

THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America

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Vol. XXII

SEPTEMBER, 1934

No. 9

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR. •



THE NAME THAT IS OURS . . .

WHEN in 1875 the Society was founded in New York by Colonel Olcott and Madame Blavatsky, it was given legal possession of the title "The Theosophical Society." That name it has never changed. The Headquarters, still under its original founders, was removed to Adyar. There the Headquarters has always remained and there the name adopted and the work begun by the founders have been carried on.

The American Section has continued uninterrupted allegiance, though groups departing from the Section have from time to time sought other leadership. The first national Section of the Theosophical Society we have ever been, and though our name has on occasion been changed, we have ever adhered to the parent Society, and to Adyar, where it was established by its founders. We have always been

The Theosophical Society
In America

and it is with a deeply felt loyalty that the members in Convention in 1934 adopted as our Society's name the style and title legally granted to it —

"THE THEOSOPHICAL SOCIETY
IN AMERICA"

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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Dr. Arundale Addresses the Members of the American Section

DEAR BRETHREN: I really do not know how to thank you for your splendid support of myself in connection with the recent election to the Presidentship of our Society. You were pleased to give me an overwhelming majority, and I can only hope that I shall so justify your expectations that, if it happens that I present myself as a candidate for a second term of office, the majority will be larger still — a sign that those who voted for me in 1934 consider that there has been reasonable fulfillment of their expectations, and that those who felt it their duty to vote against me in 1934 have found occasion to regard me as more fit for the office than they had hitherto cause to expect.

I most earnestly desire to justify to the whole Society and to every member in it my emphatic majority election. I desire that every member shall perceive by experience that I am first and foremost an active custodian of the liberties of fellowship of the Theosophical Society — freedom of belief and opinion, freedom in the search after Truth, freedom in the practice and understanding of Brotherhood.

But I know you will agree that there is no true freedom where there is prejudice, where there is ill-will, where there is in-

tolerance. Only as we freely and eagerly recognize, and seek to maintain inviolate, the true freedom of another can we be truly free ourselves. Freedom is universal, and each of us can only share it.

It will be my duty, therefore, to ensure to each member his own freedom, and to guard the Society against any degeneration of freedom into license, and therefore into a tyranny endangering the very freedom of the Society itself, which is to help to make its members free. Unless our Society be strong and unassailable in its own, all-comprehensive freedom, there can neither be any true freedom for the individual member, nor that ennobling, vivifying, accommodating interplay of individual freedoms in which the world is so poor, but in which our Society should be so rich. Only through the many-colored Spectrum of Freedom can we attain the White Light of Truth.

You have all known me rather in the forms in which it has been my duty to work than in the life which has been common to them all; and some of my brethren have naturally concluded that the forms in which I have so largely worked must ever be the channels through which the life will flow. The result has been a natural and proper misgiving lest

the great work of our Society thus be set at naught. And many of the votes unfavorable to my candidature have been cast for the protection of the Society against any danger of the stultification of its Objects. I recognize to the full the justification for the action taken.

But I want to make perfectly clear that the larger work now placed in my hands will almost entirely take the place of the lesser work in which it has hitherto been my privilege to participate. My paramount duty is now to help to support Theosophy, the Theosophical Society and the Theosophical movement before the world in their essential principles, rather than in any of their specific aspects, ever drawing pointed attention to the White Light rather than to any particular constituent color. I shall have little time for aught but this, and for the duty of ensuring to the best of my power that there arises no danger of any confusion between any specific expression of the freedom of the individual member and that wider freedom which is the benevolent and impartial neutrality of the Society as a whole.

The United States of America must ever be of the deepest interest to a President of the Theosophical Society. George Washington was surely right when he declared in the course of his inaugural address as first President of the United States:

"No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. And, in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with a humble anticipation of the future blessings which the past seems to presage."

Your continent was chosen many centuries ago for the beginning of a new race blended out of some of the finest strains in Europe. Your continent was chosen for the beginning of a new experiment in government, and to be at once a nation and a League of Nations. Your continent was chosen to be the scene of one of the greatest testings through which any nation has ever passed, the outward and invisible sign of which was the Civil War; and in that great messenger of the White Lodge — Abraham Lincoln — was afforded yet another sign of the truth of Washington's declaration that the onward progress of the United States is ever characterized by the intervention of some "providential agency." Says a writer in *The New York Times Magazine*:

"We can understand how it was that after he was gone he seemed to his mourning countrymen to have been an envoy from a

higher world, sent to lend a hand in the troubled affairs of mortals."

When some of Lincoln's more cautious friends advised him against committing himself irretrievably on the threshold of the war itself he replied, as all must reply to whom the honor of a mission is entrusted from the very hands themselves of the Inner Government of the world:

"The time has come when these sentiments should be uttered, and if it is decreed that I should go down because of this speech, then let me go down linked to the truth — let me die in the advocacy of what is just and right."

One is reminded of Martin Luther's "I can do no other." Your continent was chosen for the beginnings of our Theosophical Society — one of those periodical gifts to the world in the last quarter of each century from the great Givers of all true gifts; and its two founders were themselves American citizens, one by birth, and the other by adoption in 1878. Your continent was chosen to be a cradle for the next sub-race, the fore-runners of which are to be found scattered throughout your people, showing, as H. P. Blavatsky has pointed out to you, qualities which may be either a danger or a blessing according as they are allowed to run riot or are nurtured under due control.

A continent so blessed and thus so fortunate must needs be of profoundest interest to the President of a Society no less pioneer and messenger of the future in its own way than in their way are the people of the United States; and we must most earnestly pray that our late revered President, Dr. Besant, was but uttering a prophecy when she said in 1918:

"There will come a time when America, strong and reliable, will be chief in the work of the new civilization."

But how grave a responsibility rests upon those who, by virtue of their membership of the Theosophical Society, have themselves been chosen to be the advance-guard of the new life thus stirring in its American setting! How grave a responsibility for the American Section of the Theosophical Society and for its appointed leaders! And how grave a responsibility for me whom you have so emphatically accepted as your International President! I venture to think, however, that the way to fulfill this responsibility is perfectly clear, at all events in its preliminary stages.

We must strive to ensure that every member of the American Section becomes increasingly Theosophy and Theosophical Society — and no less Section — conscious.

There must be few if any members who are not keenly and actively interested in one or another of the innumerable facets of the great white Diamond of Theosophy. There must be few if any members who are not keenly interested in doing all they can to strengthen the Section to serve the country of which it is in so many ways the heart.

The Greater America Plan has been designed, I take it, to promote these vital ends, and I most

earnestly hope it will help to stir into renewed life every lodge and every member; for upon its success must in some measure at least depend not only the virility of the Section but also the power of the United States to fulfill Dr. Besant's prophecy.

Perhaps our heaviest responsibility is towards the youth of America, since, as you know, into American bodies are entering the egos who are intended not only to lead America to the place she is designed to occupy among the nations of the world, but also to help to form a nucleus of the sixth sub-race of the fifth root-race — with all those expansions of consciousness which H. P. Blavatsky foreshadowed in her messages to you.

I have the highest opinion of American youth as a force of immense potential value, and I have reason to know that anything you can do, anything you can try out, to draw this youth nearer to a Theosophy which is indeed much more their heritage even than it is ours, is the very greatest service you can render to the Theosophical Society, to your Motherland and to the youth themselves. They are the pioneers of a New Deal, as are the youth of every country in the world, and of that New Deal our own Society is one of the most important heralds and expressions. The youth of today need Theosophy. Theosophy is what they are looking for, even though unconsciously; and their ability to rise equal to their magnificent opportunities in no small measure depends upon the extent to which you put Theosophy in their way so that they may draw upon it for wisdom and for vision, for enthusiasm and for happiness. They do not want, and will not tolerate, a Theosophy interpreted in terms of rigid and sacrosanct principles. They demand an intriguing Theosophy, a suggestive Theosophy, a Theosophy which in some strange way seems to be a wonderful intimation, in this outer world, of the reality of misty dreams and visions which form the elusive content of certain inner depths of their consciousness. They want a Theosophy clear-cut as to its proclamations of certain Truths, and demanding, not that these Truths shall be accepted, believed, worshipped, but *sought*, sought in a spirit of freedom and joyous adventure.

Whatever else you may plan, never forget your young men and your young women, for they are the hope of the new world, just as Theosophy is its Truth.

As the oldest Section in the world, as the birth-place of the Society, your example must needs exercise considerable influence over the whole of our membership. Your responsibility is thus world-wide no less than national, and it is doubtless with a view to this that you have been constituted both a Federation of States as well as a State. *E Pluribus Unum* — and just as you are solving the problem of the "Unum" in relation to the "Pluribus" of your constituent States, so have you to help the world to solve the problem of the larger "Unum" out of the "Pluribus" of its races, peoples, nations and faiths.

Such indeed is the work of the Theosophical Society. The "Unum" is Theosophy. The "Pluri-

bus" is the world in all its innumerable forms. And the Theosophical Society is the road from the "Pluribus" of the world to the "Unum" of Theosophy, and the road should not in fact be *Pluribus Unum*, both of which are in fact Latin equivalents of the First Object of the Theosophical Society.

Keen members, well organized and attractive lodges, effective federations, a Headquarters full of the spirit of virile leadership, and this it has in its present splendid *personnel* — all these are essential to the mission of Theosophy and of the Theosophical Society to the United States. The American public must hear Theosophy ably presented in the larger sweeps of its splendor. The American public must perceive the penetrating intimacy of the appeal of Theosophy to individual religious, educational, industrial, political, problems: to life in all its different aspects. The American public must recognize that Theosophy makes better American citizens. The American public must perceive the value of lodges as substantially contributing towards the uplift of their respective surroundings. The American public must see with their very eyes that members of the Theosophical Society and lodges shine, in some measure at least, with the Light of the Science which they profess.

Theosophists in the United States must by no means be negligible factors in the national economy. The Theosophy they study is not for themselves alone. America needs Theosophy, and the Theosophists in America have been chosen to satisfy that need. America has been set upon a very great Way. She is expected to tread that Way greatly. And partly to help her so to tread it the Theosophical Society was born in New York, when it might far more naturally have been born in India; the two great Founders — H. P. Blavatsky and Colonel Olcott — wore American citizenship; and the American Section has been carefully fostered through constant contact with most of the Society's prominent leaders.

The United States needs Theosophy today as never before, for in the coming years your country may play a wonderful part in helping to save the world from another catastrophe such as began in 1914. In 1917 and 1918 President Wilson made a noble effort, in the very midst of an embittered world, to ensure the triumph of right over might:

"It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts — for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

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THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
 IN AMERICA

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

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

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

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

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

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

High Lights from the National President's Report

The report dealt with policies looking toward the future as well as with the conditions of the past year and of the present time, and is too long to present in full in this magazine. Special statistical data and a brief outline is given here, but the full report will probably be printed in full and mailed to members in October.

THE report was the fourth presented by Mr. Cook, but the first covering a full year of his own term, previous reports having been given while filling Mr. Rogers' unexpired term.

BALANCE SHEET

ASSETS

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

LIABILITIES

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

NET WORTH

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

The Society's net worth of \$237,000 is \$7,000 less than the previous year, but \$6,400 of this amount represents depreciation charges on the Headquarters building and physical equipment. Current items of cash, securities and net receivables and payables were only \$400 less than the year previous. It is with these current items that the work of the Society is carried on, and though there has been greatly augmented activity in the Section under the Greater America Plan and otherwise, the Society has lived practically within its cash income. This has been partly accomplished by converting into cash previously unsalable items of Theosophical Press inventory, but the operations of the Press had nevertheless resulted in a loss smaller than for a number of years past.

Bond interest had been promptly paid and all bonds presented for payment had been met. The Society's bonds had become an acceptable channel of investment on the part of a number of members, because through a difficult period when most forms of investment had failed in some respect, there had been no default or delay. Since 1931, and in a period of general economic difficulty, the Society's outstanding bond obligation had been reduced over \$14,000.

Membership stood at the end of the year at 4,263, a drop of only 281, of which 88 represented the transfer of Philippine members to form a separate Section.

There were no discouraging factors in the report or in the situation existing throughout the Section; rather was there reason on every hand to feel encouraged, as the following data indicates:

The loss in membership (less than 200), following a period of much heavier losses, was the smallest for a number of years. The number of reinstatements (members whose interest had revived) had been exceeded only three times in the past twenty-one years. The number of members becoming inactive was the smallest since 1917, and resignations were only 91, the lowest for a number of years past. There were 463 new members, in 91 lodges large and small scattered throughout the Section. The dues income fell off only \$300, after continual recession for eight years in much more substantial figures. The Theosophical Press, for the first time in many years, increased the volume of its business.

The National President pointed out that to retain the interest of members was of equal importance with the addition of new members, and that the Society's present work was to consolidate its present position, to improve the character of its lodge work and its public presentations of Theosophy. "To keep the members that we have requires the development of the work within the Society, in the lodges themselves, that interest may be maintained and that each member may feel growth taking place in his own life. It is certain that if we can carry on interest-sustaining work in our lodges so as to produce this result among our present members, it will inevitably be reflected in a natural gravitation of new members towards such theosophically expressive groups. The lodges — small as well as large — are the backbone of the Society, and if they are vital, attractive, harmonious, active and radiant, their light will attract and their work will hold the interest of new people."

The report dealt with the activities of guest and national lecturers; the field workers; THE AMERICAN THEOSOPHIST; the value of lodges, large and small, as well as of National Members; and expressed gratitude to the 700 old members of youthful heart, with twenty years or more of membership to their credit. The National Library; the placing of books in public libraries and in prisons; the Correspondence Courses; the Reading Circles; the "To-Those-Who-Mourn" Club; the proposed News Service — all came in for their share of comment.

Two new federations were formed during the year, Florida and New England, and two other federations have been revived to active service.

The report dealt at length with the importance of the work carried on under the Greater America Plan, under which Dr. Roest and Miss Henkel had in the course of the year traveled 23,000 miles and contacted directly 119 lodges and a score of others through 14 federation gatherings — an almost complete coverage of the lodges of the Section.

"Contact with all the lodges is a vital need, not only for the lodges themselves but for sound,

integrated growth of the Section as a whole. The value of this work must be recognized and appreciated, while still giving due importance to that of the national lecturers. We should give full recognition to the groups or lodges that do not desire or are not equipped to carry on or support public lecture work. We cannot refuse to these the contacts that Headquarters is obligated to provide and is providing through the Greater America Plan and the field workers.

"That I feel should be the line of our developing activity. Does it not seem reasonable that we must prepare ourselves and the Society to hold new members before we expend our efforts and our funds to obtain additions to our membership? Doesn't it naturally follow that if we can build up our lodges, not in membership only but in live interest in Theosophy and its relationship to other fields of thought, by inculcating in them an understanding of the methods and need of study, by aiding them to develop their own speakers, by education as to the conduct of meetings and the preparation of lodge halls, and through an aggressive program of lodge development, that they will themselves be able not only to attract new members but to retain their interest afterward?

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

As Dr. Arundale recently said:

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

"New members naturally follow from good lodge work, and funds naturally flow to support the work when members are active and interested. To utilize our limited funds exclusively to get new members in the large centers, to the elimination of attention in the small, would be to let three-fourths of our lodges ultimately die and carry with

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Mr. Jinarajadasa in New York and Chicago October 7, 8 and 9

On his way from South America to Europe Mr. Jinarajadasa will be in this country three days, and as we go to press, arrangements have been completed by cable for a members' meeting in New York on the evening of the 7th and in Chicago on the evening of the 9th.

It is expected that there will be rousing meetings on both of these occasions, and that the members in the whole eastern and midwestern territory will arrange to attend at New York or Chicago, to welcome and to renew acquaintance with this outstanding theosophical leader who is honoring us with this brief visit. It is six years since we have had the privilege of so close a contact with Mr. Jinarajadasa.

There will also be E. S. meetings the same evenings.

HIGH LIGHTS FROM THE NATIONAL PRESIDENT'S REPORT

(Continued from Page 197)

them a very large portion of our membership. To aid the small lodges to self-development is to maintain 160 or more centers to which new members will naturally gravitate. All of this the Greater America Plan undertakes, and in addition, the preparation of the courses of study, the training of workers in all phases of the work — and all of this within a program that leaves to each lodge and to each member an entire freedom of expression, without any attempt whatever to fit all into a rigid mold.

"There is no need to fear if we do our part with vision and intelligence. If we look upon our membership as the vital link it is, the greatest and most important contact with truth that we have ever made, seeing that its power is kept alive in us through study and through an open mind and over-flowing heart; if we insure that our lodges shall in every way breathe forth the spirit of truth and active brotherhood to all, we shall attract to our Society those who can enhance its membership through their own inherently natural response to fine, unprejudiced thinking and true brotherly living.

"Theosophy needs no other vehicle than the unquenchable enthusiasm of true Theosophists — no adulteration or disguise by something smaller and less desirable than Theosophy itself. Its grandeur is its only needed credential and introduction. We should teach Theosophy unadulterated, Theosophy as related to every other legitimate field of thought and endeavor; never Theosophy subordinate or secondary or in disguise."

On the matter of the resolution that the Convention discussed so thoroughly, the National President in his report made the following statement:

"If you approve these administrative policies as providing a basis for sound and lasting Sectional development, and desire that they shall be vigorously effectuated, I propose that you restore to

your National President, whom you have elected to carry out your will with the funds that you provide, the prestige and standing that belong to that office. While the Board of Directors may have felt it desirable during the years that I filled Mr. Rogers' unexpired term, to create a supervisory office in the chairmanship of the Board separate from the office of President, my direct election to the presidency by the members themselves would seem to have removed the probationary status under which I first held the office. The arduous labor of your elected chief executive under the present conditions and in connection with such a program of development as I have outlined requires that the office of National President be vested with its fullest powers as well as its responsibilities, and that its subordination to an independent chairmanship and the consequent tendency to divided authority and allegiance shall now cease. I have caused a resolution to be prepared embodying the necessary amendment of the By-Laws to re-establish the status of the National Presidency as it existed prior to my acceptance of the office."

Appreciation for all of the servers everywhere, with special reference to Headquarters personnel; a proposal as to the form of the Besant Memorial; a recommendation that the pages of the magazine should be open to a recognition of the work of Krishnamurti — found their places in the report, which closed with the invocation with which the work of each day at Olcott is opened:

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

After discussion the report was unanimously adopted.

DR. ARUNDALE ADDRESSES THE MEMBERS OF THE AMERICAN SECTION

(Continued from Page 195)

To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principle that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

President Wilson was not fighting countries. He was fighting wrong. And the fact that he suffered defeat, that hatred of the enemy triumphed over justice to the vanquished, that the spirit of the future was voiceless before the clamor of the time: all this has brought us to our present pass of fearful apprehension lest yet another war burst upon the world to hurl humanity down into an age of darkness to learn again those lessons from which she seems to refuse to profit.

In President Roosevelt another Hercules is born—a man nurtured in great traditions, of indomitable courage, an American from tip to toe, a patriot burning with passionate and irresistible ardor, one who is both a man of the people and a Man among the people. Like the rest of us, he will by no means always be right. He will make many mistakes. But he will at least make history. And just as President Wilson had the disadvantage of being compelled by circumstances to seek to crowd within the period of a few short months a process of growth for which a century would not have been too long for its unfoldment, so in the case of President Roosevelt there is the heroic attempt to cram into a few short years economic and other changes which normally must be spread over many decades. By an act of Roosevelt magic—and America likes the magic, even if not always what the magic does—your great President hopes to fill to overflowing a comparatively short space of time with far more than "sixty seconds worth of distance run." And he intends that everywhere the notice "Business as Usual During Alterations" shall be conspicuous to the world. He clearly perceives the nature of the greatest obstacle in his way. Addressing the Directors of the National Emergency Council at the White House, he said:

"One of the most difficult tasks that I know anything about is to get around and avoid the results of certain perfectly normal and natural human impulses—impulses based on selfishness and which take certain forms well known to most of us, either the purely personal form of trying to get special authority or special credit for

individual applause or aggrandizement. Another thing we run into is the idea, the thought on the part of some people, of trying to make political capital out of relief work, out of the building up of what is in many ways a new theory of the relationship not only of government to citizen but also the relationship between employer and employee—the problem of taking care of human needs. Where we have fallen down in these past months, I would say in about ninety per cent of the cases the falling down has been caused, quite frankly, by individuals who try to get either personal or political credit out of something that ought not to have either of those factors in the work in any shape, manner or form."

In other words, he is confronted with the same problem which I suggested in the beginning of this address as confronting the Theosophical Society. We certainly have in our midst no members who are trying to exploit their membership as your President indicates that there are Americans trying to make personal profit out of his efforts to restore prosperity. But that there should be such Americans is a sign that many of your citizens are by no means America-conscious, conscious of their responsibility to their country, conscious that America's prosperity largely depends upon their individual good citizenship. America needs good citizens in far larger numbers. The Theosophical Society needs good theosophical citizens in far larger numbers. Indeed, just as good citizenship of the United States is an essential feature of right individuality in each American, so is right citizenship of the Theosophical Society an indispensable quality among those ingredients which constitute the true Theosophist. We do not live alone. We cannot grow alone. Part of the study of Theosophy, part of the realization of Theosophy, consists in sharing Theosophy. No one knows Theosophy who tries to hoard Theosophy for himself alone, who is a theosophical miser. Unless and until an individual shares what he has he will not really know what he has. And there are many earnest students who lose much of the fruits of their study because they do not share these with those around them. As they share, so to their own light is added the light of those with whom they share. Their light becomes stronger and their study therefore wiser and deeper. Every member of our Society must become increasingly aware of the fact that he has received largely in order that he may pass on. He must have a sense of heavy responsibility in this respect, and his being must be ever restless to spread his Theosophy

abroad and to strengthen in all possible ways the Section and the Society to the same end.

From the constant contact you have been good enough to allow me to make with this great country and her people I feel I can most emphatically and heartily echo the words uttered by our late beloved President when she came to you twenty-seven years ago on the occasion of her election to the office of President. In a wonderful peroration at the close of her Presidential address to your twenty-first annual Convention — she was addressing you on your reaching years of theosophical discretion — she said:

"Before us, brethren, open up splendid opportunities of future work. In this vast Republic you number some 80,000,000 human beings. You have light to bring them, you have knowledge with which to feed them, you have hopes for their cheering, you have strength for their uplifting A wave of spiritual life will soon sweep over your country; everywhere, as you look around, are springing up new ideas, new hopes, new endeavors — the promise of new forms of life. On the threshold ring the footsteps of the coming civilization, the civilization that shall be built of brotherhood as its foundation. The Theosophical Society is the herald of its coming, the bringer of the glad tidings of its approach. Oh! Rise to the level of your high calling, of your splendid opportunity . . . take up your work as men and women, and self-conscious sons and daughters of the all-en-souling Word, the glad and strenuous co-workers with the Elder Brothers of the Race."

Have we today less light to bring to the more than 100,000,000 citizens who now constitute your Commonwealth, less knowledge, less hope, less strength? I know we have more of all of these. And I know that America, open once more to a new wave of spiritual life, to new ideas, new hopes, new endeavors, new forms, is in even greater need of Theosophy than in 1907.

Already more than one country in the world is rising to her opportunities, is beginning the new life of the new age. In this new life, in this new age, America has her own special place and power and purpose. With the aid of Theosophy and of the Theosophical Society she shall rise to great heights and render great service: and I say this in no spirit of flattery, but rather to insist on the tremendous responsibility and on the urgency of every member of the American Section realizing to the full his duty to make our Society strong and Theosophy virile in the service of his country. We are in the early beginnings of a new age, and this means there must be emphasis both on the eternal verities of life and on certain special aspects of these verities appropriate to the new conditions. The Theosophical Society was born amidst the death-throes of the old world so that, on the threshold of the new, it might call attention to these eternal verities, and also, through disclosing

the nature of the evolutionary mechanism, to the nature of the verities peculiar to the dawning age.

We know that in America very many egos are being born who belong to the new dispensation, incarnate its new life, are in tune with the verities specially belonging to the immediate future. Theosophy and the Theosophical Society in special degree belong to them, are necessary to them; and we who hold both Theosophy and the Society in trust have the very solemn duty of placing both at their disposal. Theosophy and the Theosophical Society must be within easy reach of the young heralds of the new age, or we have failed in our duty.

The American Theosophist has been born into America to master the general lessons in Truth which America exists to teach her sons and daughters, to pass these lessons on to his fellow-students, adding to them the lessons of Theosophy, and so, as an American in the very best sense of the word, to take further step on the road to his own Divinity. And if you ask me to express in truest language all that the word "American" means I feel I cannot do better than quote the words of the young Russian woman, Mary Antin, an immigrant, who finds herself one day on the steps of the Boston Public Library and is moved to compare Mary Antin the Russian with Mary Antin the American citizen, the child of the middle ages reincarnated into the twentieth century. I take the description from Adams' remarkable book, with which, of course, you are all familiar, *The Epic of America*.

"This is my latest home, and it invites me to a glad new life. The endless ages have indeed throbbled through my blood, but a new rhythm dances in my veins. My spirit is not tied to the monumental past, any more than my feet were bound to my grandfather's house below the hill. The past was only my cradle, and now it cannot hold me, because I am grown too big; just as the little house in Polotzk, once my home, has now become a toy of memory, as I move about at will in the wide spaces of this splendid palace, whose shadow covers acres. No! It is not that I belong to the past, but the past that belongs to me. America is the very youngest of nations, and inherits all that went before in history. And I am the youngest of America's children, and into my hands is given all her priceless heritage, to the last white star espied through the telescope, to the last great thought of the philosopher. Mine is the whole majestic past, and mine is the shining future."

But, as I have already said, the American Theosophist has a very special part to play in his Motherland for this particular incarnation. He is born into America to be a channel for the life of Theosophy. America doubtless owes a duty to him. But he owes a very wonderful duty to America, and as a Theosophist and member of the Theosophical Society he has a magnificent oppor-

(Concluded on Page 201)

The President's Policy for Adyar

I DO not apologize for reiterating that my duty to Adyar is to make it, as our President-Mother desired, a Flaming Center. The achievement of this depends largely on the residents, and I am constantly asking myself what we must be — we who are Adyarians — in order to contribute our little flames to the one great Fire. I think we must be *happy*, contented, at peace, easy in our minds, free, as far as may be, from anxiety. I want each one of our residents to be happy, and I think of course particularly of our workers. I want our workers to be happy, so that they do their work with joy and gladness. I do not want them to be in fear of dismissal at the whim of their superiors. I want them to feel they are part of Adyar and are, as far as any one of us can be, necessary to Adyar.

This shows me the second qualification — *efficiency*. Adyar belongs to the Theosophical Society, to all its 30,000 members, who contribute, some with great difficulty, to its maintenance, to our happiness in residing at Adyar, to the privilege which is ours to live at the very heart of the Society. We must, therefore, give them of our best, and we must spend their money as wisely and as economically as we can. It is the Society's money, the money of our members which we are spending every day everywhere at Adyar. *We must be efficient, wholehearted, absorbed in our work.* We have no right to happiness save as we offer efficiency. And I am bound to add that we cannot keep inefficient workers at Adyar, whether these be workers in authority or workers in subordination. We must have efficiency, with one qualification. Length of service, say fifteen or twenty years, cannot be ignored. It has sometimes happened in the past that a worker's services are sought to be terminated after a very long period of service, because he is at last found to be inefficient. But this discovery reflects far more

upon those in authority than upon those who are the subordinates. Why was the discovery not made before, and if it was, why was it not acted upon in good time? There may be reasons and excuses, but a worker who has held his place at Adyar for a large number of years cannot be dismissed lightly. I think that at Adyar we are sometimes not generous enough, a little too hard in our own inefficiency, and sometimes we are too generous, as perhaps in the case of some of our gratuities. We have not yet discovered the happy mean, the just and efficient mean. In any case, unless we at the top are efficient, we cannot expect efficiency from those below. The problem is difficult, but it must be solved.

Then the third qualification — *enthusiasm*. There must be, on the part of each worker, on the part of us all, whole-heartedness for the Theosophical Society, for Theosophy, for the work in which each one of us is engaged at Adyar. The clock must matter less and the results must matter more. We may in this, that or the other department open at such and such an hour and close at such and such an hour. But the real worker, the worker we want at Adyar, the only worker we shall have, I hope, is he who thinks of little else but his work, who lives for it, dreams of it, is absorbed in it. And there is no work which cannot produce this effect upon its votaries. It may appear drudgery to the unwise, but to the wise, that which has to be done can never be drudgery. It all depends upon the way in which the work is approached and handled. George Herbert, in his famous lines, has made this clear for all time.

This kind of Adyar I am going to build up. I have done it before in the case of the Central Hindu College at Benares. I am going to do it again. And I say this in no spirit of boasting, but as the officer supremely responsible to the Society for Adyar's efficiency and for Adyar's happiness.

DR. ARUNDALE ADDRESSES THE MEMBERS OF THE AMERICAN SECTION

(Continued from Page 200)

tunity to fulfill that duty, thus to render America a stronger force for righteousness towards her children and among the nations of the world. I most earnestly hope that during the next few years America may feel in increasing measure the power of Theosophy, feel the value of the organization called the Theosophical Society, and its representative in the United States, the American Section, and thus increase the membership of the Society itself, and, more important still, incline

an increasing number of her citizens to an adventure in Theosophy. It is indeed well to be an American in this great period of the history of the world. But it is a very wonderful privilege to be an American Theosophist. May each American Theosophist be worthy of his privilege and so earn for his future still more splendid opportunities to be of service to his brethren in every kingdom of Nature.

The Memorable Convention of 1934

THE Olcott Institute, Convention and Summer School of 1934 are now history. In point of happiness and effective brotherhood they are, moreover, such history as no previous gathering of the American Section has equaled. This is the verdict of those whose Convention memories reach back with fewest gaps into the farthest past. A stamp of unique felicity and accomplishment is upon the entire event, and for those of us who had the inestimable delight to attend, the sense of pastness is obliterated by a tireless overshadowing of life, beauty and power descending into deed. We went to Olcott to dream and plan; we came away wearing our dreams tested by fire and forged, in exceptional measure, into new armor of light.

It is extraordinary what can happen in a tent overflowing with more than 300 delegates, the largest number yet registered at Olcott. Concentration here is preceded by singing and accompanied with humor and a broadening of the heart. As the paths to the tent link it with all the loveliness of the Headquarters building and premises: with the library, the open sweep of lawn, the beds of flowers, and the grove in which the tent is set; so all the beneficences of Theosophy are gathered up in this united action, and each member of the group finds before him a living and impressive dramatization of his ideals.

Institute

The foreground of the Convention was laid with marked success during the week of Olcott Institute. In a series of five brilliantly conceived and executed lectures, Dr. Pieter K. Roest opened up a largely undeveloped field of educational activity, demonstrating a method of attack by which Theosophy may be brought home with logical appeal and challenging force to the modern intellectual. Inspired by the conviction that many exceedingly important but still unutilized assets lie in our intellectual citizenry, and that the Greater America Plan must be equipped to present Theosophy to such audiences by meeting them on their own ground and in the most modern terms, Dr. Roest set forth in an introductory course of study in which he summarized contemporary scientific thought respecting man and the world and wove it into the web of truth which is Theosophy. As the study progressed from the theme of human chaos to that of the soul's intelligent adjustment and ordered freedom, it became apparent to members of the Institute that a new dynamic of applied Theosophy was taking shape. The suggestive power of the idea quickly dominated the work of the week, giving it significant direction and lending splendid impetus to the subsequent consideration of the Greater America Plan by the Convention.

Supplementary to the contribution of Dr. Roest were those of Dr. Alvin B. Kuhn and Dr. H. Douglas Wild. Not for many years have the treasures of the symbolic, analogical powers of intuition represented by the lore of ancient Egypt and Greece been so fruitfully explored as by Dr. Kuhn, and it is gratifying to all Theosophists to have among them in these days so scholarly an exponent. A fascinating background of Theosophy in Egyptian, Grecian and Christian thought was disclosed by Dr. Kuhn in the course of his four lectures and his generously numerous unscheduled discussions among interested groups. As a result the mind of everyone was refreshed and kindled with a sense of new possibilities in the application of ancient thought processes to the intuitions of our modern world and to the re-establishment of a science of symbolism.

The keynote sounded by Dr. Wild was that of theosophical creatorship. Out of discussions of poetic vision and expression emerged a vitalizing concept of the urge of Theosophy as the urge of creativeness; of the Theosophist as a creator; and of the uses of a poetical culture in summoning to theosophical work in all departments the positive, all-conquering power of beauty.

A keen interest in the attitude of youth to the problems faced by it in this country was evoked by Mr. Felix Layton, chairman of the Young Theosophists of America, and Mr. Carle A. Christensen, president of the Chicago Young Theosophists, who in two admirable talks, followed by answers to questions, reviewed the philosophy of the younger generation. Freshly, wholeheartedly we got at the intimate values of Theosophy in supplying forces of personal balance and constructive intelligence to the spirit of revolt; likewise the need of artists, musicians, educators and other leaders who can reach and elevate popular taste by uniting a recognized soundness of quality and influence in their work with the spirit of youth, modernness and the future.

With the arrival of Dr. and Mrs. Arundale on August 16, all proceedings ascended to their major tone of heart and will, humor and loveliness. The last two days of Institute led to the Convention period along the high roads of the most essential and gracious words of greeting from our new International President. In similar key a definite note of policy was struck by him in an evening lecture in which he unfolded august vistas of the adventure and the reward of those who read *The Secret Doctrine* as it ought to be read — namely, with the will.

Convention

About the Convention there is the widest unanimity of opinion that it marks an epoch in the annals of our Section. The experience which

will make it ever memorable in the minds of all who were present involves at its core the adoption of the resolution which was contained in our National President's splendid annual report. Lack of space prohibits more than the barest summary of the action of the Convention during a two-day debate which culminated in the adoption of this resolution, yet so vital was this action and so far reaching are the implications of the spirit in which it was conducted that a central importance must be given to it in this account. The resolution reads as follows:

WHEREAS, prior to the Convention of 1931 the National President was also ex-officio Chairman of the Board of Directors, and

WHEREAS, by vote of that Convention the chairmanship of the Board of Directors was made an independent office, and

WHEREAS, the division of responsibility which has followed the creation of such a separate office has been found not to be compatible with efficiency of executive operation,

THEREFORE BE IT RESOLVED, that the chairmanship of the Board of Directors shall rest in the National President.

The fact that the Board of Directors stood four to three opposed to the resolution made necessary a full hearing of their views from all standpoints. The pros and cons of the policy at issue were accordingly brought into the open and discussed in freedom and with entire candor, to the honor of all concerned. The reasonings were at numerous points intense in their opposition; yet so steadfast was the maintenance of brotherly sincerity and tolerance on all sides, so frequent was the affirmation of readiness to abandon personal considerations and to proceed with unshaken confidence in the triumph of Theosophy and the future of our Section, whatever the outcome, that a difficulty of the sort which in times past has resulted in serious political havoc was negotiated with an inspiring clarity of thought and accord of heart.

Never, it is probable, was the truth more realistically brought home to a theosophical gathering that all men are indeed each other's teachers. During the debate, and more especially after its conclusion, the instructive value of this national trial of devotion dawned vividly upon every member. To the two chief protagonists in particular, Mr. Sidney A. Cook as National President and Mr. L. W. Rogers as Chairman of the Board of Directors, went out the admiration and gratitude of the assembly for the great spirit of brotherly frankness and fidelity displayed by them. Least of all was anyone unmindful of the influence surpassingly shed upon the mood of the Convention by him who presided over it, Dr. Arundale. The very embodiment of impartial liberality and imperturbable good humor, he imparted to every lodge officer a monumental lesson in the art of admitting sunlight and the transcendence of all pettiness.

The consequence of this event will multiply

for a long time to come, since among other things they will travel about the world with our International President and be to him a heartening remembrance. This is virtually his own statement, graciously made at the evening meeting which closed the Convention. At that time also occurred most unforgettably what must remain unsaid lest it be profaned. Yet it is recordable that the entire group and every individual in it received the expressed, unutterably heart-lifting benediction of Dr. Besant and the Masters, being unitedly raised to the downpouring of Their immediate presence.

The adoption of Mr. Cook's resolution by 81% of the direct votes cast (208 to 48) and by 66% of the votes by proxy (319 to 166) throws a revealing emphasis upon the content of his report. Still more is this true of the succeeding action of the Convention, which was to adopt the resolution unanimously. The vote is a hearty declaration of confidence not only in the soundness of our National President's financial management, but also in the success and promise already achieved by the Greater America Plan. It is above all a sign of forward looking life and health, of constructive courage and energy within the Section. It vigorously testifies to an awakening intention towards organic activity within our lodges. It gives abundant sanction to a policy of intensive and vital consolidation of our theosophical forces as a means to expansion from within. In these stormy times it flashes forth an assured idealism which is valorously prepared to subordinate the question of results to that endeavor. It carries with it a recognition of all these qualities in the leadership which is being offered by Mr. Cook and by our field workers, Dr. Roest and Miss Henkel, and discloses the harmonizing force of a clearly defined vision and program adjusted to the needs of America.

Summer School

The work of the Summer School was far too varied for a detailed survey here, yet the leading features of it call for indication. The attendance at Summer School numbered 157, a figure which compares interestingly with that of the Convention itself, 293 (not including the staff and transients), and is greater than the number in attendance at Convention a year ago. Interest in the Summer School is further shown by the fact that a considerable number of those attending represented new arrivals. A great individual loss was felt in the absence of Mr. Henry Hotchener, who was unexpectedly summoned to California on business, and in the departure of Mrs. Hotchener to New York four days later, preparatory to her sailing for India. The invaluable services of both, however, were keenly and dearly appreciated: those of Mr. Hotchener in lending sparkle and guidance to the more perilous moments of the Convention; those of Mrs. Hotchener in contributing to occasions still to be mentioned, besides sharing her precious Adyar memories during an evening in the library; and those of each in being at Olcott and bestowing streams of gracious friendliness upon all.

Essentially, the Summer School represented the ultimate practical test of Theosophy in combining the task of attaining vision and the task of descending with it into materials. The analysis of tendencies in American civilization was balanced with a stimulating, direction-giving application of theosophical standards and syntheses. The thread of America's destiny as revealed in the great character, events and higher leadings of our past; the supreme need of a spirit of reverence abroad in the land — a quality without which America will fail to achieve her due leadership; the promising turn in our literature in the 1930's away from post-war cynicism and towards gallantry, beauty and a constructive searching of native ground; the psychology of release in art; the urgency and means of developing a scientific education of the emotions to balance that of the intellect; the opportunity of Theosophy to bring to religion an adequate conviction of immortality; the widespread change from a socially irresponsible to a socially responsible economic philosophy, and the seriousness with which the plans and intentions of President Franklin D. Roosevelt, a truly great patriot, are being taken by the thinking public; the broadening of concepts of individualism and the increasing recognition of the inner life as the source of economic and social values; — these in brief were the themes brought into the light of the theosophical consideration and actively worked upon.

Among the special organizations it was heartening to see a new store of energy gathering for the work of the Theosophical Order of Service and the Round Table. At a morning meeting held during the Convention and presided over by the National Head Brother, Mr. Robert R. Logan, the projects set forth by Mr. Logan himself and by the heads and representatives of the different departments gave evidence that the setback caused by the passing of Max Wardall is definitely retreating into the past. This was proved further by the plans intelligently laid down for the coming year at subsequent department meetings.

The important matter of lodge policy and functioning received sufficiently keen attention to draw the particular commendation of Dr. Arundale. Of foremost note were signs, represented by plans, of an awakening sense of responsibility of large lodges towards small ones. In addition to this there was exhibited an alertness of interest in the means of building up the quality of lodges, and a growing spirit of lodge leadership shown by the coming forward of youth.

The Young Theosophists of America figured refreshingly in the Convention program as well as in that of the Institute. During one of the most inspiring and delightful hours of the entire period, Mr. Felix Layton, Mr. Carle Christensen, Mr. Sidney Taylor, Miss Ann Besemer, Miss Ellen McConnell and Rukmini Arundale set forth Young Theosophists aims and activities. One of the resolutions passed during Convention deserves inclusion here since it provides, by means of a committee (without official powers) composed of

three members of the Society appointed by the President of the American Section and two appointed by the chairman of the Young Theosophists of America, for a definite, functional knitting together of the older and younger generations throughout the United States.

Privileged indeed were the Young Theosophists to listen to informal talks by Rukmini on marriage, simple living and beauty. Theirs, too, on the next to the final evening, was the eagerly grasped opportunity to assist members of the staff in making a gay and memorable success of the Olcott Party, which turned out to be a Spanish party, held with the aid of costuming, fortune-telling booths, root beer, victrola dance music and corn-meal for dancing on the concrete in the circle surrounding the lovely flower garden at the rear of the building.

A convention item not to be omitted was the Olcott Lecture, entitled "Dynamic Unity," delivered by Mr. Sigurd Sjöberg. In the unanimous opinion of the audience, including that of Mr. E. Norman Pearson, who fathered the Olcott Lecture idea, this essay marks a promising beginning of what is hoped will eventually become an exceedingly fruitful stimulation of talent throughout the Section. May these possibilities be abundantly realized!

General

In final retrospect, certain broad factors of strength and grace, aspiration and radiance converge into a total reality of great beauty. One of these factors is the Art Exhibit, together with all manifestations of the art spirit throughout the Olcott program. The quality of the pictures — there were between eighty-five and ninety in all — exceeded the expectations of the Art Committee and called forth much enthusiastic appreciation from Theosophists and visitors alike. Several of the pictures, the inspiration of which was based on the Ancient Wisdom, and several done in the best modern spirit and technique, would hold their own in any gallery. Some interesting tours through the exhibit were conducted by the contributing artists, and a considerable number of the smaller pictures were sold. Far from least in attraction and significance were the paintings for, and in a few cases by, children. To Theosophists especially does the child-theme possess an appeal, a fact which in the present instance gave to the natural charm and purity of imagination represented by the pictures an additional suggestive value as respects that Kingdom of Heaven of the child through which, whether by pictures or by verbal images, the message of Theosophy can be conveyed to children.

It is the hope of Mr. James S. Perkins, chairman of the Art Committee, as well as of the other contributing artists and of all art appreciators who were present, that this summer's exhibit will, by force of inspiration and example, open the way for the upbuilding of a brilliant future of theosophical achievement in this field of wisdom. Forward with our native genius! The assembling of creations from within our ranks is a mobilization of

unsurmised energies for the growth of power, enlightenment and unity. Nor is the idea confinable to painting, which as organized in an exhibit is a type or pattern of procedure in other arts. It is the opinion of not a few that there exists among us a sufficient body of theosophical poetry of high quality to warrant the publication of an anthology. The collecting of this poetry will of itself widen and deepen our network of creative channels.

The streams of art in our Society are as yet only in their beginning. Yet so exquisite a talk on the way of aesthetic experience and creation as was given in verbal pictures by Mrs. Iris White, and so enthralling a dream of a band of cooperative theosophical artists, musicians and poets, periodically withdrawing to nature and returning, as was unfolded by Mr. Perkins, are flashes of the abundances in store. As art comes to be recognized by us no longer as a luxury but as an indispensable foundation to theosophical character building, these ardent dreams and visions will rapidly come true, and the prophetic note of the Summer School and of this report will be justified.

Words are few with which to suggest the great background of all proceedings. The central theme of the Presidential addresses throughout was the deepening study of the truth contained in our major theosophical literature and the application of our basic principles in broad, clear sweeps of practical idealism, simplicity and directness. Armed with a clear-cut certainty of our assets and liabilities and of the issues before the world, we shall find opportunity to launch our exhaustless forces in a spirit of crusadership. So did Dr.

Arundale voice power, and Rukmini the completing, intensifying essence of beauty.

Permeating all that was said or done by our International President was heroic love to America and to Dr. Besant. On the evening of his response to the address of welcome given by Mr. Cook, the library was filled with a greatness as of the soul of Washington and Lincoln. At that moment Theosophy and America were known as one, and in a beautifully simple ceremonial in which Mrs. Hotchener bestowed upon Dr. Arundale a theosophical emblem which she had received from the hands of Colonel Olcott, there occurred a union of transcendent loyalties.

The next morning, which was Sunday, the spirit of our Chief merged into one flame the outpourings of devotion expressed by the entire Convention in its commemorative tribute to Dr. Besant and Bishop Leadbeater. In a program arranged by Mrs. Hotchener, which began with Handel's "Largo" and ended with the placing of two flowers by every member in turn before the pictures of our two great leaders, a mighty energy of dedication and of answering blessings became for the time being a glory felt in silence, and there was no one who did not know that his faintest aspirations had been renewed by envelopment in a hidden but most actual, loving splendor and unheard song of triumph.

So do memories of the summer weeks at Olcott become, for each attending individual, a resplendent form of light and joy after his own pattern, shaped and enthroned in his heart by the life which they contain.

Resolutions

Resolutions Passed by the Convention of 1934:

1. Expression of affection for Mr. Jinarajadasa, and extending a warm invitation to visit America and stay as long as possible.

2. Affectionate greetings and appreciation to Mr. Warrington for his services as President Pro Tem.

3. Expressing appreciation for greetings brought from many lands and lodges, especially England and Canada, whose delegates were present.

4. Affirming affection and loyalty to Dr. Arundale as President, pledging support and cooperation, and thanks for present visit and extending an invitation to return in 1935 and make a comprehensive tour.

5. Requesting the National President to fulfill the requirements of the By-Laws by attending the Annual Convention at Adyar in December, and to arrange if possible that the National Secretary shall also be present, and expressing the hope that others will make the same holy pilgrimage.

6. Enthusiastically endorsing Dr. Arundale's work and general principles as set forth in his Convention addresses, pledging cooperation in their consummation, as being of enormous benefit to all Sections, and requesting that he convey

special greetings and gratitude to all the staff at Adyar.

7. Approving the National President's report.

8. Changing the name of the Society to "The Theosophical Society in America," and authorizing the change of name wherever it appears in the By-Laws.

9. Ratifying and approving the official acts of the officers and the Board.

10. Expressing gratitude to Mr. Rogers for creating Headquarters, to the many members who contributed to its completion, and to Mr. Cook for its maintenance and a continuing dedication to the Masters' service.

11. Appointing a permanent committee on young people's work, three by the National President and two by Mr. Felix Layton, Chairman of the Young Theosophists.

12. Expressing gratitude for long and valuable services of Captain Max Wardall in many capacities.

13. Thanking all who in any way contributed to the preparation and the carrying out of Convention arrangements.

14. Eliminating from the By-Laws the provision for a Chairman of the Board of Directors.

15. Appreciation and gratitude to the National

President, printed in full in this issue, as ordered.

The following resolutions were referred to the National President for such action as he deemed desirable:

1. Proposing to establish in or near Wheaton a Children's Theosophical Camp.
2. Proposing to create a fund for the maintenance of aged and sick members who have rendered faithful service in outstanding ways to the Society.
3. Proposing to print the series of Olcott Institute talks given as an introductory course in Theosophy by Dr. Roest.
4. Proposing that each member contribute ten cents toward the reduction of the Building Bond indebtedness.

Changes in the By-Laws

1. Changing the name of the Society.

RESOLVED, by the members of the American Theosophical Society, meeting at its Annual Convention at which a legal quorum is present, that the name of the Society be changed to "The Theosophical Society in America," and that the National President be and he is hereby authorized to file a copy of this resolution with the Secretary of State of Illinois for the purpose of effectuating this change, and

RESOLVED, that the By-Laws of the Society be amended so as to give effect to the resolution of the Society changing its name from "the American Theosophical Society" to "The Theosophical Society in America."

2. Abolishing the office of Chairman of the Board.

An Appreciation

Last night I began the mighty task of reading that monumental work, "The Lodge Handbook." All I can say is that it is the most constructive mass of information yet put in the hands of the theosophical worker — something we should have had long ago. I want to congratulate especially Dr. Roest and Miss Henkel and also Mr. Cook and the staff, who I am sure all had something to do with this splendid piece of work.

It would be rather difficult to put in a few words my impressions of the Convention. Dr. Arundale is superb — the rest of the folks the grandest people on earth — and Olcott itself was more impressive than I expected. I do not easily enthuse, but I am carrying away a much firmer conviction of the future of Theosophy in America than ever before.

FROM THE PRESIDENT OF A LARGER LODGE.

Greetings

Greetings were received by cable, telegram, letter, or were given in person from the following:

Mr. Jinarajadasa; the Theosophical Society in South Africa; the Theosophical Society in Yugoslavia; the Theosophical Society in Porto Rico; Panama Lodge (where C. J. was lecturing); the General Secretary in Argentina; the English Section, by Miss Gladys Newberry; the Lodge at Adyar, by Dr. Arundale; the Canadian Section, by Mr. Felix Belcher; the Canadian Federation, by Mr. J. H. Henderson; Chicago-District Federation; Michigan Federation; New England Federation; Ohio Federation; Southern California Federation; Southwestern Federation; West Central Federation; and approximately sixty lodges, by their delegates.

Summary of Official Proceedings of the Board of Directors

Meetings Held August 18 and 22, 1934

Confirmation of the following matters dealt with by mail during the course of the year:

1. Approval of the National President's nomination of Dr. George S. Arundale for the Presidency.
2. Approval of correspondence between the National President and Mr. Geoffrey Hodson relative to the terms and conditions of possible future engagements.
3. The adoption of coin collection system for small contributions to theosophical funds.
4. Selection of the dates for the 1934 Summer Sessions.
5. Continuation of the Greater America Plan.
6. Employment of legal services in connection with certain bequests.
7. Consent to the Young Theosophists for the erection of a cabin on the Headquarters estate, subject to the approval of plans and location.
8. Acceptance of the resignation of Captain Sellon from the Board.
9. Election of Mr. Hudson to membership on the Board.
10. Revival of lodge reports.
11. Payment of transportation of members of the Board.

New Matters

1. Consideration of the proper procedure in respect of unpaid Building Pledges.
2. Approval of the dissolution of certain lodges.
3. Authorizing the National President to dispose of \$500 worth of bonds received as a bequest, with a present value of \$300.
4. Authorizing the National President to negotiate new terms with the purchasers of the Oakdale Avenue property.
5. Recommending to Convention a change in the Society's name.
6. Appointment of National Lecturers, Mr. L. W. Rogers, Mr. Fritz Kunz and Dr. Pieter K. Roest.

Mr. Jinarajadasa's Convention Message

To the Brethren in Convention Assembled.

Dear Friends All:

Today your Convention begins. I have already sent my greetings to you by cable from Port of Spain, Trinidad, on the way here. This message should reach you as you are in the midst of Convention work.

Our work as Theosophists throughout the world is one; it is to release the Divine imprisoned in man. Wherever anyone works at that wonderful task — whether on earth or in the invisible — all other workers are united to him, and time and place can do nothing to separate them. I am with you, even as you are with me, as I shall be lecturing in Ancon in the Canal Zone and in Panama City in Panama.

My last four months were spent in an intensive work throughout Brazil, the great country of the future for South America. For a few days I shall be with one of the lodges of your Section, the

Panama Lodge. Then comes Costa Rica, and afterwards possibly Cuba, if steamers fit in, on the way to England, and so home to Adyar. But wherever we are, we are all wound into one chain, and the ends of the chain are held by the Masters, who bring down to us such forces of the Godhead as we cannot as yet attain to.

I hope that with the inspiration which our new President gives you, you will mark the beginning of a new era for your country, where Theosophy will not be looked upon as just one cult among many, but on the contrary as the only philosophy which a man can profess who is more interested in other people's souls than in his own.

The world is ours to make it a better world. Don't let us ever forget that, as with the child Jesus, that task is also for each of us "my Father's business."

Your Brother,
C. JINARAJADASA.

Supporting the National President

The following resolution was offered by Mr. R. F. Goudey, President of the Southern California Federation, where it was unanimously approved upon the spontaneous request of a number of the lodges. The resolution was unanimously adopted by the Convention and appears here in full by its order.

WHEREAS, our National President, Mr. Sidney A. Cook, in face of the world-wide period of adjustment and economic unrest, and without the general knowledge of our members, refinanced Olcott, improved its surroundings and placed the Section on a sound financial basis such that we now find ourselves emerging from difficult times to a period of expanded activity fully capable of meeting our responsibilities, and

WHEREAS, our National President has given us whole-heartedly of his qualities of deep understanding, spiritual directive genius and noble leadership, equipping us with courage and inspiration to forge ahead with him with new life, greater hope and broader vision, to the end that Theosophy may be presented before the public more successfully than ever before, and

WHEREAS, our National President has carried on with the burdensome duties of his office after a full day's administration of his exacting personal business, which has meant great individual sacrifice, giving greater value to his leadership and inspiration;

THEREFORE BE IT RESOLVED, that the American Theosophical Society, in Convention assembled, hereby records its deepest appreciation and feeling of gratitude to Mr. Sidney A. Cook for his capable guidance of the affairs of the Society, for the nobility of his splendid example and for the inspiration of the vision which he is holding before its members for their attainment, and

FURTHER BE IT RESOLVED, that the American Theosophical Society hereby expresses its confidence in the capable leadership of Mr. Sidney A. Cook and pledges comradeship, loyalty and enthusiastic support in the great work which lies ahead.

EDNA DUNROBIN
Secretary

R. F. GOUDEY
President

Adyar News

The Theosophist is to become more a magazine relieved of the personal and "family" business of the Society. The President's "Watch Tower Notes" will continue to be a feature, but the personal notes of the activities of important members of our official family and of the Society's affairs generally are now to be distributed through a monthly bulletin to the General Secretaries, thence through the national magazines to the members. So we open this page of Adyar Notes with items of interest culled principally from this source.

Early in the morning of June 21 the Executive Committee under Mr. Warrington as President Pro Tem held its final meeting, accepting the terms upon which Mr. Wood offered to sell to the Society the bungalow that he had built upon Headquarters property. Later in the day Dr. Arundale as the newly elected President conducted an Executive Committee meeting, in which the following appointments were confirmed:

Recording Secretary, Dr. G. Srinivasa Murti.

Treasurer, Mr. A. J. Hamerster continuing in office.

Directors of the Adyar Library, Mr. H. Frei and Dr. G. Srinivasa Murti.

Curators of the Eastern and Western sections of the library were also appointed.

Appointments were made of Consulting Engineers, by whom all proposals for construction and repairs are to be approved.

Dr. Rama Kamath was appointed to the office of Medical Officer to the many residents of the Adyar estate.

Resolutions of thanks by the Executive Committee were tended to Mr. and Mrs. Warrington for splendid services during their stay at Adyar, and to Mr. Frei for a fine record of valuable work as Recording Secretary.

The spirit of true theosophical brotherhood stands out in an exchange of correspondence between Dr. Arundale and Mr. Wood and other strenuous supporters of opposing election views. Now that the issue is decided, all are drawn together again in one brotherhood and in mutual support of the one great work.

The first issue of *The Adyar News* contains the President's acknowledgements of very many letters, cables and telegrams of congratulations from Sections, federations, lodges and individual members throughout the world, as well as from a number of institutions, educational and otherwise, with which Dr. Arundale has from time to time been intimately connected.

Various functions of a social and appreciative nature in connection with the formal change in the Presidency included a dinner to the outgoing and incoming Presidents and to Mrs. Warrington and Mrs. Arundale from the heads of the various departments and members of the Executive Committee; a luncheon given by Mr. Ranga Reddi to all the residents of Adyar; a feast to the several hundred workers on the estate; one of those memorable meetings on the roof; a reception under the Banyan Tree by the several theosophical lodges of Madras; a reception to Dr. Arundale and Mrs. Arundale under the Banyan Tree by the All-India Federation of Young Theosophists; etc.

The President nominated for the Vice-Presidency Mr. Hirendranath Datta, and we have since learned that he has received an almost unanimous confirming vote.

The Besant Memorial School opened on June 27, Dr. Arundale performing the opening ceremony. Already a fine staff of young men have made themselves available, accepting, in appreciation of Dr. Besant's educational ideals, but a bare subsistence allowance for their services. The headmaster, Mr. Sankara Menon, M.A., is a young and very brilliant graduate of Madras University as well as an earnest member of the Theosophical Society. The School is located in Besant Gardens, an eighty-acre section of the Society's property temporarily rented for that purpose, and has over fifty young students on its rolls.

Mr. Jinarajadasa has been having a most successful visit to South America, and has presided over a large gathering of members in connection with the fourth Annual Congress of South American Theosophists. This includes Argentine, Chile, Peru, and Paraguay. Mr. Jinarajadasa goes to Cuba and Porto Rico, and will be in London by the end of October, when he embarks on the Orient Line "Orama" for Colombo and India. He is expected in Adyar about November 20, and will indeed be welcome.

Mr. and Mrs. Warrington left Adyar about July 14, for Kalimpong, where they will remain during September. They then go to Darjeeling. Thence to Benares where they will stay for some time, then to Delhi, Agra and Calcutta. They sail on the S. S. "Mapia" for Los Angeles, U. S. A., stopping at Rangoon, Singapore, Batavia, Samarang, Sourabhaya, Macassar, Manila, and then Los Angeles. At each stopping place they hope to meet Theosophists and Theosophists will hope to meet them.

The Greater America Plan

PIETER K. ROEST, FIELD DIRECTOR

It was but natural that the Annual Convention, at the conclusion of the first year of activity under the Greater America Plan, would demand an accounting from those entrusted with its administration. Was this program to which so many at the 1933 Convention had given enthusiastic moral and financial support, really worth continuing? This was indeed the paramount question of policy which the 1934 Convention was called upon to decide. Grave doubts had arisen in the minds of responsible members of the Board as to the wisdom of continuing the work on the same basis as last year. Did it bring in new members? Could we afford its expense? Did the lodges really want it? Such were some of the questions which arose.

The two field workers responsible for the Plan were ready to meet these questions when the opportunity to give an account of their stewardship was given to them, on the afternoon of August 21. Miss Henkel presented a vivid picture of the conditions found in the field, and the ways in which repeatedly the assistance given by the representative from Headquarters proved to have contributed just the needed touch to improve — and in some cases to save — the situation. No one is likely to forget her eloquent and often amusing descriptions of experiences with small or dormant lodges, or the helpful visits to isolated members for whom she has such a special sympathy. And more eloquent than words, was the testimony of real practical aid given to all the lodges of the Section in the form of the *Handbook for Lodges*, in which the experience of many years in many theosophical groups has been presented in attractive and concise suggestions which should be of tremendous benefit to lodge officers who realize their responsibilities. Every lodge received — or will soon receive — its special copy of that *Handbook* in loan from Headquarters, for free use by every officer or committee chairman. It is so designed that it can be continually amplified or changed; as is also indicated by its present incomplete contents and by the statement in the Introduction that it is a cooperative enterprise requiring that lodges shall *contribute* useful data, for distribution by means of this continuous service. It is indeed the outstanding material achievement of the Greater America Plan in its trial year.

Dr. Roest was next called upon to complete Miss Henkel's picture of the work already done. He reminded the Convention of the task to which he and Miss Henkel were pledged at the beginning of the year now closing, when he wrote, in the article which inaugurated his administration of the Plan: "The lodges are to be revitalized; the Section drawn into a closer, more effective unity;

the cultural forces slumbering in each lodge must gently be awakened; the channels of our usefulness in what we call the 'outer world' be opened, and new ones made; the tone of *all* our work be raised, to raise the tone of life wherever we touch it." To that aim all energies were directed, and definite progress had been made. The gaining of new members, he pointed out, was not among the immediate objectives of the Plan, and so could not in fairness be made a criterion for its success in its first year of trial; although of course in due time the improvement of the work throughout the Section would be reflected in increasing numbers of applications from individuals to whom a presentation of Theosophy in its intellectual and artistic aspects made a special appeal as even this trial year has proven. Most definite, however, was the revival of interest throughout the Section, in so many of the lodges where interest had languished before, as several examples made clear. This is especially true also for federation work, which has been constantly encouraged and has borne rich fruit in several important areas of the Section.

Of real value also was the plan of sending out to every member a "Directory Blank," listing his background, interests and special capacities or wishes. These blanks proved not only a source of many valuable suggestions, but showed how much unused — or at present, poorly organized — talent is available among our members. Twelve groups have already been formed of people who had indicated that they wished to be put in touch with others of similar interests to their own, and in an early issue of this magazine we hope to deal with these new groups — "Advisory Groups" we called them — in some detail. One immediate practical result of our Directory Blanks was that they made available a list of artists in our Section, which made it possible for Mr. Perkins to organize this year the first Art Exhibit ever held at Olcott. They also led to a more definite cooperation with the Theosophical Order of Service and the World University Association; and to experiments, in several lodges which pledged themselves to this end, towards the achievement of specific objectives of the Greater America Plan, by which all lodges will presently profit.

Isolated members were brought in contact with each other by the formation of three correspondence groups — another result of our Directory Blanks! In all these ways lodges and members are brought nearer to each other and to Headquarters, and the whole Section gains in strength and life from this closer and more purposeful cooperation.

The youth work has been constantly encouraged

and has been actively aided in several places, by talks, correspondence or the actual formation of new groups. A new course of lectures introducing Theosophy to the more highly educated and critically minded people has been worked out; and a good deal of correspondence has been maintained with lodges and with members throughout the year, which on several occasions proved to be of crucial significance, although less noticeable than the informing or encouraging articles which appeared monthly in this Magazine under the auspices of the Greater America Plan.

Finally, the Olcott Sessions themselves were in no small degree due to the careful planning which was made possible by the presence of the field workers at Headquarters for office work a few months ago.

All in all, Dr. Roest maintained, the work had been performed as planned and it had proven to a high degree successful from the point of view with which it was started a year ago.

It was now up to the Convention to express the Section's pleasure as to its continuance or discontinuance. For the future was bright with

promise, but we had to work solidly, from the core; building first within ourselves a faith that could move mountains, on the basis of study, work and experience — only with such unshakable, living conviction to go out into the world for conquest. No longer will poor or shallow work suffice; we must be genuine through and through, and draw others by the beauty and strength of our lives and by the excellence and thoroughness of our public propaganda.

The Convention *did* express its will in no uncertain terms! In the half hour that followed these presentations, over \$3400 was subscribed by the members present and the lodges represented at the meeting. The purpose of the Theosophical Society in America was once again unified and inflexible in its forward and upward direction; Convention set the seal of its approval on the Greater America Plan at the completion of its initial year and resolutely resolved that *this work should go on*, entrusting it once more to those responsible for it during the year just past, and to their splendid co-workers throughout the nation — the rank and file of our reviving Section!

The Soul's Horizon

JAMES RUSSELL LOWELL

God is in all that liberates and lifts;
In all that humbles, sweetens, and consoles.

A mystery of purpose gleaming through the
secular confusions of the world,

Whose will we darkly accomplish, doing ours.

Sometimes at waking, in the street sometimes,
or on the hillside, always unforewarned,

Man sees a grace of being finer than himself,
that beckons and is gone.

O Power, more near my life than life itself,
Or what seems life to us in sense immured,

Even as the roots, shut in the darksome earth,
share in the treetop's joyance, and conceive of
sunshine and wide air and winged things, by
sympathy of nature,

So do I have evidence of Thee so far above, yet
in and of me.

II

Great truths are portions of the soul of man.
Great souls are portions of eternity.

Wherever any soul hath lived and died, there
hath been something for true freedom wrought,
Some bulwark levelled on the evil side.

The hope of Truth grows stronger day by day,
and every hour new signs of promise tell.

Wider the soul's horizon hourly grows, and over
it with fuller glory flows the sky-like spirit of God.
A hope begun in doubt and darkness, beneath
a fairer sun cometh to fruition, if it be of Truth.

And to the law of meekness, faith and love,
by inward sympathy, shall all be won.

For through his soul who earnestly believeth,
life from the universal Heart doth flow,

Whereby some conquest of eternal woe, by
instinct of God's nature, is achieved;

And he more keenly feels the glorious duty of
serving Truth, despised and crucified.

Happy, unknowing sect or creed, to feel God
flow forever through his breast.

III

We are not free, whose Freedom doth consist
in musing with our faces toward the Past.

Freedom is recreated year by year, in hearts
wide-open to the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the Future like a tide.

No broadest creeds, nor codes, can Freedom
hold.

She chooses men for her abodes, building them
fair and fronting to the dawn.

For as the finder of some unknown realm,
mounting a summit whence he thinks to see on
either side the imprisoning (ocean),

Beholds peak after snowy peak, stretch out of
sight,

Each like a silver helm, beneath its plume of
smoke,

And what he thought an island, finds to be a
continent, to him first opened,

So we, from our height of Freedom, can look
along a boundless Future,

Ours, if we be strong.

The Inner Life

By CLARA M. CODD

The Yoga Aphorisms of Patanjali

The tenth aphorism is a difficult one to get hold of entirely, but I think I have truly stated its meaning in the following rendering. The preceding aphorisms discussed the Five Hindrances, which are all states of mind, and their four degrees of existence.

10. These Five Hindrances, when but potential, the four states of them having been conquered, naturally cease to be when the consciousness transcends the mind.



Clara M. Codd

This seems to be quite clear since they are all states of mind, and Vyasa says that when their seed-power has, as it were, been burnt up, they disappear of themselves along with the yogi's mind (lower manas), which having fulfilled the purpose of its existence now becomes latent. His commentator, Vachaspati, says that having shown the Hindrances to be possessed of four states, Vyasa does not mention the fifth, the potential, because only that which is within the sphere of man's effort can be taught, and the destruction of the potential state does not fall within it. It is achieved by the mind passing out of activity back into its cause.

This is an Indian, metaphysical way of describing the phenomenon well known to Christian mysticism. The mind in meditation can be guided, controlled, pointed upwards. After long practice in this direction it becomes rarefied, increasingly simplified. At last it reaches a point when it transcends itself, is seemingly caught up into the ineffable glory, and in its normal, human state ceases to be. But all the mystical authorities will agree upon one thing, that this state is never brought about by personal effort alone. It is conferred by the "Grace of God." It seems to come from without, suddenly. The Kingdom of God cometh not with observation. Yet it has been led up to, prepared for, by long and steady aspiration. Such a soul has his lamp lit awaiting the coming of the Bridegroom of his soul. But when He shall come, who knoweth? The soul aspires, and one day, as a Catholic writer puts it, God stoops down to that aspiring soul and lifts it into union with Himself. Like the rising waves of the sea which attract the clouds into union, human aspiration is answered by Divine response.

Some commentators say that the subtle form of the Hindrances must be done away with by thinking in the opposite direction, but as Dvivedi rightly points out, this is none other than merging

the mind in the sense of pure Being. The next aphorism says plainly that their activities, subtle or gross, are eliminated by meditation.

11. Their activities are done away with by meditation. Vyasa, in a homely metaphor, tells us that the ordinary modifications of the mind need but small effort to control them, as the gross dirt is easily shaken off when washing clothes. Long and patient effort is needed to remove the more subtle forms of mind-transformations.

12. They all generate karma, which must come to fruition in this or some future life.

Vyasa makes the interesting statement that when we live a life of meditation and aspiration, and great devotion to the Master, our karma ripens into fruit at once. This reminds us of similar statements in two well known little occult treatises. Says *Light on the Path*: "It is said that a little attention to occultism produces great karmic results . . . The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the karmic results increase enormously, because all are acting in the same direction on all the different planes." And *At the Feet of the Master*: "By offering yourself to Him, you have asked that your karma may be hurried, and so now in one or two lives you work through what otherwise might have been spread over a hundred."

13. As long as the roots (samkaras) of them exist, they will continually ripen into status in life, life's experience and length of life, in succeeding births.

Vyasa's comments are really a little treatise on karma. He says that the vehicle of the entire collection of good and bad actions done in life stand in all their variety attached to one ruling factor of life, which is brought into prominence by death, the "ruling passion strong in death." The destruction of the effect of evil actions is brought about by the performance of white or good deeds, but the working of karma is "very variegated and difficult to understand." As long as any of the Five Hindrances which have been forged by the wrong use of the mind in the past remain, the man will return to rebirth with a suitable position, occupation and length of life. Through a kind of spiritual gravitation the incarnating soul is drawn to a home and environment which will give it the desired scope and discipline, this being clearly con-

(Concluded on Page 212)

What Lodges Are Doing

Annie Besant Lodge (Boston): Members and friends of the lodge were the guests of Mrs. Elsa Burr Sherwood at a lawn party given at her home in Dedham early in the summer season.

Brahmavidya Lodge (Tampa): About thirty members of the lodge met for a picnic supper in one of the parks on Tampa Bay, July 22. The weather proved to be ideal for such an occasion, and everyone present had a thoroughly enjoyable time.

Brotherhood Lodge (New Orleans), with its headquarters at the residence of its president, Mrs. Isabel Devereux, reports a year of very satisfactory activity — of flourishing weekly lodge and inquirers' meetings and bi-monthly public lectures at the public library.

Chicago Lodge: During the summer Prof. Brenes-Mesen has continued his exceedingly interesting talks on Krishnaji's teachings and on *The Bhagavad-Gita* twice a month; every Saturday there has been a study group in *The Secret Doctrine*; and in the place of the usual lodge meetings on Thursdays, Miss Julia K. Sommer has talked to members and friends on various subjects. There was a good attendance at all of the gatherings. In September the lodge will open its regular season with lectures by Dr. Roest and Miss Henkel.

Oklahoma City Lodge: In spite of extremely hot weather, the lodge members have been meeting together every week during the summer. The meetings have been very informal, most of them

held outdoors under some beautiful trees. The lodge correspondent writes: "Although we do not act officially, much discussion fills each Wednesday evening. One feature is a book review, which is creating an interest for some fall reading. With the assistance of a slide-lantern these attractive summer programs have been made most enjoyable with illustrations. Between discussions, to test our theosophical knowledge, games have been provided touching on art, music and architecture; hence we have not slighted the educational feature. Each meeting is closed with refreshments. When September brings opening time again for the lodge, we shall review the summer's efforts without regret, and there is ever the anticipation of sharing the inspiration of those who attend the Olcott Sessions. Our work for the coming year is still in formation, but already there is evidence of serious work."

Panama Lodge was indeed fortunate in having a visit from Mr. Jinarajadasa, who delivered a public lecture in Spanish on August 19, "The Destiny of the Latin People," and on August 20 a public lecture in English, "The Future of Brotherhood." The National Theater was obtained for the lectures, and the Governor introduced Mr. Jinarajadasa on the occasion of his first lecture. Other lectures were to be arranged before he left for Costa Rica. The lodge reports that the newspapers were very cooperative in giving publicity, and announcements were made daily over a local radio broadcasting station from August 13 to 19.

THE INNER LIFE

(Continued from Page 211)

ditioned by its character, standpoint in evolution and achievements in past lives.

The occult student has to study and understand practically and intelligently the working of the karmic law, not to study effects so much as to try to discern their producing causes. The primary cause of his existence in the three worlds is the ego itself, and the secondary causes lie in the response of the ego to sense contacts on all planes. Therefore to deal with these samkaras or seeds of future activities, the aspirant must re-establish conscious egoic contact. In that way he will become karma-less, for those who have destroyed the Five Hindrances are such.

The Advaita philosophy describes three main forms of karmic activity:

1. *Sanchita* or latent karma, which is the total karmic force behind a man of causes not yet brought to fruition.

2. *Prarabdh*a or active karma, those karmic forces which are being dealt with in the present life.

3. *Kriyamana* or new karma, the seeds and causes being produced now which must inevitably govern the circumstances of future lives.

Only the disciple can usually call into activity karma from the latent amount behind him. He does this by virtue of his intense aspiration and one-pointedness. Read the solemn words of H.P.B. on this in the third volume of *The Secret Doctrine*, page 435, entitled "A Warning."

14. These karmic seeds produce pleasure or pain according as their originating cause was good or evil.

"As surely as the wheels of the cart follow upon the heels of the ox, so doth sorrow follow upon the heels of ill-doing."

Good belongs to the indwelling spirit in man, evil means his blinding and imprisonment by the matter of his encasing forms. Yet this sorrow brings about his final escape, and this experience his final bliss. For one day we must all be "in tune with the Infinite."

Theosophical News and Notes

Headquarters Staff Vacation

The offices at Headquarters will be closed from September 8 to 24, to allow the staff to take a vacation. Mail received during those weeks will not receive attention and Press orders will not be filled until after Monday, September 24.

New Funds From Old Gold

Mr. Alan Boxell, of 865 Dayton Avenue, St. Paul, Minnesota, offers to turn into usable funds any old gold articles that members desire to contribute to their lodge or other funds. Rings that are out of style, watch cases in which the works no longer work, obsolete and useless articles of jewelry, may be turned to good account for theosophical service if sent to Mr. Boxell, who has the equipment for reducing them to form acceptable by the Mint. Mr. Boxell will keep an accurate record of the contribution of each individual, and upon the accumulation of \$100 worth of refined gold, will send it to the Mint and make proper distribution to the contributors, deducting only the cost of the refining process.

Many members who are unable to contribute money will find through Mr. Boxell a means of helping the work. Articles should be sent by registered mail and should contain instructions as to the name of the lodge or the particular fund to which he is to remit.

Greetings from Col. Wylde

We have just received a letter from Col. Wylde, who is now very happily located in his new home in England. He writes again to express his gratitude to the members of the American Section for the great happiness of their friendship, and for the privilege of traveling in our country.

Col. Wylde sends his cordial good wishes to each and every one and renewed expressions of warm friendliness.

New Field Worker

In keeping with the greater life flowing throughout the Section and to help meet the desire expressed by more and more lodges for closer contact with Headquarters, we are happy to announce that we have obtained Mr. Fred H. Werth as an additional field worker for the coming season.

Mr. Werth is a competent young Theosophist who will add greatly to the field work through his enthusiasm and his warmly sympathetic understanding of human nature.

Mr. Werth joined Headquarters staff at the first Summer School in 1928, and has been engaged in theosophical activities ever since, the past year being spent with Mr. Rogers on his lecture tour.

Although Mr. Werth's friends at Headquarters shall miss him as a staff member, they are glad of his opportunity to contact many more members and to serve the Section in the field.

Dr. Roest National Lecturer

By resolution of the Board of Directors at their meeting during Convention, Dr. Pieter K. Roest has been appointed as National Lecturer.

Dues

Members who have not paid their annual dues for the current year ending June 30, 1935 are now on the delinquent list. If you are one on this list, please give your dues to your lodge secretary without further delay if you are a lodge member; or send them to Headquarters if you are a National Member. You will not wish to miss any copies of *THE AMERICAN THEOSOPHIST*, but we shall have to discontinue the magazine unless we receive your dues very soon.

RECORD OFFICE.

Our Title

All correspondents will please discontinue the use of the name "The American Theosophical Society." See resolution on page 205 and inside front cover.

Theosophy in Action

Prof. Frank L. Reed, member of Austin-Dharma Lodge, and formerly director of the University Conservatory of Music, has for the second time been awarded the prize offered by the Texas Federation of Music Clubs in its annual contest. There were sixty compositions to be judged, and Prof. Reed's piano composition was considered the most worthy of all classes submitted.

A waltz song composed by Mrs. Mary V. Garnsey, member of Ojai Valley Oaks Lodge, met with unusually happy response when sung over the air recently from a Los Angeles radio station, and the composition is to be used by several eastern radio stations this fall, as well as played by orchestras throughout the country.

Thus has an understanding of Theosophy brought enrichment through a deeper intuitive grasp of the meaning and beauty of life, and enabled two more Theosophists to bring their idealism into practical expression — this time in the realm of music.

Dr. Alvin B. Kuhn, who recently took part in the program of a theosophical camp in Maine, preached the Sunday morning sermon in a Methodist Church in the vicinity of the camp, at the invitation of the pastor, who had attended some of Dr. Kuhn's lectures.

Mr. Warren P. Watters, National Member, in the absence of the minister on July 29, was asked to fill the pulpit of the Trinity Methodist Church of Omaha. Mr. Watters accepted and gave a talk on "Music as an Avenue to Worship."

Through the activities of these two members, a touch of the Ancient Wisdom has been given to many people who might not otherwise have had it.

Enroll Now!

Now is the time to enroll for the reading course in Theosophy and Art, for new circles are to be formed October 1. A book or group of articles on some phase of the subject will be read each month for the six months from October to March inclusive. No written work is required, though members are requested to contribute, if they so desire, to the monthly "round robin" that is circulated among the readers of each circle. The only cost in addition to the enrollment fee of one dollar is that of the necessary books and postage.

The course is designed (1) to acquaint readers in some degree with the place of art in the Great Plan; (2) to familiarize them with the available literature on the relation and application of theosophical teachings to art; (3) to stimulate, so far as possible, appreciation and creation in the individual reader, and (4) to make links among readers interested along similar lines.

Send your name and a dollar at once to the National Secretary, Olcott, Wheaton, Illinois, for early enrollment in this interesting course.

Colorado Federation

An unusually happy and friendly gathering of about fifty members from Colorado Lodge, (Denver), Boulder Lodge and Colorado Springs met together on July 26 at the Headquarters of the Co-Masonic Order in Larkspur to welcome Mr. Robert R. Logan, Miss Anita M. Henkel, Miss Mabel K. Zimmers and Miss Margaret Barsi, who were returning from the Ojai Camp.

A picnic supper was followed by community singing under the direction of Mrs. Nathalie Parker. Mr. Logan opened the evening by telling the members about the T. O. S., and Mrs. Parker, a gifted violinist played several numbers as a prelude to her talk on "Beauty in Theosophic Living." Mr. Logan then shared with those present the inspiration he had received in listening to the talks of Mr. Krishnamurti in the Oak Grove at Ojai.

Colorado Theosophists and their guests were most appreciative of the gracious hospitality extended to them by Mr. Goaziou, the executive head of the Co-Masonic Order, and Mr. Delwarte, his fellow-officer.

New England Federation Camp

Miss Emma Mills, president of Annie Besant Lodge, Boston, generously invited the New England Federation members to hold a theosophical camp at her summer home in West Southport, Maine, during the week of July 15. Approximately twenty members attended, representing six New England cities. All of the guests expressed appreciation and gratitude for the very instructive talks given by Dr. Alvin B. Kuhn, the guest of honor. Dr. Kuhn also gave four excellent public lectures, three at the camp and one at the high school in a neighboring town.

Chicago-District Federation

The Annual Meeting of the Chicago-District Theosophical Federation was held in Chicago Lodge Rooms on Monday evening, June 25, 1934, and the following officers were re-elected:

Mrs. C. R. Boman, Chairman.
Mr. Sigurd Sjoberg, Vice-Chairman.
Mr. J. B. Oglozinski, Treasurer.
Miss Marie R. Mequillet, Secretary.

Although only about eight months old, this Federation shows promise of much usefulness, and in the year of its organization has sponsored two H. P. B. Speakers' Training Classes and arranged for several successful lectures.

Interesting plans were discussed for the coming season, among them a symposium for the months of October, November and December, and it was determined to strengthen theosophical work in this district in every way possible.

The International Fellowship of Arts and Crafts

Object: To work to develop the sense of beauty in all activities of life, and to study and realize the spirit of unity underlying the arts.

In the feverish material development which is taking place on all sides of us, men are rapidly forgetting the relation which exists between the beautiful and the growth in man. No problem, small or great, whether of business or of science, can be fully understood until the individual has developed a keen sense for the beautiful. It is the sense for beauty which releases in us our faculty of the intuition, and intuition is essential to the full understanding of any problem. All civilization, however well organized in material comforts, falls short of the culture necessary for men till men are taught not only to love beauty but to hunger for beauty. It is to work towards this end that the Fellowship has been organized.

Membership is free to all who desire to assist in carrying out the many lines of possible work implied in the Object of the Fellowship. Members may work individually, or in groups, according to their temperaments.

The Fellowship has no rules or regulations. There is no fixed amount to be paid as an annual subscription, but it is hoped that those who join will give donations to cover the cost of postage, the printing of leaflets describing the work of the Fellowship and such incidental expenses.

C. JINARAJADASA
International Correspondent

Secretary — Miss Irene Prest,
Stamford House,
Wimbledon Common,
London, S. W. 19.

THE SPIRIT OF YOUTH

By DR. GEORGE S. ARUNDALE
For Young and Old
THE THEOSOPHICAL PRESS
Twenty Cents

Statistics

New Lodge Officers

Blavatsky Lodge — Pres., Mr. J. Henry Orme; Vice Pres., Mrs. Elizabeth M. Geiger; Cor. Sec'y, Mrs. Antoinette de C. Orme; Rec. Sec'y, Mr. Frank L. Gardner; Treas., Mrs. Ella B. Dougherty; Librarian and Pur. Book Agt., Miss Ruth Miller.

Brooklyn Lodge — Pres., Mrs. A. A. McWhan; Vice Pres. and Treas., Mrs. M. Baldwin; Cor. Sec'y, Miss Fannie Anderson; Rec. Sec'y, Miss May Perez; 2nd Vice Pres., Mr. Paul Hubbe; Librarian, Mrs. Evelyn McWhan; Pur. Book Agt., Mrs. A. J. Huckaby.

Brotherhood Lodge — Pres., Mrs. Isabel H. Devereux; Vice Pres., Mrs. G. Gordon Smith; Sec'y, Mr. Robert C. Lawes; Treas., Miss Sarah Costanza; Board Members: Mrs. Anita Witte, Miss Elise Klos, Mrs. Mildred Beyer.

Central Lodge — Pres., Mr. Amador Botello; Vice Pres., Mrs. Ella S. Sears; Treas., Mrs. Rene E. McCrea; Librarian, Edith Force; Cor. Sec'y, Mrs. Ema Noa; Rec. Sec'y, Miss Eleanor Shoemaker.

Huntington Lodge — Pres. and Publicity Agt., Miss Mable Whitehead; Vice Pres., Mrs. Virginia Neal; Sec'y and Pur. Book Agt., Mr. Bert Herrick.

Lawton Lodge — Pres., Mrs. Ruth Bodo; Vice Pres., Mrs. Maggie Maxwell; Sec'y, Mr. Haskell Caster; Treas., Mrs. Elsie Runyon; Librarian and Pur. Book Agt., Mrs. Murilyn Caster.

Madison Lodge — Pres., Mr. H. S. Siggelko; Vice Pres., Mr. W. C. Dean; Secy-Treas., Miss Laura Richards; Librarian, Miss Betty Mullen.

Deaths

Mr. John F. Curran, President of Aberdeen Lodge, July 26, 1934.

Mrs. Alice Green, National member, August 8, 1934.

Mrs. Theresa R. Lemmon, President of Toledo Lodge, June 20, 1934.

Mr. Ralph E. Packard, Medford Lodge, August 18, 1934.

Mr. Charles M. Perry, Miami Lodge, Recently.

Births

To Mr. and Mrs. John F. Selle, Gainesville Lodge, a daughter, Anne Catharine, April 16, 1934.

To Mr. and Mrs. John Sellon, New York Lodge, a son, Peter, June 30, 1934.

World Peace Meditations

Mr. Howard S. Davis, whose letter regarding daily world peace meditations, together with the National President's reply, was published in the July issue of *The American Theosophist*, sends the following encouraging report of that activity:

"I have been surprised and greatly gratified by the response. Letters have been received by the Portland Lodge from all over the country endorsing the idea and assuring us of enthusiastic cooperation.

"One communication from the Atlantic seaboard notified us that the entire congregation of a certain church there was joining with us in the eleven o'clock world peace thought, while from the West Coast came a suggestion that the effort be continued indefinitely instead of stopping September 1.

"Few outside of Theosophists realize the power of such concentrated thought on the side of good, and I am wondering why it wouldn't be possible to make this thing a world-wide movement? . . . If citizens of other countries start thinking thoughts of peace towards this country, how much easier it will make our task here!"

Olcott Lodge at Headquarters will be happy to continue its participation in this splendid effort in the interest of world peace.

Have you ordered for distribution among your friends a supply of

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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.

A very comprehensive report on membership and activities has been received from Louise B. Strang, Secretary of Earnest Servers Table, Seattle. Among the interesting talks scheduled, we find "Bird Lore" and "The Life of Jesus"; also a symposium on altruistic organizations and an address on "Thanksgiving." Due to the initiative of Miss Mildred Larson, Leading Knight, who has provided inspiration and leadership for the Table, this group has enjoyed a successful season despite the disadvantages of generally depressed conditions.

A constructive campaign being worked out by Lincoln Table, consists of weekly letters written by each member to a boy or girl in some other city, telling of the Round Table Order and the opportunities for service which membership provides. Folders and literature provided by Round Table headquarters are enclosed with the letters.

Miss Elena Jeffers has been appointed Leading Knight at Oklahoma City, where prospects appear favorable for the development of a Table group. Miss Jeffers is a capable leader and has long been interested in Round Table ideals.

Nina E. Wolff sends a most interesting report from Kabetogama, Minnesota, with MODERN KNIGHTHOOD subscriptions for a young teacher as prospective leader of the Round Table group. And this in a camp town, where the citizens are described as "hard workers, hard drinkers, never

heard of non-meat diet and do not go to church." The children trap and fish, and show no animal any mercy. Truly as difficult a quest for this courageous young lady Knight as many of those faced by King Arthur's followers. One boy has now developed an ambition to study the stars, and is building a crude telescope and other astronomical instruments.

Reports of excellent service by Dr. Nina E. Pickett continue to reach Round Table headquarters. At Atlanta, Georgia, the former Tables, "King Arthur" and "Swan," were recently united under one banner. This group now meets regularly on Sunday mornings. Subscriptions to *Modern Knighthood* and news of the Table are received from Mary O. Douglas, who has long been an earnest Round Table supporter.

Full details of the Round Table program at Wheaton during August Convention T. S. will be reported in the forthcoming issue of *Modern Knighthood*. Current issue contains complete text of Dr. Arundale's plan for world-reorganization of the Round Table Order. This will be found of interest to every member. Subscription still remains at only \$1.00 per year.

Unusually interesting news-letter from the R. T. in Switzerland has been received from Gertrude Kern, Chief Secretary, in which most lively interest is expressed regarding the American Round Table paper. The Swiss letter will be published in an early issue of *Modern Knighthood*.

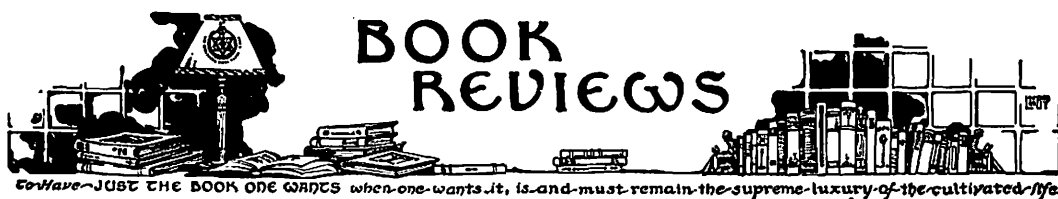
THE LOOK AHEAD

I AM done with the years that were; I am quits;
I am done with the dead and old.
They are mines worked out; I delved in their pits;
I have saved their grain of gold.

NOW I turn to the future for wine and bread;
I have bidden the past adieu.
I laugh, and lift hands to the years ahead:
"Come on! I am ready for you!"

— EDWIN MARKHAM

THE AMERICAN THEOSOPHIST



The Invisible Influence, by Alexander Cannon, M. D. E. P. Dutton Co., New York, N. Y. Price, cloth, \$1.50.

This work will be set down by many people as belonging to the "believe it or not" class because of the many strange and bizarre statements as to the powers and practices of the occultists of such Oriental lands as Tibet, India and China. And yet, Dr. Cannon is not alone in relating such instances of the operations of the magicians among the races of the Far East, for similar accounts can be found scattered through the writings of travelers in those strange countries from the time of Marco Polo up to the present. And in the novel *Karma* by A. P. Sinnett, late vice-president of the Theosophical Society, there is an account of the blasting of a tree by a powerful occultist, just in the same manner as recounted by the author of this work and in apparent seriousness and good faith. The result of a careful and unprejudiced perusal of this book, especially in view of the reputation of its writer as a scientific investigator along many unusual lines, can only be to make the fair-minded reader hesitate with caution before casting it aside as untrustworthy and not deserving of consideration. Rather let him lay to heart the admonition in the last chapter: "Good thoughts, kind thoughts, clean ideas, love; never saying an unkind word against another; never for a moment hating another man; and at all times having complete control over one's passions — this state of mind alone can lead us to God and the higher life." — W. G. GREENLEAF.

Notes on the Gospel According to John, by H. P. Blavatsky. The Theosophical Publishing House, Adyar, Madras, India. Price, paper, \$0.20.

A brief foreword by Mr. G. R. S. Mead states that these notes formed the basis of discussion at the meetings of the Blavatsky Lodge in London in October, 1889; they were prepared by him before the meetings, mostly from notes taken down from H.P.B., and are intended as hints for students and as a useful example of H.P.B.'s method of interpretation. Nothing could shed more light on that mysterious document, the Johannine Gospel, than such a combination as produced this booklet — the profound occult knowledge of Madame Blavatsky and the remarkable scholarship of Mr. Mead. His familiarity with Greek, Latin and Hebrew made him an invaluable collaborator with her in setting forth the inner meaning of this Gospel. The explanation of the events at the Marriage in Cana of Galilee as an allegorical representation of the Final Initiation will, if understood and accepted, forever set

at rest the controversy relative to the Turning of the Water into Wine by Jesus. This little work is full of the most interesting and illuminating clearing-up of mysterious points. — W. G. GREENLEAF.

The Message of Krishna, by A. S. Wadia, M. A. E. P. Dutton Co., New York, New York. Price, cloth \$1.50.

Mr. Wadia tells in clear and simple language the salient points of Hinduism in its original purity. As he says, one cannot judge any religion rightly by the interpretation given by the masses, for the true and lofty principles of any religion are too often debased into "meaningless prayers and superstitious practices handed down to them from generation to generation."

The difference is clearly shown between the "lofty Hinduism of abiding faith and soul-satisfying philosophy" that is true Hinduism, and the "depraved Hinduism of rank idolatry and paralyzing superstition."

This book allows the reader to gain a clear understanding of this great eastern religion without concentrated and intensive study. — ALIDA F. BABCOCK.

The Bridge of the Gods (In Gaelic Mythology), by Edith F. Pinchin. The Theosophical Publishing House, London. Price, cloth \$1.50.

The author bases this book on the fact that in all mythologies there is a bridge, and that evolution is a continual crossing of bridges. She proceeds to take up the history of the wonderful Tuatha de Danaan as an example of this. The story of the children of Dannu or "the glorious golden ones" is extremely fascinating. Claim is made that the older mythologies were earlier expositions of the Divine Wisdom, which reveals to the understanding mind the truths that lie within the symbols; and that the symbolism dealt with in this study can apply to individual, or race or other cycle, since all "are patterns of what shall be (is) in the Mount."

This is a very interesting book, in which the student of comparative mythology, or one who is particularly attracted to legends of Ireland, will find much to delight him. — F. M. PENDLETON.

Conventions of the Indian Constitution, by C. Jinarajadasa. Theosophical Publishing House, Adyar Madras, India. Price, paper \$.25.

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Six Books for \$2.95

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Some American Lectures, by Dr. Annie Besant. Interesting because it tells of the work which the Theosophical Society has done in the world; and exceedingly useful because it contains forty-two pages of questions propounded to and answered by Dr. Besant. Regular value.....\$1.00

Gods in Exile, by J. J. Van der Leeuw. What a tragedy when the divine soul suffers herself to be enslaved in matter — truly exiled — forgetful of her own high rank! And what a joy for man to correct the tragedy by recognizing himself as the Ego, and remaining in that consciousness, never again returning into the darkness of exile! A splendid book. Regular value.....\$1.25

Reincarnation, by Dr. Gustave Geley. "The ancient world throbbed with this divine hope of multiple re-births, and it is a significant fact that not only has Christ not pronounced one single word against the doctrine, but on the contrary has voiced reflections which can only loyally be interpreted as being in its favor." (Paper binding) Regular value.....\$0.50

Tao, a rendering into English verse of The Tao Teh Ching of Lao Tsze, by Charles H. Mackintosh. *Tao* is translated by some to mean "The Way," by others "The Truth" or "Eternal Reason," while this author uses *God* as the most inclusive translation. The key-thought is to *do good just as God does — because it is the natural and inevitable expression of Himself*. Regular value...\$1.00

Theosophy Simplified, by Irving S. Cooper. "This simple outline of the teachings of Theosophy is intended for those who are commencing their study of the subject, and to be of service to teachers of classes in elementary Theosophy. Its recommendation is its simplicity and directness of statement, to attain which no effort has been spared." Regular value.....\$1.25

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