

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



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No. 8

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





MRS. RUKMINI ARUNDALE

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of the
American Theosophical Society

Vol. XXII

August, 1934

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Brotherhood

A Radio Talk by the National President

Given Over Station WGN, April 26, 1934

IT is most appropriate that a representative of the American Theosophical Society should be given an opportunity to contribute some thoughts on the subject of brotherhood in this period of WGN's program of broadly conceived religious presentation. For it is a fundamental principal of the Theosophist that he has no dogmas or creeds, since he holds that all religions are derived from one source and that there is therefore no one religion which is the exclusive road to the ultimate goal of attainment. He considers each religion as having its role to fulfill in a great plan for the human race as a whole, just as the seven rays in the solar spectrum have all their distinct functions in fostering the growth of living things. To him all men and women, no matter what their country or the religion into which they are born, the lowest as the highest, the most ignorant and backward as the most cultured, enshrine within themselves the Divine Immanence, and brotherhood thus becomes a fact in Nature, and when rightly understood, the supreme fact in the life of all mankind. The final satisfactory working out of the problems of human relationships, whether within the family, the community or among nations, depends upon this recog-

nition of the law of brotherhood, from ignoring which arise all of the problems with which individuals, communities, classes and nations find themselves continually confronted.

The cry for liberty is constantly in evidence, but the voice of true liberty is seldom heard. We often hear the phrase "Liberty, Equality, Fraternity," but we must reverse this order since it is fraternity or brotherhood that must first be established before there is any possibility of fullness of liberty. Liberty is the crown of progress, not its first step, and although increasing liberty comes with fraternity and equality, the perfection of liberty can come only when brotherhood is the basis of society and when the understanding of the brotherhood of man has redressed the inequalities of Nature. And it is as a law of Nature that I would ask you to consider this question of brotherhood, for laws of Nature, as you know, are inviolable. We cannot break them; we can only disregard them. We have no power really to disobey, but only to ignore; and when we disregard, it is not we who break the law; it is the law that breaks us. Until that great fact is realized as regards brotherhood, society and nation alike built on any other foundation will always be

found after awhile to perish. Only by harmony with this fundamental natural law can human society hope to endure.

It is not possible to find in all of history an example of the solid building of society on the law of brotherhood, and there is not a single instance of a civilization both enduring and permanently progressing. Every one has failed to endure or ceased to progress because not built entirely in accord with the law.

Take the marvelous civilization of Greece, which has dominated western thought since its day, which is still for Christendom the criterion of philosophy and literature, which still gives the models of art and beauty, which reached marvelous perfection in the individual, which built up societies, city-states, whose citizens are an example and a marvel to the world. The ideals of beauty, of responsibility to the state, the subordination of the welfare of the individual to the welfare of the state, were carried to perfection in the civilization of Greece. But in one respect, and that the vital one of the broad interpretation of brotherhood, that civilization failed; for all outside of Greece were classified as barbarians, and Athens, with all its splendor, was built upon slavery — slavery such as Aristotle described, that made of a slave only a piece of property hardly worthy of the name of humanity. There was the basic weakness of the civilization of Greece; there the cause of its perishing. Splendid ideals, perfect patriotism, exquisite culture — these alone survive only as memories. If coupled with the practical application of the great fundamental principle of brotherhood, outward turned to all men, that marvelous civilization might have survived.

Many are the examples of civilizations lost, and in every one we find glories, fit to be perpetuated, cut down by disregard of the principle of world-wide brotherhood.

Take another civilization still existing, that of India, which has endured for thousands of years and represented a very definite attempt to build the principle of brotherhood into the foundation of society; that is why it has lived. It realized that brotherhood in man was based on the essential truth that in every man resides a fragment of the Divine Life, the root of the fundamental equality of all. It realized that man was Divine in his heart, and it saw in every human being a potential God, possessing unlimited but unevolved Divine possibilities. It recognized at the same time that men were in different stages in the development of these Divine qualities, and hence parceled off the various types of work to different grades of individuals, and so long as this division in the castes was maintained only for service, recognizing no fundamental inequality in the inherent and unmanifested powers, the civilization of India waxed strong, splendid and happy. It was when the caste system degenerated into a system of social tyranny instead of one of social service that civilization waned. That it still exists is due to the basic recognition of the root principle of brotherhood, now so ineffectively carried out,

but it is destined again to blossom into splendor as the social distinctions of caste disappear and thus prepare the nation for its reinstatement as a cultural example for all the world.

Now in the application of brotherhood we have no more right to sacrifice one class than another. Brotherhood must be applied with justice, for justice also is a natural law. There is no basic right in a nation to sacrifice the employer class any more than the worker class, and there lies one of the dangers which we face today. There is so much resentment at conditions which have endured for many years, that there is danger of revenge taking the place of justice. That is not fair or right. Both classes are equally the product of the system, and this we should not forget; they are the result of conditions which we have all agreed with and accepted, unconsciously if not consciously, implicitly if not explicitly. We are all responsible for the conditions that exist, because we have failed to put our hearts as well as our brains into the solving of social problems. It may be necessary for pioneers to be fired with zeal for the movements they lead, to be almost fanatical in their burning ardor of enthusiasm for the cause they serve, but for the great majority there is the duty of clear seeing, balanced understanding, careful weighing of all the elements in the problem, making the change from what is wrong to what is better, an orderly transition — evolution, not revolution.

If there is one thing more than another needed today in public thinking, it is a recognition of what is directionally sound and true. Progress comes of change, not by standing still, and the open-minded and true-thinking citizen will willingly accept change that represents an advance of human happiness, recognizing that a change to such an end is directionally right, though he may not approve the details of the plan of progress. The question is only whether the change represents a truer application of the principle of brotherhood. There may be compromises in the determination of the method of application of the principle, but as to the ideal there can be no compromise. It must be held up as a guide to all human activity.

And so I urge that wherever the principle of brotherhood is inherent in a new plan, there should support be given. Where idealism in any form permeates the work of public men, there are men to follow, there idealism to support, there plans to welcome. Even though in themselves the plans may not be perfect, yet if they are the projection of the principle of brotherhood, they are plans for progress, and though in some respects they fail, they may nevertheless be accepted, even welcomed, for the assurance that they will develop greater good than evil and will provide a foundation stronger for new developments directionally sound, than that upon which they themselves were built.

It has been well said: "Support all work or movements which stand for brotherhood. Consider less what they achieve and more the ideals

which they embody. Do not overvalue results. Recognize generously all heartfelt effort. Appreciate deeply all honest endeavor, be the apparent effect insignificant or outstanding. In good time even the tiniest buds of brotherly striving shall blossom into marvelous flowers, shedding splendid fragrance. Concern yourselves with the motive and with the earnestness. These are the seeds for your cherishing."

We have been considering the problem of brotherhood in the mass. It is well that we should remember that the masses are made up of individuals, that the problems that we consider as community problems, class problems and national problems are after all the problems of the individuals, and that if brotherhood is to become a fact in national life, we must choose as to whether it shall be forced upon us by the failure of all other systems, as they have failed in the past, with many, many years of economic desolation while the need for recognition of the natural law gradually filters into human consciousness, or whether each individual that makes up the nation shall set himself the personal goal of brotherly living in his relations with all mankind. Perhaps that is the first essential. Perhaps only as we attempt to develop the principle in our own individual relationships shall we recognize it in the projects and plans of leaders and of rulers.

There is a vital need today for a disregard of personal welfare for the sake of the national good, a recognition of the fact that in the final analysis the welfare of the individual is wrapped up indissolubly with the welfare of the whole. Perhaps the first indication of a recognition of the principle by the individual is his unbiased, impersonal, unprejudiced thinking on national problems, and especially on the plans promoted for their solution, setting aside party, class, self-interest, in clear-visioned analysis. When that is done, our public men, of whatever class or creed or party, will be given support or denied it for the extent to which they serve or fail to serve, and for the extent to which they promote the principle of brotherhood in human affairs. There will be fair treatment of public men who give honestly of their services to the nation. Their thoughts and ideals and inspiration as indicated in their plans will be the basis on which they will be judged.

Motives will be less in question. The direction in which their projects point, toward or against the application of the fundamental natural law of brotherhood in human affairs, will be the determining factor. With such an appreciation of true public service will the sense of public duty be revived.

There are priceless things that exist in this nation and in the other nations of the world that can be preserved only by brotherhood in spirit and in practice. If we would preserve our nation from the fate that has overtaken the nations in the past, this one vital principle that has been absent in them must be made living in ours. By the degree to which we recognize and support what is soundly in the direction of brotherhood, to that extent do we assist in preserving our nation. Though much may be sacrificed in the process of the establishment of brotherhood, the nation will reap a vaster fortune in love and gratitude and happiness, in stability and permanence. It means a change of values, a change of ideals. It means the realization that life is only precious when spent in service and in making happier the world in which we are privileged to live. It means being fair to all — to the worker with his wage that is too small for comfort, but no less to the employer whose ingenuity provides the work. It is so easy to condemn the man with the \$50,000 salary; so easy to forget his service in providing employment perhaps to 10,000 men.

The realization of the oneness of all life that makes one brotherhood of all humanity, is the keynote of human understanding and therefore of human progress. We must aim at finding the Divinity in each man, forgetting the petty trivialities and differences that at present hide the light and magnificence that is in him. It is so easy — so very easy — to be brotherly with the saint, but in each man that same Divinity exists. Throughout the universe there is but the one life in which we live and move and have our being.

The ideal is beautifully expressed in a modern mantram:

"O hidden Life, vibrant in every atom,
O hidden Light, shining in every creature,
O hidden Love, embracing all in oneness,
May each who feels himself as one with Thee,
Know he is therefore one with every other."

EDITOR'S NOTE: *The National President naturally carries on a considerable personal correspondence with friends and business associates outside of theological interests. Apropos of his radio talk on "Brotherhood" the following letter from his files recently came to our attention and seems to be worth reproducing for the principles it conveys.*

Dear Charlie:

I am writing you from another office of mine than that in which you have hitherto known me.

I must first apologize because it is my fault that the clipping that you sent to Harry with your letter of May 17 has not previously been returned to you. I have been holding your letter, which he was good

enough to show to me, because I know that you are thoughtful and sincere and that we might together enjoy an exchange of views on the matter of President Roosevelt's program.

The writer who is responsible for the article in the "Detroit Free Press" of last May must surely

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Editorials

Theosophy and Science

If any additional evidence is needed of the progress of science toward a recognition of a sustaining Divinity, it is to be found in the growing interest and discovery in the past few years in the problem of the cosmic ray. Stratosphere exploration in that region above the earth's surface where clouds and storms have no place, where eternal silence reigns, has brought more knowledge of the cosmic ray, so that scientists now declare it to be a ray of great potency — "the birth of new matter" — coming from space. These penetrating rays prove beyond question that creation in our universe is still going on, that creative power comes from space to earth, that the Divine energy of creation pervades our world.

These rays have been demonstrated to be of sufficient power to penetrate eighteen feet of lead. Well may they find their way to the very heart of the world, where in God's laboratory our elements are created, and in the course of time brought to the surface for our use and for their further unfoldment of the Divine energy of which they are built and by which they exist.

The "theories" of Theosophy become the facts of science.

Freedom of the Press — To What End?

There is much in the Nazi program of Chancellor Hitler which Theosophists cannot fail to disapprove, and there may be much difference of opinion regarding a statement issued by Dr. Goebbels, Hitler's Administrator of Propaganda and Public Enlightenment. The statement reads:

"To supervise the formation of public opinion and see that it does not pursue paths leading away from the common weal is the absolute right of the state."

Opinion regarding this pronouncement will vary with its interpretation. If to supervise the formation of public opinion means the censorship of all opinion at variance with that of the Chancellor and his party, if this supervision means the suppression of criticism constructively offered, if this formation of public opinion means that the public shall not be heard, then all who have progressed beyond a medieval mode of thinking must object.

If, however, this molding of public opinion is accomplished by education, if opinion is led from paths of error to paths of understanding by frank presentation of what is true of conditions as they exist and on open declaration of the goal to be sought, if the common weal is truly common to all the nation and not alone to a class or a party or a faith, then we shall agree as to the absolute right and indeed the duty of the state to publicize its ideas and plans to that end, and by these methods supervise the formation of public opinion. It is the right of the state and the duty of the state to protect the nation from fanatical misunderstanding and destruction.

The press wields a tremendous power and uses it to create and influence public opinion. It too often applies to what is true and beautiful that censorship that it so vigorously opposes when its own distortions bring upon it a proper condemnation. Freedom of the press is not license to misrepresent, nor the unabridged right to pursue a program destructive of fair and genuine effort to deal with national problems constructively and with vision.

In this country particularly we have the problem of a very large reading but unthinking portion of our population, whose opinions are easily created, quickly stirred and strongly influenced by an appeal to their emotional natures rather than to their minds. The responsibility of the press is therefore so much the greater, and it is a distressing experience to note how frequently some "great" newspaper takes a noble statement expressive of a fine

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A LETTER BY THE NATIONAL PRESIDENT

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have changed his opinions somewhat by now, for he said that the President was losing popularity, whereas if the *Literary Digest* poll is of any account, he has gained considerably since election.

But aside altogether from that, don't you think that anyone in public life rendering service to his country or his community should be judged more by the value and sincerity of his purposes — the idealism that they carry — and his ability to plant seeds of progress, rather than by his more immediate accomplishment? Not that the President's program has been insignificant in achievement, but no matter how great the material results, don't we as thoughtful people have to recognize intrinsic merit of idea and ideal as an essential of worth while accomplishment? I am not speaking particularly for Roosevelt or for any political party. I am simply standing up for greatness in any expression, no matter who may be its vehicle.

No one, unless it is a few of his political opponents, genuinely accuses the President of personal ambition or of promoting a program solely for party interest. Do you not agree that he really has the interest of the nation as a whole at heart and that he is genuinely working for that interest? No matter what program any leader may propose, it would be possible for me as an individual to point out that 100 other people were going to benefit but that it would in some respects hurt me. Multiply the 100 people by a million and you have the nation. Multiply me by some hundreds and you have the typical group of selfish interests. Yet I as an individual, putting aside my own personal desires, know very well that I cannot be happy or prosperous in any true sense except as the nation as a whole, of which I am a part, is happy and prosperous.

So if I put aside my personal interests, which after all are insignificant as compared with the welfare of all, and think of myself simply as a unit in a much greater whole, in whose welfare my own is inevitably woven, then I can see why I should stand for a program that is for the benefit of my friends or my community or my country, even if it is not directed to assist me personally. The real way for me to judge any program is as to its general value, the ideals that it attempts to put into expression, and not be so very much concerned even if some of the elements of the program, in my opinion, should be differently organized.

As to the "Brain Trust," so-called, of course it isn't such a thing, but I can admire the man who recognizes the need for an approach to every problem in an intellectually analytical, scientific, fact-finding, open-minded, unprejudiced and non-partisan manner, by people who have no interest to serve other than the discovery of what is true

in a situation, and who can suggest remedies uninfluenced by preconceived opinions and political bias. Where will you find such analysis except among the younger generation not yet tainted with hide-bound tradition, political intrigue and a desire to serve personal ends? At least the "Brain Trust" is composed of people who are free to form their own opinions from a calm and scientific view of the problems that confront them. And if there is anything that is needed in our political life, it is the ability to think freely, independently and honestly, not following a party or a creed or a newspaper. For these young men we can at least say that they are honest, and the only thing against them is that they lack experience.

But are we so proud of the accomplishment of those who are experienced, when we include among the results of their activities unemployment greater in proportion to the population than in any other country in the world, and depression in the world's most prosperous country (from the standpoint of its material and gold wealth) deeper than in any other country, a lag behind all other countries in recovery, gang rule in politics and gun rule elsewhere? Are these conditions of which we of experience have reason to be proud, or that lead us to suppose that someone else who had our experience would do better than we? Younger people than ourselves can see what we have done, what our policies have been and what we have accomplished. I cannot blame them for wishing to try something else, and their something else is not likely to be any worse than our own efforts. In fact, we might as well give recognition to the uprising of youth and the fact that the world needs them and that there is much that they can accomplish. Just because they are young is no reason to condemn them.

But I come back, Charlie, to my original theme, that what is honorable and true and sound as to its ideals is worthy of our support. Those things must prevail, and it is the responsibility of those of us who think a little apart from our own personal interests to seek these elements in every movement, and wherever they exist give them recognition. I don't know your political affiliations, but if the party situation were reversed the principle would remain the same.

I have enjoyed a number of talks with you, and since you do not come around so frequently now, I am resorting to the mails. If you have the time let us think awhile together and see if we can find the essence of truth that stands behind this national program of fine intent and purpose.

Most cordially yours,

SIDNEY A. COOK.

The Presidential Inauguration

ON THE evening of June 20, 1934, the Recording Secretary of the Theosophical Society called a session of the Scrutineers appointed by the Executive Committee, viz., Miss Heather Kellett and Dr. Srinivasamurti, and later reported that Dr. Arundale had received 15,604 votes for the Presidency of the Society, and Mr. Wood 4,825.

The Inaugural Ceremony took place in Headquarters Hall the next morning at eight o'clock, and was very simple. The audience was made up chiefly of residents and employees of the Adyar Compound and members from Madras; the newly elected President and the President Pro Tem were seated on the platform.

The President Pro Tem rose and announced that the duly scrutinized reports of the General Secretaries and the Recording Secretary showed that Dr. George Sydney Arundale had been duly elected by a large majority as the President of the Society for the ensuing seven years from June 21, 1934. He then offered his congratulations to Dr. Arundale on his successful candidature, and said he hoped he would win even more widely the affection and cooperation of the members all over the world, and that his Presidency would be marked by admirable stages of progress in the Society as yet unknown. He said he believed the new President would maintain in all their purity the great principles on which the Society was founded and that he would guard the traditional liberties of individual membership. He also congratulated Mrs. Rukmini Arundale on the high privilege she now had of aiding her honored husband in his great mission. "Well do I know and so does he what it means for one to have the helping hand of a devoted wife."

He then congratulated the membership on their wise selection of a successor to Dr. Annie Besant, whose relationship to the Society would always stand out in bold relief. He said that it was the wish of the late President, as expressed in her will, that the seal ring which she wore should be worn by future Presidents of the Society. It was the ring worn by H. P. Blavatsky and at her passing it came to Colonel H. S. Olcott. The President Pro Tem then presented it to Dr. Arundale with the remark that he felt sure he would honor it as she and the Founders had honored it, and that he would seek to pass it on to his successors undiminished in its power and deepened even in its harmony with the Inner Founders, whom we have the high privilege of serving. He read a letter of congratulation by Babu Hirendra Nath Datta, the Vice-President nominate of the new administration. He closed by saying that he could express no higher wish than that the forthcoming administration might prove to be a special blessing to the world.

Whereupon Dr. Arundale rose and spoke feeling-

ly of the honor that had been conferred upon him and said:

"Mr. Warrington and Brethren:

"As I am sure you fully realize, this is for me an occasion of the most solemn moment. Yesterday I died to an old life. Today I am born to a new, and to responsibilities heavier than any I have yet known; and I succeed two Presidents who have set standards which unaided I cannot hope to reach, still less to maintain.

"I shall, however, according to the measure of my own wisdom and devotion, receive strength from three great sources.

"First, from Those in Whom our Society lives and moves and has its being. I pray Their blessing upon us all.

"Second, from her in whom I have lived and moved and had my being for over thirty years in this life, and in countless lives gone by. I pray her blessing upon us all.

"Third, from my fellow members of the Theosophical Society, comrades in one of the greatest and most splendid adventures in the world. I pray from them generous understanding, friendly support and wise advice.

"The President-Founder has said that the letters 'P.T.S.' may well be taken to mean Pariah, or outcaste, of the Theosophical Society. But if so it is only that he may the better fill the function so finely described in the well known phrase *servus servorum Dei*, servant of the servants of God. Your President may from one point of view be your leader, but from another and truer point of view he is the Society's first servant, and what honor is greater?

"Our late revered President declared that 'a Society such as ours can only offer to its President a Crown of Thorns.' But among these thorns, which doubtless I too shall find to be many, I seem to discern many Roses and not a few Rosebuds, so that in fact the President wears a crown of Roses, even though in their midst may lurk the thorns.

"Foremost among the Roses I discern the Shamballa-scented Rose of Power, the Rose which is Adyar, the Masters' home and the Society's heart, the home of the President, wherein he dwells amidst the most majestic influences, and no less, he hopes, amidst the generous friendship of those who are similarly privileged.

"Only less beautiful is the Sandalwood-scented Rose of Blessing, the Rose of the Blessing of his Elders. Already is this blessing his as he enters upon his new path. But as he treads it wisely, unswervingly, greatly, so will the Rose of Blessing grow in beauty and in power.

"And then there is the glorious Bud of Opportunity, which shall indeed blossom into splendor if he rise equal to the opportunities with which the path of every President is ever richly strewn. And clustering about this Bud so full of promise are the innumerable little Buds of the world's Needs. As he helps to tend these with the Waters of Theosophy and to sprinkle upon them the fragrance of the Roses, so shall they blossom forth into Roses of Gratitude to the Society.

"Is there not too the Attar-perfumed Rose of Friendship, the goodwill of his fellow members, and their hope that he may prove worthy of their trust? The Rose of Friendship must needs still be young. But if there be available the fructifying soil of rectitude it will grow into wondrous glory.

"True indeed it is that life is for most bestrewn with thorns, but no less true, I think, that roses also are to be found upon the way. Where there are thorns there are roses, where there are roses there are thorns. But the prick of a thorn is surely but a small price to pay for the wonder of a rose.

"On assuming office I thank those whose votes have been cast in my favor, and I thank no less those who have voted against me. Each member has voted to insure according to his best judgment the well-being of the Society. I hope to fulfill the expectations of those who have voted for me, and I hope to be able to gain in due course the confidence of those who have felt it their duty to vote against me. A common dedication unites us — our dedication to Theosophy and to the Theosophical Society.

"We all thank from our hearts Mr. and Mrs. Warrington, who have so finely borne the flag of Theosophy during the period which has to elapse between the passing of one President and the assumption of office by his successor. Their deep devotion and warm friendship have endeared them to one and all. The Theosophical Society will not forget them, Adyar will not forget them. And we hope that some day they may return to their Adyar home, less burdened with the cares of office, but no less laden with our friendship. No less shall we miss Mr. Frei, who is proceeding on a long tour and whose place as Recording Secretary is being temporarily taken by Dr. Srinivasamurti. Mr. Frei has rendered very great service to the Society in his own unassuming way, especially in the many matters of business with which the Executive Committee has constantly to deal. May I be permitted to express the hope that in due course

he may return to Adyar and once again in some official capacity give the Society the benefit of his wise judgment and experience?

"Mr. Hamerster has generously consented to continue in his office as Treasurer, at all events for the ensuing year, and for the same period Miss Heather Kellett has kindly consented to be my private secretary. She was a tower of strength to the Australian Section as Assistant General Secretary, and until recently gave devoted service to Bishop Leadbeater.

"Thus, dear brethren, we now enter upon our new way together. May we go down the years together in strong comradeship and in wise service. We shall miss our beloved elder brethren who have so recently passed away from the physical plane. But we must show our gratitude to them by doing our utmost to carry on their work, as they so splendidly carried on when H.P.B. and the Colonel in their turn passed onwards. Fortunately, Mr. Jinarajadasa is with us, for the moment engaged in the Masters' work in Brazil. His wisdom will be of priceless value to us all. Let me also say how fortunate I am in having, on this new and difficult way to which I have been called, the wise comradeship and unique strength of Rukmini. If I am able to be worthy of my great office it will be largely because of her to whom I already owe so much.

"Finally, may I in all reverence repeat today the great and historic Invocation spoken by our President for many years on the occasion of the opening of each Convention:

May Those Who are the embodiment of love immortal, bless with Their protection the Society established to do Their will on earth; may They ever guard it by Their power, inspire it with Their wisdom and energize it with Their activity."

At the conclusion of the foregoing remarks, the retiring President Pro Tem thanked all the officers, heads of departments and other co-workers for their faithful cooperation with him during his interregnum, and expressed the belief that they would always do their best to serve the Society and its new President. Whereupon the meeting closed, after which the officers and department heads offered their congratulations; others followed, and then Dr. Arundale and Mr. Warrington were garlanded according to the ancient Indian custom.

Love is life, the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this, all other qualifications are only as water lost in the sand.—*The Lives of Alcyons.*



OLCOTT SESSIONS

★
SUMMER
1934



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

Summer Sessions Program

Not much change has occurred in the program since it appeared in our July number. There will be the addition of a moving picture of Adyar, including the brief installation ceremony when Dr. Arundale officially took over the Presidency, interior views of Dr. Besant's room, of the various halls and scenes of the Adyar estate—all to be described by Dr. Arundale, who is bringing the film with him.

We regret the necessity of announcing that the Honorable Henry A. Wallace finds that he will be detained in the East in connection with official activities just at the time when our Convention will be held, but we believe that if these official engagements should be revised, Secretary Wallace will still endeavor to be with us, and we have assured him of a place on the program at whatever time may be convenient for him to come.

Strong commendation and approval of the program as printed have reached us from a number of sources. Dr. Arundale has written his approval of the inclusion of the Young Theosophists with a definite program of their own. Here is a growing movement, on which the future of Theosophy greatly depends.

We have been fortunate that practically everyone who has been invited to participate in the program has found it possible to make arrangements to be present. This may be considered significant evidence of the complete cooperation with which our talented members are contributing to the success of the summer's activities.

Indeed, there is a spirit of cooperation and brotherly interest and accord throughout the whole Section, evidenced in the number of registrations from all over the country. We are helped again by the fact that through the Chicago Century of Progress all railroads are furnishing low-rate transportation from all points to Chicago. We understand that the Fair is likely to be a permanent Chicago attraction. There is no doubt that Olcott, too, is becoming to our members a power that draws them year by year back to the place that Theosophists in America look upon with increasing interest and devotion as their theosophical home.

Olcott

Did you ever seek a place where you could be quiet and peaceful, yet thrill with the interest of your environment? Did you ever long for an opportunity to obtain rest for body and spirit, yet be surrounded with the friendship of kindred souls? Did you ever feel the need of spiritual regeneration, reinvigorating your certainties and aspirations, dropping into the past your anxieties and your cares? Did the sweet perfumed air of a beautiful place ever mingle in your being with a new inner peace and appreciation of the value of life and of living?

Come to Olcott, more splendid, more complete than ever in its gardens and shrubbery and spacious lawn, fragrant with the rains of physical and spiritual showers, an atmosphere singing with the songs of birds and the happiness of human hearts in joyous service.

Olcott, ever more worthy and more beautiful, heart of the Society's activities, calls you to its rest and peace and friendliness—welcomes you to a share in the happiness that pervades it as it renders its service to a great Society.

Guests Invited From Abroad

By request of Dr. Arundale, the National President has extended an invitation to a number of the General Secretaries throughout the whole of the American continents and other nearby areas to be present during our Convention, that he may personally meet and talk with each one. Probably if a sufficient number are able to attend, Dr. Arundale will hold an international gathering of these representatives from our sister Sections.

We extend to these brethren of the General Council a very cordial invitation to meet our members of this Section on this occasion, and to participate with us in a splendid program of activities.

The Art Exhibit

We learn from Mr. Perkins that a very considerable measure of success is attending his promotion of the first Olcott Art Exhibit. Enthusiastic response and cooperation has been the result of the request for pictures, and the exhibit should be most interesting and attractive.

It is the intention, if opportunity offers, to have brief talks in conjunction with conducted viewings under competent artistic leadership, to add to the understanding of those who desire to acquire a deeper appreciation of the value of artistic expression.

The rooms in which the paintings are to be hung will be open throughout the whole period of Convention and Summer School.

Convention Banquet

Our last issue referred to the omission of the usual form of banquet, and announced as an innovation a picnic supper. It is hoped that the devas who organize the changes in the weather will be kind to Olcott on that occasion, but it is safe to predict that the success of an occasion when Theosophists get together in the spirit of this event does not depend entirely upon the weather. There will be no special charge for this picnic banquet, and no application for tickets will be necessary.

What are Your Views?

The Convention and Summer School programs this year provide special opportunity for members to participate, to express their views, to contribute constructive thought and to help to develop ideas and plans under several different captions.

There is the forum on "The Lodge" in which to develop as fully as the delegates themselves make possible, the whole theme of the lodge purpose, the lodge power, the lodge as a factor and as an influence.

The "Whither America?" forum of the Convention is an introduction to the Summer School program, dealing with American trends in various fields. Dr. Roest, who introduces this forum, hopes that members will be prepared to make their contributions to the discovery of the direction of America's present trends and ultimate goal.

How will America arrive along the various paths of expression indicated in the Summer School program itself? During Summer School a symposium each morning will provide opportunity for expression of ideas by any of those present, on the subject of the morning's first talk and its development in the course of the opening period of the symposium itself.

Lodge officers are given a special opportunity to contribute constructively in discussions devoted to their particular responsibility to the lodge. From an organization standpoint it is expected that much useful work will be done in the course of the afternoon meetings for presidents, secretaries, treasurers, librarians, etc.

Will all delegates who have any ideas on any of these important subjects to be dealt with in the forums, symposiums and officers' meetings be prepared to present their thoughts briefly and constructively, and thus develop the usefulness of the program designed for increased understanding of the work and greater strength in its promulgation?

There is less of lecturing and more of search and individual opportunity than usual in our summer programs, and it is hoped that all members will seize the opportunity thus presented to them.

Institute Registration—A Record

The success of the Summer Sessions, the strengthening interest, the increasing capacity to spend for worth while enterprise, the greater assurance of the future that is becoming felt throughout the Section, are demonstrated with encouraging emphasis in the number of registrations for Olcott Institute—a number far exceeding any previous registrations for that part of the Summer Sessions.

Convention Preparations

Just at this moment as this is being dictated one can hear the sounds of special preparations for the convenience and comfort of Olcott's guests. In the lower dining hall Mr. and Mrs. Cecil Boman of Oak Park, assisted by members of Oak Park Lodge, are busy with hammer and drill, electric sewing machines and other equipment, decorating the ceiling for the special purpose not only of improving its appearance but of deadening the noise from which we have suffered in previous years.

Changes are being made in the dining room tables, and early next week Mrs. Iris White, who decorated the dining room walls two years ago, will come to Headquarters to complete that project.

More convenient arrangements are being made for the registration of our guests, and the organization throughout is following the progress of the years to greater perfection.

The grounds display more flowers, the lawn is in better condition, the grove provides more shade, the driveway is no longer dusty—Olcott is in every respect inviting.

Proxies

Registrations are coming in for Convention and Summer School in numbers that indicate an attendance considerably exceeding that of last year. This was to be expected. The generally improved economic situation has brought to our members a feeling that it is now safer to spend for travel. More are now employed. But undoubtedly the greatest single factor tending to an increased attendance is the renewed interest and revitalised theosophical spirit that is gradually upwelling in the Section.

But there will be many who will not be able to attend. We hope that these will not forget to send in their PROXIES.

Please Register Early!

It is important to send in your registration 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 should appreciate a deposit with each registration, the amount depending upon the length of time you plan to spend at Olcott.

We anticipate an unusually large crowd this year. Please assist us in making preparations by *registering now!*

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)	

EDITORIALS

(Continued from Page 172)

ideal and splendid purpose, and by distortion and innuendo, gives to it a perverted meaning helpful of party or private interest. To give credit to good motive and noble purpose, to give recognition to great endeavor and high ideal, to see the good that lies in essence in a proffered program, even where the program itself cannot be accepted—these are marks of greatness in a newspaper as in a man.

It has been said that there is no greater source of misinformation than in some of the so-called great newspapers of America, where an unenlightened public can be so easily led or misled to serve private

and party ends by an appeal to personal interest.

The answer is education. The press, which ought to be the medium through which enlightening knowledge could be disseminated, cannot as a rule be depended upon to serve the nation in this respect. What shall be the means by which that education that leads to the formation of right public opinion shall be given? How train the public in thinking for the public good so that "public opinion does not pursue paths leading away from common weal"? Will the newspapers rise to the challenge and answer the call of truth?

Our New President

By A. J. HAMERSTER

WHEN our late Leader laid down the burden of her Presidency, as the sun descended to the autumnal equinox, nine months of preparation lay before us, wherein to consider and decide on whom should fall the heavy load of becoming her successor. That time is now past. While the sun rose again to the heights of the summer solstice, the choice was made, and there now remains only the happy duty of hailing our new Leader to his glorious task, of wishing him all success in the Masters' service, and of pledging him our loyal cooperation in all his undertakings. Of course a number of votes have been cast against him, as many were cast against Annie Besant when she first stood for the Presidentship. In her case surely the majority of those who voted against her were agreeably surprised to watch her splendid leadership. I think I may make bold to predict that many of those who have voted "No" to George Arundale on this occasion, may, in their turn, discover that their misgivings have happily not materialized, and that a different George Arundale has become President from him whom they felt they had some reason to mistrust. However this may be, the future will ultimately decide whether our choice has been wisely made or not, but the sincerity of our votes and our new President's antecedents justify, I am sure, our choice for the present. As to our sincerity, there is nothing more to add than that it is the fruit of our devotion to the Truth of Theosophy and to the Movement for the spreading of that Truth; but as to our new President's antecedents, this is the place to record some of them, as a justification of our choice.

Among mystic and occult societies, in the East and in the West, of olden times as well as of our own days, great value has ever been attached to the "succession" of a teacher or leader; that is to say, to his spiritual parentage, as a guarantee for the "authority" or genuineness of his inspiration. There is nothing to be compared to intercourse with greater souls, for qualifying to become a leader of souls. "Arise! Awake! Seek out the Great Ones, and get understanding," says the Upanishad. Therefore, more than on anything else, I will lay stress, in this sketch of our new President's life, on his "associations" with the great leaders of the Theosophical Movement, who have gone before him, and whose rightful "successor," in the spiritual sense of the word, he can, from such associations, easily be deduced to be. All other biographical matter will be treated as the outer body, as it were, of which this direct and lifelong contact with the great theosophical heroes of the past — for un-

fortunately they all now belong to the past, till others take their places — is the heart and life-blood.

George Sydney Arundale was born in a little village in Surrey, England, on December 1, 1878, the youngest child of the Reverend John Kay, a Congregational Minister. His mother died in child-birth, leaving the infant in the care of her sister Miss Francesca Arundale. And this devoted pupil of H.P.B. faithfully and lovingly discharged the duties of mother, guardian and friend to the lonely boy as well as later to the grown-up man, till her death on March 23, 1924. It was at the Arundales' house then, at 77 Elgin Crescent, Notting Hill, London W. — where H.P.B. and Colonel Olcott stayed for a while, the latter by special order of the Master M.¹ during their visit to England in the summer of 1884 — that the little George made his first acquaintance with the two great Founders of the Theosophical Society. It was a momentous year in the history of the Society. Great things, good and bad, were happening, and the boy, then six years of age, lived and walked in the thick of them though of course not consciously. Who, however, believing in the unseen worlds behind the visible, can doubt that these happenings, acting on and drawing reaction from the elders around him, must have also strongly affected George in his yet unconscious inner life? His adopted mother's house was made a center of inner activity, a "power"-house of the Masters' force.

If you choose (the Master K.H. wrote to her) you may make your home one of the most important centers of spiritualizing influence in all the world. The "power" is now concentrated there, and will remain — if you do not weaken or repulse it — remain to your blessing and advantage.²

It was then that the little George for the first time came to know what the Masters, who stood behind all these goings-on, looked like; for during this time a German Theosophist and well known portrait-painter, Herr Hermann Schmichen, who was domiciled in London, "painted with M.'s hand on the artist's head and often on his arm,"³ the portraits of the two Masters who were the hidden Founders of the Theosophical Society. These portraits are now in the shrine-room of the E. S. at Adyar.

¹ *The Mahatma Letters*, p. 350.

² *My Guest* — H. P. Blavatsky, by Francesca Arundale, p. 47. — The letter was phenomenally received by Miss Arundale, in August of the same year, when staying with the Gebhards at Elberfeld, together with "her little George," H.P.B., Colonel Olcott and several other well known Theosophists of those days.

³ *The Mahatma Letters*, p. 349. See also *Old Diary Leaves*, Third Series, p. 156.

Another important event was the founding by the Arundales and other staunch supporters of the Masters' work, of an "Inner Group," as "the Adytum of the London Lodge," its "fundamental principle" being

*implicit confidence in the Mahatmas and Their teachings, and unswerving obedience to Their wishes.*¹

Surely all these stirrings and searchings of heart could not go on around the boy without having their profound influence on him. The atmosphere of the house was heavily laden with the perfume of the Masters' presence. H.P.B. at the time was the special vehicle of the Maha Chohan,² and it was under her and the Masters' strong exertion that, for example, the clairvoyant faculties of two chelas, an eastern and a western pupil, were so awakened that in "a little upper room" of the house there came to birth that precursor of a later namesake, *Man: Fragments of Forgotten History*.³

Could it be otherwise than that, amid such surroundings in his very early youth, George seemed to be foreordained to become what H.P.B. with prophetic foresight called him in that well known letter of hers on his sixth birthday⁴ — a *chela*; that is, a pupil of the Masters, and a faithful worker in Their field? Both Colonel Olcott and H.P.B. had a real affection for the boy. The Colonel, in his correspondence with George's adopted mother, refers to him as "the curly-headed angel of Elgin Crescent"⁵; and I remember George himself recently, in one of the Friday evening "roof" talks here, telling us of a visit to the Zoological Gardens in London, with H.P.B., who was then much of an invalid, sitting in a bath-chair, and how when he tripped and fell, H.P.B., though only able to move with great difficulty, almost hurled herself out of her chair to pick him up and console him.

Before the two Founders left again for India, George met still another personage at the Arundales' house, who in the future was also going to play an important role in his life.

"I remember Mr. Leadbeater as a visitor to our house (Miss Arundale writes). I remember him in his clerical dress and his general appearance of a distinguished English gentleman. He quickly passed all barriers; the Master's call found a willing answer and it was evident from the very first that he 'meant business' . . . His position as a priest of the English Church, the opinion of Society, of his family — all were set at naught, and at the Master's bidding, he joined H.P.B. and Theosophy at a time when many were turning their backs on both."⁶

This readiness to serve caused the Master to hail Mr. Leadbeater, on the eve of his departure from London, as "my new chela."⁷ For five years he devoted his life to the cause of Theosophy in India. When he returned to England in 1889, George had him for some time as his tutor, and A. P. Sinnett's son Denny and the young Jinarajadasa as his fellow-pupils. As a child George was of rather delicate health. I well remember how he also told

us "on the roof," in his own inimitable, humorous way, that one of the things that stand out in his memory from his childhood was the substantial way Mr. Leadbeater saw to it that his boys were stuffed with milk and porridge. Of equal if not of more importance to his health was the fact that all through his childhood and youth he wore a curious Indian silver tube, which contained a lock of the hair of Master K. H. It was given to him by Colonel Olcott at the Master's command, and after it had seen him through his precarious youth, it was returned whence it had come.

George received his education not only in England, but for some time also in Germany, and when younger still he went to a little school in Rome, so that his international education, preparing him in some way at least for his future world-wide task, was begun even in his very early childhood. When he was seventeen, Mr. Sinnett admitted him as a member of the London Lodge, meeting at Leinster Gardens; but this event happened more as a matter of course than as implying the response to a call that could not be resisted. The time for that had apparently not yet come. The conscious awakening to that needed the touch of another, a master-hand, which came in 1902, when Annie Besant "delivered her famous address on 'Theosophy and Imperialism' in the large Queen's Hall in London." I quote here what others have written as to the effect on George of her appeal for a World-Empire, "existing for the good of all those whom it rules," and "based on the Brotherhood that nothing can destroy":

"Then and there, as the last notes of the splendid music of her oratory died down, the resolve was made to follow her who had brought to him the message from those secret recesses of the Himalayas where the Lords of Wisdom dwell. At the close of the lecture he was introduced to Mrs. Besant, and he determined to offer himself to her service, and surely there is no one in this world more devoted, more loyal to his beloved leader. With characteristic energy he did not lose any time in looking for work. And we find the young graduate from Cambridge (he had just taken his M.A. degree) commence his theosophical work by doing odd jobs in the Headquarters of the Theosophical Society at 28 Albemarle Street, W., writing names in registers, addressing envelopes, gumming stamps on to letters; and this was done in the most joyful and cheerful manner. He was then given the work of sub-editing *The Theosophical Review* under Mr. G. R. S. Mead, and was appointed Assistant General Secretary of the British Theosophical Society under Mr. Keightley. Later on he officiated as General Secretary for a

1 *Letters from the Masters of the Wisdom*, First Series, p. 26.

2 *My Guest* — H. P. Blavatsky, p. 22.

3 *Loc. cit.*, p. 43.

4 *Loc. cit.*, p. 40.

5 *THE THEOSOPHIST*, April, 1933, p. 25.

6 *My Guest* — H. P. Blavatsky, p. 53.

7 *Letters from the Masters of the Wisdom*, First Series, p. 36.

short time, and so gradually drew closer into touch with the work of the Theosophical Movement."¹

Yet the real thing, the entire absorption of his whole being, had not even then yet come to George Arundale. But the master-mind, that was then leading the Theosophical Movement, knew where to look for her and the Masters' real servers, how to appeal to their deepest desires, and what opportunities for work and service to offer them. To western members of these later days it is probably not so well known what an intrinsic part "India" played, and still plays in the Masters' scheme, when they launched the Theosophical Society into the world. In one of the oldest letters, we find the Maha Chohan, "to whom the future lies like an open page," exclaiming: "Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him."²

At last that noble soul, than whom was none better on all the earth for this particular facet of the work, was found, and she herself needed co-workers. She was starting the Central Hindu College at Benares, and now she offered to the young graduate a professorship of English, and to his adopted mother plenty of work, "if they would make their home in India for India's service." Here evidently was the true call! Though not without considerable difficulties, still they untied the knots that bound them to their native soil; and also separated themselves from *Bru*, the daughter of Jinarajadasa's famous cat *Ji!* From now on began George Arundale's real apprenticeship in the Masters' service. For ten years it lasted, at first as a teacher of English and History, afterwards as Headmaster, Vice-Principal and Principal of the College. Under Mrs. Besant's inspiration and guidance he did much to stir throughout India keen enthusiasm for education based on the great ancient Indian principles, of which the western world had largely lost sight. No wonder that at the end of this period she, who had called him to this life of service to humanity, paid him tribute for his achievements in no small-hearted way:

"Among the many Theosophists who have sacrificed life and home for the dear service of India, none, I think, has met with more misunderstanding and more ingratitude than George S. Arundale. His power of leadership and of winning love and trust are, as is so often the case, the reasons for dislike and distrust among those who do not share that power. The commonplace is that which never gives offence; great natures arouse great love and great hatred in those around them. It is said that I have had the happiness of stimulating this life to service. If so it be, great is the reward. For among my many sons and pupils there is none of whom a mother and teacher may feel more proud than of George S. Arundale."

Equally natural it was that the first trust being

honorably discharged — the helping of India loyally fulfilled — he had thereby earned the right for greater service still, for a world-wide task now and in the future, as the Maha Chohan's promise implied. India, however, and its needs were never forgotten or even lost sight of. It eventually became his second motherland, as it had so become to Dr. Besant, his real home, where some years later, in 1920 in fact, he also found the companion of his life, in Shrimati N. Rukmini, now not less known to us and loved by us than her husband, because of the exquisite grace and charm of her womanhood, of her whole being in truth, outer and inner. But I am running too fast into the future.

After leaving the Central Hindu College, George Arundale at first accompanied Mr. J. Krishnamurti and his brother Nityananda to Europe to help them in their education. Being found unfit for active service in the War, he returned in 1916, at Mrs. Besant's request, to India, and became associated with her and other national leaders in the Home Rule for India campaign. His educational work for young India was also taken up again. He became the Principal of the former National University in Madras, who for his services in the education field conferred on him the degree of Doctor of Letters *honoris causa*, his diploma being signed by Rabindranath Tagore.

After his marriage Dr. Arundale began his world-wide task in earnest, by traveling extensively, accompanied by Mrs. Arundale, visiting Europe, Australia and the United States, Java and New Zealand, and everywhere stirring up new hopes and new enthusiasms in a world that seems decaying for want of new ideals and new creative urges.

In 1920 he became the head of the Education Department of the Holkar State, and did much to spread therein sound principles of education. He then returned to work under Dr. Besant, and later under Bishop Leadbeater in Australia.

In thus following Dr. Arundale from youth to full-grown manhood, we have come gradually so near to the present time that it does not seem necessary to revive in our memory what most of us have only relatively recently seen and known through more or less direct contact with his work. But I cannot pass entirely some other aspects of this work, namely his connection with some of the ramifications from the one great Theosophical Movement, the Co-Masonic Order and the Liberal Catholic Church. The first is of very early date. He joined Masonry in 1902 and has now temporarily succeeded Dr. Besant as the Representative of the Supreme Council for the British Empire. His relation with the Church, on the other hand, is of very much later date. In 1925 he was admitted

¹ *George Sydney Arundale, His Life and Work in the Central Hindu College, Benares (Adyar 1913), pp. 9-11.* I can strongly recommend this much too little known book of nearly 300 pages to all teachers and to all those who are in any way concerned with or interested in the education of the young.

² *Letters from the Masters of the Wisdom, First Series, p. 11.* The note on p. 110, that the letter is from the Maha Chohan, is apparently to be understood in the sense that it is a report by the Master K. H. of what the Maha Chohan had said. See, *The Early Teachings of the Masters*, p. xvii.

to the priesthood and the episcopate, in order, here also, to set in some measure an example of a new attitude in Christianity.

Last, though not least, his books. Whoever reads them, or comes under the spell of his eloquence, cannot deny that considerable artistic ability, besides the more prominent qualities of rousing enthusiasm, of power and leadership, goes into the make-up of the man George Arundale. In this connection it is interesting to note that he comes of an artistic stock, two members of his family having been Royal Academicians, and another a noted explorer-artist, the author of some fine literature on Egypt, and who was for some time architect to the Sultan of Turkey, and in that capacity was engaged in the restoration of the famous Mosque of Omar at Jerusalem. One of his Indian friends describes George Arundale as "a person of torrential and inexhaustible energy, always full of ideas, his mind a bubbling spring of ideas,"¹ as his lectures and writings prove him to be. Here I will mention only his three principal books: *Thoughts on "At the Feet of the Master";*

Nirvana; Mount Everest, Its Spiritual Attainment; the first, the outcome of his direct contact with Mr. Krishnamurti, when helping him in his studies; the second, of his awakening, under the powerful influence of C. W. Leadbeater, to a higher life and consciousness than is contacted by most men; the third, of his response to the strivings and longings in the hearts of the people of the new world towards a new and better future.

Indeed a new future lies before us, a new note will be struck by our new President, or rather a new melody played to the old accompaniment of the Ancient Wisdom, taught to him and learned by him at the feet of our grand old leaders of the past, as I have here endeavored to show, H. B. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, whose worthy successor, I am sure, George S. Arundale will prove to be, to the satisfaction of us all, who have chosen him our Leader, and given him the opportunity for guiding Theosophy and the Theosophical Society "to ever greater glory" in the realization of the Brotherhood of Humanity.

¹N. Sri Ram in *The Adyar Notes and News*, December 6, 1928, p. 3.

To the Newly Elected President of the T. S.

By MARY VAN EEGHEN-BOISSEVAIN

Gladly we greet our new President of the T. S. Our work in the Center (St. Michael's) has brought him very close to us and so we know his readiness to help humanity to live more according to the Plan of the Great Architect as far as we see it. His sympathy and understanding, his generous appreciation of what others are and do, his warm heart, the real humbleness of his clever brain, the shining ardor of his spirit, — they are examples for us all! Ever planning for and thinking about the work of the Society in its different aspects, the life

side and the form side both have his attention. Brothers, let us realize our joy to be able to work together with him. Let us stand next to him in loyal service to our common ideals and help him to carry the heavy cloak of his office by keeping some of the weight off his shoulders by our sympathy, trust and understanding! We know the source whence his inspiration and strength come to him: it is the same from which his three great predecessors drew theirs.

Reprinted from *St. Michael's News*, July, 1934

Extracts from "Mickiewicz"

When one has really recognized a moral truth, it becomes a living truth of one's life, made manifest in one's actions. The great truths are revealed to us through action. Truth is discovered and made one's own only through activity.

There are two kinds of truth. Truth of the physical, emotional or intellectual order is partial and does not influence our deepest life. No one will die for a mathematical or a purely scientific truth. Only spiritual truths are perfect and complete in themselves. They cannot be proclaimed effectively if they are not lived and practiced by

him who proclaims them — he must be prepared even to die for them, if need be. One can find a new truth only when the whole life is raised towards it. This entails a sacrifice of all old forms; it involves great effort and even suffering.

If you are seeking after new life, you must be ready to sacrifice everything for it.

We have no right to speak about things which have not been realized and which we have not ourselves tried to put into practice.

Reprinted from *St. Michael's News*, July, 1934.

The Greater America Plan

PIETER K. ROEST, FIELD DIRECTOR

Following several requests we print here an article from the forthcoming Lodge Handbook, which may be of timely aid to lodges planning the coming season's work. The article deals specifically with programs for members' meetings. For *public* lectures lodges depend either on outside talent and must choose from the titles offered by the lecturer, or on one or a few local members who have developed the capacity of doing public work creditably. In the latter case the program for *members* would give an excellent basis for the public work; sympathizers hearing that the interesting ideas presented in the public lectures are developed and discussed in more detail in the closed members' meetings will desire for themselves membership in the Society which gives such opportunities for cultural development.

Program Subject Matter

Good programs are the life of a lodge. While Headquarters might conceivably publish an almost perfect "model" program for all lodges alike, it would be a failure in many of them. For lodges differ widely in their membership, and what would be easy and attractive to some would work the opposite way in others. The reason is simply that a program, to be at all successful, must be animated with the life and work of those who present it. Whatever we may suggest, no lodge can escape from the inviolable law that a good program represents *good work*; only where officers and members are willing to *work* and can be *relied on* for whatever may be their share of lodge production is success assured. Yet on the basis of past experience some sound general advice can be given.

In the first place, the tendency exists in many lodges to be very careful about the public part of the program, but to leave the members' meetings to the inspiration of the moment. Even with a most interesting and versatile president that policy is disastrous in the long run; while with a less gifted chairman it is positively fatal to the lodge. New members lose their interest, which was so strongly stirred by the public lectures; old members come as a routine duty, some with a feeling of martyrdom for the Cause, and lose their fire. *Interesting members' meetings are the heart of the work.* And they are interesting only if they are intelligently adapted to the varied needs of the members, and if all the members in some capacity or other *participate* in the work.

These considerations make clear that lodge programs require careful planning and preparation. In addition, they require tact in gaining the members' cooperation: the work that each is requested

to do must be neither too exacting nor too easy; and especially the new members must be approached wisely and sympathetically. All alike must feel it is *their* common program for which they are individually responsible.

In planning lodge programs it is well to keep in mind that the members' meetings should help the members to develop a deeper understanding of themselves and the world, and inspire them to live in the light of that understanding. A mere repetition of the elementary teachings of Theosophy will not do—in fact it kills interest. But everyone is interested in *life*, and life is made intelligible in the light of theosophical teaching. When approached in this way, Theosophy will prove inexhaustible and ever fascinating; for there is no corner or phase of the world's kaleidoscopic life that is not illuminated and made significant by it.

But exactly because our field is so wide and deep, we need *system* in its exploration. A program that is interesting but without some underlying unifying principle leaves a sense of bewilderment and confusion which makes the members feel restless and futile. The most successful programs are planned for months ahead and follow some scheme, some leading idea.

Some Program Suggestions

A popular form is the study of the seven great modes of Life's manifestation in various kingdoms of Nature, taking a different "Ray" each month. While innumerable forms of life may thus be reviewed, the fundamental characteristics of the Seven Rays is the guiding thread that links them all together and endows them with new meaning, especially interesting because of their bearing on each individual, who himself is developing along one or another of these "Rays."

Another good plan is to devote the lodge year to a systematic review of the great kingdoms of Nature through which the Life impulse makes its majestic procession, from elemental essence to Superman.

A third successful plan is the study of various phases of Man's nature with the aid of Major Powell's series of compilations: *The Etheric Double*, *The Astral Body*, etc. But in each case the *bridge to actual life must be laid* lest the work become dogmatic and sterile.

An entirely different scheme is to take various fields of actual human life, study their major functions, their outstanding problems, and the various proffered solutions. Then in the light of Theosophy, discover their ideal functions and therefore the ideal solutions for their present difficulties. The

third step in this consideration of each field respectively is the investigation of trends in the right direction, seeking out the agencies working for improvement, and the consideration of ways by which Theosophists may aid in their work by participation, vision of the "next step," and friendly encouragement. In this scheme splendid work can be done for the ennobling of large spheres of human activity and thought: politics, religion, philosophy, art, science, economic and social life, etc. It is particularly useful for lodges which in the past have studied theosophical dogma entirely unrelated to life as it is in the world about us. The modern thinking people can best be approached from the point of view suggested by the world as it is (or appears to be); while Theosophy begins but to interest them as they are *shown* its power for solving their perplexing intellectual and emotional difficulties. Therefore this method of beginning with life in expression as we find it in the world today, and working from there to theosophical principles and understanding, is excellent.

Interest in such well-planned programs is sustained, because each week or month is logically connected with the previous and the future ones of the series; while out of the whole the members carry a larger vision and deeper perspective which makes them far more effective Theosophists.

In all this there is no harm in exceptions, special programs or monthly meetings which diverge from the main scheme; rather these give it greater interest by relief, if but the main work has this substantial and consecutive quality.

Another point that should be stressed is that while careful study of reliable sources should become a habit with every Theosophist, no mere copying of others' ideas is wanted; but members should be urged to use as much original thought in their papers and discussions as they are capable of developing. In all this work the more experienced members should help the less experienced to find their way through theosophical and other literature, and sympathetically assist them in organizing their material for presentation, if such assistance is welcome and can be given without taking the work away from the person who is responsible for it.

Some lodges follow the practice of arranging their public lectures along the same serial lines as their members' meeting programs. The main idea to keep in mind regarding public lectures, however, should never be lost sight of: *the presentation to the public of the great principles of Theosophy*. This can be done beautifully along the lines of any of the programs suggested above, provided the connection between the subject of the lecture and *Theosophy* is definitely and clearly stated. Otherwise a lodge might give reason for a complaint made occasionally by sympathizers: "You can hear talks in that lodge on anything except Theosophy!" That should not be, on the contrary:

"The Universality of Life; its oneness; its deathlessness; its majestic evolutionary movement through all kingdoms of Nature and all stages of manifestation; its law of

adjustment; man's periodic rebirth and retirement on his educative 'grand tour' through the lower worlds and his final victory over them, aided by his Elder Brethren — these are the few basic notes which, like those of the musical scale, can be woven into an endless variety of fascinating melodies and harmonies which make life infinitely more worth living."

It is this inspiring work to which the thinkers, the organizers and the artists of our Theosophical Society are called. It can be splendidly accomplished if in every lodge these three types will cordially and cheerfully cooperate.

Additional Program Suggestions

We mentioned a program built around the concept of the *Seven Rays*. An interesting arrangement is the following:

First month —

Introduction to the study of the Seven Rays.

The Seven Rays in the lower kingdoms of Nature.

The Seven Rays in the higher kingdoms of Nature.

Second month —

The *First Ray* and its chief Representatives.

The task of rulers and statesmen; the state.

Man's political evolution; theocracy, aristocracy, autocracy, democracy and what next?

Third month —

The present political world-scene.

The world's Inner Government guiding history.

Our cooperation with the Inner Government.

Fourth month —

The *Second Ray* and its chief Representatives.

The world's great religions (1).

The world's great religions (2).

Fifth month —

The heart of all religion.

The story of education.

Education for the New Age.

Sixth month —

The *Third Ray* and its chief Representatives.

The world's great cultures and their underlying ideas.

Today's great thinkers and their influence.

Seventh month —

The *Fourth Ray* and its chief Representatives.

Symbolic Truth, the realm of the imagination.

The lode-star of beauty.

Eighth month —

The *Fifth Ray* and its chief Representatives.

Science and invention shaping western civilization.

"There is no religion higher than Truth."

Ninth month —

The *Sixth Ray* and its chief Representatives.

Devotion, the purifying fire of emotion.

Human relations perfected by the revolution of love.

Tenth month —

The *Seventh Ray* and its chief Representatives.

Ceremonial, the bridge of the Gods.

Life as a beautiful ritual.

This arrangement leaves the fourth week of each month open for other activities, and counts on a summer recess of two months. Of course it is

only a suggestion, and can be endlessly varied. It may be a good practice to present the more comprehensive subjects in this list in the form of a well-organized *symposium* rather than as a lecture by one individual. An excellent chance for teamwork!

Another suggestion made is a series of studies that might be entitled "The World Today," or "Theosophy and the Modern World." The theme is to find out what are the underlying ideas and attitudes of our distressingly complex life-pattern today, and in what way theosophical teachings are penetrating it or resisted by it.

One could start with *Art* for instance. A month could easily be devoted to the discovery of the leading tendencies in the arts, in music and literature. The public will also be interested in such a program — no effort must be spared to make it good. The next month could be devoted to the splendid interpretations of art given by such eminent theosophical writers as C. Jinarajadasa, Claude Bragdon, Cyril Scott, etc. In this program the best work of the members' meetings could be presented in condensed and clarified form in one or two public lectures. Once public interest has thus been aroused, the same scheme can be followed with other fields, such as *Science, Religion, Social Order*, etc. But it is extremely important that in these studies the big, deep views of Theosophy shall be brought forward and not the personal panaceas of individual members. Again and again we find that the reputation of Theosophy in some city or district has suffered irreparably by a petty treatment of big subjects, or by peculiar views or slipshod work presented to the public and the members as "theosophical." *It is better to present a modest program well than an ambitious one poorly.*

An excellent scheme for smaller lodges is a series of biographical studies, called "Lives of Great Men," or "Lives of Great Women," or — if they are given together — "Lives of the Great." To trace the burgeoning of the spirit in others is an illuminating exercise of the imagination. Such a series could run side by side with a more systematic study of greatness as the flowering of the soul after ages of pilgrimage, the theosophical view of human evolution.

In the same general category are programs based on the idea of the *New Era*. One suggestion received is to investigate, by due comparison with previous eras, what are the key-notes of the new age which we are entering; then to search for expression of these key-notes in various fields of human life today, considering them all in the light of the theosophical view of world evolution. The members could make interesting and valuable scrap-books during such research. Helpful guides in such studies are books like Dr. Besant's *The Changing World*, C. Jinarajadasa's *Theosophy and Modern Thought*, Claude Bragdon's books, etc.

The advantage of these programs is that they have an almost universal appeal. Their disadvantage lies in their broadness, which is likely to

result in a loss of depth. Where the members of a lodge are of the studious kind, or where they are almost all intent on a more intimate approach to the inner realities of Theosophy, it is often better to specialize in a study of the deeper occultism.

For such groups a systematic study and discussion of C. W. Leadbeater's *The Inner Life* is recommended, provided it is not a class being taught, but a lodge of active co-workers bent on discovery. Here again the *life* of the program is in the members' interpretation of what they have read in the light of their own experience and thinking.

For the lodges seeking "the heart of the Work" the most direct and effective scheme would be a thorough, collective study of Miss Clara Codd's *Theosophy as the Masters See It*; branching out from that into one or more chosen fields indicated by that work and the particular interests and circumstances of the lodge.

Of suggestions there is indeed no end. But even the finest programs will do little good unless they are born of and enhance the real lodge spirit of brotherly and virile cooperation.

In this connection program committees could do a good deal more than the customary planning and assigning of the work. They might either alone, or with the help of specially selected assistants, provide *bibliographies* giving title, number and division of books in the public and lodge libraries bearing on the program items. If it is made clear that such lists are meant to start the student off and that they are not exhaustive but should be freely amplified, they may be a powerful means to induce serious work and thereby insure the success of the program.

Let us, in closing, call attention to the rich stores of theosophical wisdom that can be found in all great literature — past and present. A work like Dante's *Divine Comedy*, or a fantasy like A.E.'s *Avatars*, not only proves a feast to the imagination but a splendid means of presenting occult information to those who are new to it. In the past our propaganda and study have been too exclusively intellectual or devotional. Even the most beautiful logic becomes tiresome in the long run, for we are creatures of the spirit and not mere intellects; the world of reality transcends logic, and the poetic imagination is often closer to it than our most perfect thought. It is well therefore to have occasional readings, with interpretation or without, from great works of literature.

The whole of our advice regarding lodge programs may be summed up in the well-known words of the great Christian Initiate, St. Paul:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things and the God of peace shall be with you."

Personal Opinions

By L. W. ROGERS

What Do We Deserve?

The selfishness of the plutocracy is by no means the only factor in the economic problem. There is also the matter of the selfishness of the average human being who is suffering from the greed of the group which enjoys special privileges. The mass selfishness is usually ignored in politics, and responsibility for the sum total of all that is wrong is placed upon a small fraction of humanity. That may sometimes be permissible for the sake of emphasis at the moment. But in theosophical discussions we must never forget the fact that every human being is, at any given point of an incarnation, getting precisely what is coming to him and that the experience is exactly what is necessary to teach him a needed lesson. If, in the mass, we are monopoly-ridden, sold out by dishonest politicians, swindled by purchasing spurious stocks and bonds, heavily taxed and overworked, it is because we justly deserve such things on account of our own conduct in the past; and it is just such uncomfortable reactions that also serve the purpose of arousing us to the thought and exertion that will result in the improvement of the unfortunate situation. It is only because of our selfishness and greed, individually and collectively, that we are not already enjoying material abundance.

Naturally enough, that general human selfishness must be regarded as a perfectly legitimate thing. It is the inevitable result of Nature's method of building up a strong personality. But that mass selfishness can no more be excluded from the problem to be solved than group or class selfishness. It must necessarily play a large part in shaping future affairs. We are all hoping that some sort of Utopia will emerge from our crumbling economic fabric. But is it not perfectly clear that it must be conditioned by the moral fiber of the masses of the people? In exactly the degree that the race can turn from the spirit of individual aggrandizement to the new gospel of common service shall we attain the hoped-for economic heaven.

We deserve precisely what is now afflicting us. Consider for a moment the general indifference of the mass of the people to the political corruption that for more than a generation has made the United States notorious among the nations. Once in a long while Congress does throw out a Newberry, or a Fall is sent to prison, but the declaration of Senator Couzens that he could name thirty United States senators who are controlled by the power trust passes without challenge and is forgotten in a day. The political life of nearly every large city in the nation is rotten to its heart. Chicago has been much in the limelight because

of the picturesque character of a few of its gangsters. But it does not differ materially from every other large city in that respect. It is said that statistics show that per thousand of population Detroit has had more murders. There is a very intimate relationship between gangster life and politics. A few days ago a typical gangster killing occurred in an American city. Although struck by a dozen bullets the famous gangster lived long enough to ask a friend to give his love to the city's political boss! The gangster was the bosom friend and right hand man of the city's most successful politician!

Well informed people know that gambling houses and other illegal institutions flourish in the great cities under the paid protection of our law-enforcing agencies! I happen to be personally acquainted with a prosperous professional gambler whom I have known from boyhood. He tells me that in flourishing times he has paid fifty dollars a day for "protection" to his house and that all illegal institutions pay according to the receipts of the house. A collector comes at stated intervals and the percentage is paid as gas bills and taxes are paid. If any house should be so reckless as to refuse payment it would be put out of business by the police! A few years ago there was a mysterious killing that was no mystery to those who know something about the backstage life in American politics. An assistant district attorney was shot to death while riding with some other men in an automobile. It was a typical gangster tragedy. One car overtook the other and opened fire with a machine gun, instantly killing the occupants of the other car. It was easy to account for the killing of rival gangsters but why the assistant district attorney and what was he doing in a group of gangsters? It did seem very mysterious and the newspapers made much of it but apparently could find no explanation. One day I chanced to meet the gambler I knew in childhood and asked for an explanation. "Simple enough," he said. "He was down in our part of the city collecting protection money. If the gang that did the shooting had known that he was in that car they would never have fired on it. They were after the gang in that car and did not know they had a friend among them. It was just the attorney's bad luck that he happened to be riding that night with the wrong bunch of his friends."

The intimate connection between the underworld and politics is too well known to require elaboration. The grip of big business on politics is much more widely known. Business interests furnish the campaign funds for congressmen, governors,

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Theosophical News and Notes

Mr. Sigurd Sjoberg's Olcott Lecture Chosen

Of eleven Olcott Lectures submitted, that of Mr. Sigurd Sjoberg has been designated by the judges as the Olcott Lecture of 1934. The title of the lecture is "Dynamic Unity," and under the terms of the Olcott Lecture resolution, this lecture will be delivered by Mr. Sjoberg as a feature of the Convention activities. We extend to Mr. Sjoberg our congratulations upon his winning this distinction as the first of the Olcott Lecturers.

The project has proven to be a useful one in its stimulation of study and interest in lecture preparation and original thought, and we are glad that it is to be an annual event. We hope that the success of Mr. Sjoberg this year will inspire others to compete for the honor in the future.

The judges very thoroughly studied the lectures submitted, and they have performed an excellent service for the Society in their careful consideration, from all angles, of the lectures submitted.

Our acknowledgements are also due to Mr. E. Norman Pearson for his enterprise in promoting the Olcott Lecture proposal in his resolution offered to the Convention of 1933.

The Spirit of Youth

Dr. Arundale has sent us for immediate publication and for world-wide distribution an address entitled "The Spirit of Youth." He addresses it to young Theosophists, but all Theosophists, young and old, should read this splendid appeal. It will make the old wish they were young again, and many will feel younger through their ability to respond to the challenge that the message gives.

It is being produced as a very attractive twenty-page booklet. Send twenty cents for your copy.

Miss Poutz Not Proxy

Miss Marie Poutz has requested her friends not to choose her as their proxy at the Convention, since her desire not to hold proxies, which she has expressed for many years, remains the same.

Aristocracy in its root meaning is "the rule of the best." To insure that is the outstanding problem of democracy.

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 Secretary 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)_____

Vice-President Nominated

Dr. Arundale has nominated for the office of Vice-President of the Society Mr. Hirendranath Datta, of Calcutta. Mr. Datta is at present an additional member of the General Council, a post that he has held for twenty-five years. He joined the Society in 1894 and was present at the first convention of the Indian Section, in 1896, visiting Adyar for the first time in 1903, when he attended the International Convention there.

Mr. Datta has taken the keenest interest in the Society throughout the period of his membership, and has for many years been the unofficial legal adviser both to the Society and to the Indian Section. He was one of Dr. Besant's intimate and respected friends and counselors, being closely associated with her in her various activities in connection with the theosophical movement. He was, for example, one of the foundation members of the Central Hindu College, Benares, and was on its Board of Trustees.

Mr. Datta is one of the Vice-Presidents of the National Council of Education, Bengal, a trustee of Dr. Rabindranath Tagore's Visva-Bharati, and is on the board of one of the most important technical colleges in Bengal. He is the author of several books dealing with philosophy, Hinduism, etc.

Dr. Arundale writes of him: "I consider that the appointment of Mr. Datta as Vice-President will greatly strengthen the Society's Executive both from the standpoint of its business, and form the standpoint of wisely guiding the Society in connection with its public duties."

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.

Olcott Scout Benefit Performance

An unusual Boy Scout benefit entertainment was held recently at National Headquarters, through the gracious cooperation of several members of the Society who are outstanding in the musical field and generously donated their talents for the occasion.

The entire proceeds went toward raising funds to help Troop No. 38 purchase uniforms. This troop is now in the process of formation, and is being sponsored by Olcott Lodge as one of its Theosophical Order of Service activities.

In spite of threatening rain just at the hour of the entertainment, the occasion proved a great success. Miss Mary Steinmann, concert pianist of Chicago and musical head of the Steinmann School of Music, Dancing and Dramatic Art, quickly won an enthusiastic response with her customary brilliance of performance. Miss Helen Freund, lyric soprano of the Chicago Civic Opera Company, completely captivated the audience with the artistry and range of her voice as well as her magnetic personal charm. Miss Freund's accompaniments were understandingly rendered by Mr. Sigurd Sjoborg, organist and pianist of Chicago.

Mr. J. B. Whitelock of Glen Ellyn, vice-president of the DuPage County Area Scout Council, spoke on Scout ideals and gave intriguing episodes of the early days in Scouting. Mr. Whitelock is not a Theosophist but has the distinction of being a member of the first recognized Scout troop in existence and of having received his Scout badge personally at the hands of the King of England. Mr. Whitelock told of the growth of the movement in DuPage County and of how this county has for two successive years won highest ranking among all the Boy Scout Areas in America.

Mr. Sidney A. Cook, our National President and chairman of the Scout Committee for Troop No. 38, also gave an interesting talk on Scouting and Brotherhood. Mr. Cook spoke of the part the Society's leaders have taken in the Scout movement and of the great activity in Scouting, particularly in India, taken by Dr. George S. Arundale, our International President. In the Central Hindu College he was the captain of the College Cadet Corps, and later became the Deputy Chief Scout of the Indian Boy Scout Movement, which in 1917 was amalgamated with Lord Baden Powell's movement at the latter's special request. In appreciation of Dr. Arundale's great services to Scouting, Lord Baden Powell presented to him his own Scout badge.

Dr. Besant was the pioneer organizer of Scouting in India and the Chief Scout of the Indian movement. A year before her death, she was the recipient of the Badge of the Silver Wolf conferred by Lord Baden Powell, the world-head and originator of the Boy Scout movement. The Badge of the Silver Wolf is a great distinction and honor, and is bestowed upon only a few in recognition of services of a high order in the Boy Scout movement. In sending the emblem to her, the Viceroy of India wrote a personal letter in his own hand.

Chicago Members to Have Dr. Arundale

The Chicago-District Theosophical Federation will hold a very special meeting for all members of the Theosophical Society within its area on the evening of August 24. Dr. Arundale will address the meeting and be the guest of honor. Mr. Cook will preside.

Members of the T.S. from other parts of the country who happen to be in Chicago at that time may attend if they have their membership cards — of any recent year — to show as admission cards. No admission charge will be made, but a collection will be taken.

This meeting, presenting the first direct message of the new International President to the members of a district, will be of supreme interest and importance, and the Federation is happy and proud to make this presentation.

For the benefit of out-of-town members who may wish to attend, the meeting will be held in Kimball Hall (second floor of the Kimball Building, Jackson Boulevard and Wabash Avenue) in Chicago at eight o'clock, Friday evening, August 24.

Theosophist of eight years standing would like position in theosophical home. Capable of caring for infant, child or invalid. Fifteen years of nursing experience. Free to travel. Can furnish good reference. Address Headquarters.

Headquarters Dues

We congratulate some of our lodges on their achievement of having remitted dues for every member. This accomplishment is tremendously helpful to Headquarters and will make possible a greater development of our work. Will not every lodge follow this inspiring example and let us have their own remittances as promptly as possible?

Lodge members will please pay their dues to their secretaries while National members are to remit direct to Headquarters. Your prompt co-operation will be appreciated.

Statistics

Deaths

Mrs. Ellen Drumgold, Ojai Valley Oaks Lodge, recently.
Mrs. Irene Armour Leary, National Member, June 12, 1934.
Mrs. May Tolle Quarterley, Maryland Lodge, June 17, 1934.
Mrs. Adelaide L. Reid, St. Louis Lodge, July 4, 1934.

Births

To Mr. and Mrs. Alfred Oltzsch, Pittsburgh Lodge, a son, Leo Alfred, July 13, 1934.

Marriages

Mr. Phillip Knight, Detroit Lodge and Miss Mollie McLean, May 15, 1934.
Mr. Marion E. Pownall and Mrs. Elizabeth B. Moreland, Riverside Lodge, recently.
Miss Ruth Smith, Ojai Valley Oaks Lodge, and Mr. Joseph Vincent, recently.

New Members From June 21 to 30, 1934

Applications for membership during the above period were received from the following lodges: Besant-Seattle, Copernicus-Chicago, Tacoma, Crescent City-New Orleans, Chicago, Harmony-Toledo, Memphis, Seattle Lodge of the Inner Light, Crescent Bay-Santa Monica; and National Member, Winston-Salem, N. C.

New Lodge Officers

Akron Lodge — Pres., Mrs. Varne Read; Vice-Pres., Miss Ruth M. Shaw; Secy. and Treas., Dr. J. R. Garst; Librarian and Pur. Book Agent, Mr. Frank Howe; Publicity Agent, Mr. Varne Read.

Besant-Hollywood Lodge — Pres., Mrs. Gladys Goudey; Vice-Pres., Mr. James Taylor; Cor. Secy., Mrs. Edna Dunrobin; Rec. Secy., Miss Delphine Steger; Treas., Mr. Fred J. Hart; Librarian, Miss Carroll McDaniel; Pur. Book Agent, Miss Ellen Moede; Publicity Agent, Dr. Mable Kelso Shaw.

Chicago Lodge — Pres., Miss Edith Armour; Vice-Pres., Miss Betty Hancock; Secy., Mrs. Anita Takahashi; Treas., Mrs. Emagene Stone; Librarian and Pur. Book Agent, Miss Katherine Seidell.

Crescent Bay Lodge — Pres., Mrs. Grace B. Shissler; Vice-Pres., Miss Florence Wimpenny; Secy., Mrs. Pearl D. Wood; Treas., Miss Elma I. Locke; Librarian and Pur. Book Agent, Mrs. Mildred Higgins.

Ft. Lauderdale Lodge — Pres., Mr. Daniel W. Haley; Vice-Pres., Miss Orma Jean Surbey; Cor. Secy. and Pur. Book Agent, Mr. Otis Vaniman; Librarian, Dr. Marie R. Simonson.

Glendale Lodge — Pres., Mrs. Vivionne Coates; Vice-Pres., Mrs. Betsey Jewett; Secy. and Treas., Mr. E. M. Nickerson; Librarian and Pur. Book Agent, Mrs. Esther Ward.

Honolulu Lodge — Pres., Mrs. Clare Cottrell; Vice-Pres., Mrs. Mildred Martin; Secy., Miss Lillinoe Lee; Treas., Mrs. Madeline Marquetiell.

Indianapolis Lodge — Pres., Mrs. Estelle E. Eshbach; Vice-Pres., Mr. Frank C. Lewis; Cor. Secy., Mrs. Caroline Coppock; Rec. Secy., Mrs. Dora Steely; Treas. and Pur. Book Agent, Miss Alice Anderson; Librarian, Mrs. Mary Lumley.

Kansas City Lodge — Pres., Mr. George A. Bartholomew; Vice-Pres., Mrs. Lee Dorn Hankins; Secy., Mrs. Betty Dolan; Treas., Dr. Frederick A. Neil.

Los Angeles Lodge — Pres. and Treas., Mr. S. W. Williams; Vice-Pres. and Publicity Agent, Miss Ellen Mary Ramsay; Secy., Mrs. Alice Blanchard; Librarian and Pur. Book Agent, Mrs. Virginia Baverstock.

Milwaukee Lodge — Pres., Miss Flora Menzel; 1st Vice-Pres. and Rec. Secy., Mr. Frank Jette; 2nd Vice-Pres., Mrs. Elizabeth Anhalt; Cor. Secy., Mrs. Jane W. Hoyt; Treas., Miss Helen Schneider; Librarian, Mrs. Alice Schwab; Pur. Book Agent, Miss Caroline Mells; Program Com., Mrs. Annette B. Schmitt.

Oakland Lodge — Pres., Mrs. Jessie Lovejoy; Vice-Pres., Miss Claudine Detoy; Cor. Secy., Miss M. Ellen Hubbard; Rec. Secy., Mr. Lawrence Bull; Treas., Mr. Stephen Illig; Librarian, Mrs. Irma Lyon; Pur. Book Agent, Mrs. Alice Illig; Publicity Agent, Mrs. Jessie Call.

Ojai Valley Oaks Lodge — Pres., Mr. E. T. Lewis; Vice-Pres., Mrs. Elizabeth Squire; Secy., Mrs. Alberta Kirk; Treas. and Pur. Book Agent, Mrs. Lillian Wainwright; Librarian, Mrs. Theresa McLean; Publicity Agent, Mrs. Blanche Kilbourne.

Olcott-Wheaton Lodge — Pres., Mrs. Blanche K. Reed; Vice-Pres., Mr. Albert F. Hardcastle; Secy., Miss Eula Spears; Treas., Mr. Egmont M. Reed.

Seattle Lodge of The Inner Light — Pres., Mr. Charles Berst; Vice-Pres., Mr. Edward F. Vall; Secy., Mrs. Minnie Smith; Treas. and Book Agent, Mrs. Elizabeth W. Shepard.

Hispana De New York Lodge (Spanish) — Pres., Mr. Alfredo Suarez; Vice-Pres., Mr. Enrique de la Hoz; Secy., Mr. Donato Carazo; Treas., Mrs. Adelina Vogel; Librarian, Mr. Alberto Salinas.

Springfield (Mass.) Lodge — Pres. and Pur. Book Agent, Mrs. William Fulton; Vice-Pres., Mr. William D. Brinkerhoff; Secy., Miss Marion Swift; Treas., Mrs. Edna M. Newall; Librarian, Mr. Ralph Schorley.

Tacoma Lodge — Pres. and Publicity Agent, Mr. H. E. Emmons; Secy., Mrs. Georgina Cole Harris; Vice-Pres., Mr. John L. Chase; Treas., Mrs. G. B. Weber; Librarian and Pur. Book Agent, Mrs. Edna Keigley.

Wichita Lodge — Pres., Mr. Roland V. Hill; Vice-Pres., Miss Sybilla Muntz; Cor. Secy. and Treas., Miss Mollie Fisher; Rec. Secy., Mrs. Blanche Moore; Librarian, Miss Elizabeth Johnson.

Wheaton Lodge — Pres., Mrs. T. B. Chaney; Vice-Pres., Mr. Elwood Middlekauff; Secy., Mrs. Mildred L. Dike; Treas., Mrs. M. Pinkous; Librarian and Pur. Book Agent, Mrs. Mildred L. Dike.

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What Lodges Are Doing

Aberdeen Lodge (South Dakota) has disbanded for the summer and will reopen about September 1, when arrangements will be made for a lecture course by Miss Sommer, to be given later in September. The lodge will meet next year in new and larger quarters in the Lincoln Hotel.

Alkio Lodge (Los Angeles): Adopting the National President's suggestion that each lodge arrange some activity in order to raise money to pay the national dues of members who are unable to pay, Alkio Lodge gave a picnic on June 24, which was very successful. About fifty people from Los Angeles and Santa Barbara drove to Meiner's Oaks, where the picnic was held; coffee and homemade cake were served, and voluntary contributions yielded enough money to pay the annual dues of all members who were unable to do so.

Besant Lodge (Hollywood) writes: "At the regular Tuesday evening lodge meeting on June 10, Miss Anita Henkel gave an admirable address to members on 'Lodge Cooperation,' an address that should also prove invaluable to lodge officers in formulating plans for the forthcoming year. Members rejoiced to have with them Mr. Rogers and Mr. and Mrs. Henry Hotchener on this occasion. Mrs. Gladys Goudey, unanimously re-elected lodge president, presided over the meeting. . . . The Sunday Five O'Clock Tea Table Talks have brought many new friends during the past weeks, and one of the outstanding lectures was given by Mr. James Wycherley, a young dynamic speaker, whose lecture on 'The Rational Theory of Reincarnation' was enthusiastically commended by all present. During the year Mr. Ray Goudey has led the monthly lodge study meeting, and members have greatly enjoyed his clear exposition of *A Study in Consciousness*." As a part of the work of the coming year, Besant Lodge plans a series of social evenings, the first of which was held in June. Community singing and games contributed to the merriment, and general good fellowship prevailed.

Birmingham Lodge, together with friends of the lodge, was entertained by Mr. and Mrs. George Bridges at their beautiful home in Edgewood on June 24. Supper was served in the artistic living room and on the terrace, after which the president, Mrs. Eleanor Bridges, called the meeting to order for meditation. To round out the enjoyment of the evening, Mrs. Orline Moore delivered one of her spirited talks, her subject being "The Theosophical Point of View." All present were very much interested in a mural which Mrs. Bridges is doing, and which she explained somewhat in detail. It was a delightful affair, and those attending were privileged to view an outstanding piece of sculptoring just finished by Mr. Bridges, which is to be dedicated to the city and placed in the downtown area.

Columbus Lodge held its annual election of officers on June 11. Following the election, the retiring president, Mr. Leo Fritter, pledged his support of the new officers, and the new president, Mrs. Ida V. Zetty, assured the members of her best effort in carrying on the work of the lodge. Mrs. Jennie E. Bollenbacher, president emeritus, reviewed the work for the past year and made some suggestions for the coming year. The remainder of the evening was spent in a social way. Public lectures during June included "Our Place in the Sun" by Miss Bess Ballou, "The Way of Understanding" by Mrs. Bollenbacher, and "The New Cycle" by Mr. Frank E. Noyes.

Crescent Bay Lodge (Santa Monica) has just closed a very satisfactory year. Four new members came into the lodge during the year. Public lectures on Theosophy and allied subjects have been given each Sunday evening, and in addition to the regular weekly members' meeting, a weekly class studying *The Masters and the Path* has been held. During the year there have been classes also in "Bible Symbolism" and "Esoteric Astrology." The lodge has been represented at the various general activities such as the World Problems Committee and the Theosophical Public Speaking Class, and has given support to lecture series held by neighboring lodges. Mr. Howard Coombs, talented young pianist of the Los Angeles Lodge, recently presented a Chopin evening, giving a short talk on the life and work of Chopin, accompanied by several compositions most sympathetically rendered. The study evenings have been varied at intervals with a social time. Dr. Roest, Miss Henkel and Mr. Ray Harden have visited the lodge during the year.

Detroit Lodge ended its season of activity on June 24 with an excellent talk by Mr. Felix Layton of Flint, who spoke on "Things Worth Fighting For." The lodge was fortunate in having Dr. Roest with them early in June for three public lectures. A debate on the question "Is Reincarnation Necessary to an Understanding of Heredity?" was presented on June 17. Mr. Roy E. McFee upheld the negative side, while the affirmative view was given by Mr. E. Norman Pearson. The Round Table and the Young Theosophists were the guests of Mrs. C. A. Miller on Saturday, June 30. About fifty young people attended. They enjoyed a swim in Lake Erie at Stoney Point, and a delicious picnic supper was served afterwards.

Genesee Lodge (Rochester): The annual meeting of the lodge was held May 29. Reports of the year's work were read by the officers and committee chairmen, and in the main these showed several points of interest. The financial report was considerably better than at the 1933 annual meeting; the average attendance at lodge meetings was

higher this past year; public lectures had been given in five months of the year, and at these meetings the attendance was larger and the collections averaged more per person than in the past three years. Immediately after the annual meeting the board of directors met to elect officers and committee chairmen for the coming year. The lodge study class carried on through June, under the leadership of Miss Sarah Kitchen, completing a course on "Theosophy and Christianity." There will be a vacation period from July 1 to September 11, and it is expected that reports of the Summer Sessions at Olcott will be given at the first meeting next season.

Harmony Lodge (Toledo): Members of the lodge and their friends plan to meet every month during the summer to read and to discuss "Right Citizenship." An illustrated public lecture on "Building the Invisible Man" was presented at the Hotel Secor on June 28. A basket picnic on a member's lawn, July 19, was followed by an open forum later in the evening.

Indianapolis Lodge has plans for a number of social activities during the summer, the first one a garden party at the home of the president, Mrs. Estelle E. Eshbach, on Sunday afternoon, June 24, with thirty-six present. Supper was served on the lawn, with a background of beautiful hollyhocks of every color, and there was a large cake with the emblem of the Society on it. On July 15 the members had a picnic at the summer home of Mrs. Flora B. Fesler, which was also a very delightful occasion.

Kansas City Lodge: The newly elected officers of the lodge were installed at the annual meeting on July 5. At the conclusion of the meeting, the new president, Mr. George A. Bartholomew, presented the retiring president, Dr. B. W. Lindbergh, with a traveling bag as a token of appreciation and friendship from the members.

Maryland Lodge (Baltimore) has just completed another active and successful year. There have been public lectures every Sunday evening, a study class every Wednesday evening, under the leadership of Mr. Thomas Pond, and members' meetings every Thursday evening. The lodge feels that a large part of its success is due to the maintenance of regular public and members' meetings throughout the season. Among the distinguished

out-of-town lecturers who spoke from the platform of the lodge during the year were Col. Wylde, Mr. Kunz, Mr. Rogers, Dr. Roest, Bishop Hampton, Dr. Alvin B. Kuhn, Dr. H. Douglas Wild, Miss Barbara Young and Mr. Hugh F. Munro. About a third of the lodge expenses were raised by public luncheons, card parties and rummage sales, under the direction of a very active and capable ways and means committee. The lodge library was kept open every day between two and four p.m., thus contacting over a hundred visitors.

Milwaukee Lodge: Members and friends of the lodge enjoyed a particularly pleasant and harmonious evening at their annual dinner Saturday, June 16. Plans for the dinner were made by Miss Helen Schneider, who herself arranged and decorated the dinner tables in the lodge room. A short program of songs by Paul Cocking, boy soprano, accompanied by Miss Lillian Zimmerman, proved a happy introduction to what the evening held in store. Between courses there was community singing led by Miss Flora Menzel. The honor guest, Dr. Roest, then presented a splendid and illuminating lecture on "Man's Quest Through the Ages," which brought joy and inspiration to all present.

Omaha Lodge: The public classes of the lodge were completed on May 31. The season began with a series of lectures by Mr. Rogers. A number of people became interested and classes were then formed, with Mr. J. T. Eklund and Bishop Hampton in charge. The interest continued up to and through the last lecture, with an average attendance of about forty. As a result of the lectures during the season the lodge gained fourteen members. The Arts and Crafts Department of the T.O.S. recently gave the first of a series of programs planned by the Dramatic Department, under the direction of Miss Ursula Hoffman. It was the initial attempt and the results were highly gratifying. By making the proper contacts a wealth of material in the entertainment field was discovered: dance numbers, readings, one-act plays, vocal and instrumental numbers; and a splendid sixty-minute program was arranged. It brought out a new group of young people, which the lodge hopes will later become interested in Theosophy.

PERSONAL OPINIONS

(Continued from Page 186)

mayors, judges and all others holding key positions. Big business has no party preferences, no religion and no nationality. Candidates are not always bought in advance but they have accepted favors and even the most honest of men cannot escape being influenced by that fact. And so a subtle poison of corruption permeates our entire political

structure. To all of this the mass of the people are indifferent. We have been too busy making a fortune, or trying to do so — too busy with our personal affairs — to give any attention to politics and now we are reaping the harvest of our apathy. That apathy is one form of the selfishness that makes the present conditions inevitable.



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.

At Fort Smith, Arkansas, the Order is fortunate in having the active service of Katherine Price Bailey, president and director of the Southwestern Studios of Musical Arts. In her organization plans for the group at Fort Smith, Mrs. Bailey says: "This Table cannot be very theosophical in teaching, as the members come from every denomination. We feel that all classes of young people may benefit by study and practice of the broad ideals and constructive work of the Round Table Order."

Mrs. Bailey is quite right. Many Tables do not attempt to follow strictly theosophical lines. This is a matter of choice for each group, within itself. Indeed, there are Tables functioning very usefully within various churches as an auxiliary of their Sunday Schools. Under knighthood's inspiration, they often find the interest and attendance greatly increased. The Round Table is by no means antagonistic to any sincere form of reverence. It stands everywhere for brotherhood, clean behavior and greater enlightenment, according to the capacities and position in life of the aspirant. These attributes are the most potent factors in human happiness.

A new Table at South Bend, Indiana, is under the leadership of Mrs. Emma Kallies, with a

successful study class which plans to extend service along more active lines. Mrs. Marion Bastesen of Chicago assisted in the establishment of this center.

The excellent results from work accomplished by Dr. Nina E. Pickett among the Tables of Florida remain in evidence by reason of increased membership in knightly ranks and requests for information regarding establishment of new Tables. St. Petersburg Table is thriving and active, and is now in charge of Ethel M. Crowley, Leading Knight.

Dolly Dean Burgess, prominent social welfare worker at Helena, Montana, has been requested by a group in that city to organize a Round Table for them. Mrs. Burgess is Field Secretary for the Florence Crittenden Home Association. She expects to have the new Table, of which she has been appointed Leading Knight, in action during September.

The Round Table in Sweden has recently contacted our American section. Through Sokhandelm Studios, Stockholm, the American Round Table plays are being placed, and after translation will be given by the active Swedish knights, their squires, companions, and pages.

THEOSOPHICAL NEWS AND NOTES

(Continued from Page 189)

Greater America Plan Fund

Previous receipts.....	\$2,762.48
To July 15.....	854.77
	<hr/> 3,117.20

Johnsen Chambers Fund

To July 15.....	\$5.00
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Higher Memberships

Previous receipts.....	\$2,206.63
To July 15.....	299.29
	<hr/> 2,505.92

Prison Literature Fund

Total.....	\$3.47
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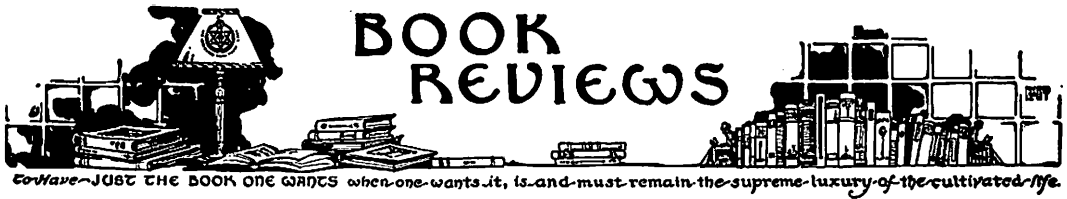
American Theosophical Fund

Previous receipts.....	\$400.00
To July 15.....	8.80
	<hr/> 408.80

Building Fund

Dr. Nina E. Pickett, Miss Leonora K. DeHoff, Mrs. Edith Lee Ruggles, Mr. Walter Wessel, Dr. and Mrs. Fred K. Read, Mr. Milton B. Holmes, Mrs. Maude N. Couch, Mr. Wayne Pratt, Mrs. Winifred W. Read, Miss Grace L. Porter, Miss Mary L. Casey, Dr. Henry A. Smith, Mr. E. F. Dann, Miss Lucile Tenny, Mr. A. E. Nugent, Mrs. Emma D. Meyer — Total \$118.79.

THE AMERICAN THEOSOPHIST



The Work of the Christ in the World Today, by C. Jinarajadasa. *The Theosophical Society in England*, London, England. Price, paper, \$0.25.

There has come from the gracious pen of Mr. Jinarajadasa a little gem of a book, a most enlightening and comprehensive review of Christianity and Christian living. Our religion sometimes seems the most abstruse and elusive of all the world religions; and it remains for an Oriental to shed, for this critic at least, the clearest light on the confused history of Gnostics, Catholicism, the Reformation and modern "higher criticism," and on the tangled meanings of the personal, the mystical and the cosmic Christ, of the Christ in Heaven and the "Christ in you, the hope of glory."

Mr. Jinarajadasa asks the question: "Is Christ really walking upon the water not of Gennasareth but of the Thames?" and answers "I have come before you to answer that question — and I have not been baptised." And he reveals to us the Christ "whom I know by that name and many other names" as One who is moving in all movements, who is watching politics, science, and art, who has His channels in every country and in every religion "working for unity." The clear cut, definite handling of material, usually vaguely abstract, is a delight.

This little book will shine as a precious jewel for those who have sought a message for their friends among the clergy, who are sometimes admittedly as befogged as the laity, and for their theosophical friends who may be inclined to let their Christianity lag. — A.R.B.

The Book of Tao, with Notes by the Editor. *The Theosophical Publishing House*, Adyar, Madras, India. Price, paper, \$0.20.

It is surprising to note how much very interesting and valuable information with regard to the Tao is comprised within the limits of this small pamphlet, which does not give the name of the very competent editor. Not many people know what the Book of Tao actually is — a guide to those who aspire to initiation into the Ancient Wisdom, founded, as it is, on the teaching of the esoteric schools of Chinese philosophy, both Buddhist and Taoist. The explanatory foot-notes are copious, and illuminating to students of Indian philosophy in the careful correlation of the Chinese terminology with the more familiar nomenclature of the Hindus. The little booklet will well repay careful study. — W. G. GREENLEAF.

Indications of a New Culture, by Adelaide Gardner, *The Blavatsky Lecture, 1934*. *The Theosophical Publishing House*, London, England. Price, paper, \$0.25.

This is a carefully thought out and exceedingly interesting discussion of the conditions existing in the world today, indicating the rapid changes going on as the beginning of the Sixth Sub-race of our Fifth Root Race is acquiring headway. The writer has evidently kept abreast of what is going on in the three countries principally involved in the blending of the qualities of the new sub-race — England, the United States and India. The discussion of the national characteristics of the people of these lands is singularly clear and fair to all; and the necessity for their cooperation in the great work is made very evident. She quotes Madame Blavatsky's hint that the new sub-race will be a development of Anglo-Saxon qualities carried on to freer emotional and higher mental expression by the younger American race, and tempered, lifted to a more spiritual outlook by influences from India. This lecture will well repay careful and thoughtful study. — W. G. GREENLEAF.

A Bardic Pilgrimage, by James H. Cousins. *Roerich Museum Press*, New York, N. Y. Price, cloth, \$3.00.

This book of poems merits rich praise. In it the reader will find a satisfied delight. There is a flexibility of thought that meets a great need in lovers of poetry. Dr. Cousins touches the heart of life with a true and crystal understanding that in an exquisite way he has garbed in lilting rhythm.

— A.F.B.

Watchers of the Seven Spheres, H. K. Challoner. *E. P. Dutton & Co.*, Price, cloth \$3.50.

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