

# THE AMERICAN THEOSOPHIST

*Official Organ of  
The Theosophical Society  
In America*



Vol. XXIII

DECEMBER, 1935

No. 12

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •







¶ “And the Child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.”—St. Luke, II-40. ¶

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*formerly* THE THEOSOPHICAL MESSENGER

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## The President's Message for Diamond Jubilee Year

### *Fellow-Members:*

I GREET you very heartily from Adyar on the occasion of the sixtieth anniversary of the sending forth into the outer world of The Theosophical Society.

Our Society is one of the few world-movements which stand for *universal* brotherhood, irrespective of all distinctions of race, nationality, creed, class, color or opinion.

The Society asks only from a candidate for membership that he or she shall be in sympathy with its three Objects: the first declaring that the Society exists to help to draw the world into a very real brotherhood, strengthened and not weakened or torn by its constituent diversities; the second emphasizing the need for the study of the great religions, so that their true purpose and mutual relationship may be perceived; the third encouraging an adventurous search for truth, especially in regions so far unexplored by man, on the principle of the Society's unique motto — "*There is no religion higher than truth.*"

The Society's records show that nearly 150,000 persons have been attracted to membership from about fifty countries. Many have joined through sympathy with one or another of the Society's three great Objects; eager for brotherhood, eager for understanding, eager for truth. But some have joined because of an insistent inner response to the declaration by the Society's two great founders — Madame H. P. Blavatsky and Colonel H. S. Olcott — as to its origin and inner purpose, a declaration fully endorsed by their successors.

The founders have stated in unmistakable language that The Society exists by direction of

Some who are far in advance of humanity on life's evolutionary way, Who are, in fact, the Elder Brothers of humanity, as humanity is the elder brother of the subhuman kingdoms. They have revealed that the Society exists not only to become a living witness to the reality and attainability of the universal brotherhood of life, not only to study and understand the many forms in which Wisdom discloses herself to man, not only to encourage the study of hidden truth, but no less to become a special channel between evolving life in the human kingdom and the life more highly evolved in the super-human kingdoms, to the end that at least the ardent few may travel more quickly to the goal of the human kingdom and reach the opening of the *Way* in the loftier kingdom beyond.

Many members have joined the Society because in them is stirring this longing to make more rapid progress on life's unfolding course and because they have an inner conviction that there is here and now a *Narrow Way*, a *Way of Holiness*, which may be trodden with the help of those greater Travelers Who are our truest guides, philosophers and friends. And these members somehow know that The Theosophical Society, and above all the priceless science of Theosophy, can potentially help them both to justify their conviction and to satisfy their longing.

Wonderful work has been done during the past sixty years. With the help of Theosophy the world has been definitely changed. But great work lies ahead of us and of the generations of Theosophists to come, provided we are careful

*(Concluded on page 269)*



# Sixty Years

By SIDNEY A. COOK

## *The Diamond Jubilee*

Compared with the span of a human life sixty years is a very long time and we expect of such a period evidence of vast achievement. Compared with the endless ages of evolution sixty years is but a moment and we should expect but little advancement in the slow evolutionary process. Compared with man's multitudinous activities in a seething world, how little the Society has accomplished! Viewed as a contribution to the slowly unfolding moral consciousness of man, how much!

From the days when Madame Blavatsky and Col. Olcott first startled the world with the thought that religions were all one, that science, philosophy and religion were but aspects of one truth, a spiritual significance has found acceptance where only blind materialism formerly prevailed. Fearless search for truth has replaced blind faith. Dogmatism and orthodoxy have given place to insight, understanding and tolerance. The world may not know and may never know that Theosophy is the Light that throughout all of the ages has provided the impulse for all such moral progress. The world may not recognize and may never give recognition to these great founders, Helena Petrovna Blavatsky and Henry Steele Olcott, as the vehicles through which this impulse has come in our day; nor is it to be expected that the world will ever fully appreciate what their successors have contributed to the enlightenment of the human mind and the upliftment of the human heart.

In some degree here and there outside of The Theosophical Society great honor is done to these splendid servants of mankind. Only in The Theosophical Society can the measure of the devotion and the contribution of these great servants be fully known and recognized. Only members of the Society can know their real greatness, and only by continuing the service in the spirit in which they served can appreciation for their gift, and affection for what they were, be truly shown to them.

On November 17, 1935, the Society entered upon its sixty-first year. They, the founders, gave to us Theosophy and The Theosophical Society. These are our heritage year by year to preserve, to support, to cherish and to serve in their honor and to the glory of the Hierarchy, by whom the Message and the Messengers were sent to us.

If the world but understood, the sixtieth anniversary of The Theosophical Society would be a festival of joy for what it has really accomplished and will yet accomplish, and this joy Theosophists can feel and share.

## *The Diamond Jubilee at Olcott*

Announcement was made in our November issue of the Diamond Jubilee observance at Headquarters, to take place on Saturday and Sunday, December 28 and 29. A miniature Convention registration is anticipated.

The program has been tentatively arranged as follows:

### **Saturday, December 28**

- 8:00 AM Meditation.
- 8:30 AM Breakfast.
- 10:30 AM "Sixty Years of Theosophy — Our Heritage."
- 12:30 PM Lunch.
- 3:00 PM "Theosophy and the World Today — Our Responsibility."
- 5:30 PM Dinner.
- 8:00 PM "Theosophy and the Future — Our Potential Influence."

### **Sunday, December 29**

- 8:00 AM Meditation.
- 8:30 AM Breakfast.
- 10:30 AM Symposium — "Developing the Society's Power."
- 12:30 PM Lunch.
- 3:00 PM "Remembrance — The Founders and Their Successors."
- Closing talk.
- 5:30 PM Dinner.
- 8:00 PM Musical hour.

Changes will probably occur in this program. Speakers have not yet been chosen, but we are especially looking forward to Captain Ransom's participation. But whatever the program and whoever the speakers, a period of joy and dedication for all who attend will be the inevitable experience. The occasion and the place insure this.

NOTE: To permit arrangements to be made for the convenience of all, guests as well as staff, please register at once.

The rates, depending upon the number registering, are estimated from \$6.00 to \$8.00 for room and board for the two-day period.

—□—

They scan your faults and cry out, "It is dross!"  
I sift them lovingly and find the gold.  
"The man who sins is God upon the cross,"  
Is what the Teachers taught in days of old.

— C.J.

# Youth to Youth Campaign

By RUKMINI ARUNDALE

(Editor's note: The Young Theosophists of America have given their active support to Mrs. Arundale's Campaign, and letters have been sent to all lodge presidents asking for their cooperation in organizing a youth group in each lodge.)

I WANT ALL Young Theosophists to get behind a *Youth to Youth Campaign* — a campaign to harness the youth spirit to the world's problems and one that will be effective among Young Theosophists all over the world. Under the heading of "Youth to Youth" we must publish:

1. A series of leaflets.
2. A series of articles in *The Young Theosophist* (Indian).

3. Two pages of paragraphs in *The Theosophist*. The contributors will set forth "What Is Youth Thinking About?" and find the reply in the light which Theosophy sheds on youth's problems.

All the various types of youth should be represented: society youth, college youth, artistic youth, political youth, rational youth, challenging youth, anti-war youth, idealistic youth (which has always some special panaceas), everyday youth.

Let us have information from each type of youth. Then switch on the light of Theosophy to illumine the field of inquiry:

- What is youth generally striving for?
- What are youth's difficulties?
- What are youth's dissatisfactions?
- What are youth's remedies?
- What does youth insistently desire to know?
- All these are feelers on the basis of which articles could be written. Then also:

- What are the most significant dates in history?
- What have been the most catastrophic events in history?

Who have been the greatest contributors to civilization in the fields of (a) art, (b) philosophy, (c) statecraft, (d) science, (e) literature, (f) philanthropy, (g) mysticism, (h) occultism, (i) religion, (j) education, (k) material welfare — industry, invention, (l) relief of pain, (m) motherhood, (n) war, (o) leisure, amusement, (p) seership, vision, (q) patriotism, (r) international brotherhood, (s) inter-kingdom brotherhood?

We could have also quite a trenchant series of articles on:

- "What Is the Matter With (a) the Press, (b) the

Picture Houses, (c) Theaters, (d) Education, (e) Food, (f) Dress, (g) the Home, (h) the Relation Between Parents and Children, (i) Professional Occupations, (j) Art From the Youth Standpoint, (k) Citizenship?"

Standing behind a campaign like this, the Young Theosophist Movement in The Theosophical Society might become a very valuable thing.

Titles of the leaflets:

- "The Value of *Theosophy* to Youth"
- "The Value of *The Theosophical Society* to Youth"
- "The Value of *Karma* to Youth"
- "The Value of *Reincarnation* to Youth"
- "The Value of the *Existence of the Masters* to Youth"
- "The Value of the *Plan* to Youth"
- "The Value of *Occultism* to Youth"

Dr. Arundale, to help out with the cost of seven or eight pamphlets, has made a most generous offer of assistance. These pamphlets must be of good material and well written, full of a broadminded spirit of youth and untrammelled by any particular national or religious consideration.

If the young people are sufficiently conversant with themselves and with youth's problems and youth's answers, without any relation to the older generation, an enormous amount can be done.

We want a tremendous campaign, done by young people at their own level, so that it is:

Youth in touch with youth — youth at one with youth — youth understanding youth.

Here is an opportunity for youth to help to solve the world's problems.

I hope that youth in the Youth Lodges throughout India will organize along these lines, planning to write leaflets, to write pamphlets, to write articles for both the "old" and the "young" *Theosophist*. Youth Lodges might go in for research on special topics, and issue the fruit of their work as transactions for publication at Adyar. *Youth to Youth* is a thrilling battle-cry for our new campaign.

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The law of Nature is: Do the thing, and you shall have the power; but they who do not the thing have not the power. — Ralph Waldo Emerson.



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## Editorials

### December

A Message From an Elder Brother —  
"Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separateness."

### Christmas

Christmas is so much more than the celebration of a historical event, so much more than just a public holiday. Christmas is a festival of joy, in the inner much more than in the outer world. Celebrating historically the birth of Jesus into a life of suffering and crucifixion, it also memorializes his triumph.

The utter surrender to the needs of the world is often the subject of Christmas adoration. Seldom in these days of advocacy of rugged individualism is reference made to the fact that in the historical Christ the world has the greatest example of this spirit of courageous individualism dedicated to impersonal, unselfish purpose. There lies the proof that in cooperative selflessness individualism can still find a place for its own rugged development.

Christmas is not for worship alone. It is for the quickening of the Christ-spirit within each one. The historical facts are symbolical of the descent of this spirit into individual lives, and the triumph that in the end will bring to all the realization that as service is rendered unto others, so does the individual grow into the rugged stature of Christ.

### Balanced Progress

Someone struck the keynote of industrial progress in the phrase, "Any industry which has the will to live is inevitably forced to research." Everyone knows that all such progress of the past decade has come out of the laboratory, from

fearless imagination and experimentation; and the process continues. Electrical application, air travel, industrial processing — are the results of research; and chemical processing in industry, creating synthetic products, is but yet begun.

We may question whether the results have all been happy. To this kind of progress some ascribe our social problems, especially unemployment, but the real question is whether socially, economically, from the national aspect, we have kept pace with an industrial development which is right and sound. We can hardly call for the holding back of transportation development, of the comforts and benefits of electrical enterprise, simply because along other lines we have failed to produce corresponding developments. Processes that reduce employment are not wrong, since in their development they produce also huge benefits to mankind. The unemployment which is a by-product of this progress requires an equivalent development along the lines of social progress and understanding.

It is because these are facts that we so wholly disagree with those who would hold back the march of progress economically and socially as though new movements and new plans for human progress in these directions were not essential. The onward movement of civilization requires these changes in the social order, and even those industrialists who are disturbed by the somewhat sudden introduction of social plans among them, recognize the inevitable trend.

They are wise who adjust their thinking and their planning to the new order, who work to guide it gently and appropriately into being. They are fools indeed who, progressive in one field, work to stem the tide in another field wherein for their own good and for human happiness corresponding progress must be made.

So too in the realm of international peace. Commercial progress has brought all nations close together. Sooner or later all must learn that not in rivalry but in cooperation will the progress of all be made secure; and first, cooperation toward peace, without which all else must fail.

There are those who picture human advancement not as something which proceeds in one undeviating sweep, but rather as a series of upward stretches, with a plateau at the top of each hill where humanity rests awhile to consolidate its gains, and then marches on to a higher one. After a period of relative quiet, when everybody has settled down and our relationships — industrial, economic and social — seem to be fairly well in order, then something in some part of the scheme starts a move upward, and while the advance is in progress there is a certain amount of confusion, and perhaps some distress. Some appear to be left behind, and there are cries that we are all headed for disaster, that crisis and catastrophe are upon us. But inevitably we reach the top of the slope and we camp awhile on the plateau. Those departments which have straggled behind catch up, and we settle down to comparative comfort and quiet again, until some decades or centuries later the next great advance is made.

We must in time all realize the inevitability of this process, and learn that each department of national life must work hand in hand with every other. Then when one progresses it must not only permit but encourage the progress of others, until all have arrived on the next plateau, with a new order perhaps and therefore a new and greater happiness for all.

Great men and great thoughts are projections

from the future. The world judges and rejects them by the lesser standards of the present, but wisdom would recreate the present according to their pattern.

### *The Price We Pay*

It is not the function of this magazine to be for or against prohibition, but we may perhaps call attention to certain significant facts, especially as they are brought to light not by or for interests directly connected with liquor or prohibition, but by an organization that has made a study of the subject, for the information of business houses, as to conditions affecting the safety of doing business in the various states.

The facts collected and offered impersonally, without prejudice, in the form of a service paid for by business houses, show in state after state an increase in the number of arrests for offenses connected with the use of intoxicants.

While the country has gained its freedom from restraint under an unpopular law, it appears that the privileges of freedom are being increasingly abused. This is the way of excess, that in the course of time leads inevitably, through experience, to wiser legislation.

## THE PRESIDENT'S MESSAGE

*(Continued from page 265)*

never to lose sight of the Society's fundamental purposes. First, we must continue to strive to make brotherhood a living reality throughout the Society. We must become increasingly understanding and appreciative of the many divergent conceptions of Theosophy cherished by our fellow-members. For every member, by *very virtue* of his membership, enjoys perfect freedom in his search for truth, and must not find among his fellows the narrow dogmatism which insists that upon its philosophy alone is imprinted the hallmark of truth.

Second, we must make the spreading of all the Theosophy our founders were privileged to receive our particular, even if not our exclusive, care. Never must we allow the essential and universal life of Theosophy to become obscured by any personally congenial forms. Impersonally,

purely, has Theosophy come to us. Impersonally, purely, must we pass it on.

Third, wise in the principles of Theosophy, we must aid them to help the world. We must be knowers of the Wisdom, but we must be workers of the Wisdom, too. Let us thus commemorate this Diamond Jubilee, firmly establishing the Society on those foundations of Wisdom and Activity which, themselves imperishable, shall make the Society eternal.

No outer circumstances shall prevail against a Society in which sincere and understanding friendship links member to member without exception, and in which the freedom of each is respected by all. Where friendship and freedom go hand in hand, life and power exist such as the Inner Founders Themselves would see in Their Society.



# America's Role in Theosophical History

By A. P. WARRINGTON

## Part II

(Continued from the November issue.)

**H**AVING sketched, in brief outline, some of the high lights of the general history of America's Section of The Theosophical Society, let us go back and take a glance at some of the more detailed facts of that history.

In looking over some old volumes of *The Theosophist* my zealous co-worker and marital helpmeet, who is always my invaluable researcher, came across a very interesting article by Col. Olcott published in the issue for November, 1890, pages 65-70, under the caption "The First Leaf of T.S. History." In this the Colonel tells us that the suggestion to form a society for research into psychical phenomena was made by him at an informal gathering of friends and acquaintances in H.P.B.'s parlor late in August, 1875. He says: "The formation of the Society was unanimously voted and" he "was elected President *pro tem* and a committee was appointed to draft the necessary code of rules and declaration of principles . . . . On the 16th of October a meeting of the members was called to discuss, and on the 30th, to adopt, the draft agreed upon" and this date, he states, signaled the beginning of the executive life of the Society.

But in *Old Diary Leaves* (First Series, page 136) written some years later, the Colonel says the Society was first conceived on the 8th of September and was constitutionally perfected on the 17th of November, 1875, and states that "inadvertently, in our first published document, the *Preamble and By-Laws of The Theosophical Society*, the 30th of October was given as the date of the organization, whereas, as seen above, it should properly have been November 17, 1875."

(Parenthetically, I would like to add, that Col. Olcott, on the next page quotes H.P.B. as saying in a letter she published in the *Spiritualist* of March 22, 1878, that she had been credited "with the foundation of The Theosophical Society and its Branches," and that this statement had been made as she said "without a shadow of warrant of fact." This is a particularly interesting statement in view of the habit which some people have of referring to H.P.B. as the sole founder of the Society, ignoring Col. Olcott in that capacity altogether.)

Now to return to our article in the early *Theosophist*, the Colonel says that although there was no distinct formulation at the time of the now-known "Three Objects," yet the second paragraph

of the Preamble showed an eclectic and non-sectarian purpose. "The Society has no dogmas . . . . no creed . . . . nor (is it) to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation . . . it knows neither race, sex, color, country nor creed." The point of special interest is that although the Colonel claims that he got no "order" to make the Society, but that the idea sprang up in his mind naturally and spontaneously, yet a careful reading of the Preamble discloses that the spirit of the present Objects animated the outline which was expressed in rather general terms at that time. The Colonel saw our First Object mirrored in the idea of eclecticism; the Second in the eleventh paragraph where it was said the Founders turned their faces to the Orient for knowledge unobtainable elsewhere, and the Third was seen in the primary purpose to search for truth in psychic phenomena.

The Colonel questioned whether after all the thought which seemed so natural and spontaneous to him in view of his long-felt practical interest in psychical science, had not been put into his mind by a Master; and since H.P.B.'s instructions had been to found a society and "to choose Olcott," this would seem to be by far the best explanation. The article closes with a striking incident illustrating how that which sometimes seems so natural to a person is really decidedly out of the normal and requires a different explanation. I quote the Colonel verbatim:

"But here is one analogous fact, of the nature of valid proof to me, not heretofore published, to the best of my recollection, — though it may have been. *The Spiritual Scientist* (Boston, U.S.A.) of that time contains as leading article a circular headed "Important to Spiritualists," and signed "For the Committee of Seven, Brotherhood of Luxor." I wrote it myself, alone in my room, away from H.P.B. — in another city, in fact — and, so far as I know, from every hypnotizing agent. The document comprised six paragraphs as finally printed, my first draft having been corrected and the matter rearranged in what seemed to me a better order. My mental state was an active one, my thoughts were clear, my judgment cool and calm; certainly, therefore, it was



the opposite to the mental condition of mediumship, viz., passivity. This made the sequel all the more striking. I had the document separately printed as a circular, and, as a matter of taste, ordered the printer to do the initial of each paragraph in red ink, the rest in black. The next time I saw H.P.B. I handed her a copy of the printed document, which she took to read, and presently began laughing. Then she asked me to read the word that the red initials composed, reading from the top downward. Imagine my stupefaction to find that they spelt the name of the very Adept — an Egyptian — from Whom, through H.P.B., I had been for some time receiving my esoteric teaching! If anything was ever calculated to make a beginner in psychical study hesitate before dogmatizing about independent mental phenomena, this was. It struck like a thunderbolt; — it meant so much."

Those who would like to pursue the gradual evolution of the Objects from their primal adumbration to what they are now may find an outline of it in *The Golden Book of The Theosophical Society* edited by Mr. Jinarajadasa, pages 243 *et seq.*

It seems that since the formation of the Society, the number of members admitted up to 1934 was 148,079 of which America, as far as our records show, brought in 55,988 or nearly 38% of the whole. But these records do not go back of the year 1891, nor cover 1891 to 1896.

The first magazine we noticed as having been mentioned in the early records was *The Occult Word*. It was edited by a Mrs. Cables and it lived for nearly two years. Whether this was the ancestor of *The Word* later published in New York by the late Charles Johnston's Society, I do not know. *The Path* was started by Mr. Judge in 1887, and *The Theosophical Forum* in 1889. These followed Mr. Judge in the 1895 breach, and subsequently followed Mrs. Tingley to Point Loma where I believe they are still active.

Mr. William John Walters began publishing *Mercury* in 1894, and the next year it became the official organ of the Section under Mr. Fullerton's editorship. Then there was *The Lamp*, published contemporaneously in Canada; and *The Channel* edited by Mrs. Russak-Hotchener at Krotana soon after its establishment, and also the recent publication, *World Theosophy*, which too was edited by Mrs. Hotchener, but withdrawn after three years because it had been considered competitive with the international organ at Adyar. There was also *The American Theosophist* published by Mr. Rogers many years ago, of which his present day *The Ancient Wisdom*, may be said, perhaps, to be the reincarnation.

*The Theosophic Messenger* was conducted by Dr. Weller Van Hook as a Sectional journal during his administration. But in 1918, I, his successor, expanded it into two magazine ventures: (1) *The American Theosophist*, an illustrated theosophical journal suitable for the public, and (2) *The Messenger*, an official bulletin of news and notes solely

for members. But the first was discontinued after a year in deference to the President's opinion that it was, with its cheaper price, competing too successfully with *The Theosophist* of Adyar. The second, gradually enlarged, has continued to this date after a change of title first back again to *The Theosophic Messenger* and finally to *The American Theosophist*. Let us hope this last attempt of three to have an *American Theosophist* may not be deemed to be in the way of *The Theosophist*, as in the other two instances.

Prior to the administration of today the American Society had five General Secretaries: Wm. Q. Judge, Alexander Fullerton, Dr. Weller Van Hook, A. P. Warrington and L. W. Rogers, serving nine, twelve, five, eight and eleven years respectively.

Mr. Judge was a warm friend of H.P.B.'s; was deeply devoted to the work, and much of its success in the early days was due to his tireless devotion. One may perhaps imagine, but can scarcely realize, how hard was the work which the early pioneers in Theosophy had to do. I am told that Mr. Judge would often come to meetings only to speak to empty benches. But it made little difference to him, whether they were empty or filled, he went right on and gave his lectures, until in time people came and the work was built up.

Naturally it was a great loss to the international society when in 1895, Mr. Judge and his friends reorganized the American Section, so as henceforth to be conducted under his sole leadership, thus severing themselves from the rest of the movement which had spread into many lands. But it spoke well for the few branches of the Section surviving this separation, that under the leadership of Mr. Fullerton, Mrs. Kate Buffington Davis and others, a revival of the Section was effected which in a few years became the largest in the world.

Even harder was the work following this division of the members than it had been before, for two apparently hostile groups, each calling itself a brotherhood, naturally threw a cloud over both movements and lent no little aid to the development of an outer attitude of discredit for Theosophy in general. This spirit of antagonism caused further groups to be formed, until I believe there were some twenty separate movements known to exist in America each claiming to be theosophical. Some of these have disappeared, others have weakened, and gradually the old bitterness has changed somewhat. We may say of those dissociated societies that they seem to have maintained a very earnest and zealous devotion to H.P.B., to Mr. Judge and to *The Secret Doctrine*. In time, no doubt, all differences will be healed and the movement will present a united front once again. But not until, I would fain believe, the great lesson has been learned that personalities with their little hurts, and resentments, their offences and ambitions, their superiorities and inferiorities, will inevitably retard or even destroy any movement, however noble its purposes, if they are allowed to obscure the principles which are its dominant ideals.

(Concluded in the January issue)

# The Coming Election

By SIDNEY A. COOK

**I**T FALLS to the duty of every member of The Theosophical Society in America to consider seriously the forthcoming national election. Every three years our members are called upon to elect a National President, a National Vice-President and a Board of Directors.

An official notice will appear in our January number, and an official nominating ballot for the Presidency and the Vice-Presidency in the February number, and still later those for Directors. It is not too early, however, to begin to think about this matter, and therefore this preliminary statement of the principles which should govern our decisions.

The method of election of the National President and Vice-President is as follows:

Any member may declare himself a candidate for the National Presidency or the National Vice-Presidency and have the announcement of his candidacy made in the December or January number of the magazine.

Any member may nominate any other member for these offices, and in our February issue a ballot will be printed, by the use of which every member will be able to nominate the individuals whom he would prefer for National President and for National Vice-President. Such nomination is secret, as are all of our national elections.

If any member receives 60% of such nominations to office, that member is thereby elected and takes office at the next annual convention.

If candidates withdraw, so that only one remains, 50% of the votes cast constitute election to office.

If, however, no candidate gets 60% or 50%, as the case may be, then an election is held in the month of May, concurrently with the election of National Directors.

The National Presidency and the National Vice-Presidency are therefore our more immediate concern. We can deal with the election of Directors later. The election of national officers may be decided in February by the nominating vote, and that we may be wise in our choices, we should realize the responsibilities of the offices and limitations within which we may appropriately seek to fill them, and give the matter our thoughtful consideration at this time.

## The National Presidency

Time was when the National Headquarters could be moved to any place convenient to the chief executive. Thus our Headquarters has moved back and forth several times between California and the Middle West. That, however, was before we had our own Headquarters estate and executive offices, and before these were developed into the beginning

of an Occult Center. Now it would seem almost essential that the National President should be someone free to spend a great part of his time constantly at Olcott, for the Headquarters is permanently established and cannot be moved.

The National President receives no salary, and in recent years, no expenses. There was a time when if the National President was a first-class lecturer, the payment of his expenses by Headquarters and by the lodges would permit him to make an essential living from his lecture work. Expense funds from these sources are in these days insufficient to cover the constant going and returning to Headquarters, which would be essential.

Experience has also made it clear that the great amount of work and executive management required of the National President call for a larger amount of his time to be spent at Headquarters. It is an axiom beyond dispute that only as Headquarters is built and maintained in the spirit and in the practical affairs of Theosophy, can the Section be built strongly and permanently. The Section has been brought through difficult days by the application of that axiom. It would seem therefore that living at or near Headquarters, or freedom to move and support oneself there, are almost inevitable requirements of any nominee for the office of National President.

The responsibilities of the office call first, of course, for an overwhelming love of Theosophy that places it always first and above all else; an unswerving loyalty to the principle of neutrality of the Society and that it be maintained free of entanglements with other movements and teachings; a reasonable knowledge of executive management; a good business and financial sense based upon experience; and not least, a forward-looking, balanced certainty for the future, vision of which cannot be destroyed by the difficulties in the present.

## The Vice-Presidency

The By-Laws make the Vice-President an inactive officer. His duty is simply to be available to temporarily fill the office of National President if it should become vacant between regular elections.

The Vice-President does not succeed to the National Presidency. He is not required even to fill the unexpired term of the National President, but to fill that office only until the successor to the National President has been elected. It is obviously but an interim filling of office.

The Vice-President should therefore apparently be someone able for a few months at least to reside at Headquarters and carry on smoothly the work



in progress until a new National President can be elected to initiate the policies of a new administration. For the same reason someone in sympathy with and understanding of and closely in touch with the policies of the administration should be elected as Vice-President, to insure no disruption during a temporary filling of the National President's office.

The Vice-Presidency too therefore calls for a

careful selection, because one elected to that office offers himself or herself to fill without notice the National Presidency and to carry on until a new election has brought a new National President into office. That is the particular function of the Vice-President, as defined by the By-Laws.

Let us be thinking deeply and earnestly, that we may choose wisely in the filling of these two national offices.

## The By-Laws Relating to Vacancies in the Office of National President

**T**HE BY-LAWS now provide that if the National President should die or should resign, or if the office should otherwise become vacant, the National Vice-President shall fill the office for the unexpired term of the National President, or until a new election is held, and if the Vice-President is unable to fill the office at all, the Board of Directors may fill the vacancy for the National President's unexpired term.

An interpretation of these By-Laws makes it plain that if the elected National Vice-President assumes the office of National President, he is required to do so only *until an election can be held*, but if he is unable to fill the office, then it is filled by the Board of Directors, not until an election can be held, but *for the whole unexpired term*. It would seem that the powers of the Board of Directors in filling the office of National President should be no greater than those of the members themselves, and that therefore the powers of the Board to fill the office should also be restricted to the filling of the vacancy *until an election can be held*.

Considering that the occupancy of the National President's office by the National Vice-President is intended to be but temporary, it might be wise to consider the establishment of the following rules through an appropriate revision of the By-Laws:

### 1. Duties of the National Vice-President.

When at any time during the term the office of National President becomes vacant for any cause, the National Vice-President shall assume and perform all the duties of that office until the office of National President is filled by election.

2. In the event that the National Vice-President thus succeeds to the office of National President, elections shall take place as follows:

(a) If the unexpired term of the National President is six months or less, the National Vice-President shall continue in the office of National President until the expiration of such term.

(b) If the unexpired term of the National President is one year or less but more than six months, the National Vice-President shall arrange at once for an election to be held in accordance with the provisions of these By-Laws, the official nominating ballot to appear in the magazine not later than the second month after the National Vice-President takes office. The National President so elected shall hold office for the unexpired term of his predecessor, in addition to the normal term of three years.

(c) If the unexpired term of the National President is more than one year, the National Vice-President shall cause an election to be held in accordance with the preceding paragraph, but the National President so elected shall hold office only for the unexpired term.

If our By-Laws are revised to embody the foregoing provisions:

(1) The National Vice-President will never be called upon to fill the office of National President for more than six months.

(2) No extra elections will be required unless the unexpired term of the National President is more than one year.

(3) The National Vice-President will not succeed to the Presidency except by election to that office by the members.

(4) The election of National President will always be in the hands of the members, never in the hands of the Board of Directors.

(5) The National Vice-President could accept that office with the knowledge that he or she would not be called upon to initiate new policies or fill a long unexpired term.

These thoughts are presented for consideration, and if deemed wise they may be dealt with by Convention. As they have some bearing on the forthcoming election, they are offered at this time.

SIDNEY A. COOK

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The true work of art is but the shadow of the divine perfection. — *Michaelangelo*

# The Easy Savings Plan

By THE NATIONAL PRESIDENT

**T**HERE are many who believe that the work and growth of The Theosophical Society has come from the activity and devotion of its members. Dr. Besant said many years ago that she was glad the Society was not richly endowed, and it is true that too much financial comfort has often removed all incentive to endeavor. It is particularly true that a Society devoted to the service of mankind must serve if it is to live, and service in all forms that will make the Society grow is required of us, each according to his capacity and his power.

It is this quality in the Theosophist, by which he can give himself utterly, that makes the Society unique as a vehicle of truth. There is an ethical quality in the membership of The Theosophical Society that is far from self-seeking and ambition as found in the world at large, and even in many organizations of a cultural type. We are preserved for our work through the ethical practice of united service. It requires the hearts and the thoughts of the many to do our kind of work, unique in its purpose and its founding.

The Easy Savings Plan is a scheme by which all can do their bit, large or small, according to their capacity and power. It is already having results. National members are mailing in their envelopes for the month of October. Lodge secretaries are sending in their collections. Checks from 50 cents up through the small dollar units to \$8.00 or \$10.00, and some few considerably larger, are beginning to make their appearance in our mail. The plan will work. The lodge secretaries mailing these checks state that they expect to do better next month, some members and some lodges not having yet gotten into the swing of it. Some who thought they could not, found that they can; some who considered it too much bother, find it an entrancing game to give all their pennies or all their dimes, and to have a place in which to save them. Many members have responded as to the perfection of the plan itself, requiring only simple cooperation of all for tremendous success.

## Read This Letter

October 31, 1935

Dear Mr. Cook:

Please excuse this letter, for I know what a busy man you are, but I want to do what is right in regard to the Easy Saving Plan. I am a poor old woman, all alone, and have no means

except the old people's pension, and you must know that it is small to care for a home and one who is sickly.

I am trying to give ten cents each Sunday for the envelope. It is but a very little, but it means a good deal to me when I have so little. Now what I want to know is, will it be all right for you if I send it to you in a postoffice order once in three months. If I send it to ..... Lodge, it will cost me fifteen cents a month, and I just cannot do it, and I do not want to take it out of the envelope. Please let me know just what you think as to the plan.

That will give you \$5.20 a year. It is small, but it is the best I can do.

With love and best wishes in the Master's work,  
Mrs. ....

## The National President's Reply

November 4, 1935

Dear Mrs. ....:

I think there must be great love stored up some place in the world besides that which we extend to you for such a generous spirit as your fine letter of October 31 reveals toward the Great Work.

Certainly you may send your contribution in just as you suggest, and we shall deal with it just as if it had come through your lodge. But please do not feel that your contribution is small. It is large indeed because of the beautiful affection and understanding that accompany it. I should personally be so happy if every one of our members could follow your fine example, for it would so thoroughly solve in a brief time the financial problem of the Society. You have caught the spirit of the plan, and are admirably doing your share and proving beyond question how successful the whole plan will be when others catch the inspiration too.

With deep appreciation as we together help the work along, I am

Cordially and sincerely yours,

SIDNEY A. COOK,

National President

Need any more be said as to whether the effort is worth while; or can we question its success?

A member writes to tell how quickly a mortgage was paid off a church through simple organization of all the congregation.



One General Secretary of a small Section writes for full particulars. This is what he says:

"Your last number of THE AMERICAN THEOSOPHIST brought a splendid idea and I hope that your members will respond as they have always done in the past when an appeal was made to them. That one-cent-a-meal envelope is bound to be successful, as it is so little after all that no one can refuse to cooperate. It has given me an idea also to lift that \$4,000 mortgage we have on our building here. I am going to set the plan going."

### *The Lodge Share*

An account has been opened on Headquarters' books in the name of every lodge. One-fourth of the money sent in under the Easy Savings Plan is credited to the lodge from whom it is received. That money belongs to the lodge. It remains in Headquarters' care to accumulate from this source until the lodge requires it for public activities. Each lodge thus builds up a fund, large or small, according to its membership and its united power to serve persistently month by month in this small way, which can lead to big results for the Section and for the lodge itself.

Let us all give to it with all our hearts and all our strength, letting no critical attitude stand in the way, but giving as we can, in such amounts as we may, only requiring of ourselves, the creation

of a habit enthusiastically carried out to splendid purpose.

### *The Cost of Our Building Debt*

The refinancing of our building bonds three years ago reduced the interest by 15%, but it is still a very heavy burden. During the present administration (four years), interest on our building debt has been paid to the total of \$14,682.42.

Cash has been paid on the principal of the bonds in the amount of \$10,450.00, making \$25,132.42 for the total debt cost paid in cash. The interest alone has equaled 44.2% of the net amount of regular dues, and interest and principal combined 75.6%. The Building Fund has produced only \$5,711.12. The difference has come out of general funds.

This was stated in other terms in the National President's Report, but is restated here so that it may be very clearly evident to all members how great a burden will be lifted from the Section when, through the Easy Savings Plan, the building debt has been paid and the annual interest saved for our work. It is because we can save this drain on our cash resources that success in the Easy Savings Plan will avoid increase in dues.

Our members have carried this load gallantly, in spite of difficult years. The same gallant spirit will wipe out the debt completely and free the Society to greater accomplishment.

## Children's Department

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### With Mary Ellen Through the Ages

By RONA ELIZABETH WORKMAN

(The following is Mary Ellen's second act of the seven):

"GRANDFATHER, did I ever live in Egypt?" asked Mary Ellen one evening as she sat by the fire with her head against his knee.

"Yes, dear, long ago when the great pyramid was being built. Shall we open the book of the past at that page?"

At Mary Ellen's eager nod, he passed his hand gently before her eyes. The flickering firelight changed swiftly to the golden glow of sunshine over a highwalled Egyptian garden. The heat of the afternoon seemed to have filled the place with quiet. An ibis stood sleepily upon one long leg in the edge of a lotus-fringed pool, his big head and black beak tucked under his wing. The leaves of the fig trees drooped lazily and only the soft buzz of a bee exploring a clump of bright flowers broke the silence. A winding path led from the pool to a high, narrow doorway, guarded by two carved sphinxes, who watched the garden with calm stony eyes.

Suddenly Mary Ellen heard a quick burst of childish laughter and a slim white-clad figure flashed into view from the corner of the garden, followed more quietly by a fat old slave wearing a bright colored head scarf and a loin cloth.

"The little Lady Netetis forgets that old Nefu cannot run as swiftly as she can," he was grumbling, but the little girl only laughed a soft teasing laugh as she answered.

"Thee knows, Nefu, that thou art only fat and lazy. Look, almost thee grows as lazy as old Neetoo here and he does not even catch his own fish, but waits for me to feed him." Laughing gaily she held out some bits of wheat cakes to the ibis, who stalked gravely to the edge of the pool and gobbled them greedily from her hand.

Brushing the crumbs from her fingers, Netetis coaxed sweetly, "Come, Nefu, play ball with me. It will do thee good to run."

The old slave smiled at her teasing and taking a ball of soft colored wool from his girdle tossed it to her. It was a merry game which Mary Ellen



watched in the Egyptian garden of so long ago. Netetis' little sandaled feet flashed about over the white sand, her jeweled armbands and the golden fillet which bound her black hair glittered in the slanting rays of the sun, while her soft laughter rang out when old Nefu would fail to catch the ball. At last an unlucky throw landed the ball in the lotus pool from which Nefu had to rescue it by wading.

As they sat in the shade of the fig tree waiting for the ball to dry, a man, clad in snowy linen, belted with gold and with a golden band about his straight black hair, came into the garden and stood listening to Netetis' merry chatter for a moment before he called her name. Instantly the slave rose and stood with bowed head while Netetis ran to the newcomer with a quick little cry of "Father, I did not know that thee had returned."

Stooping he kissed her and answered "A command has come from our Lord Pharaoh — may life bloom for him, with health and strength — desiring me to go to the great pyramid he is having builded for his tomb and report upon the work. Thy mother says that thee, with Leah, thy maid, and Nefu, may go with me. Make haste for the boat lies ready."

Swiftly the scene changed before Mary Ellen's eyes. Glimpses of the Nile, its many boats black against the sunset-colored waters, flashed past; gleaming walls of mighty temples, the deep music of the evening song to Tum, the descending sun god, and at last the great city of Memphis. This too blurred from sight and when the picture cleared again she saw Netetis being carried on a litter along a well-traveled road, while her father drove his chariot close beside her. The black slaves, who carried their little mistress so carefully, threaded their way through groups of other slaves bearing baskets of grain and food; little donkeys, loaded with lettuce and garlic and long black radishes, plodded sleepily along, while chariots pulled by fiery horses, rushed swiftly by, leaving a hovering cloud of dust.

Ahead of them could be seen the great pyramid looming hugely against the blue sky. Long lines of toiling slaves, struggling with great blocks of stone wound their way up the huge ramp which led to the top. Already the sun was pouring his heat down upon them. Little heat waves danced in the air and choking clouds of dust rose from the trampled ground. Here and there among the busy crowd ran water carriers. Some were pouring the water beneath the stone blocks to make the pulling easier, while others tilted their jars to let the thirsty drink.

One little boy shyly offered Netetis a drink, filling a gilded cup which Leah handed him, and bowing low as Netetis thanked him sweetly, then he darted off at the gruff call of an overseer. He was so slim and frail that the heavy jar seemed too great a load as he lifted it to let the man drink. Perhaps it was too heavy, for the jar fell and broke upon the sand.

With a harsh word the overseer lifted his heavy

whip and struck the crouching lad, knocking him onto the sand where he lay as if dead.

With a quick little cry Netetis flung back the curtains of her litter and ran swift as a bird to where the boy lay in the trampled dust.

"How dared thee do such a thing?" she cried, stamping her sandaled foot with anger. "Hast thou no pity in thy heart?"

The man bowed low before her as he muttered, "What matters it, princess? He is but a slave of which there are thousands here."

For a moment Netetis faced him, her dark eyes blazing in her haughty little Egyptian face, then as the injured boy uttered a low moan, she snatched up a piece of the jar in which a bit of water remained and held it to his lips.

Suddenly her father pushed his way through the crowd of slaves and stooped over her. "What means this, Netetis?" he asked sternly. "Thee knows thee should not leave thy litter."

Springing to her feet, Netetis caught his hand and poured forth the story of the cruel blow. As she talked, her father's frown grew dark and he turned to the man who had followed him.

"What means this, Ka-aperu? Art thy overseers allowed to beat children?"

Ka-aperu bowed his round, shaven head nearly to the ground. "They are not, my lord prince, allowed to abuse a child, although the older slaves need ever a stern hand. I promise thee I shall make an example of this fellow."

Netetis' father nodded approval, but Netetis was not satisfied, for she tugged at his sleeve and asked wistfully, "Canst thou not buy him for me, father? Thee knows Nefu grows old and fat and loves best to sleep."

Her father laughed, then looked at the lad, now standing unsteadily nearby. After a moment he turned to the chief overseer.

"Dost thee know the lad? I would not like him in my household if he be not of clean blood."

Ka-aperu shrugged his thick shoulders as he answered, "Ameni's people died in the plague last year and he has served since as water boy. I think thee would find him a good slave, although he looks so frail."

For a moment the Prince looked at Ameni, listening so anxiously, then he laid his hand on the boy's dark hair. "Go with thy mistress, Ameni, and let the slaves dress thy wound. I go to complete thy purchase."

Tears filled Ameni's dark eyes as he fell upon his knees and kissed the prince's sandaled feet, then turned and bowing his face into the dust, he lifted Netetis' little foot and placed it upon his head in token that he would serve as her willing slave forever.

"Oh, grandfather," sighed Mary Ellen, as the picture faded, "I am so happy that I saved that little slave boy when I was Netetis."

Grandfather smiled. "He became a wonderful man in Egypt, dear, you gave him his freedom and many lives later he repaid his debt to you a thousand fold."



# The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

## A Modern Problem

Many of the things one needs to do must be left undone when one is traveling around on a close-set schedule — especially work that requires research and correspondence. But there is a compensation for this lamentable fact. One gets actual experience of the ways in which various of our Plan's objectives are being pursued — or fail to be pursued — by the lodges; which parts of the Plan are already helpful and which need further elaboration. It has been strongly brought to my attention that the latter is especially true of our objective No. 10: "To develop a more critical understanding of other movements and teachers now influencing many people; thereby creating a wise discrimination among our own members and sound standards by which to make decisions with regard to such movements and teachers." This has become a real problem among us. There is at present such a flood of "occult" teachers and teachings swamping this beautiful country that even the best informed are likely to get confused, let alone the less informed, and not to speak at all of the masses of gullible, uninformed people! It seems urgent, therefore, to suggest some standards and principles by which we may distinguish between the healthy and the unhealthy types; for absence of such criteria seems to have caused considerable confusion in many earnest souls.

## Theosophy and Occultism

Let us first establish clearly the fact that Theosophy is not identical with occultism. "Divine Wisdom" is found in many people who are not at all interested in occult information or practice. Theosophy is realization of the Divine, as the unity underlying all diversities, and the expression of that realization in one's daily life, by a brotherly attitude to all beings. "You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life," wrote a great Master recently. Hence Their criterion of good membership in this, The Theosophical Society: "Let no orthodoxy be set up in Our Society. Good members of Our Society, members whom We, at any rate, honor, are all who strive to live brotherly lives, be their opinions what they may about Ourselves or about aught else." To perceive in all differences the underlying Oneness; to be a peace-maker not by ignoring the differences but by pointing out the more fundamental similarities or, better still, the deeper life all have in common; that and its concomitant — selfless service — constitute the truly theosophical character. That alone unites us as members of The Theosophical Society; not a common belief

about anything visible or invisible in the manifested universe. But what about occultism?

Occultism is the study of the occult or hidden side of the universe (including ourselves); and the application of knowledge gained in such study constitutes practical as distinguished from purely theoretical occultism. Because the study of the hidden side of Nature reveals the reign of law, as does that of the ordinarily visible side, leading the mind to the conception of the unity underlying the endless variety of phenomena amid which we live, it is recommended as the third object of our Society. The second object seeks to achieve the same goal by the comparative study of the world's religions, philosophies and sciences. Members of The Theosophical Society declare themselves, when applying for membership, in sympathy with these two objects; but they are not obligated to any but the first object; that of working toward the establishing of a nucleus of universal brotherhood in this strife-torn world.

With perhaps the majority of our members, however, occultism is a major interest; with several it is *the* major interest of their lives. To them there exist two questions of paramount importance. One is: What is *reliable* occult information? The other is: To what ends can this knowledge be used? Let us deal with the second question first. We are all acquainted with the distinction between true or "white" occultism and "black" occultism — the former helping man to break the bonds of illusion, the latter hindering him. But few people realize that there is a great deal of teaching going on which has nothing *evil* in it on the surface, which is woven *around* some *true* occult statements and often given out by perfectly sincere and benevolent people, but which nevertheless has the *effect* of enmeshing its students ever deeper in the web of illusion. This "gray" occultism is far more dangerous than anything that can be immediately recognized as evil or "left-hand" occultism; anyone in earnest will keep away from the latter, but "gray" occultism always appeals to the unsuspecting by its resemblance, in many points, to the teachings of white occultism and *by the absence of the stern personal requirements of the latter*. It seems to provide a more comfortable, a quicker and therefore a more convenient route to the same goal; and it is this which lures the multitude. So it can be *used* most effectively by *real* adepts of opposition to weaken the army of light; it attracts workers away from their posts not by its real darkness, but by the pretty colored lights it keeps burning in that darkness.

Psychic development; perpetual health, wealth and success; unusual "gifts;" personal relations

with, and personal advice from a Master; communications with and orders from the Christ or even the Lord of the World Himself — these are some of the commonest attractions offered; not to forget more recent and subtle devices such as step-by-step and pay-as-you-enter guidance in the spiritual life, and the repetition of magic mantras reminding you of your divinity on all the many occasions that would *normally* make you conscious of your humanity and of the need for individual effort and improvement! The net result of this sort of occultism — and “its name is *legion*” — is that the seeker for light gets wrapped deeper than ever in delusion.

The answer to our first question — What is *reliable* occult information? — is a little less difficult now than it seemed at first. There is a sprinkling of truth in practically every brand of occult teaching which is presented to the world, for without that searchers for truth would not be attracted. The usually much larger matrix of error, or, in many cases, of downright falsification, can be discovered by the lay-student only after he has learned to discriminate the total effect of the scheme in question upon character; i.e., after he has developed enough occult sense to perceive the general drift of the teaching when applied to consciousness and conduct. To those who have not developed such discrimination, the following

may be of use. In modern science variations from the views generally held valid by the consensus of the majority of honest and methodical investigators are considered as unreliable until the self-isolating worker who invented them brings to them not merely his own evidence, but that of a considerable number of others whose integrity is not doubted. The burden of proof is on the believers. This extremely conservative and cautious procedure has given modern science its enormous strength and influence.

*It is not otherwise in true occultism.* Who are the custodians of the main stream of *true* occultism is for each member to decide; many of us have long ago made up our minds about that, but we are not expected to impose our view on others. Once a man has faith in the honesty of this coherent and cooperating group of classic occultists, he can check newcomers and variants by comparing them with the former. Truth is one; while there are endless ways of expressing it, they must dovetail somewhere to answer to this fundamental requirement.

Finally, we must never forget that even our most classic authors on the occult were liable to minor errors — and perhaps some major ones. The final testing of truth is, and remains, one's own hard task.

## Adyar News

### *Remembrance of Leaders*

On September 20, the second anniversary of the cremation of Dr. Besant, the ashes of Bishop Leadbeater were placed with hers, and the Garden of Remembrance was reverently and affectionately dedicated to them both in a commemorative address by Dr. Arundale. Several hundred people were present; the garden area was encircled by the flags of all nations; and another spot in the Adyar estate was hallowed to precious memories.

On October 1 Dr. Besant's birthday was remembered with a gathering at the Besant Memorial School. A brief ceremony of remembrance also took place at the Olcott Free School, and in the Headquarters Hall appropriate remembrance exercises were held. Some of Dr. Besant's old associates, and some much younger, told of the great incidents in her life or gave readings from her works. Dr. Arundale, who was in Calcutta, telegraphed a greeting, and as usual, all of the employees on the estate participated in a dinner at the Bhojanasala. The Young Men's Indian Association, of which Dr. Besant was the founder, paid tribute to her at a public meeting in Gokhale Hall, which was itself her gift to the people of Madras.

### *The President's Indian Tour*

The President and Mrs. Arundale just concluded a month's tour of India, the tour including Cal-

cutta, Gaya, Patna, Benares, Ahmedabad, Bhavnagar, Bombay and Madras.

### *Arrivals*

Mr. Jinarajadasa arrived back in India about the middle of November, via England, Holland, Scandinavia and other European countries which he visited. He will tour Northern India on his way to Adyar.

Mrs. Barbara Sellon, just completing a round-the-world tour, arrived at Adyar about the middle of October.

Mr. and Mrs. Henry Hotchener, traveling by the Orient, arrived at Adyar about mid-November.

Mr. and Mrs. A. F. Knudsen of Ojai are on their way to Adyar and will arrive in good time for the great gatherings of the Diamond Jubilee Convention.

### *Jubilee Preparations*

The gardens of Adyar are reported to be at their very best in anticipation of the arrival of many guests. Great preparations are being made. Special temporary additions are being made to Leadbeater Chambers to accommodate the large number of guests from Europe and other western countries. Guests may expect to find the whole of the proceedings excellently organized for their comfort and convenience, and they may be sure of a gathering of international friendship and splendid inspiration.



# The Inner Life

By CLARA M. CODD

**Theme for the month:** *The Physical body.*

**Thought for the month:** "Do not mistake your bodies for yourself. Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and know yourself as their master. The body and the man are two, and the man's will is not always what the body wishes. When your body wishes something, stop and think whether you really wish it. When there is work that must be done, the physical body wants to rest, to go out walking, to eat and drink; and the man who does not know says to himself: 'I want to do these things, and I must do them.' But the man who knows says: 'This that wants is not I, and it must wait awhile.' Often when there is an opportunity to help some one, the body feels: 'How much trouble it will be for me; let someone else do it.' But the man who knows replies to his body: 'You shall not hinder me in doing good work.'"

There is a system of yoga in the East which mainly consists in the practice of gradual withdrawal from and identification with the sheaths of consciousness in turn. From long use we become so identified with our "bodies" that we think their will and desires are ours. Have they will and desires of their own? Yes. Let us understand this clearly. We sometimes speak of our body as an "instrument." Arnold Bennett called it the "human machine." But it is not made of inorganic matter; it is composed of living cells. And these cells, being living, though very lowly forms of life, have a dim, elemental consciousness of their own. Through life-long association they acquire a kind of corporate consciousness, called in theosophical literature the "body elemental." While we are "awake," and using them, we dominate that dim, elemental consciousness by our own vastly superior awareness. But when we leave the body, as in a faint or sleep, then that lower consciousness gets control again.

It has two outstanding *instinctive* characteristics. It has a great "will to live," and has acquired slowly not only the instinctual control of the processes of the body, thus setting the ruling intelligence free for higher things, but also it has a grand instinct for healing and mending the body we so often misuse and maltreat, and will faithfully go on trying to do this up to the very moment of death. It gets its best chance to do this when we are "asleep," for then the body is relaxed from nervous tension, and left to its own healing forces. Remember that Nature *always* tries to cure, and we may implicitly trust her to do her best.

The other characteristic is that the body is a

creature of *habit*, and this is where the Master is so wise in describing it as "the horse upon which we ride" instead of an instrument. For it must be looked after like a valuable animal, and fed and groomed and trained in the same way. Remember its passion for running in grooves or habits. That saves us a lot of trouble once we can get it accustomed to *good* habits. But supposing it has acquired *bad* ones? Then we must go about re-training it exactly as we would a horse. We must not rush at it violently, and try to do it all at once. Speak gently but firmly, and do a little at a time, until at last we have won our body over to being just as happy in the new way as it was in the old. To bully or maltreat a body is to risk nervous breakdown. That does not mean that we cannot train it by giving it little things to do it does not like. It was William James who once said that the wise man should keep the faculty of *effort* alive by exercising it every day.

Make the body acquire the *habit* of thoughtfulness and service. To quote the Master again: "You must be so filled with the intense desire of service that you are ever on the watch to render it to all around you — not to man alone, but even to animals and plants." It we have formed the habit of service, ready and instantaneous, not self-conscious, we shall not miss the great opportunity for special service, should that present itself. "You must render it in small things every day, that the habit may be formed, so that you may not miss the rare opportunity when the great thing offers itself to be done."

Keep alive the faculty of effort. Make our bodies live, vibrant things tuned to reasonable courage and effort. Guard against growing self-indulgence, or becoming too soft-living. We all have to guard against that for the very simple reason that of the three *gunas*, or qualities of Nature, which rule all forms of matter, the *tamasic guna*, or quality of static resistance, immobility, governs the physical plane, and gives it its peculiar cohesiveness and density. So the particular sin of the physical body, if we leave it alone, is laziness and self-indulgence.

But here again, as always, we must exercise discrimination. Incapacity or distaste for effort is often a sign of ill-health. That leads me to the second part of this discourse upon the body, its feeding and exercising and grooming. I will deal with that especially next month, as there will hardly be room in this issue. Let me close with a

(Concluded on page 287)

# The Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

## Scrapbooks

Mrs. Flavia MacKenzie, National Head of our World Peace Department, is forever thinking up new ideas not only for her own department but for the T.O.S. work in general and nearly all of her ideas are both original and practical. Her idea of scrapbooks to be sent by the different National Heads to the Jubilee Convention at Adyar as exhibits of their activities has been adopted and exhibit books with much interesting material, consisting of letters, folders and newspaper clippings, are on their way to India from the Social Service, Animal Welfare and World Peace departments and from the Right Citizenship and International Correspondence League divisions. Some of these scrapbooks are bound in handsome covers, the Animal Welfare one is imitation leather and contains many samples or swatches of "Humanifur."

## Natural Living

Although the Head of the Natural Living Department was unable to be present at Convention, the report which he sent on to be read was so clear and well stated that I am sorry to have to condense it here for lack of room.

After stating that Natural Living was not something retrogressive, not "back to Nature," not "nudism," not haphazard living, and not a method of healing, which is a different though companion department, Dr. Hitchcock said:

"In our natural living we shall be concerned not only with what makes for a healthy and efficient physical body, but also with psychic and mental hygiene and the maintaining of our finer vehicles, the astral and mental, in the most serviceable condition. We shall also concern ourselves with their improvement and the development of their powers and senses.

"The work and service of the Natural Living Department will be arranged to meet the needs of two different groups: (1) those who are familiar with the theosophical teachings; (2) the general interested public. What is worked out for use of the second group may be used by the first group when dealing with non-Theosophists. The work of the Department will go forward at once and all interested are invited to cooperate, each contributing in accordance with his talent. Mrs. Lilian Wardall, former National Head, has collected some very valuable material which should be in the hands of the members. It will be our aim to distribute this information as soon as practicable, and new material will be added from time to time.

"As the problem of healing involves the Natural Living Department to some extent, I wish here merely to carefully trace out its particular part in the problem.

"I am sure as Theosophists we recognize that disease is a form of disturbed rhythm in the anatomy or physiology (the structure or function) of the body. We have come to realize that this disturbed rhythm is related in some way to a cause anterior to which we assume a state of rhythm or balance — we can call it health — existed. In other words we know that disease is karma in one sense because we regard it as causally related to an event or circumstance in the past of which it is the result. The very process of disease itself, the karmic result as we say, is in reality Divine Wisdom, operating as law, already at work re-establishing the rhythm that has been disturbed. While slow and pain-producing in its action, ultimately it will achieve its purpose. But Divine Wisdom, operating as intelligence, when reflected in man's mental vehicles as knowledge, may be called into play by us to assist in this re-establishment of rhythm and balance, and the duration and severity of the disease shortened. This latter may be in the form of treatment of some kind. It is wholly justified, for the efficacy of such treatment will be directly proportional to its appropriateness and power to bring about the readjustment.

The effort to discover and apply a treatment which will permanently cure, as we say, will bring to light two things: (1) a knowledge of the cause of disease, and (2) a knowledge of the method of karmic adjustment by which Divine Wisdom re-establishes rhythm. As the mind of man begins little by little to comprehend simultaneously both these aspects of law in operation in any given case, he will become more and more successful in the work of healing. Man need then no longer submit blindly to karma, expressing as disease in his bodies, but may consciously and intelligently take charge of the situation and direct his steps along the pathway that leads to health, overcoming past karma and avoiding new. If on the other hand we follow natural living we should have no conditions requiring healing. At first, this can scarcely be, for everyone is confronted with conditions requiring healing for the simple reason that all brought over from the past an accumulation of disturbed rhythm which must be balanced before we can expect maximum efficiency from our vehicles. Some of these science recognizes as hereditary diseases; the rest of them science has not even suspected. As we leave the part of our subject most closely

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## What Lodges Are Doing

*Besant Lodge (Boston):* The seasonal activities of the lodge began auspiciously with good attendance at the early meetings. During October interesting talks on the Straight Theosophy Campaign were given by Miss Emma Mills, Mrs. Elsie Sherwood and Mr. Ole W. Dahl. A special treat was enjoyed on the evenings of October 15 and 16, when Miss Henkel was the guest speaker. On the second evening a social hour was held in the lovely library room provided for the lodge by Mrs. Constantine Hutchins. November brought the great pleasure of a lecture series by Mr. Rogers, presented at the Victoria Hotel. The audiences were large, and the talks seemed to make a strong appeal. The first closed meeting of the season was a memorial meeting for Miss Isabel B. Holbrook, who passed away on June 17. Miss Holbrook was long a member of Besant Lodge and a former president. Mr. Rogers spoke sympathetically and appreciatively of her work for Theosophy; and other talks and readings were given, appropriately commemorating Miss Holbrook's life and work. Before leaving the city Mr. Rogers addressed another members' meeting, speaking on "The Requirements for Discipleship." The lodge secretary writes: "Mr. Rogers' benign presence will be long remembered with deep delight."

*Besant Lodge (Tulsa):* The members' meetings this year are being devoted to a study of *Man: Whence, How and Whither*; and Straight Theosophy Campaign talks are given every Thursday evening. The first festive event of the season was a Halloween masquerade party on October 26. Plans are now under way for a Christmas bazaar on December 6 and 7, since a bazaar held by the lodge last year proved very successful.

*Chicago Lodge* is enthusiastically following the outline of the Straight Theosophy Campaign, and the meetings have been exceedingly interesting. The plan of the symposium, followed by discussion, is conducive to close attention and alertness on the part of the audience, with the result that the atmosphere is charged with vitality and everyone feels himself much more alive. On Sunday evenings, preceding the public lecture, waffles and coffee are served by the entertainment committee. This feature is increasing in popularity. Saturday afternoons are devoted mostly to lectures on cultural subjects, followed by tea and a social hour.

*Detroit Lodge* writes: "We have just had Captain Ransom with us for a series of lectures — a most successful series. Besides his regular lectures, he talked to several classes, as well as to the Round Table and the Young Theosophists. The Young Theosophists in particular seemed to receive inspiration from Captain Ransom's visit, and did all they could to make him feel at home. Captain Ransom has a delightful personality and made many friends while here. We are particularly proud of our five classes, which are all attended by

enthusiastic groups, and we feel that much is being accomplished in this way. Mr. E. Norman Pearson is using Mr. Kunz's Seminar material and has an exceptionally large group of advanced students.

*Fremont Lodge* enjoyed the pleasure of visits from Dr. Pickett and Miss Julia K. Sommer during September. Dr. Pickett presented a series of four talks and Miss Sommer gave two talks, all at the home of Mr. and Mrs. Dan V. Stephens.

*Glendale Lodge* is following the Straight Theosophy Campaign for its fall activities. A public class is conducted on Monday evenings by Prof. A. K. Jenkins, and the members' meetings are devoted to the plan as outlined by Dr. Arundale. The lodge went as a body to Besant Lodge (Hollywood) October 22 to participate in a symposium on "How We May Study the Workings of Karma," which was very interesting and instructive to all present. On November 20 the visit was returned by Besant Lodge, and a symposium on "The Seven Rays" was presented. A rummage and Christmas gift sale for the benefit of the lodge is to be held early in December. This activity has been carried on year after year mainly by Mrs. Ella Tatlow and Mrs. B. D. Ward, who have met weekly throughout the years to make articles to sell at the Christmas season. They deserve much credit for this faithful service. The lodge library is open Mondays from 10:30 a.m. to 4:30 p.m. and every evening from 8:00 to 9:00 p.m.

*Los Angeles Lodge* announces that it has again returned to its old quarters in the heart of the city, scene of many happy memories. This is the third time that the lodge has availed itself of these spacious quarters, situated at 504 West Fourth Street. The hall has been recently redecorated, and it is the general opinion of the lodge that its Straight Theosophy Campaign activities will receive a welcome stimulus through this timely move.

*Milwaukee Lodge:* Public lectures during November were given by Mr. Carl T. Propson, Dr. Robert Saxmann, Dr. Alvin B. Kuhn and Mrs. Ava Boman, dealing with various subjects within the framework of the Straight Theosophy Campaign. The members' meetings continue to be very interesting, and the new "teachers' unit" is making good progress. The entertainment committee of the lodge deserves much credit for its untiring efforts in arranging a unique and delightful Halloween party.

*Oakland Lodge:* Two excellent public lectures were given by Dr. Roest for the lodge during his visit to the Bay Cities. Oakland Lodge was host to the Northern California Federation on November 10, on which occasion Dr. Roest addressed the meeting. The annual bazaar was held in October with a large attendance both afternoon and evening. A Children's Class in Theosophy has been

formed, meeting each Sunday afternoon at three o'clock in the lodge hall.

*Ojai Valley Oaks Lodge:* Mr. A. P. Warrington gave a public lecture at the Krotona Auditorium November 3, on "*The Secret Doctrine and Its Study.*" At the members' meeting of November 10 Miss Marie Poutz presented her Convention address, "*The Art of Meditation.*" Mrs. Muriel Lewis spoke to the members November 17 on "*The Approach to the Masters;*" and at the members' meeting of November 24 Mrs. Dora Rosner gave a talk on "*The New Psychology.*"

*Oklahoma City Lodge* reports that its Straight Theosophy Campaign program has brought forth some very entertaining as well as interesting evenings of study. All of the members are participating in the meetings, and some very good results from the work of the H.P.B. Training Class of last year are being demonstrated. Dr. Alvin B. Kuhn presented three public lectures at the "Little House" of the lodge early in November. Every Friday evening a group of members and non-members are meeting for a combination of Theosophy and sociability, and the activity is called "Conversational Theosophy." This is in addition to the regular members' meetings and the Sunday afternoon and evening classes in Theosophy.

*Pythagoras Lodge* (Cincinnati): Captain Ransom spent two days with the lodge and left much food for thought, as well as the memory of a delightful and sympathetic personality. Three of the Straight Theosophy Campaign talks have been given by Mr. James S. Perkins, the president. His talks were illuminating and spirited and brought much inspiration to the lodge. A symposium of three members was arranged to present the subject "Is Brotherhood Practical?," each member contributing a unique aspect of the subject. Pythagoras

Lodge is fortunate in having two gifted musicians, Mrs. Helen Myers and Mrs. Wilma Gerhard, who help to make the public meetings artistic as well as inspiring.

*Sacramento Lodge* resumed its public activities in October with a three weeks' series of lectures by Miss Julia K. Sommer, the subjects of which followed the Straight Theosophy Campaign. The audiences were deeply appreciative of her scholarly presentations, and a hearty interest was awakened in a number of inquirers. Dr. Roest spent November 7 and 8 with the lodge. He gave an excellent public lecture on "*America, Nation of Destiny;*" addressed a meeting of members; and conducted an open forum for boys from ten to seventeen years of age.

*Seattle Lodge of the Inner Light:* The lodge correspondent writes: "We began our fall and winter program on October 2, although members' meetings were held throughout the summer months. Mr. Jinarajadasa's visit was the high light of the year and we were fortunate in having him for two meetings. In September an informal dinner, followed by a social evening, was given to welcome the fourteen new members who had affiliated with us during the year. Our activities include two weekly public lectures capably conducted, a class for new students and inquirers, and the Straight Theosophy program for members' meetings. The Woman's Service Club meets once a week in preparation for the annual Christmas Bazaar. This group also sponsors monthly dinners and entertainments which aid materially and socially in the life of the lodge. The visit which our National Officers, Mr. Cook and Miss Snodgrass, paid in September will ever be remembered as an occasion of enthusiastic good fellowship. Olcott will never again seem quite so distant as we imagined it."

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related to healing and pass to that which is really natural living we must bear in mind that in addition to what is necessary and essential to natural living there will almost always be some conditions requiring our attention which resulted from past lives and the earlier part of the present life. Each individual's needs will thus be different but in every case they will be determined by both the past and the present combined.

"While it is the purpose of healing to restore balance, it is the purpose of natural living to prevent, or so live as to prevent, disturbances of rhythm or disease. Thus, natural living in its purity means living a karmaless life, one of the chief objectives of perfection set for accomplishment for the human race. At present we fall far short of such a high ideal, but we must make the effort. Only by so doing will we not only work off the karma from the past but avoid making any for future adjustment.

Natural living then is in line with the idea of prevention rather than cure. This requires for its carrying out an intimate knowledge of the laws which underlie all the manifestations of life at the human level. Part of this knowledge may be gained by scientific study but more of it may be gained through trained meditation, a process that consists in focusing the mind so that it can receive knowledge from higher planes. This latter method is open to Theosophists who know how to train their minds by concentration. The Natural Living Department will gather and disseminate all the knowledge it can gather, but the deeper and more profound truths are not expressible in words or diagrams — they must be experienced at their own levels by each individually. Therefore, in closing, I wish to say that every effort will be made to teach and clarify natural living, but it remains for each of us to exemplify it in our own lives. Great will be the reward of him who succeeds.



# Theosophical News and Notes

## Captain Ransom

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Requests for return engagements are reaching us in increasing numbers as Captain Ransom continues his tour.

## In Your Lodge

Among the great messages of the Elder Brethren to members of The Theosophical Society generally, the *Message From an Elder Brother* of ten years ago (the Jubilee year) was perhaps the greatest.

Throughout this Diamond Jubilee year we want to keep this message in the minds of our members, hence each month a card bearing an excerpt is mailed to each lodge.

Have you seen it hanging in your lodge room month by month — each month a new message of inspiration and of promise?

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The impressive picture of the main entrance of our Headquarters building was adopted to make the link month by month between Headquarters and the members, to be a reminder of the physical structure representative of the strength and solidarity of the Society, to bring to Headquarters each month the thoughts of members as they receive their magazine, and to remind them that here this beautiful structure is but the emblem of the work it was designed to house. Its impressive dignity was intended to give to all into whose hands the magazine might fall, a sense of the greatness and importance of the Society.

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## "The Theosophist"

Our international magazine still requires more subscriptions in order that it may "break even." If 650 additional regular subscribers could be obtained, the magazine would show a small profit and provide a margin for its further improvement.

The following is quoted from Dr. Arundale:

"If every lodge, at least in English-speaking countries, would appoint a really enthusiastic member to be agent of *The Theosophist* within the surroundings of the lodge and in the lodge itself, such agent making it his or her objective to secure at least six new regular subscribers during the Diamond Jubilee year, I feel sure that the needed 650 would soon be complete and perhaps passed.

"And there are probably many members who would be willing to take out another subscription as a gift to a friend, a present to a library or reading room, a kindly gesture to a young Theosophist, an aid to some lodge with very limited resources, a contribution to some organization in which the member is interested.

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As you will note elsewhere in this issue, a miniature Convention attendance is anticipated for the Diamond Jubilee observance at Olcott on December 28 and 29. Will those who plan to attend, please register immediately?

### *The Correspondence Courses*

The advantages of the Introductory Study Course for use in elementary class work are:

1. It is within the comprehension of the average inquirer.
2. It is complete in itself, yet it gives opportunity for students to become acquainted with some of the books in the lodge library.
3. It is definitely planned to cover the fundamental teachings of Theosophy in approximately three months. If one lesson be covered each week — twelve lessons in all — this will be accomplished. This time, of course, may be lengthened as desired.
4. It supplies an abundance of references for supplementary reading on the lesson topics.
5. It gives explanation of some of the points most often puzzling to inquirers and new members.
6. It supplies thought-provoking questions for class discussion.
7. It is offered at a price within reach of all — one dollar for each of the two parts.

Concerning the Correspondence Courses a member writes:

"Dear Sirs:

I do want to thank you for the wonderful help that was rendered to us by Mrs. Simons in Course I. It has been very beneficial to us and we hope to take all of the Courses."

With the above letter there is an order for another Course.

What a splendid thing if all of our members, especially our newer members, who are not well grounded in the fundamentals of theosophical teaching, should in this Diamond Jubilee year of "Straight Theosophy" treat themselves to a Course of understanding of its great truths!

### *New England Federation*

The New England Federation held its first meeting of the season at the Hotel Garde in Hartford, Connecticut, Sunday, November 10, with Mr. L. W. Rogers as guest speaker. His lecture, "Developing the Inner Powers," was open to the public and was well attended. The question period following was lively and interesting.

The visiting Theosophists found a treat in store for them in the morning's informal talk by Dr. Hornell M. Hart of the Department of Sociology at Hartford Seminary, who spoke on "The Men Beyond Mankind." Dr. Hart brought to the lecture platform great eloquence and beauty. His audience, Theosophists and visitors alike, were caught up and lifted to such a point that at the close the ensuing group meditation was remarkably successful. It is rare indeed that at a public meeting such a high degree of inspiration is achieved.

Following Dr. Hart's talk an excellent vegetarian dinner was enjoyed by the delegates, after which Mr. Rogers' lecture took place. In the evening, Mr. Rogers gave a second public talk on "Reincarnation and Evolution" at the Morgan Memorial.

This was also well attended in spite of a disheartening drizzle of rain. Mr. Rogers' style is so clear and so entirely rational that his lectures must ever prove one of the Society's greatest boons. Altogether this stands out as one of the finest meetings of the Federation and will long be remembered as a red-letter day.

### *Ohio Federation*

The Ohio Federation of Theosophical Lodges met in the historical D. A. R. home, Indianapolis, Indiana, for its second contact meeting of this year, Sunday, October 27, at 2:30 p.m. Members from five states were represented, making a total of fifty-two people.

Mrs. Estelle Eshbach, president of the Indianapolis Lodge, graciously welcomed the guests, speaking of the lodge's appreciation of its membership in the Federation and of the zeal with which Mr. James S. Perkins, its president, has endeavored to forward the teachings of Theosophy in the Federation meetings.

The subject assigned for discussion was "Fate and Freedom" in accordance with Dr. Arundale's Straight Theosophy Campaign. At the close of the meeting the ladies of Indianapolis Lodge served delightful refreshments of fruit punch and cakes.

A pleasing aftermath came in the form of a letter from Mrs. Eshbach again thanking the Federation for its help to Indianapolis Lodge and stating that the following night, the regular lodge meeting was attended by eleven new people who were interested in discussing further the theosophical conception of "Fate and Freedom."

The next contact meeting was announced for Dayton, Ohio, November 17, 1935, at 2:30 p.m. at the Biltmore Hotel.

### *From Yugoslavia*

We acknowledge a message of goodwill and loving greetings and an expression on behalf of peace throughout the world from our brethren in Yugoslavia. The Society there held its annual convention November 15 to 18.

## YOU ARE INTERESTED

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### *The Theosophist*

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THE THEOSOPHICAL PRESS

Olcott, Wheaton, Illinois



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### *Mrs. Peterson to Adyar*

On the morning of November 18 a cable was received from Adyar inquiring if a leave of absence could be granted to Mrs. Adeltha Peterson, that she might render reporting service at Adyar, and on the morning of the 22nd Mrs. Peterson sailed on the Canadian Pacific Steamer "Duchess of Atholl" from Montreal.

Olcott is regretful to lose the fine services of Mrs. Peterson even for a time, but is glad for her that this privilege of service at Adyar has come to her, and is happy that through Olcott this service could be rendered. Mrs. Peterson has richly deserved, by her devotion to the work in several different departments, this honor of residence and duty at our International Headquarters. Our best wishes go with her.

### *Other Travelers*

Mr. Charles Henry Mackintosh, who has been resident at Headquarters for the past six months, left on November 28 for a trip around the world via Tahiti.

Mrs. Emma Shortledge and her brother, Mr. George F. Foye, are on their way to the Diamond Jubilee Convention at Adyar, traveling via the Pacific.

Mrs. Neata W. Gray is en route to Adyar via Europe.

Bon voyage to all of our world travelers!

### *Strengthening the Link*

A lodge officer writes to Headquarters:

"I want to thank you for the monthly messages you are sending to us for posting in our rooms. It is not alone the inspiration of this attractive card that I appreciate, it is the increased feeling of the unity of our organization that comes with these 'extra' aids from Headquarters—Lodge Handbooks, monthly messages, elaborate supplements to the Straight Theosophy Campaign, etc. All of these are of inestimable value in strengthening the link between lodges and Headquarters and thereby increasing the usefulness of both."

### *Theosophical Broadcasts*

The Toronto Theosophical Society will give another series of fifteen-minute radio talks on Theosophy. The series for the coming winter commences on Sunday, December 1, at 1:45 p.m., Eastern Standard Time, and will continue for thirteen Sundays, until the end of February. The station is CRCT Toronto, 840 on the dial.

Many of our members will desire to make this broadcast known to their friends, that this winter as last, in this country as in Canada, the benefit of these talks may reach our public.

### *Trees With Traditions*

Twelve memorial black walnut trees grown on the Olcott estate nursery were planted November 9 on the Tribune Experimental Farm near Wheaton with a significant ceremony in keeping with Armistice Day week-end, under the auspices of the American Nut Growers' Association in cooperation with the national patriotic conservation program.

The young trees were planted under the direction of Mr. John S. Campbell, of the United States Department of Agriculture, as a part of the national tree planting project designed to promote the preservation and to increase the growing of descendants of the famous parent trees that still thrive at scenes of memorable incidents in American history.

Mr. Campbell was assisted in the tree planting ceremony on the Experimental Farm by Boy Scout Troop No. 38, a troop recently organized and sponsored by Olcott Lodge at Headquarters. The troop gave the Scout pledge of allegiance to the flag, several of the Boy Scouts read appropriate poems, and as the trees were being set out, Mr. Albert F. Hardcastle of the Olcott staff and scout-master of Troop No. 38, gave a brief description and history of the shrines from which the nuts had come.

The young trees were about four feet tall, and were descendants of the famous walnuts that shade the grounds of the battlefields at Gettysburg in Pennsylvania, at Winchester in Virginia, and Arlington National Cemetery on the banks of the Potomac. The twelve trees have all been labeled indicating the location of the parent trees, and the labels will be kept on the trees for the benefit of farm visitors. Twelve additional trees from the Olcott nursery were also to be planted on another Tribune Experimental Farm near Yorkville, in an adjacent county.

The *Chicago Daily Tribune* carried an account of the tree planting ceremony, and Mr. Campbell's offer to give 400 similar trees to interested persons who would promise good care for the trees. Such a demand for trees followed the *Tribune* article that the supply was soon exhausted and our gardener, Mr. Donald W. Greenwood, was unable to fill all of the requests, applications having been received from schools, hospitals and private individuals. A limited supply for future use was reserved by Mr. Campbell.

The young trees were grown from nuts planted at Olcott in 1932 by Mr. Campbell and the Boy Scouts of Wheaton, the nuts having been gathered by Boy Scouts at the national shrines.

### *Warning*

A Dr. Luben Niagoloff of Bulgaria has been writing to various members of the Society telling of the need of members in that country and asking for funds. He is not a responsible person and our members are advised to ignore his requests.



## Revising Our Literature

In the course of the years and as studies progress, new discoveries and more accurate interpretations have caused discrepancies to appear as between old and later literature. Many times these apparent differences require only explanation for their complete reconciliation. In other cases it is evident that errors require correction in the light of new knowledge.

Will members who are students and who have discovered such points in theosophical writings be good enough to send details to Headquarters, that they may be forwarded to a member who is making a study of such differences, preparatory to sending them on to Mr. Jinarajadasa for final disposition and for such treatment as the literature concerned requires.

Any correspondence on any points should quote correctly the books referred to, the year of the edition, the publisher, chapters, page numbers, etc., and the nature of the contradiction, preferably sending all material in duplicate.

## Itineraries

MISS ANITA HENKEL, *Field Worker*

December 2-5, St. Petersburg, Fla.

December 6-9, Lakeland, Fla.

December 10-11, Orlando, Fla.

December 12-15, Daytona Beach, Fla.

DR. NINA E. PICKETT, *Field Worker*

December, Portland, Oregon.

CAPTAIN SIDNEY RANSOM, *International Lecturer*

November 29-December 3, Kansas City, Mo.

December 4-6, Wichita, Kan.

December 7-13, Oklahoma City, Okla.

December 14-20, Tulsa, Okla.

December 21-22, Fort Smith, Ark.

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

November 29-December 4, Tacoma, Wash.

December 6, Bremerton, Wash.

December 8-16, Seattle, Wash.

MR. L. W. ROGERS, *National Lecturer*

December 8-11, Houston, Tex.

## Greetings From New York

The following telegram of greeting was sent to Headquarters by the New York Federation on its celebration of the Society's sixtieth anniversary:

"Members of the New York Federation assemble on the occasion of the sixtieth anniversary of the founding of The Theosophical Society in New York City, with a deep sense of gratitude and reverence to the founders. Send their affectionate greetings to the National Headquarters. Similar Greetings have been cabled to Adyar."

## Lecture Preparations

It is strange how those who study to become practical workers on inner planes sometimes fall down badly in the practical work of this everyday world of ours, perhaps forgetting that we should be so much more efficient in our inner world activities if we would learn to be efficient right down here.

All of this is apropos of the unbelievable failures of some of our lodges to make even ordinary preparations for public lectures. We too frequently hear of lodges who apparently begin to make their preparations after the lecturer arrives, who have to arrange the chairs after the audience comes, who think of the collection baskets after the collection has been announced, who hurry to get out books for display just as the lecturer concludes, and therefore offer the wrong books, by any but our own theosophical authors who have been mentioned and whose books have been referred to.

We could go on indefinitely and enumerate endless points, which with forethought and careful attention well in advance, and proper organization at the time, would give the impression to our audiences that we are not only spiritually minded, but that we are practical people when we have to deal with practical affairs. Let us try.

## Christmas

"Joyful all ye nations rise,  
Join the triumph of the skies."

Let no one think of Christmas as an exclusively Christian celebration. It is really a festival of the rebirth of the Sun-God from the clouds and storms of winter. It is an occasion of almost universal joy, goodwill and brotherhood. The angel host know this well, and they know therefore that man is at that time more open to their influence than usual, and they take full advantage of it. Let us then respond to their feelings of love, and let that response show itself in increased love for our fellow-men. Heaven and earth are met together; let all the people rejoice and be glad.

C. W. LEADBEATER

## Goodwill From Poland

A member sent to friends in Poland a postcard picture of our Headquarters building and a greeting. He now calls our attention to the reproduction of the picture in "Hejnal," a metaphysical magazine in Poland, and a message which is translated as follows:

"We receive from America the hearty greetings from the Theosophical Convention at Wheaton, Illinois. Here is the edifice where people of goodwill work for bringing nearer the better tomorrow. We on our part, in our own name and that of our readers, wish them God's blessing in that work that leads to the spiritual perfection of themselves and mankind. Good luck."

### *The Correspondence Courses*

The advantages of the Introductory Study Course for use in elementary class work are:

1. It is within the comprehension of the average inquirer.
2. It is complete in itself, yet it gives opportunity for students to become acquainted with some of the books in the lodge library.
3. It is definitely planned to cover the fundamental teachings of Theosophy in approximately three months. If one lesson be covered each week — twelve lessons in all — this will be accomplished. This time, of course, may be lengthened as desired.
4. It supplies an abundance of references for supplementary reading on the lesson topics.
5. It gives explanation of some of the points most often puzzling to inquirers and new members.
6. It supplies thought-provoking questions for class discussion.
7. It is offered at a price within reach of all — one dollar for each of the two parts.

Concerning the Correspondence Courses a member writes:

"Dear Sirs:

I do want to thank you for the wonderful help that was rendered to us by Mrs. Simons in Course I. It has been very beneficial to us and we hope to take all of the Courses."

With the above letter there is an order for another Course.

What a splendid thing if all of our members, especially our newer members, who are not well grounded in the fundamentals of theosophical teaching, should in this Diamond Jubilee year of "Straight Theosophy" treat themselves to a Course of understanding of its great truths!

### *New England Federation*

The New England Federation held its first meeting of the season at the Hotel Garde in Hartford, Connecticut, Sunday, November 10, with Mr. L. W. Rogers as guest speaker. His lecture, "Developing the Inner Powers," was open to the public and was well attended. The question period following was lively and interesting.

The visiting Theosophists found a treat in store for them in the morning's informal talk by Dr. Hornell M. Hart of the Department of Sociology at Hartford Seminary, who spoke on "The Men Beyond Mankind." Dr. Hart brought to the lecture platform great eloquence and beauty. His audience, Theosophists and visitors alike, were caught up and lifted to such a point that at the close the ensuing group meditation was remarkably successful. It is rare indeed that at a public meeting such a high degree of inspiration is achieved.

Following Dr. Hart's talk an excellent vegetarian dinner was enjoyed by the delegates, after which Mr. Rogers' lecture took place. In the evening, Mr. Rogers gave a second public talk on "Reincarnation and Evolution" at the Morgan Memorial.

This was also well attended in spite of a disheartening drizzle of rain. Mr. Rogers' style is so clear and so entirely rational that his lectures must ever prove one of the Society's greatest boons. Altogether this stands out as one of the finest meetings of the Federation and will long be remembered as a red-letter day.

### *Ohio Federation*

The Ohio Federation of Theosophical Lodges met in the historical D. A. R. home, Indianapolis, Indiana, for its second contact meeting of this year, Sunday, October 27, at 2:30 p.m. Members from five states were represented, making a total of fifty-two people.

Mrs. Estelle Eshbach, president of the Indianapolis Lodge, graciously welcomed the guests, speaking of the lodge's appreciation of its membership in the Federation and of the zeal with which Mr. James S. Perkins, its president, has endeavored to forward the teachings of Theosophy in the Federation meetings.

The subject assigned for discussion was "Fate and Freedom" in accordance with Dr. Arundale's Straight Theosophy Campaign. At the close of the meeting the ladies of Indianapolis Lodge served delightful refreshments of fruit punch and cakes.

A pleasing aftermath came in the form of a letter from Mrs. Eshbach again thanking the Federation for its help to Indianapolis Lodge and stating that the following night, the regular lodge meeting was attended by eleven new people who were interested in discussing further the theosophical conception of "Fate and Freedom."

The next contact meeting was announced for Dayton, Ohio, November 17, 1935, at 2:30 p.m. at the Biltmore Hotel.

### *From Yugoslavia*

We acknowledge a message of goodwill and loving greetings and an expression on behalf of peace throughout the world from our brethren in Yugoslavia. The Society there held its annual convention November 15 to 18.

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## Statistics

*American Theosophical Fund*

Previous receipts.....	\$100.65
To October 31.....	229.56
	330.21

*Greater America Plan*

Previous receipts.....	\$760.10
To October 31.....	699.19
	1,459.29

*Building Fund*

Miss Bess Ballou, Miss Ada Knox, Mrs. Blanche S. Hillyer, Mr. and Mrs. Harry C. Mosher, Mr. M. B. Holmes, Mrs. Maude Waffle, Mr. H. H. S. Rowell, Miss Anna E. Kerr, Mrs. Lillian C. Pierre, Mrs. Claretta E. Woodland, Miss Elizabeth Lang, Mr. John H. Mason, Dr. Nina E. Pickett, Mrs. Dora A. Mortimer, Dr. Ida M. Alexander, New York Lodge, Mr. L. E. Blochman. — Total \$619.85.

*Besant Bust Fund*

Total.....	\$15.05
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*Nursery and Shrub Fund*

Total.....	\$10.00
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*Marriage*

Miss Ruth Reichert, Milwaukee Lodge, to Mr. Adolf von Herbstreich, August 31, 1935.

*New Members for October*

Applications for membership during October were received from the following lodges: Orlando, Pasadena, Atlanta, Glendive, Maryland (Baltimore), Birmingham, Indianapolis, New York, Besant (Hollywood), Milwaukee, Oakland, Besant (Boston), Akbar (Chicago), Besant (Cleveland), Tacoma, Chicago, Copernicus (Chicago), Spanish (New York), Port Huron, Pythagoras (Cincinnati), St. Louis, St. Paul, San Antonio, Washington, Wheaton; and National members: San Francisco, Calif., Burlington, Iowa.

## Deaths

Dr. Ida M. Alexander, Akbar Lodge, October 23, 1935.  
Mrs. Maria Baldwin, Brooklyn Lodge, recently.  
Mrs. Mary Cahill, Seattle Lodge of the Inner Light, September 13, 1935.  
Mrs. Gertrude D. Ellison, Herakles Lodge, October 26, 1935.  
Mrs. Alga M. Hardy, Sacramento Lodge, September 14, 1935.  
Mr. Michael McGuire, Milwaukee Lodge, October 30, 1935.  
Mr. William A. Ramser, Omaha Lodge, October 24, 1935.  
Mr. Frederick W. Sell, Akbar Lodge, November 5, 1935.  
Mr. George S. Woodward, formerly of New York Lodge, November 4, 1935.

*Dr. Ida M. Alexander*

A member of Akbar Lodge has been called to augment the number of invisible helpers upon the farther shore. As we think of Dr. Ida M. Alexander the feeling of personal loss is almost overwhelming to us with whom she has worked side by side and heart to heart for many years. She was a deep student of humanity, searching ever for a manifestation of the divine spark within each personality. Many can testify as to her alert mind, her scientific accomplishments, her delightful humor, her unstinted generosity, her unflinching sympathy and her intense loyalty.

Of Dr. Alexander's work in Michigan, lecturing for the State Welfare Department, it is written: "Conducting her classes for women in every corner of the state, she would qualify as the most widely known and best-loved woman in Michigan. Her gracious manner, sincere desire to contribute something fine and helpful to their lives, will long be treasured in the memory of thousands of Michigan women. In death, Dr. Alexander's life offers its greatest challenge."

We can but rejoice for her and endeavor to carry aloft the lighted torch she has bequeathed us.

JESSIE F. PERRY

## THE INNER LIFE

(Continued from page 279)

splendid quotation from *Light on the Path*: "Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which

he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful, complex, separated life exists, then, indeed, and then only, he is upon the way."

## Privilege

It is my privilege to love  
Though love be unrequited,  
It is my privilege to smile  
Though smiles are not invited,  
It is my privilege to dream  
Though none may know my dreaming,  
It is my privilege to live  
For death is only seeming.

JEANNE DUMAS





# 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 92, San Jose, California.*

The Round Table's special work of direct help at Christmas time is being carried out this year on an even larger scale. This activity is not merely a "Christmas gift" idea, but does take advantage of the season's spirit of giving, to place clothing, food and other necessary things for young people in families where earnings are low and needs are great.

Many are members, but non-members are also on the list, as the purpose of the Order is to consider real needs regardless of membership. This help is provided especially for those who are struggling along as best they can without applying to charity. In this way the Round Table work does not over-lap any that is being done by various charity organizations.

A number of Round Table friends who are able to contribute to this regular annual fund, have done so again this year. We can assure those who express regret at sending their offering late, that last-minute funds enable us to include some very deserving cases of young folks who would otherwise have to be left out of our plans for service.

A very remarkable instance of a new Round Table group which was started "on a shoe string" in an American city, furnishes much encouragement. We quote from the new Leading Knight's letter:

"The box of supplies came weeks ago, but I've been waiting to have a detailed report for you before writing to thank you for your kindness. Everything so far exceeds my expectations that I believe I am even more delighted than the young knights, and that is saying a great deal. Most of us have our robes finished now, and although our room needs some more equipment, we met in full regalia this afternoon. I guess things really *do* work out, with enough patience, perseverance and prayer.

"When I first asked for help to organize a Table, I hardly hoped it would succeed so well so soon. The five applications enclosed bring our total membership to seventeen. We appreciate your kindness in canceling the dues for certain ones. I am making up my programs of short talks by the young members.

"One of the ideas was that even as King Arthur 'cleaned up' Camelot, so each of us can have a part in cleaning up the Moral Kingdom in ourselves.

We then voted to have a 'conquest,' and selected *gossip* as the first enemy. Young as most of us are, there are many folk at school we like to 'talk about,' but now we are beginning to really understand the cruelty of gossip.

"We have a Table scrapbook, for which every member brings something pertaining to moral accomplishment, so one by one, we expect to record the victories over various moral enemies.

"Is there any plan in the Order for decorations, badges for service, courage, etc.? Would it be permissible to work out such an incentive? Arthur's knights fought for the dead King's diamond crown.

"I must tell you about our club room. It was an unused storage house, but with complete tearing out, scrubbing, painting and papering, all done by our knights, companions and pages, we have what might be called a fine hall.

"You know, Mr. Harden, more and more I am realizing the beautiful responsibility of this work of the Round Table. Sometimes it even frightens me a little, undertaking to be 'a force in the direction of evolution.' My own ignorance overcomes me, but what I do know, I want to use. Am trying to move heaven and earth to go to Olcott sometime soon. It seems to me a Mecca of Wisdom.

"Your paper, MODERN KNIGHTHOOD, is inspiring. There are so many suggestions that are valuable in Table activities. My mother enjoys it also."

Miss Dorothy Burdick has been appointed Leading Knight for a new Table which is being organized under the auspices of Hartford Mission, which is doing such excellent work in many ways at Hartford, Connecticut.

Mrs. J. S. Hinge of Pueblo, Colorado, has written for supplies and material with which to organize a Round Table group. Mrs. Hinge's interest in the work has lingered in mind for a number of years, as a result of having contacted a Table but once and taking note of some very real benefits resulting from its methods.

Further reports on new Tables and also from those steadfast, reliable old Tables, whose loyalty now makes the new ones possible, will appear in the Round Table department next month.



## THE AMERICAN THEOSOPHIST



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*A Glimpse of the Infinite*, by Mrs. Mary Jackson English. Published by the author, Denver, Colorado. Price, boards \$1.25.

While this glimpse of the wonder and beauty of life after death as given by Mrs. English contains information quite familiar to the Theosophist, yet its inspiring and idealistic quality, as well as its simplicity, may well prove of value as an introductory brochure for friends who would in all probability be less responsive to the more complete exposition given in our theosophical books.

Mrs. English shares her enlightening and inspiring vision in a way which will bring comfort to those in sorrow, and a deeper understanding of the grandeur of death.

*World Fellowship*, edited by Charles Frederick Weller, General Executive, World Fellowship of Faiths. Liveright Publishing Corporation, New York. Price, cloth \$3.00.

A permanent reference book that presents significant addresses and messages delivered by leading spokesmen of all faiths, races and countries in eighty-three notable meetings of the World Fellowship of Faiths. Among the speakers are: Dr. George S. Arundale, L. W. Rogers, Secretary Henry A. Wallace, Dr. Bhagavan Das, Prof. H. Douglas Wild, and The Rt. Rev. Charles Hampton. Section XVI of the book is entitled, "Mysticism, Rosicrucianism, Sikh Saviors, Spiritualism, Theosophy — World Government by Unseen Forces." The book speaks for itself. It will be a valuable addition to any occult or theosophical library.

### Let Your Christmas Buying Help the Blind

The Theosophical Association for the Blind has prepared a group of lovely calendars for 1936. They are made entirely by blind people and each calendar shows an attractive view of Adyar. They will make lovely gifts to take the place of Christmas greeting cards, and they will prove useful to those who receive them. It is seldom that the opportunity of combining beauty and so much helpfulness is afforded. The entire amount received for these calendars will be sent directly to The Theosophical Association for the Blind and will be used to carry on the work of that organization. Price 25 cents each. Order through the Theosophical Press, Wheaton, Illinois.

*Creative Cookery (Without Meat or Its Products)*, by Adeliha Henry Peterson. The Theosophical Press, Wheaton, Illinois. Washable cover, price \$1.00.

Mr. Jinarajadasa, in the introduction to *Creative Cookery*, says: "A tasty and well-served meal is as much a part of civilized life as a 'pleasant' time, a 'lovely' tune, or 'delightful' company . . . Good cooking is not 'mere worldly activity' any more than is good embroidery; there is an art in both. To lift the work of cookery into an art of cookery is no mean achievement in civilization . . . When the body is *rightly* fed, then the soul is unhampered to work out its daily policy for work 'here below.' If the body is a nuisance, the soul retires, and waits 'above.'"

Page eighty in *Creative Cookery* is very intriguing. It is entitled "How to Find Your Way About the Book," and the different chapters are outlined in a simple manner, easy to follow. There are three chapters on "Meal Planning," one for Health, another for Appetite Appeal and still another for Economy. Other chapters deal with Nourishing Soups — Savory Sauces for Main Dishes — Body Building Main Dishes — Vegetable Cookery — Salads, Salad Dressings and Sandwich Spreads — Health Drinks — Delicious Desserts — Confections — Whole Grain Cookery.

The book proves beyond a doubt that delicious, economical and health-maintaining meals can be prepared without meat, and it tells the reader how to accomplish it. There are handy reference charts and many flavorful, kitchen-checked recipes. The author has covered the field of whole grains and meatless cookery in a style that will encourage all who consult the book to plan meals for health, economy and appetite appeal, making of them a work of art.

*Capitalism and Its Culture*, by Jerome Davis. Farrar and Rinehart, Inc., New York. Price, cloth \$3.00.

In this very interesting book the author sets forth his concept of the case for and against capitalism. He discusses many phases of the question and gives much valuable information, behind which is intensive research. He describes clearly and forcefully many of the evils of our social order. His style is sincere and logical. This work will interest not only the student of sociology but the general reader, whether or not he will find himself disposed to agree with it in its entirety. — F.M.P.

A friend is a person with whom I may be sincere.—Emerson.

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