to the attention of every member the wisdom and inspiration of this point of view as stated so clearly by the writer.

THIS is the Age of Youth. Young members are coming into the work in increasing numbers, and with the instinctive and often aggressive revolt of Life against things of the past, they seek in many places to replace time-honored methods, once useful but now obsolete, by more direct contact with the pulsing life of the people.

They do not yet seem to see their way very clearly, they are perhaps waiting for the leader who shall strike the keynote of the New Age. But as they chant their hymn to Change and Transformation which is Evolution, I wish to say a few words to those of my brothers who, like myself, have aged in the harness.

I often fear that some whose bodies have become more feeble, less active physically, are too apt to either be discouraged and feel useless, or to resent the coming to the front of the young and their own incapacity to keep pace with them. They don't seem to realize that the lesser capacity to do active work releases them for work the importance of which the young in their superb energy often undervalue. We are so used to meas-

uring usefulness by the number of talks we give, of classes we lead, of books we distribute, of envelopes we address, that we lose sight of the tremendous value of moments of quiet and enforced physical inactivity, those precious moments which are given to us to spend in brooding over spiritual ideals, in mentally broadcasting streams of spiritual influence of peace and goodwill to all!

As old age comes we need not cease to be active, we simply transfer our field of activity from the plane we are gradually leaving to the one on which we shall soon find ourselves. I firmly believe that every year thus employed is of great value, for invisible activity is the necessary complement of visible activity; and those of us who, though old, can keep our vision fixed on the future, who can humbly and gracefully surrender more and more of the work into the strong hands of the young while keeping the youth of the heart and the enthusiasm of the undying spirit, need not fear that we shall have no share in the glorious upbuilding of the New Age.

THE AMERICAN THEOSOPHIST

Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY
 National President — Sidney A. Cook
 National Secretary — Etha Snodgrass

Publication office — 217 Fox St., Aurora, Ill.
 Editorial office — Olcott, Wheaton, Illinois

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

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

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

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

Editorials

Dr. George S. Arundale, President

The American Section extends a welcome to the Society's new President, and the Section and its administration will be proud and happy to carry on under his leadership. We are fortunate already to know him well and are happy in the knowledge that in recent years he has come to know the Section.

His message to members (printed in this number) shows how clearly he has perceived the great essential of unity in our ranks, and we believe that in Dr. Arundale the Society will find a completely harmonizing influence as a fundamental basis for the new growth to which we can with confidence look forward.

In response to the cable announcing his election, the National President cabled, "Congratulations. America stands with you in new impetus to theosophical world service." Thus do we give expression to our recognition with him that the Theosophical Society has the function not only of seeking members and disseminating the Ancient Wisdom, but of being a world influence through the power created in its members to serve wherever the world has need of forward-looking, understanding citizens.

Our President, in his official capacity, will be a more splendid theosophical figure than in his individual and personal membership of many years. That he is big is evidenced in his frank proposal to endeavor to answer the questions about which misunderstanding has arisen, and his willingness to have them hurled at him in an effort to clear up misconceptions. That he is at the same time humble in his approach to a gigantic task is amply told in his own message to members.

His appreciation of the misgivings of some loyal and devoted members is evidence of deep-hearted understanding and goodwill. He has no petty views, and his pledge to the broad principle of an all-inclusive brotherhood embodied in the First Object, and to the protection of the Society against dogma and doctrine, to spread the truth of the

Ancient Wisdom, to give Theosophy practical value, to encourage youth, to foster freedom of thought and expression within our membership and to avoid the imposition of authority as a basis for knowledge — this acknowledgment and this pledge are the guarantee of great leadership and the preservation of the landmarks of theosophical tradition, and the certainty of its continued life and growing usefulness.

When human events are in the grip of great shifting tides, when changes are occurring and history is in the making — then we need a President, understanding, strong and true. Such a President we have. In such a President the work of the Society over which the Masters ever watch will go safely and steadily forward. To such a President every member can give a joyous welcome and whole-hearted support.

At this time genuine thanks go forth from the depth of theosophical hearts for the steady and balanced administration provided by Mr. Warrington during a very difficult presidential interim. He has most fully justified the choice of our late President, Dr. Besant, whose wisdom has thus again been demonstrated.

Pelley

The newspapers and magazines are carrying the report of the bankruptcy of Pelley's Galahad Press, Inc., and his indictment in North Carolina for selling to the public worthless stock in the enterprise. The Galahad Press was the concern through which Pelley issued his *New Liberator* magazine, which was discontinued with the change in the nature of his organization, when *Liberation* appeared in its stead as the organ of the expectedly more popular "Silver Shirts."

America is evidently no country for successful Fascist or Nazi experimentation or propaganda engendering racial antagonism. In this country, and especially in these moving times, nothing that is fundamentally untrue to the great natural law of human brotherhood can long endure.

Letter to the General Public on Assuming the Office of President of the Theosophical Society

By DR. GEORGE S. ARUNDALE

I MAKE bold to presume that the Theosophical Society, founded in New York in 1875 by H. P. Blavatsky and Colonel Olcott, with Sections in forty-nine countries throughout the world and numbering well over 30,000 members speaking all the principal languages and belonging to every great faith and some to no faith at all, may be regarded as a by no means negligible influence in world affairs, and as an international body the policies and principles of which will therefore have a certain public interest.

On assuming, therefore, the office of President, in the vacancy caused by the deeply regretted death of Dr. Annie Besant, by the votes of a large majority of the members of the Society, I feel I am justified in calling attention to these policies and principles — splendidly set forth as they have been close on sixty years by three successive world-figures in H. P. Blavatsky, Colonel H. S. Olcott and Dr. Annie Besant.

For what does the Theosophical Society stand? It stands for three specific principles:

First, for the recognition of the truth that the brotherhood of life is universal and all-inclusive, be the differences in form or in growth what they may, and for the putting of such recognition into increasingly effective practice.

Second, for the free search for truth irrespective of all inhibitions imposed by conventional dogmas, doctrines and orthodoxies, and specifically to seek truth in the great religions of the world so as to help to restore to these their essential function of unifying and not of disintegrating, into which error the ignorance of man has led them.

Third, for adventuring forth into the unknown to seek and find truth in hitherto unexplored regions of consciousness.

Thus, the Theosophical Society stands for a positive goodwill irrespective of all outer differences, be these of faith, or race, or nationality, or custom or opinion; for an ardor for truth breaking asunder its many imprisonments and distortions born of man's ignorance; for a spirit of venturesomeness into the unknown so that truth may grow from more to more.

The great leaders of the Theosophical Society have ever been breakers of bondages and heralds of freedom, not in the name of the Theosophical Society, for the Society's principle of all-inclusive brotherhood does not permit it to be committed to any specific interpretation of brotherhood or to any specific activity in the name of brotherhood.

But they worked and fought as Theosophists, and under the inspiration of Theosophy. H. P. Blavatsky helped to break the bondages of materialism, both in science and religion, and in her masterpiece *The Secret Doctrine* lifted the whole conception of life out of a narrow anthropomorphism into a wondrous Plan of spiritual unfoldment, moving forward to unimaginable heights of glory. Colonel Olcott stressed the practical application of the vistas disclosed by his great colleague, and specifically aroused the then lethargic Buddhist Faith into new life and self-respect. Dr. Annie Besant brought the light of her own great spiritual experience to bear upon the work of H. P. Blavatsky and focused the fruits in a very remarkable series of books and pamphlets. Furthermore, she applied her individual realization of Theosophy to the enfranchisement of life in many departments — in religion, in education, in politics, in social life — compelling the respectful attention of the world by her ceaseless devotion, her insight and her fearlessness. Dr. Besant, like H. P. Blavatsky, and Colonel Olcott, has left upon her generation the imperishable mark of the influence of a great Theosophist. And no less a mark has been left upon the world by her colleague C. W. Leadbeater — one of those rare personages who from time to time cause the light of hidden Truth to shine amidst the almost impenetrable darkness of human blindness, generally to their own relentless persecution and intolerant rejection on the part of those who have neither the ears to hear nor the eyes to see.

Any student of the achievements of members of the Theosophical Society during the past sixty years, and of the influence of the science of Theosophy upon the world during the same period, is bound to concede that Theosophy, the Theosophical Society and many of its members, have made a lasting impression upon modern thought and movements. Because of these the world is different, the world has grown, the world has become more free.

What then is the work of Theosophists and of the Theosophical Society in the world of today and of the immediate future? To continue to spread the teachings of H. P. Blavatsky and her pupils, more, I venture to assert, in terms of their soul and spirit than in their literal presentation. H. P. Blavatsky would have been the last person to expect any rigid subservience to the letter of her pronouncements. She would have been horrified to think that after her death she would become

to some a dogma, a creed, an acid test of theosophical orthodoxy, and that her books would be regarded as ultimate and final revelations, as bibles, to doubt which is nothing short of heresy and little short of blasphemy. She gave as she heard from Those wiser than herself, and as she knew from her own experience. And she asked no more than that her statements should be examined with an open and unprejudiced mind, and be treated as marks on the chart of the mighty ocean of life for the guidance of those who are eager to venture forth upon it.

A great master mariner was H. P. Blavatsky, to be heard with deep respect by all younger mariners. Her writings indeed constitute the heart of Theosophy as it exists in the outer world today. But other master mariners are there who also have voyaged the ocean of life, and whose charts most helpfully supplement and elucidate that of the pioneer voyager herself.

Now what do these teachings tell us? What marks does Theosophy make upon the chart of life?

1. That all life is essentially one and universal, be its forms of manifestation what they may.
2. That the whole of life is within a great evolutionary process whereby an infinite number and variety of life-units move from lowliest unconsciousness, through innumerable stages of unfoldment, to heights of self-consciousness of ever-increasing splendor.
3. That this movement is ceaseless and irresistible, under beneficent and immutable law, order and purpose.
4. That world and individual circumstances, prosperity and depression, war and peace, pleasure and pain, joy and suffering, health and disease, good fortune and ill fortune — all are signs of the evolutionary process at work under such beneficent and immutable law, order and purpose.
5. That each life-unit has the freedom to hasten or to retard the movement of its own evolutionary process; to hasten it by understanding and fulfilling the law, to retard it by ignorance and by seeking to evade the law.

In the greater theosophical literature these fundamental principles are treated in all detail, so that the struggles of life, the frustrations of life, the inexplicabilities of life, the seeming injustices of life, the apparent aimlessness and futility of life, become intelligible, reasonable, purposeful. Life becomes a great adventure. Life becomes worthwhile. Life becomes wonderful even in its drabness, its darkness, its apparent agonies and despairs.

Surely, then, Theosophists and the Theosophical Society must spread this precious key to life far and wide; for the whole world, and every individual in it, is face to face with problems, is hedged about with problems, and seeks so vainly for the way out. And there are two ways of spreading Theosophy — by demonstrating in personal daily life the practical efficacy of Theosophy, the way of example; by sending forth the Truths of Theosophy garbed in forms congenial to those who are desired to hear, the way of precept.

Theosophy is an expression of Truth Universal. It has no exclusive appeal. It belongs alike to the votaries of the various religions and no less to atheists and agnostics. It has a message for the scientist, for the philosopher, for the statesman, for the artist and musician, for the worker, for the capitalist, for the priest, for the teacher, for youth, for age. And very specially has it hope for the hopeless, comfort for the afflicted, strength for the weak. Theosophy has inspiration and delight for every individual no matter whether he be young or old. And to the young is offered a Theosophy and a movement which will help them to express their youth more happily because more wisely.

The Theosophical Society offers to the meditative a Theosophy which will help to make their contemplations deeper and more valuable. It offers to the active, largely through the Theosophical Order of Service, a Theosophy which will help to make their activity more purposeful and vital. It offers to the devotee of a Religion, of a Cause, or of a Person, a Theosophy which will help to make his faith more real and glorious. It offers to the worker a Theosophy which will help to give him a sense of the noble worth of his work, and to the capitalist a Theosophy which will help to give him a sense of the magnificent power and sacredness of his wealth. It offers to the artist a Theosophy which will help him to ascend into ever-increasing heights of artistic creativeness and insight. It offers to the statesman and to the politician a Theosophy which will help him to realize the fundamental nature of polity and the essential principles governing all true statecraft and political activity. It offers to the teacher a Theosophy which will help him to realize what education really is and the whence, how and whither of him who is educated. It offers to the scientist a Theosophy which will help him to realize the nature of that real and eternal science whereby the worlds are formed and are ever nourished and sustained.

And while Theosophy thus meets to serve all on the many different roads on which they travel, yet is it but one Theosophy, just as the different roads themselves converge upon one goal.

Is it not, then, worth your while to study this Theosophy for which, perhaps, so much seems to be claimed, yet which has brought happiness, peace, purpose, to countless thousands throughout the world? And will you approach it without prejudice, without preconception derived from gossip or possible misrepresentation in books and addresses? Theosophy comes to meet you in no spirit of dogma, or of doctrine or of creed, not as some other religion or philosophy or science, not as a setting forth of the imaginative vagaries of Blavatsky or Besant or Leadbeater; but as an age-old science of life rich in detailed application to life's circumstances and, if approached with a mind not cribbed, cabined or confined by the orthodoxies and conventionalities of the present age, almost uncannily effective in its simple method of render-

(Concluded on Page 151)

In the Interest of World Peace

Mr. Sidney A. Cook, President,
American Theosophical Society,
Olcott, Wheaton, Illinois.

Dear Mr. Cook:

With the daily papers carrying an overload of news items bearing on strikes, mob violence, kidnapping, wars and rumors of wars; with nations arming to the teeth and statesmen talking of another world conflict a hundred times worse than the last — and with President Roosevelt, to whom the world looks for peace leadership and economic guidance practically holding the fort alone — what could be more opportune than for Theosophists to rally around with help upon the inner planes?

Instead of letting down on theosophical effort during our summer vacation days just ahead, as has been customary, the entire membership of the Portland Lodge has agreed to devote five minutes of silence each day to a determined "will-thought" on the side of *world peace* and directed to, and through, President Roosevelt as a channel.

Beginning June 1, and each day thereafter until September 1, exactly at 11:00 a.m., each lodge member, no matter where he or she may be, will send forth a vivid thought of cooperation, courage and peace to our President not only that he may be heartened to carry on, but that he may find an increasing flow of Divine power, wisdom and discrimination to guide him during the coming "dark days."

Fifteen or twenty earnest and determined Theosophists can do quite a bit in this way, but think how much more could be done if the movement were taken up by all Theosophists throughout the nation!

I am wondering — providing you recognize any merit in the idea — whether you would help swell the tide of "good thought" by announcing the plan in the next issue of *THE AMERICAN THEOSOPHIST*? Who can tell to what proportions such a snowball might grow if once set rolling? Even outside agencies might come in on it!

Those of us here in Portland will swing into

action June 1, which may be too short notice for you to make the plan known nationally, but if others could join in with us even by July 1, I am quite certain that during the remaining two months a startling, yet gratifying, effect on world affairs would be noted.

Sincerely yours,
HOWARD S. DAVIS,
President, Portland Lodge

Mr. Howard S. Davis,
President, Portland Lodge.

Dear Mr. Davis:

I have your letter of May 25. I regret that it came a little too late for the June issue of our magazine.

There can be no question as to the value of the work that your members propose to do in their five minutes of daily meditation directed to willing world peace and support to those who are working for it. It is an opportune time, too, as announcement of a new effort in that direction has just been made from Washington in connection with the new Disarmament Conference.

We can so sincerely admire the way in which some of these world leaders stick to this effort despite constant discouragement, some of them so sincerely prepared to take the chances of peace, and unable to do so without the support of their colleagues in their own and other countries.

This activity of the Portland Lodge members carried on during the period of summer vacation will serve to keep them in contact as they think of each other participating in a unified effort each day.

You will be interested to know that Olcott Lodge at Headquarters is now participating in this activity, holding the world peace meditations daily.

I am glad to give your proposal publicity, together with this endorsement on my part.

Most cordially yours,
SIDNEY A. COOK,
National President

Letter to the General Public

(Continued from Page 150)

ing the unintelligible clear and the apparently useless clearly purposeful. It exchanges old values for new, and thus makes life infinitely worth living.

Theosophy asks you to examine, to study. It does not ask you to believe or to accept on authority. But it does ask you not to make up your mind in a hurry, nor to assume that that which your mind does not conceive nor understand cannot

therefore be true. And it also asks you to make up your mind for yourself, not to allow it to be made up for you by somebody else, still less by public opinion. Theosophy asks for fair play, for then it will be able, in all probability, to give you wonderful measure in return — by changing the whole of your life for the better and for the happier.

Statesmanship and Religion

Excerpts from a book review by Walter Lincoln Whittlesey, of a new book by Henry A. Wallace, Secretary of Agriculture.

WE had thought of ourselves as cut off from the past by the abyss of the industrial revolution, as caught in the toils of too much everything, as facing perils of too much power, too much wealth — all these being dangers new to human experience.

But now comes our Secretary of Agriculture, giving the Alden-Tuthill lectures before the Chicago Theological Seminary, and puts us back with the Canaanites of Israel three thousand years ago.* "Solomon, with the support of the urban commercial element, was able to triumph . . . commerce expanded enormously. It was a period of great public works." After boom comes crash and Rehoboam failing to meet the day's needs, the country broke in two. The fight between the prophets and the standpat worshipers of Baal "is as strikingly modern as that between the Sons of the Wild Jackass and Wall Street." Elijah, Amos, Micah and Jeremiah were not mere whiskery old granddads, but "as vivid as Senator Norris and as unpopular as that Senator in the Coolidge Administration."

If we had been living then, "most of us would have been respectable worshippers of Baal, genuinely worried about the subversive tendencies of that fellow Jeremiah, who was breaking down confidence and saying things that were bad for business."

Property, mortgages, international trade, interest, finance, credit and money, the price level — all these were problems then as now. Their use of language is richer, more highly colored, strange to our ears, but the hard facts are amazingly the same, down all the centuries. Out of their experience the old prophets teach us of today that "behind the material there is something supremely worth while which guides us in our handling of material things." That something is God.

In their spiritual adventure, the men of the Protestant Reformation "are astonishingly like the prophets," tremendously in earnest, vividly aware of the mess money-hunting had gotten us into. But Calvin turned all this zeal into the Puritan creed of thrift, godliness, hard work and prosperity, so that common people thought "saving money essentially the same kind of thing as being good for the hope of a heavenly reward."

To win that "heart of religion which has to do with faith in the values of a higher world," to recapture that "joy of the inner life which comes

from the Holy Spirit, both immanent and transcendent," is the great spiritual adventure of our own age.

"Socialism, Communism and Fascism are, in turn, rather natural developments from capitalism. Spiritually, they are all much alike." Despite their goodness of heart, hard work, courage and generosity, successful business men are apt to believe in a religion of profits, enterprise, government aid, taxes for others, and a red devil or Satan. The soul of Protestantism has "left the Church and gone into capitalism."

But today, as things are, "the unrestricted profit motive brings on an anarchy terrible to behold." The religion of the future, affirming the fatherhood of God and the brotherhood of man, "must bring about the Kingdom of Heaven on earth. Technically, we easily can construct the machinery of a New Deal, provided the people really want it and are willing to experiment continually in the invention of new parts for the social machine," as a mechanic invents improvements in a motor.

To do so, to avoid disaster far beyond the worst we saw in 1932, requires "a definite change in the hearts of men." We cannot accept "a pagan nationalism as our God." The world is one world. Under many names, religious people everywhere worship God.

The prophets of this age must form the creed that will command the allegiance of all religious men. A religion able to teach us the deeper realities of the life we live together, cannot clarify the issues further, "until such time as the pressure of events has further sharpened our inner vision." That is the task of statesmanship and religion, working as partners.

"Religion, to my mind, is the most practical thing in the world. By religion I mean the force which governs the attitude of men, in their inmost hearts, toward God and toward their fellow men." It is here, it seems to the reviewer, that the Secretary's book most needs filling in.

It is an amazing and profoundly significant thing that a volume of this high sort is written today, in the humblest terms of honesty and self-searching, by a man powerful in one of the greatest governments on earth. In the long run, the prophets always win.

**Statesmanship and Religion, by Henry A. Wallace, Secretary of Agriculture. May be ordered through the Theosophical Press.*

Reprinted from the June 2, 1934 issue of *Today*.



OLCOTT SESSIONS



SUMMER
1934



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

About the Program

An old member of our Society, to whom we showed an advance copy of our tentative program, remarked enthusiastically, "In scope and variety, both as to subjects and speakers and in every other way, it is the best ever offered to members of the American Section in our time." Many have written expressing their feeling that this is going to be a "very important Convention," for there is abroad a full sense not only of changing times, but of a new beginning of a stronger growth.

The Institute program, for the week preceding Convention, is designed to be introductory, and its special purpose will be that those who attend may be brought fully into tune with the general nature of the summer activities. Research for the mind, beauty for the emotions, and general alignment of the Self and the personality, in a week of not too intensive activity, provide a splendid preparation for the more strenuous periods that follow.

Then comes Convention, literally crowded with sessions of import and value, for besides the essential periods for business, we have Dr. Arundale's first official address as President of the Society, in which we may expect that the plans and policies of the future will be unfolded to us. Mrs. Arundale this year will be more active on our platform and will give a public lecture. The commemoration exercise for Dr. Besant and Bishop Leadbeater will prove to be a never-forgotten element of beauty and inspiration in a never-to-be-forgotten summer program.

Besides speakers whom we know well in our own theosophical environment, we expect to be honored by the presence of the Honorable Henry A. Wallace, Secretary of Agriculture in the President's Cabinet, who has indicated his desire to be present if he can so shape his program of other activities as to bring him to Chicago during our Convention. He has graciously stated his keen desire to so arrange that there may be an opportunity to participate in our program, and while it cannot be definitely settled for some time, we feel confident that we shall not be disappointed in our expectation.

Another feature of the program is the special question meeting conducted by Dr. Arundale, in which he intends to answer questions vital to an understanding of his attitude and policy (see notice in another column). The Convention program

this year is one day longer than in recent years because of the importance of the occasion and in order to provide that Theosophy in action may be presented by the Theosophical Order of Service. It is proposed to dispense with the formal banquet and arrange for a picnic supper on the grounds. Many will welcome this innovation with its informality and close friendly contacts.

During Summer School we shall study the significant trends of American life in five major phases — in artistic self-expression, in education, in religion and in our economic and social orders. The program is so arranged that after an opening address on each of these main subjects, there will be a symposium led by one of our well-known members and opportunity for full discussion and expression of ideas. Art in its various forms presents at once the most revealing and the most permanent record of the nation's life, while education evokes its latent powers and gives it form. The implicit philosophy of our national life, thus revealed through art and education, which lies at the root of our individual and national failures and successes, is thus found to need the inspirational values of true religion to arrive at a revision of our economic order, without which revision on an entirely new basis of spiritual values can our social order become a happy one. We are not only going to examine the trends, but as Theosophists we are going to seek to discover what ought to be America's national direction, and how Theosophy and the Theosophical Society, through its members, can play a part in the fulfillment of our nation's destiny and purpose.

Here we have a broadly conceived program of activities, with depth and purpose designed to make Theosophy a practical and living force and to make of Theosophists practical thinkers and workers in the service of the world, in accordance with what we understand about the Great Plan.

Those who are deeply understanding will know that such a program is the natural outcome of the preparatory period of the Greater America Plan, for our work must be for a greater America, through theosophical service and understanding. It is not surprising that such a program should usher in a period of new activities under the leadership of a new President of the Society.

This will not be a Convention to miss. We anticipate a much increased attendance.

Program of Olcott Sessions—1934**Olcott Institute****August 11-17****Saturday, August 11**

Registration.

Sunday, August 12

- 10:00 A. M. Address of Welcome.....Mr. Sidney A. Cook
 3:00 P. M. Public Lecture—The Value of Theosophy to
 the Individual.....Mrs. Marie Hotchener

Monday, August 13

- 9:00 A. M. Introductory Course
 (1) Ourselves (The Reign of Chaos).....
 Dr. Pieter K. Roest
 10:30 A. M. Theosophy in Ancient Egypt...Dr. Alvin B. Kuhn
 7:30 P. M. The Poetic Vision.....Dr. H. Douglas Wild

Tuesday, August 14

- 9:00 A. M. Introductory Course
 (2) Our World (The Reign of Law)...Dr. Roest
 10:30 A. M. Theosophy in America...Miss Anita M. Henkel
 7:30 P. M. Symbolic Wisdom.....Dr. Kuhn

Wednesday, August 15

- 9:00 A. M. Introductory Course
 (3) The Real World (The Reign of Life)....
 Dr. Roest
 10:30 A. M. Theosophy in Ancient Greece.....Dr. Kuhn
 7:30 P. M. The Power of Poetry and Prose.....Dr. Wild

Thursday, August 16

- 9:00 A. M. Introductory Course
 (4) Facing Realities (Intelligent Adjustment)
Dr. Roest
 10:30 A. M. Youth's Ideals for America.....Mr. Felix Layton
 7:30 P. M. Address.....Dr. George S. Arundale

Friday, August 17

- 9:00 A. M. Introductory Course
 (5) Life in Freedom (The Soul Victorious)....
 Dr. Roest
 10:30 A. M. Theosophy in Christianity.....Dr. Kuhn
 7:30 P. M. Address.....Mrs. Rukmini Arundale

Note: Almost certainly this program will be enriched by several
 at present unscheduled contributions.

Convention**August 18-22****Saturday, August 18**

Arrival and registration of delegates.

- 8:00 P. M. Address of Welcome by the National President.
 Reception to Dr. and Mrs. Arundale and delegates.

Sunday, August 19

- 7:30 A. M. Meditation.
 8:30 A. M. E. S. Meeting—General.
 10:30 A. M. In Commemoration of Dr. Besant and Bishop
 Leadbeater.
 1:30 P. M. Official Convention Photograph.
 3:00 P. M. Public Lecture.....Mrs. Arundale
 6:30 P. M. Opening of Convention.
 Greetings of Delegates.
 Appointment of Committees.
 Introduction of Resolutions.

7:30 P. M. Adjournment.

7:45 P. M. Music.

- 8:00 P. M. Address—My Work as President of the Theo-
 sophical Society.....Dr. Arundale

Monday, August 20

- 7:30 A. M. Meditation.
 8:30 A. M. E. S. Meeting—Degree.
 10:00 A. M. Business Session.
 National President's Report.
 Reports of Committees:
 (a) Credentials.
 (b) Resolutions.

11:45 A. M. Adjournment.

- 2:00 P. M. The Greater America Plan.....Miss Henkel
 Dr. Roest
 3:45 P. M. Address to Members.....Mrs. Arundale
 4:30 P. M. Adjournment.
 7:15 P. M. Music.
 7:30 P. M. Address.....The Hon. Henry A. Wallace

Tuesday, August 21

- 7:30 A. M. Meditation.
 8:45 A. M. Community Singing.
 9:00 A. M. Business Session.
 10:30 A. M. Forum—"The Lodge"...Mr. E. Norman Pearson
 Miss Henkel

11:45 A. M. Adjournment.

2:00 P. M. The Theosophical Press...Mrs. Blanche K. Reed

2:30 P. M. Forum—"Whither America?".....
 Introduction by Dr. Roest

3:45 P. M. Adjournment.

7:15 P. M. Music.

7:30 P. M. Question Meeting—Policies and Attitudes...
Dr. Arundale

Wednesday, August 22

- 7:30 A. M. Meditation.
 8:45 A. M. Community Singing.
 9:00 A. M. The Young Theosophists.....Mr. Layton
 10:00 A. M. Theosophy in Action—Theosophical Order of
 Service—Mr. Robert R. Logan, Chairman
 Opening Address.....Dr. Arundale
 The Work of the Departments.....
The National Department Heads
 and Representatives

11:45 A. M. Adjournment.

2:00 P. M. Order of the Round Table.

Closing Address.....Mr. Logan, Chief Brother

3:30 P. M. Our Immediate Future.....Mr. Cook

4:45 P. M. Adjournment.

7:30 P. M. Music.

8:00 P. M. Closing of the Convention.

Picnic Supper.

Summer School**August 23-28****Thursday, August 23**

- 2:30 P. M. Lodge Presidents' Meeting.
 3:30 P. M. Opening of Summer School.....Mr. Cook
 4:00 P. M. Address.....Dr. Arundale
 7:30 P. M. America, Nation of Destiny.....Dr. Roest

Friday, August 24

- 9:00 A. M. Trends in America's Artistic Expression
 In Literature.....Dr. Wild
 In Modern Music and Art—
 10:00 A. M. Open.
 11:00 A. M. Symposium.

Release Through Art.....Mrs. Sarah Logan
 An Artist's Dream for the T. S.....

.....Mr. James S. Perkins
 The Power of Beauty in Living Mrs. Arundale

- 3:00 P. M. Lodge Secretaries' and Treasurers' Meeting...
Mr. Cook
 Miss Eva Minnich

7:30 P. M. Open.

Saturday, August 25

- 9:00 A. M. Trends in American Education.....Dr. Roest
 10:00 A. M. Open.
 11:00 A. M. Symposium—Theosophy in Education.....

Miss Julia Sommer

Mr. Fritz Kunz

Mr. Layton

- 3:00 P. M. Lodge Librarians' Meeting.....
Miss Mary Bell Nethercut
 Miss Luella N. Jessup
 Miss Marie Mequillet

7:30 P. M. Question and Answer Meeting.....Dr. Arundale

Sunday, August 26

- 9:00 A. M. Trends in American Religion . . . Dr. Hornell Hart
 10:00 A. M. Open.
 11:00 A. M. Symposium.
 Theosophy in the Church, The Rev. H. O. Boon
 Theosophy and Christianity
 The Rev. W. S. Howard
 Theosophy as a Way of Life. Miss Marie Poutz
 3:00 P. M. Public Lecture — This Changing World and the
 Theosophist's Part Therein Dr. Arundale
 7:30 P. M. Religious Art From Various Lands, Music and
 Recitations.

Monday, August 27

- 9:00 A. M. Trends in America's Economic Order
 Mr. L. W. Rogers
 10:00 A. M. Question and Answer Meeting Dr. Arundale
 11:00 A. M. Symposium.
 A New Economic Order —
 The Engineer's Outlook Mr. R. F. Goudey
 Towards Economic Democracy
 Mr. Louis H. Bean
 3:00 P. M. Lodge Officers' Meeting — "The Problems of
 Smaller Lodges" Dr. Henry A. Smith
 Mr. Perkins
 7:30 P. M. Olcott Party.

Tuesday, August 28

- 9:00 A. M. Trends in America's Social Order Dr. Roest
 10:00 A. M. Humor, the Sign of a Healthy Mind
 Mr. Henry Hotchener
 11:00 A. M. Symposium.
 Spiritualizing Our Social Relations
 The Rt. Rev. Charles Hampton
 Spiritualizing Politics and Government
 Dr. Arundale
 3:00 P. M. Forum — "Lodge Programs" Miss Henkel
 7:30 P. M. Musical Soiree.
 Closing Addresses by Dr. and Mrs. Arundale.
 Musical periods throughout.

Young Theosophist Program**Convention**

Informal gatherings of Young Theosophists at 4:00 P.M. every day during Convention.

Monday, August 20

- 4:30 P. M. Reports of year's activities by local groups, with
 recommendations for next year's activities.

Tuesday, August 21

- 4:00 P. M. Talk by Mrs. Rukmini Arundale, followed by
 business meeting.

Wednesday, August 22

- 4:00 P. M. Talk by Rukmini Arundale.

Summer School**Thursday, August 23**

- 4:00 P. M. Talk by Dr. Pieter K. Roest and Miss Anita M.
 Henkel.

Friday, August 24

- 4:00 P. M. Forum led by Stanley Rogers.

Saturday, August 25

- 4:00 P. M. Chicago Young Theosophists' Play.

Sunday, August 26

Open.

Monday, August 27

- 4:00 P. M. Talk by the Rt. Rev. Charles Hampton.

Tuesday, August 28

- 4:00 P. M. Talk by Rukmini Arundale.

Special Question Period

Provision has been made in the Convention program for Dr. Arundale to answer questions. The purpose is that every matter of vital moment in which Dr. Arundale's views have been criticized or questioned during the recent election may be cleared up by his direct answer — matters of policy toward the work of Krishnamurti, questions as to the place of the Masters in the Society, as to the President's outside activities, the Presidential ideas regarding the League of Nations, the Communistic movement, the place of the E.S., shall we insist on straight Theosophy only, has discipleship a place in the Society's organization, democracy or dictatorship, etc.

Such questions that sometimes loom so important and about which criticism and doubt often arise, may now be settled, at least as to the opinion and attitude of our new President, definitely by his own statement, if members will ask. Let no one leave a disturbing question in his mind to obstruct his enthusiastic participation in future work in lodge and Section, now that this opportunity is provided to clarify his perplexities.

All questions must be addressed to the National President at Olcott, in writing, for tabulation and the elimination of duplications, in advance of the opening of Convention. Questions on personal matters and problems are not invited at this time.

This feature of the program has been provided by Dr. Arundale's special request.

Please Register Early!

It is important to send in your registrations for the Summer Sessions just as early as you can complete your arrangements. Although a large number of members have already registered, there are many who have signified their intention of attending but have not made definite registrations. We anticipate an unusually large crowd this year, and the available space in the Headquarters building is rapidly being filled.

Please assist us in making preparations for the summer activities by *registering now!*

Send Your Representative

If you are unable to attend Convention, at least see that your lodge has someone present to represent it. No lodge, when it opens its work next season, should be without a member who has personally attended this year's Convention sessions. To be in touch with the new impetus to our life and activity, to know the inspiration of such a program as the Society has ahead, each lodge must have had its personal Convention contact.

To All Young Theosophists

The Young Theosophists of America are going to make the gathering at Olcott this summer more interesting, happy and useful than ever before. Again we have our youth tent, but this year it will be a finer tent than last year. We have every promise that most of those who attended last year will be on hand again for the gathering this year, but with one year's work as Young Theosophists to their credit. We shall have even fuller co-operation from the management (if that is possible), for they appreciate the work of the Young Theosophists during the past year. We are to have Rukmini Arundale with us again for all of Convention and Summer School. The Convention and Summer School programs are full of lectures on practical problems in which young people will be especially interested.

The Young Theosophists of America have grown amazingly during the past year. At this year's meeting it will be necessary to strengthen the platform on which the Young Theosophists of America face the world and on which they will do their part to make America a nation of practical idealists who can lead the world out of chaos. (This is the

tremendous task in which Young Theosophists must take a practical part this year.)

We hope all Young Theosophists will be present with ideas and enthusiasm for the work.

FELIX LAYTON,
Chairman, Young Theosophists of America.

Send in Your Proxy!

The proxy form is included in this issue. Members are requested to send their proxies to Headquarters now.

Even though attendance at Convention is contemplated, proxies should be sent at this time to avoid the possibility of any member losing his vote in the event that his plans to attend are changed at the last minute. All of the proxies will be carefully checked and tabulated to avoid any duplication where members vote in person.

Last year some members found that they were unable to attend Convention as they had planned, but it was too late for their proxies to be counted.

Headquarters will appreciate your cooperation in sending your proxies at this time.

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)

What the true occultist seeks is not knowledge or growth, or happiness or power, for himself, but having become conscious that the harmony of which he forms part is broken on the outer plane, he seeks the means to resolve that discord into a higher harmony.

This harmony is Theosophy — Divine or Universal Wisdom — the root whence have sprung all "religions," that is all; "bonds which unite men together," which is the true meaning of the word "religion." — H. P. B.

Science Vindicates Theosophical Principles

By DR. ALVIN B. KUHN

MOST Theosophists are quite familiar with the long series of corroborations by modern science in the past forty years, of Madame Blavatsky's many declarations and predictions in her writings, notably *The Secret Doctrine*. Several major books and countless articles in theosophic magazines have presented the data in connection with these remarkable confirmations of her knowledge by the spokesmen of that same science which scorned her great works less than sixty years ago. This surprising denouement marks a chapter of vindication and victory which should go far to accredit Theosophy in modern estimation.

To the list of these theosophic anticipations of modern scientific discovery or pronouncement, there is now added another most significant one which transpired in recent months. It chanced to be a declaration made in a number of recent addresses of my own, corroborated within a few weeks after its latest public utterance—in New York on March 25. I had not the slightest idea that I was saying anything important at the time. And no one could have been more astonished that I when the papers announced, from the lips of scientists themselves, a corroboration of the purely analogical deduction I had drawn from a common natural phenomenon. Yet it is of great significance to note that once again analogy, followed with fidelity, has reached a conclusion that was immediately vindicated by science. Scientists presume to scorn our analogical method. Yet once again by its use we have anticipated them in the announcement of a great truth which they now support.

In a lecture on "Forms of Natural Symbolism" which I had given, I had stated that the lightning flash in a thunderstorm was the initial release of a type of energy which effected the growth of all life on earth, incidentally precipitating to the earth the water which is essential to all living processes. I merely used the thunderstorm as an analogue of human life processes, wherein a flash of spiritual fire releases from the mental realm, typed by *air*, the downpour of emotions, symbolized by *water*, which ultimately influence, if they do not actually build, the physical body, of *earth*. As it was a flash of divine fire that originated a cycle of living responses, or processes of growth, in man's sphere, I assumed that the lightning bolt was the initial releaser of energies in the physical world that would bear an analogous relation to growth in that realm. This deduction was most astonishingly corroborated by the public announcements of two scientists within a few

weeks of its last utterance. Lightning was declared to be the primary causative factor in all protoplasmic growth on the earth.

The discovery was made by two scientists, working independently, at about the same time, one the eminent Dr. George W. Crile of the Cleveland Clinic, and the other, Dr. B. F. J. Schonland, of the DeBeers Institute of Physics and Mathematics, University of Cape Town, Africa. Both arrived at similar conclusions by somewhat different routes, making their agreement the more notable.

Dr. Schonland proclaimed the existence of a new ray, next in power to Milliken's cosmic ray, consisting of negatively charged electrons of one thousand million volts, which rains down upon the earth in constant showers. It is of local terrestrial origin, its parents being the radium emanations drawn up from the earth, and the lightning, in active electrical conjunction. Because it is generated by lightning, it has been tentatively called the "thunderbolt ray." It is born in the clouds during thunderstorms and, released at the moment of the lightning flash, sprays the earth with a gigantic magnetic shower. As there are some 2,000 thunderstorms taking place over the earth at any and every moment, the rays are not wanting in the absence of a local storm, but are diffused generally throughout the earth's atmosphere. The electric discharge, or lightning, is the result of the bombardment of air molecules in the clouds by powerful radium emanations rising from the earth. Here we have reproduced in outward nature the spiritual drama which is enacted in man's life, where all values are born of the interplay of earthly exertions with the divine inner or spiritual spark, which all old scriptures declare has come to man from heaven. Man's bodily energies, rising to contact the Promethean "fire" from Jove's heaven, engender all the phenomena of growth.

Dr. Crile's discovery "showed that the thunderbolt of Zeus of mythology was the true originator of life on earth." The sun's rays, which have heretofore been thought to be the liberating force back of all growth, Crile finds now release only the carbon components in living bodies; it requires the shorter-wave energy of the lightning bolt to cause the explosive release of the more potent energies locked up in the nitrogen elements, on which all growth of protoplasm depends. Lightning builds up the nitrogen compounds, the structural base of all living organisms.

And once again science has vindicated theosophic discernment and theosophic methodology!

The Greater America Plan

PIETER K. ROEST, FIELD DIRECTOR

A Splendid Scheme

That Theosophists *can* become an influence of recognized importance in public and civic life was demonstrated by the Oak Park Lodge of this Section. If space permits we will publish next month a list of the vigorous activities of this group of devoted workers; but in this issue we want to call attention to a scheme that may have widespread effect on American life and affords lodges a splendid opportunity to present ideals and wholesome plans of reform to their communities, with the certainty that if the latter are ready for such plans they will be carried out.

The Chamber of Commerce of Oak Park has inaugurated this scheme by the formation of what is known as the Presidents' Council of the C. of C. The following extracts from the local paper of May 10, 1934, make clear its functioning:

"From time to time various groups attempt projects of civic betterment which, while worthy and necessary, often fail through lack of interest on the part of the general public . . . a lack of interest due to the fact that such projects are not brought before organized associations, and hence do not deserve the moral and active support due them," Mr. Hungerford (C. of C. president) declared.

"The Presidents' Council of the Chamber of Commerce will bring about a change in this condition. In place of individual action by separate organizations, group action by all the organizations will be taken on projects approved by the Council.

"Under the plan suggested any project submitted by an individual organization will be referred by the president of that association to the Presidents' Council of the Chamber of Commerce. The Presidents' Council will make a complete investigation of the project, and the actual facts, both for and against the project, will be submitted to the Council for consideration. Members of the Council will, in turn, submit the report to the members of their own organizations, and report back to the Council the action taken by their group. Should the project meet with the approval of the Presidents' Council it automatically becomes a matter of village-wide interest, with the combined force of all local organizations behind it."

Oak Park Lodge will be represented on this Council by its president. And that it will make its voice heard there can be no doubt. Already its Right Citizenship Committee has been active in

numerous ways to improve local politics and propagate civic improvements. The lodge members are helped to affiliate with civic organizations, to study critically their own local form of government, and to bestir themselves in raising the tone of whatever groups they belong to. With the new Chamber of Commerce scheme its uplifting influence will be felt directly throughout the community, and reflect favorably upon the reputation of Theosophy and the Theosophical Society in this important metropolitan "village" in the heart of the Chicago area.

The scheme is worth imitating. Lodges with a sense of their social responsibilities might well urge their local Chamber of Commerce to follow the Oak Park example. We shall be glad to forward inquiries concerning the steps to take for this achievement.

Field Work?

Your Field Director has narrowed his field to a little office at Headquarters. With the exception of short trips into Michigan or Wisconsin, and of a trip into Olcott's volley-ball field after office hours, his field of concentration is a desk! Miss Henkel has gone West, *temporarily* we hope.

But before she left she compiled many chapters of the Lodge Handbook. One of these is here reprinted in part.

Beauty In The Lodge Room

"We know from our studies what a thought form is — how it radiates its qualities to the atmosphere around it, and how, if a thought form is badly constructed, dim in outline, dull in color, its usefulness is lessened and its capacity to be a channel is crippled. I want to suggest that, in exactly a similar way, each lodge room is a thought form, through which theosophical forces play with ease or with difficulty. This thought form of the lodge room is radiating influence, even when no meetings are held, and even when its doors are locked.

"One obstacle to our work is the general lack of beauty in our lodge rooms, for ugliness and untidiness in every form question and deny the Wisdom which we try to proclaim in the lodge. Every speck of dirt, each picture which hangs crookedly, each book labeled untidily, each chair and desk which is not well kept, all these are so many obstacles to the work.

"Everything in the lodge room helps or hinders. Beauty need not mean costly decorations: Beauty arises from proportion, fitness, arrangement, 'taste,' and often from sheer simplicity. There is no lodge room which cannot be made more beautiful to the inner sense than it now is, and it is im-

portant that we should make our lodge rooms centers reflecting an inner beauty.

"As Theosophists, our supreme object is to inculcate brotherly living in the world. The sense of the beautiful inspires to unity, and when men feel the power of beauty, brotherhood becomes inevitable. We must use every means to foster brotherhood among men. One means to realize our high aim is the sense of beauty which is innate in all people. Let us learn to appeal to that also, not only to the intellect."—*From a letter by C. Jinarajadasa.*

Simple Rules For Interior Decoration

1. Pictures should hang on a level with the eye with wire or cord invisible unless hung from the moulding. Tacks or nails should be invisible.

2. Pictures should be hung with regard to proportion — large pictures on large wall space and small pictures on small wall space unless grouped to form a unit for a large space. The important pictures should be given the best position and light.

3. The top or bottom of all main pictures in a room should be on a line, although on different walls.

4. Photographs should be used sparingly.

5. Blank walls are more attractive than if covered with pictures of poor quality. Blank walls may be uninviting but at least they do not offend good taste. Poor pictures do.

6. Balance should be preserved in arrangement of pictures and with preference to the placement of furniture.

7. Avoid exposed electric light bulbs. Indirect lighting is best, with floor and table lights next. Plain parchment shades give more light and are preferable to elaborately decorated shades. Use of ceiling lights should be avoided when possible, especially above the speaker.

8. Avoid placing furniture across corners except when designed and built for the purpose.

9. Avoid too much pattern in draperies, upholstery, carpets, table covers and pillows. If walls are plain figured draperies may be used. If walls are figured draperies should be plain.

10. Avoid using too many colors in one room.

11. Artificial flowers are seldom beautiful and give a cheap and tawdry appearance.

12. Create the sense of elegance through simplicity rather than extravagance. Let there be no cheap imitation of anything at all. If the real tapestry or rug or bit of bric-a-brac is too costly, do not use it. But use always that which is beautiful in its own right and not because it is imitating something better. Beautiful prints of the best paintings can be secured at reasonable prices and

are inspiring; but avoid choosing those that are merely "popular."

Lodge rooms may be of two kinds — the formal lecture room or the informal club room. The same general rules of artistic arrangement apply in both cases.

Some of our lodges have violated the laws of beauty, according to the above standards, in such instances as overcrowding of pictures, bric-a-brac, empty vases and candle sticks, artificial flowers; glaring, unshaded lights; blackboards in front of room when not in use; too many photographs of various leaders, thus giving the appearance of personality worship; withered flowers, dust, and untidiness such as hats, purses, etc., on tables, bookcases and piano.

At this season, when new people are taking office and new plans are being made, the attention of the members might well be directed toward the evaluation of lodge surroundings in terms of beauty.

Advisory Groups

While many returned Directory Blanks leave us in the dark about the sender's wishes for contact with others of similar interests, we have received a sufficient number of unequivocal requests for such contact to form them into definite groups. To indicate the particular service which we expect these groups to render to the Society as a whole in various fields of human endeavor, we have given them the name of *Advisory Groups*.

We are now corresponding with prospective leaders to be responsible for the work of these groups, and expect to have them all functioning by September or earlier. The following divisions have been made so far: Research Seminars (miscellaneous); a Science Research Group; a Religious Research Group; a Social Order Group; an Education Group; an Astrological Research Group; an Interpretation Group; and a Library Workers' Group. "Healing Arts" and "Arts and Crafts" have been amalgamated with the corresponding departments of the Theosophical Order of Service already in existence.

By means of these Groups several hundred of our members will be coordinating their interests and efforts in various chosen fields. Working at "key" problems they will, in the light of Theosophy, develop "key" solutions in their respective spheres of activity and thought; thus providing a channel for the forces from the inner worlds which seek to bring about the changes needed in this outer world for the evolution of the race. It will be their privilege to demonstrate in many concrete ways that axiom of brotherhood: In union there is strength.



Personal Opinions

By L. W. ROGERS

The Economic Riddle

These articles on economics were interrupted last month in order that the space could be used to pay a tribute to Theosophy's grand old man who so recently passed to higher realms of service.

In resuming the articles it may be well to glance at what President Roosevelt is trying to do at the moment in his plan to rescue the nation from its economic plight. It seems quite clear that the first point in his program is to rehabilitate the familiar competitive system under which we so nearly came to complete disaster. Those who feel that the old system is utterly hopeless and that such a course is a foolish waste of time should pause to ask themselves what different thing he could possibly have done. It should never be forgotten that the world of "vested interests" has an enormous stake in the competitive system — an intensity of interest that is equaled only by its almost boundless power to retain it. The profit system is as old as civilization itself and it grew out of the strongest of all human motives — the instinct of self preservation; and not only has the plutocracy the weight of tradition behind it, but it also owns the press of the world and will use it to the uttermost in its battle to confuse the public mind and thwart all attempts to change the existing order of things.

It may be well here to give a little attention to the difficulty, if indeed not the impossibility, of moving too rapidly in such revolutionary matters. There are only two ways in which the plutocracy can be made to accept a new order of things. One is by force and the other is by persuasion. Force, on first thought, *seems* to be the swiftest way. But is not this a case in which "the longest way around is the shortest way home?" The method of force, that is, imposing the will of the vast majority upon the minority by legislation, would mean a contest in which all the organized forces of the plutocracy would be marshalled to defeat us. It would mean a campaign of clever misrepresentation in the press, of slander of every leader of the people, of unparalleled bribery and corruption. Every issue would be clouded and every truth perverted. The honest people would be befogged and the dishonest would be bought, and the result would be a half success that would turn into a failure that would forever be used as a precedent against any future change.

Clearly, it is by the other method of persuasion that the President is proceeding; and what persuasion can be so efficient as proving by demonstration that the old system will not work and cannot endure? He has laid down the terms upon

which the competitive system can be retained in such plain language that there can be no misunderstanding. In his message of June 8 to Congress he says that the security of the home, the security of livelihood and the security of social insurance constitute the minimum that can be offered to the people. Those who have carefully studied his previous utterances do not have to read between the lines to understand that he is telling the American plutocracy that it must accept legislation that guarantees those conditions or lose its control of economic affairs.

Can the old system meet that challenge? What must it do to make good? First it must put to work the many millions of the jobless. That one thing will be a tremendous feat. But it will have to put them to work with shorter hours and higher wages for the briefer day! There is no possible escape from that. Why? Because with the present mechanical equipment the nation can produce in half of the old working week all that the entire population can consume. Not only must the working time be reduced to fit the constantly increasing productivity of the race through invention and new technical knowledge, but wages must be increased to the point that will enable the producer to buy the equivalent of his product or production will stop and he will again be idle. The problem is not merely to put the idle to work but to keep them at work at far higher wages than the world has yet seen or thought of. Can the old system do that? Well, the President has wisely offered it the chance to try, and if, having had the opportunity, it has the evidence from its own hands that it is impossible, what argument will it have left?

Apparently the plan of the President is to go ahead with appropriations from the national funds that will produce the good homes, the social security, and at least help somewhat to create employment that will give some purchasing power to those now idle. The stupendous public debt that will grow will be just that much visible evidence of the inadequacy of the present system and will hasten its demise. Mr. Roosevelt's avowed purpose is to distribute the flow of wealth more equitably throughout the nation and there is every reason to believe that nothing can turn him aside from that determination. He has declared that if it cannot be done by the method already in force it will be done in some other way. He does not appear to be the sort of man to turn back. He has propounded the riddle of the sphinx to the American plutocracy and it must give the correct answer or perish.

The Inner Life

By CLARA M. CODD

The Yoga Aphorisms of Patanjali



Clara M. Codd

The next aphorisms still continue the explanation of the five hindrances to Union.

7. Desire is the ever-recurring attachment to objects of pleasure, the thirst for them arising from the memory of the pleasure one has enjoyed.

Vyasa describes it as possessiveness, the hankering after pleasure because of the pictured image of it in the memory. Johnston poetically translates the aphorism thus: "Lust is the resting in the sense of enjoyment," and says that a sense of taste, for instance, is meant to be a guide to good food, but if we rest in it, as a pleasure itself, we fall into gluttony. This aphorism has a very practical bearing upon our everyday life, for "possessiveness" is the curse of love, and really means egotism. I read an interesting article the other day upon what was wrong with marriages, and the author said that three faults spoil most marriages, intolerance, thoughtlessness and possessiveness. Intolerance was chiefly a feminine fault, the writer, a woman herself, stated. Many a happy marriage was ruined by the intolerance of the wife over something she did not like. Thoughtlessness was more a male fault, for many men never realize the importance placed by women upon little remembrances and attentions. Possessiveness was the most deadly of all, and belonged to both sides. In a recent play, "The Silver Cord," possessive mother-love was vividly depicted. I heard Krishnaji say that if he were married he would leave his wife absolutely free in all things, for true love gives freedom to the one beloved.

8. Aversion is the desire to avoid pain.

Or as Johnston puts it: "Hate is the resting in the sense of pain." Hate and fear and pain are all related somewhere. They negate unity, as does selfish love. Therefore the sense of unity is gained by unselfish love. For that reason surely the Lord Buddha taught His famous Four Meditations to His monks. I have described them before, but they are so beautiful that they will bear repeating.

The story goes that one day a monk came to the Buddha and said that he had heard that there was somewhere a happy land, and desired the Lord to show him the way thereto. The Blessed One replied, "In truth there is such a land, but it is spiritual, not material."

"Then tell me, Lord," said the monk, "the

meditations to which I must devote myself in order to reach that happy land."

The Blessed One answered: "There are four great meditations, and the first is the meditation on Love, in which thou dost adjust thy heart that thou longest for the weal and welfare of all beings, even including that of thine enemies.

"And the second meditation is the meditation of Pity, in which thou dost vividly represent to thyself all the sorrows and disappointments of others, until a profound compassion for them moves thy soul.

"And the third meditation is the meditation of Joy, in which thou dost vividly represent to thyself all the joys and successes of others, and rejoice in their rejoicings.

"And the fourth meditation is the meditation on Serenity, in which thou dost rise above cold and heat, joy and pain, and regardest thine own fate with the complete equanimity of a stranger."

Thus by love, uniting with all in common joy and pain, the soul expands to that sublime height where the true vairagya, that serene detachment of the soul from all care of personal problems dwells, and the last path is reached. A simile used by Krishnaji occurs to the mind here, that of a river. The river naturally flows towards the sea, and never the weariest river but some day found the sea. It flows unceasingly, winding its own way, and never going by the bald straight line laid down by our moralists. Hence the infinite variety of life, and the creation of individuality. As it flows ever deeper and quieter it passes through many different scenes. Sometimes it flows through green and shady woods, and sometimes nearly gets lost in a sandy desert. But unlike human unwisdom, it does not linger in the green woods, nor refuse to pass through the desert. It passes on, and one day reaches the sea. So shall we all, in God's good time, find the haven of our souls, Himself.

Now we come to the last hindrance, the fifth, love of life.

9. Self-perpetuating, self-reproducing, the desire for sentient existence, love of life, exists even in the wise, but it is still attachment.

Vyasa says: "In all living beings exists the self-benediction, 'Would that I were never to cease. May I live on!'" And he says that this self-benediction could not exist in one who had not experienced the nature of death, so by this the experience of a former life is inferred. This fear of death is the same as the knowledge of annihilation, and cannot be explained by the ordinary process of thought.

(Concluded on Page 168)

What Lodges Are Doing

Aberdeen Lodge (South Dakota): Mr. S. W. Narregang, of Houston, Texas, gave a public lecture for the lodge on May 29, with an audience of about fifty. The talk, which stressed the fundamentals of Theosophy, was greatly enjoyed and created much interest on the part of several non-members who were present.

Albany Lodge: To close the year's activities, the members and their families were entertained on June 10 at the estate of Mr. and Mrs. Robert Babcock, of Ghent, New York. Luncheon was served on the verandas of "Broadstairs," the Babcock home. Musical and literary entertainment was provided, and a most enjoyable time was voted by all present.

Annie Besant Lodge (Chicago): A study class for beginners, under the direction of Mr. Olaf Bastesen, has interested a large group of people in Theosophy. Two public lectures have been presented by the lodge recently, the first by Mr. Walter Greenleaf on "Why I Believe in Reincarnation," and the second by Mr. Claude L. Watson on "Poverty in the Midst of Plenty." On May 25 the lodge sponsored a symposium representing the orthodox Christian, the atheistic and the theosophical points of view on the subject, "The Aim of Life." About eighty people, most of whom were non-Theosophists, attended. The audience showed an alert interest in the widely contrasting ideas of the three speakers. Many people asked to be notified of future lectures, and several joined Mr. Bastesen's class for beginners. Through its activities the lodge has gained new friends and new members during the past successful year.

Annie Besant Lodge (San Diego): Captain Waldemar Bronke recently completed two series of lectures for the lodge. "The Workshop of the Universe" was the subject of the first series, and "Egypt and the Pyramids" the subject of the second. Talks on astrology are given by Mrs. L. Albrant every Tuesday afternoon. At present the lodge is reviewing Mr. Geoffrey Hodson's books.

Atlanta Lodge has just finished re-decorating its lodge room. With new paint and wallpaper and the floor refinished, the room presents a very attractive appearance. Most of the work was done by Dr. H. L. Parks. The members gave a benefit bridge party to celebrate and also to help the treasury. The party was so successful that other similar activities are being planned.

Besant Lodge (Seattle) writes: "Our classes are interesting and we feel that we have progressed some in accordance with the educational program of the Greater America Plan. Gaining new members in the lodge helps also. The H. P. B. Training Class has developed some talent, and there is a very harmonious atmosphere and a fine spirit of

cooperation at the lodge meetings — all of which is encouraging."

Casper Lodge (Wyoming) was fortunate in having Mr. Rogers for a series of eight lectures from May 13 to 22. Much public interest was shown, and the daily attendance ranged from 150 to 350. Mr. Rogers also organized a study class with an enrollment of twenty, to meet each week under the leadership of a member of the lodge. Casper Lodge has concluded a very successful nine months' season, during which time a public lecture was given every Sunday evening, and regular study was carried on at the closed lodge sessions every Wednesday evening.

Kansas City Lodge has made this time of change a time of rejuvenation in many ways. The termination of their lease forced them to move into new quarters, and everyone is pleased with the newly furnished suite of lodge rooms and their convenient location. Mr. Bartholomew, the newly elected president, writes that they have even adopted a new constitution and by-laws, and are going to have well-planned programs arranged three months ahead, determined to cooperate whole-heartedly with the Greater America Plan by which this regeneration was inspired. More power to Kansas City Lodge!

Chicago Lodge is nearing the end of a season that has been remarkable for the high quality of lectures and lecturers. Lest all work and no play produce traditional dullness, a cafeteria supper, followed by a one-act play on May 19 brought laughter to the members and benefit to the lodge.

Los Angeles Lodge: A special meeting of the Southern California Federation was held in the lodge rooms on Sunday afternoon, June 10, in order that the Federation members might have an opportunity of hearing a talk by Miss Anita Henkel. Miss Henkel was with the lodge also for a special meeting on June 13.

Miami Lodge reports that the work during the past season has been very encouraging. An H. P. B. Training Class has been carried on with good attendance, and members of the class have been presenting talks every Sunday evening. A class for beginners in Theosophy and a *Secret Doctrine* class, with an attendance of thirty, have also had an important place in the activities.

Minneapolis Lodge: The Theosophical Order of Service presented Dr. O. B. Jesness, Head of the Department of Agricultural Economics of the University of Minnesota, in a lecture on "Agricultural Recovery," Sunday evening, April 29. Special musical selections were rendered by Miss Ingeborg Pearson.

Oak Park Lodge held a waffle supper and raised enough money to pay the dues of its delinquent members.

(Concluded on Page 167)

Theosophical News and Notes

Johnsen Chambers Completed

The suite of seven rooms on the third floor of the north wing of the Headquarters building, known as the Johnsen Chambers, is now ready for occupancy, and applications for permanent residence are invited.

These rooms, built and furnished largely from the bequest of Mr. John Johnsen, designated for that purpose, are each attractively furnished in pastel shades, with lighting fixtures of interesting design, comfortable furniture and rugs in harmonious colors. Each will provide residence for a permanent guest who desires to live, on a relatively small fixed income, in the peaceful atmosphere of Olcott.

Cross ventilation is provided in every room, there are adequate bathing facilities, and the main corridor opens out upon a flat tile roof with its protecting parapet, where comfortable chairs are provided for outdoor relaxation. This roof patio overlooks the grove and gives the best view of the whole of the Headquarters estate. No more attractive location for the Johnsen Chambers could have been found.

Applications for permanent residence, or for lengthy temporary visits, will be welcome from those who are still active and in good health. Occupancy commences immediately after the close of this season's Summer Sessions, and applications should be made at once, since the extreme desirability of the rooms will probably result in early leasing.

Mr. Hudson Re-elected to Board

Mr. M. B. Hudson, for a number of years a member of the Board of Directors, retiring in 1931, has recently been re-elected by the Board to fill the vacancy created by the resignation of Captain E. M. Sellon on his taking up residence in England.

Mr. Hudson brings to the deliberations of the Board much experience of earlier days, and will find a welcome among his comrades, who amid fast changing human events must find new methods to make the Society stable and strong to solve the problems of a new day.

God often visits us, but most of the time we are not at home.—*Roux.*

Notice of the Forty-Eighth Convention

The Forty-eighth Annual Convention of the American Theosophical Society is hereby called to convene on Sunday, August 19, 1934, at 6:30 o'clock p. m., at the Headquarters Building, Olcott, near Wheaton, Illinois, for the transaction of such business as may properly come before it. This Annual Convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

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

IMPORTANT

Whether you intend to be present or not, please:

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

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

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

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

ETHA SNODGRASS, National Secretary.

SIDNEY A. COOK, National President.

PROXY

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

with full power of substitution in the premises, to be my proxy, to vote in my name in the Forty-eighth Annual Convention of the said Society to be convened in the year 1934 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this _____ day of _____, 1934.

(SEAL)

(Write Name Plainly)

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

Olcott Lecture Contest

Lectures submitted for the Olcott Lecture Contest are still being received so that it is not possible to announce in this issue, as previously intended, the winner of the Contest.

However, in order that the August AMERICAN THEOSOPHIST may carry the announcement, we must make the decision final that no lectures received later than July 1 can be entered for consideration.

Staff Changes

Our faithful janitor, John Snell, is also at heart a true gardener, so that in order to satisfy his aspiration as well as to contribute essential assistance on the grounds, he is working this summer out-of-doors instead of within the building itself. Donald Greenwood, our chief gardener, welcomes the arrangement and is most appreciative of this additional assistance.

Although Claude Bolton has been with us for several years and has been a dependable and efficient worker in various capacities, he has decided recently that the opportunities of adventure are greater in some outer-world activity than within the environment of Olcott. It was our happiness to give him a farewell dinner-party and to send him from us with the most cordial good wishes and affectionate understanding of his aspiration to carry Theosophy into the activities of another kind of life. His friends at Olcott will watch his progress with keenest interest and look forward to his occasional visits to his Headquarters family with real pleasure.

With the absence of John Snell and Claude Bolton in their respective tasks, it has been necessary to add for the summer Robert Jordan and Philip Sealey, who come to us as eager workers happy to be at Olcott and glad to have a share in making ready for the summer activities. These newcomers are making a place for themselves amongst us both by their helpfulness and their ready willingness to adapt themselves to the needs of our establishment.

Such changes in personnel always mean the extension of our influence into the outer world as former members of the staff undertake other work, while the new staff members bring to Headquarters new life and inspiration to strengthen and deepen the work which is the goal of our united life at Olcott.

Steamship Tickets

Do you know that Headquarters maintains a steamship agency? We should appreciate it if our members would keep this in mind when planning a trip, and arrange to purchase their tickets through Headquarters.

Special Aid

The Higher Memberships were designed to provide an easy means by which a member could make a little extra contribution for the work. Many members can pay \$10 or \$25 in place of the very small amount of the regular dues, and thus give very welcome aid. Some are doing this, but it is hoped that a constantly larger proportion of our membership will adopt this method of rendering a special service.

Col. Wylde's Lecture Published

Col. Wylde's lecture "No More Poverty," which he presented before many of our lodges during his recent tour of the Section, will appear in the July 1 issue of *New Democracy*, a copy of which may be obtained for ten cents by writing to the New Economics Group, 55 Fifth Avenue, New York.

A News Item

A correspondent has kindly brought to our attention an interview with a missionary returned from western China, and reported not long ago in the Los Angeles newspapers. The account tells of strange and terrible ape-like creatures, "beasts of a lost world," semi-invisible, which are invulnerable to guns and other weapons of attack. The point is made that in *Man, Whence, How and Whither* a splendid description of exactly these things as related by the missionary is given. Our theosophical literature is a rich source of material, more to be appreciated than we sometimes realize, for its varied contributions in many fields besides the more idealistic and philosophic.

DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

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

I hereby appoint
to represent me in the 1934 Convention
and to exercise this vote thereat with full
power of substitution.

(Signed)
Original Proxy.

Training for Leadership and Service

We are interested to learn from a communication from Washington that a non-partisan institution, privately financed by a philanthropic organization, is being founded for the purpose of training young men and women for leadership in politics and government — a National Institution of Public Affairs, to be founded through the co-operation of educational and civic organizations and the Government in Washington. The plan is to select some 100 students from colleges throughout the country on the Rhodes Scholarship plan, and the institution that is being founded will take this group to Washington for a three-months' study of the practical operation of governmental activities.

If besides watching how government functions, the institution can instill in the minds and hearts of these young students the essential ideals of government and public service, what a national benefit this philanthropic organization is about to undertake!

Headquarters Dues

Every member has recently received a notice of Headquarters dues for the coming year, either through his lodge secretary or direct from Headquarters. Dues are payable with this issue of the magazine, and members will wish to have their credentials for the Summer Sessions. Lodge members are requested to pay their dues to the *lodge secretary* and not direct to Headquarters. Your prompt cooperation will be very helpful.

From the Michigan Federation

The Michigan Federation, at its meeting in Grand Rapids on June 3, sent the following telegram of greeting to Headquarters:

"The Michigan Theosophical Federation assembled at Grand Rapids sends loyal and fraternal greetings to Mr. Cook and to Headquarters staff. We pledge ourselves to theosophize Michigan."

Directory Blanks

Judging by the way our new members send in their directory blanks, we shall soon know our new members and their capacities and usefulness even better than the old, some of whom have neither sent in their blanks nor made themselves known to us by their work in the lodge.

Southwestern Federation

The Southwestern Federation held its sixth annual convention at Oklahoma City on May 26 and 27. About fifty delegates attended. A delightful banquet was served by the Oklahoma City Lodge members, and after the banquet a lecture by Captain Leo L. Partlow, who was unable to be present, was read. This was followed by an old fashioned party, with entertainment by the Oklahoma City quartet.

The business meeting was held on the morning of the 27th, when the following officers were elected:

President, Mr. J. D. Watson, Tulsa.

Vice-President, Miss Mollie Fisher, Wichita.

Secretary-Treasurer, Miss Elena Jeffers, Oklahoma City.

The reports of the lodges showed that most of them had had a very active and progressive year. Some definite plans for the work of the fall and winter season were made, and the Southwestern Federation looks forward to another very active year.

A telegram was sent to Mr. Cook expressing the wholehearted loyalty of the members of the Federation and extending a pledge of enthusiastic cooperation and support for the work of the Theosophical Society.

Theosophy in Action

It is gratifying to learn that the introduction of Mrs. Frances W. Wile, one of our members and the president of Rochester Lodge, will be a special feature at the Hymn Festival Service held in the Colgate-Rochester Divinity School. Mrs. Wile is to be presented as the author of the hymn, "All Beautiful the March of Days," which is to be sung as a part of the program by the double octet of the Youth Federation Chorus.

We extend our hearty congratulations to Mrs. Wile!

Live and Responsive Lodges

Some weeks ago the National President sent a letter to all lodge officers stressing the lodge's responsibility to Headquarters and urging action in the matter of delinquent dues. A number of lodges responded to the suggestion that sales or socials or other gatherings be held to pay the Headquarters dues of members in distress, and our columns record several lodges with all dues paid through special suppers, the manufacture and sale of preserves, and other enterprising activities. Others have promised *no delinquency* in the coming year. Cooperation and initiative get results.

International Brotherhood Ceremony

The third International House was opened in Chicago in 1932, the other two Houses being located in New York and Berkeley, California. International Houses are dignified anchoring places for foreign students who were formerly "lost nobodies" in the surging campus crowds of Americans at our universities, and provide home life on an international scale for young people who represent every creed, race and color throughout the world.

Sunday evening suppers, which have become a permanent institution in all three Houses, are usually the prelude for a distinguished speaker on some vital international problem. Such a speaker was replaced at the last supper of the season recently by a candle-lighting ceremony at the Chicago House, in which representatives of thirty-seven nations participated. During the ceremony the Director of the House pledged each representative to friendliness, unity and brotherhood, and the students and guests who were present were pledged also to brotherhood among themselves and with the representatives of the various nations.

With this common meeting ground, young people receive a new vision of world customs and world problems; and returning home when their university work is finished, they will not fail to become powerful influences for better world conditions and an understanding world peace.

Statistics

New Lodge Officers

Akbar Lodge—Pres., Mrs. Clara Kochersperger; Vice Pres., Mr. F. J. Dickson; Sec'y, Mrs. Estelle H. Larson; Treas., Mr. Edgar Phillips; Librarian, Miss Lillian Linquist.

Albany Lodge—Pres., Miss Ada Ruso; Vice Pres., Mr. J. G. Selley; Sec'y, Mrs. Emma McLaughlin; Treas., Mrs. Florence Pohl; Purchasing Book Agent, Miss Margaret Overton.

Annie Besant Lodge, Chicago—Pres., Miss Helen Linquist; Vice Pres., Mr. Olaf Bastesen; Sec'y, Treas., Librarian and Purchasing Book Agent, Mrs. Marion Bastesen.

Berkeley Lodge—Pres., Mr. Hans Hutteball; Vice Pres., Mrs. Gertrude Friend; Cor. Sec'y, Mrs. Lucy Woods; Rec. Sec'y, Mrs. Ruth Stone; Treas., Mrs. Virginia Green; Librarian, Mrs. Laura Wilson; Purchasing Book Agent, Mr. Byron Bole; Publicity Agent, Mrs. Emilie Bazley; Purchasing Service Bureau, Mr. M. O. Stone.

Birmingham Lodge—Pres., Mrs. Eleanor Bridges; Vice Pres., Mr. Archie Simpson; Sec'y and Publicity Agent, Mrs. Elisabeth DeRamus; Treas., Mr. R. P. Wetmore; Librarian and Purchasing Book Agent, Mr. Elbert Hoffman.

Boulder Lodge—Pres., Mrs. Leslie Steele; Vice Pres., Mr. L. D. Burling; Cor. Sec'y, Mr. G. V. Lubovich; Rec. Sec'y, Miss Alta DuBois; Mrs. Irene Boatwright; Treas.; Librarian, Mrs. Olive Du Bois.

Brahmavidya Lodge—Pres., Mrs. Ada Edwards; Vice Pres., Mr. Chas. Lewis; Cor. Sec'y, Miss Agnes Huestis; Rec. Sec'y, Mrs. Harry Fresh; Treas., Mr. T. S. Barton; Librarian, Mrs. Laura Stevens; Purchasing Book Agent, Mrs. Florence Hutto; Publicity Agent, Mrs. Maud Pressaly.

Columbus Lodge—Pres., Mrs. Ida Zetty; 1st Vice Pres., Mr. Frank Noyes; 2nd Vice President, Miss Harriet Bradbury; Sec'y-Treas., Mrs. Frances Fritter; Librarian, Purchasing Book Agent and Asst. Sec'y, Miss Beas Ballou.

Gainesville Lodge—Pres., Mr. John Selle; Vice Pres., Mr. John Pierson; Sec'y, Mrs. Catherine Selle; Treas., Mr. Ralph B. Kyle; Librarian, Mrs. Bonnie Kyle.

Genesee Lodge—Pres., Mrs. Frances Wile; Vice Pres., Mr. Carson Jarvis; Cor. Sec'y, Miss Ethel Denton; Rec. Sec'y, and Purchasing Book Agent, Mr. George Whitmarsh; Treas., Mr. Virgil Walker; Librarian, Mrs. Ethel Bullock; Publicity Agent, Mrs. Anna D. Mason.

Lansing Lodge—Pres., Dr. H. J. Stafseth; Vice Pres., and Publicity Agent, Miss Lucile Tenny; Cor. Sec'y, Librarian and Purchasing Book Agent, Mrs. Grace Winchester; Rec. Sec'y, Mrs. Irma Johnson; Treas., Mr. J. W. Wagenvoort.

Minneapolis Lodge—Pres., Mrs. Lillian Lowder; Vice Pres., Mr. Donald Jenne; Sec'y, Miss Eleanor McLean; Treas., Mr. Laurits Rusten; Librarian, Mrs. Emma Jensen; Publicity Agent, Mr. F. E. King.

Pasadena Lodge—Pres. and Publicity Agent, Mr. N. K. Chamberlain; Sec'y, Treas., Librarian and Purchasing Book Agent, Mrs. Bessie Andrews.

Pittsburgh Lodge—Pres., Mr. Thos. Owens; Vice Pres., Miss Sadie Clark; Sec'y-Treas., Miss Flora Dunmeyer; Librarian, Mr. Alfred Oltzacher; Asst. Librarian and Purchasing Book Agent, Miss Lillie Woods; Publicity Agent, Mrs. Saidee Waddell.

Portland Lodge—Pres., Miss Hazel M. Bruns; 1st Vice Pres., Miss Violet MacLean; 2nd Vice Pres., Mrs. Ida Pilgrim; Sec'y, Miss Stella Thompson; Treas., Mrs. Virgilia Northup; Librarian and Purchasing Book Agent, Mrs. Lura Cronyn; Publicity Agent, Mr. Howard S. Davis.

Richmond Lodge—Pres., Miss Rose B. Angle; Vice Pres., Mr. R. G. Stevens; Sec'y-Treas., Miss Fannie Lawson; Librarian and Purchasing Book Agent, Miss Elizabeth Grigsby.

Santa Ana Lodge—Pres., Mrs. Ida B. Waters; Vice Pres., Mrs. Ella Conner; Sec'y-Treas., Mrs. Jeanne Grandy.

Syracuse Lodge—Pres., Mr. G. C. Shepherd; Vice Pres., Mrs. Grace Paine; Sec'y, Librarian and Purchasing Book Agent, Mrs. Edna B. Anderson; Treas., Miss Minnie Holmes.

Deaths

Dr. Blanche A. Denig, National Member, May 21, 1934.

Dr. Warren B. Hill, National Member, May 14, 1934.

Mr. Clarence L. Gowell, Annie Besant Lodge, Chicago, May 16, 1934.

Mrs. Josephine M. Hunter, National Member, June 7, 1934.

Miss Emma O. Martin, Genesee Lodge, May 19, 1934.

Miss Anne Rusten, Yggdrasil Lodge, May 31, 1934.

Dr. Omro E. Severance, Milwaukee Lodge, May 14, 1934.

New Members From May 21 to June 20, 1934

Applications for membership during the above period were received from the following lodges: St. Paul, Besant-Cleveland, Washington, Oakland, Besant-Hollywood, Besant-Seattle, Boulder, Ojai Valley Oaks, Oak Park, Brahmavidya-Tampa, Annie Besant-Chicago, Palo Alto, Shri Krishna.

Dr. Blanche A. Denig

Dr. Blanche A. Denig, National Member and former member of Annie Besant Lodge, Boston, passed away at Oakland, California, on May 21. Dr. Denig had been an ardent Theosophist for more than twenty-five years, maintaining a private theosophical library for all who wished to use it.

Greetings from Berkeley Lodge

"This is to inform you that by unanimous vote of the members of Berkeley Lodge, assembled in the annual meeting, greetings were extended to our National President and an expression of appreciation of the efficient management of the affairs of the National Society.

"The annual meeting was held on May 31, 1934, and proved to be a happy event in that we cleared the slate and started in with renewed life and energy for another year's work for the helping of humanity."

A Friendly Bulletin

Oklahoma City Lodge, the scene of early activities of our Anita, excels in many ways, but in none more strongly than in the warm friendliness with which its members are drawn together through the monthly lodge bulletin. We always enjoy these mimeographed two or three page messages of goodwill, because of the very wholesome and genuine warmth and newness with which the activities of the lodge are discussed by the officers with the members.

We haven't asked if it might be done, but expect that this very friendly lodge would gladly run off an extra supply of its next bulletin, if any other lodge would like to apply for a copy to see how it is done in Oklahoma.

New England Federation

The last meeting of the New England Federation was held in New Haven, Connecticut, on June 10, when the following new officers were elected:

President, Mr. K. C. Hitchcock.
Vice-President, Major Leroy Gardner.
Secretary, Miss Marion Swift.
Treasurer, Mrs. E. L. Bragg.

Such sessions, where members gather from various lodges, always carry their inspiration and derive the helpfulness of a mutual exchange of ideas

and plans. One of the interesting features of the report sent to Headquarters was the attractively bound and printed copy of the by-laws adopted by the Federation. These attractive copies were the gift to the Federation of one of the members, Mr. Ralph Schooley of Springfield.

A project in which the members are interested is that of circulating books among the lodges. It is hoped that such an undertaking will prove of considerable mutual benefit.

The day was concluded by a public lecture on "What is Back of Religion," by Dr. Alvin B. Kuhn.

Form of Bequest

I give, devise, and bequeath to the American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of..... dollars (\$) (or the following described property):

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

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

What Lodges are Doing

(Continued from Page 162)

Pittsburgh Lodge had its annual banquet on April 18, and all members and friends of the Society were invited. There were musical selections and short addresses by various members, and the occasion was a thoroughly enjoyable one. The lodge has just moved into larger quarters, and the members feel that this is a step toward a greatly improved lodge. This year was closed with a housewarming, which served also as a greeting and a pledge of cooperation to the incoming officers. Next season the lodge plans to hold open house every Sunday afternoon from four to six. All friends of Theosophy will be encouraged to stop in for tea and a social afternoon, with free access to the library. Traveling members passing through Pittsburgh are especially invited to visit the lodge.

Sacramento Lodge: A weekly notice of the lodge meetings is inserted in one of the Sacramento newspapers regularly, and recently the

editor of the religious department of the paper asked Mrs. Edith Lee Ruggles, president of the lodge, to contribute an article on Theosophy. Mrs. Ruggles wrote an interesting and dignified epitome of the principles and teachings of Theosophy, which appeared in the newspaper at the head of the church section.

San Antonio Lodge: The lecture program for May and June covered a variety of interesting subjects, among them, "Our Emotions and Our Health," "Spiritual Solidarity," "Occult Anatomy of Man," and "Biblical Symbolology." A watermelon garden party was given at the home of Mr. and Mrs. N. L. Hardy on June 23.

St. Louis Lodge: On June 4 new classes in Bible Interpretation, under the direction of the president, Mr. Chas. E. Luntz, were organized to carry through the summer months. A class in elementary astrology will be conducted by Mr. Luntz also during the summer. All other activities of the lodge are to be suspended until September.

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.

The Round Table is to be represented at Convention and Summer School at Wheaton this year by several workers from national headquarters of the Order. Dr. Arundale has recently presented a comprehensive outline by which Round Table activities may be very greatly increased throughout all its national sections.

The American R. T. will support Dr. Arundale's plan to the fullest extent, knowing that he is familiar with the ideas held by our dear Protector, Dr. Besant, and also that his contacts and understanding of world-wide needs may be relied upon to our benefit and progress.

The next issue of MODERN KNIGHTHOOD, being Convention Number, will publish Dr. Arundale's interesting proposals, in addition to the large paper full of new pictures and features, including the latest installment of studies in Theosophy for young thinkers, also latest news reports and stories supplied by the CNB (Children's News Bureau), a journalistic achievement of the Round Table now receiving public recognition nationally and providing employment for groups of talented young people.

It is further planned to show at Wheaton this year a collection of most attractive knightly ex-

hibits now being held at R. T. headquarters awaiting completion of the national R.T. museum. There are excellent paintings, sculpture, embroidery, models, etc., created by our young knights, and fascinating articles which were made or used by our distinguished Honorary Knights *when they were children*; for example, the antique watch given Thomas Edison by his grandfather; a tiny book owned by George Herbert Whyte, Round Table Founder, when a boy; the Jade Buddha and preserved flower from the Himalayan valley and many other interesting items, including the tiny piece of pottery sent from England, found in the tomb of King Tut-Ankamen and made by him in boyhood; also a beautiful antique fan used by Queen Victoria when she was a little girl.

Welcome news comes from our world-touring Knights, Mr. and Mrs. George Ragan, at Samarang, Java, where they visited the massive Buru-boedoe Temple. They mention the marvelous carvings, over 15,000 years old, which depict evolution of life on earth "from Monad to Freedom." Watch future issues of MODERN KNIGHTHOOD for illustrated article. George Ragan is always remembered in our ranks for his fine service to the Order at Omaha, and as head of the Round Table Central Division.

The Inner Life

(Continued from Page 161)

The final vairagya is the perfect balance of each opposite on its own plane, which means the withdrawal to a higher one. Thus, as Mrs. Bailey succinctly puts it, attachment to form is the principle of involution, repulsion from form, evolution.

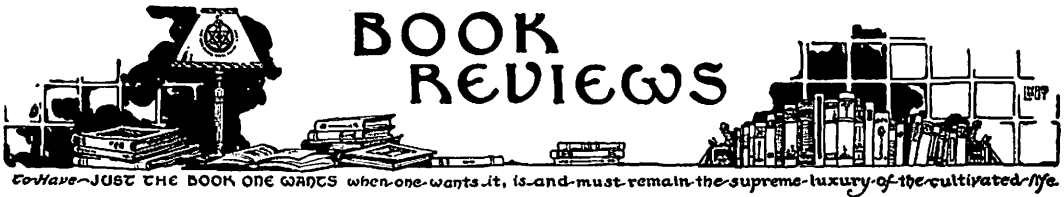
The five hindrances really come down to all that which is not He. Only the Eternal is to be sought.

"Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and the

hearing upon that which is invisible and soundless . . . The operations of the actual laws of karma are not to be studied until the disciple reaches the point at which they no longer affect himself . . . Therefore, you who desire to understand the laws of karma, attempt first to free yourself from those laws; and this can only be done by fixing your attention on that which is unaffected by those laws." (*Light on the Path.*)

The means of destruction of these afflictions are described in succeeding stanzas.

THE AMERICAN THEOSOPHIST



BOOK REVIEWS

Yoga for the West, by Felix Guyot. Rider & Co., London. Price, cloth \$1.50.

This is a work, the study of which should be approached with even greater caution than is suggested by the author himself; and it is perhaps fortunate that there are relatively few in the West who will be attracted by it or influenced to undertake the strenuous effort and perseverance by which alone any results along the lines suggested will be attained. The practical study and application of the principles of true occult science are no child's play, and are fraught with dangers which are more than likely to appear to a man educated along the lines of modern science, and particularly the psychology of the day, as unreal and fantastic. But those who have attained some real knowledge, are well aware that such is not the case. Therefore, unless a would-be student is perfectly assured of the unselfish sincerity of his desire to know more of the workings of cosmic law on the hidden side of things — that his one object is to render himself capable of helping his fellow men, and not to gain any interest or advantage to himself personally, he would far better let the matter severely alone. — W. G. GREENLEAF.

The Secret of Immortality, by Frederick Bligh Bond, F.R.I.B.A. Marshall Jones Co., 212 Summer St., Boston, Mass. Price, cloth \$2.65, postpaid.

From the viewpoint of a student of the Ancient Wisdom, this book of about 187 pages is full of new facets on already familiar points in occult philosophy; although he may in his careful study of the "scripts" find points with which it may be difficult for him to agree. But the author's unusual expressions in "pointing up" ideas, makes one stop and ponder. The book, on the whole — explained in the preface as having come through automatic writing, and claimed to have been dictated by those whom the author designates as "the Watchers" — is written in a somewhat scientific vein, and is hardly one of "easy reading." The words are carefully chosen and the style of writing definite and exact. The book is largely composed of the "scripts" which are the automatic writings. These "scripts" present the problem of immortal life from an unusual angle and stimulate new lines of thought. The short comments of the author round out the book and often put in a more direct way the thought than the "script" contains.

To one who already has a certain familiarity with the higher sciences, this book will come as an interesting study. — ALIDA F. BABCOCK.

What Theosophists Believe, by C. Jinarajadasa, The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$0.45.

This little book is a very clear statement of the general ideas underlying Theosophy, and is written in a most sympathetic and helpful manner. The author gives Dr. Besant's summary of principles and then analyzes each briefly in relation to the Divine Plan. The result is a concrete summary that should be of interest to every member of the Society and an aid to inquiring friends.

— F. M. PENDLETON.

The Path of Prayer, by Dhan Gopal Mukerji. E. P. Dutton Co., New York, New York. Price, cloth \$1.00.

This little book, in simple and concise language, goes to the heart of its subject. It is a book that you want to keep by you, so you can read it over and over. Especially for anyone who finds himself constantly between worry and fear, *The Path of Prayer* gives a light on man's need of the Infinite that is like a breath from the mountains.

— ALIDA F. BABCOCK.

Mount Everest

First Edition Outsold

Mount Everest, Dr. Arundale's latest book, is in demand. It gives "his response to the strivings and longings in the hearts of the people of the New World towards a new and better future."

In the publicity incidental to Dr. Arundale's election to the Presidency, the book is given considerable publicity as one of his best volumes.

The second printing will be off the press in three weeks. Place your order now.

\$1.75

The Theosophical Press

A NEW BOOK

Studies in The Secret Doctrine

By JOSEPHINE RANSOM

Mrs. Ransom has long been a student of *The Secret Doctrine*. Certainly few, if any, are better qualified than she to write on this subject. All students of *The Secret Doctrine* will eagerly welcome this most interesting volume.

Ready Soon **\$2.00** Order Now

The Zodiac and the Soul

By C. E. O. CARTER

Especially interesting to astrologers who share the belief that the material world is a reflection of an ideal world and that man subsists in an intermediate condition, linking the one with the other, and turning his face, like Janus, in two directions.

\$1.75

Character Building

By ERNEST WOOD

Your innermost self has determined that you shall develop character. Life cannot be passive and growth will be swift or slow exactly according to what is put forth from within — effort. A splendid, practical book.

\$2.00

Madame Blavatsky

By G. BASEDEN BUTT

The personality of H.P.B. has been the subject of much contention, bitter denunciation and fervent praise. This book attempts to give an impartial review of all sides of the argument and to summarize the teachings given to the world through this extraordinary leader.

\$2.00

In Memory of Helena Petrovna Blavatsky

By Some of Her Pupils

A collection of memorial articles representing the views of a few of H.P.B.'s contemporaries who knew her personally and were in contact with her many years previously and at the end of her life — a vivid impression.

\$2.00

A L L C L O T H B I N D I N G S

THE THEOSOPHICAL PRESS
WHEATON ... ILLINOIS