

THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



Vol. XXIII

MAY, 1935

No. 5

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



From H. P. B.'s Message to American Theosophists, 1891

NEVER has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of human nature, advantage is often taken by our ever-watchful enemies of your noble qualities to betray and to mislead you.

After all, every wish and thought that I can utter are summed up in this one sentence (the never-dormant wish of my heart): "Be Theosophists, work for Theosophy!" Theosophy first and Theosophy last; for its practical realization alone can save the western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done.

In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the world.

As she counseled then, let us fulfill now.

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of
The Theosophical Society
In America

Vol. XXIII

May, 1935

No. 5

The Value of Theosophy To the Individual and to the World

By C. JINARAJADASA

THEOSOPHY is an enunciation of the laws under which man lives. These laws have been discovered in all ages and in all countries, and they state the life process as one of evolution, in the course of which the individual releases faculties of a divine nature which are latent within him. The individual appears in the universe in order that he may accomplish this task. He is born with a natural hunger for happiness and for self-expression, and he desires opportunities for creation. But when he tries to achieve his aim, he is confronted by a seemingly crushing destiny which puts obstacles in the way of his happiness.

The message of Theosophy to the individual is to tell him not to complain against a fate that opposes him, but to understand the laws under which that fate operates. The individual is not an insignificant creature in a universal pageant; he is required to be a creator and a collaborator in that pageant. In order to realize his fuller nature, and to discover the true means of happiness which are awaiting him, he must change the drift of himself. At the moment, the current of each man's life is very largely to think of himself as apart from all others, to work for his own happi-

ness and, if necessary, to fight all who oppose him in his happiness. But Theosophy teaches the fundamental fact that man the individual is a part of a whole, and that his real happiness begins when this truth concerning himself as inseparable from all his fellows is built into his character as the greatest of truths. It is to teach him this that there exists the process called Reincarnation. For, appearing as a unit in a family time after time, he learns that he can never be separated from others. First, his environment is a small group, that of a family, but through the experiences which come to him as son or daughter, father or mother, husband or wife, he realizes that he cannot separate himself from others. An intuition awakens in him that his highest destiny is always as a part of a unity with others.

The individual cannot understand the meaning of life till he learns the mysteries of creation. Creation means to give something of himself to others, through some aspect of his hidden nature which gives him the highest happiness. This aspect may be of love, tenderness, heroism or beauty. Through endurance or through courage also the individual creates. Every

(Concluded on Page 99)

White Lotus Day

AS WE are about to celebrate the forty-fourth anniversary of White Lotus Day it may be of interest to look back to the early beginnings of this institution, and to trace the changes which have led up to its modern form.

The first authentic document (apart from the will of Madame Blavatsky, to which we have not had access for verification) was published in *The Theosophist* for May, 1892, (Supplement, page 1x). It took the form of "Executive Orders," and is quoted below in full:

EXECUTIVE ORDERS

Theosophical Society,
President's Office,
Adyar, April 17, 1892.

White Lotus Day

In her last will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends 'should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and (extracts from) *Bhagavad Gita*;' and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:

1. At noon, on May 8, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters at which extracts from the before-mentioned works will be read and brief addresses made by the chairman of the meeting and others who may volunteer.

2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset and the Convention Hall decorated with white lotus flowers.

4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches (i. e., Lodges) throughout the world to meet annually on the anniversary day and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of knowledge.

H. S. OLCOTT, P. T. S."

Two points of interest emerge from this document. In the first place H. P. B. did *not* suggest that this annual gathering should be held in her memory (or in that of anyone else); she evidently regarded it as desirable that the members should meet together on the anniversary of her death,

and that the tone of this meeting would be set by the readings from *The Light of Asia* and the *Bhagavad Gita*. And, secondly, she did *not* give to this anniversary the name of White Lotus Day. Both these details we owe to Colonel Olcott.

It has been customary in recent years to choose two special passages from the books which H. P. B. named. There is no indication, so far as we can discover, that H. P. B. intended to limit matters in this way. In *The Theosophist* (June, 1892) there is a full account of the celebration of the first White Lotus Day, in the course of which we read:

"*The Brahmin friends present selected (italics mine) for the day's reading the Twelfth Chapter of Bhagavad Gita.*"

These passages were chanted by them in Sanskrit, and an English translation subsequently read out by Colonel Olcott. Later, in the same account, it is stated that:

"The part of *The Light of Asia* read by Colonel Olcott from Sir Edwin Arnold's own manuscript were those beautiful lines beginning 'Lo! the dawn . . . ' and closing with the end of Book the Sixth."

It is this tradition which has descended to the present day, although on subsequent occasions there are records of different passages having been used.

The proceedings on that first occasion also included a reading from the *Zend-Avesta* given by a Parsi gentleman from Bombay; the reading of a paper on the mystical significance of the white lotus by Mr. S. E. Gopala Charlu, the Recording Secretary of the T. S., and an address on "The Life and Work of the Late Madame Blavatsky" by the President, Colonel Olcott.

Reverting to Item 2 of the "Executive Orders," it is worthy of note that the modern practice of taking a collection in aid of the Olcott Panchama Free Schools dates from 1898, on which occasion the President-Founder announced that "he had resolved to open a Panchama school at Kodambakam and dedicate it as a feeble memorial to H. P. B. . . . and invited subscriptions from those assembled in furtherance of the movement." (*The Theosophist*, Supplement, page xxxv, June, 1898.)

This, for some years at least, did not *replace* the earlier practices of distributing food to the poor, and an interesting point is mentioned in June, 1904 (*The Theosophist*, Supplement, page xxvii), as follows:

" . . . we are pleased to notice that the general public of Coimbatore, irrespective of the T. S., came forward and subscribed liberally for bags of rice . . . It would be well if the public would cooperate with all Branches (i. e., Lodges) of the T. S. . . . and make it a day of general beneficence to the

poor, as *supplemental* (italics mine) to the other functions."

This extract bears no official signature, and would not therefore carry the force of an instruction or "Executive Order."

The last important change, which brings the celebrations into line with present practice, occurred in 1905, when the following announcement was made:

"The White Lotus Day of Remembrance"

"As usual, this joyful day will be celebrated at Headquarters and elsewhere throughout the Society. As death is no tragedy to us who have looked under its mask, we may well rejoice together in recalling together the sweet incidents *in the lives of old friends who worked with us* (italics mine) and whom we will rejoin in the near future. H. S. O." (*The Theosophist*, Supplement, page xxvii, May, 1905.)

In the June issue of the same year (Supplement, page xxxv), we are informed that:

"Colonel Olcott, the President-Founder, occupied the chair, and in opening the proceedings observed that, according to his notification already made, the day was to be treated not only as a day of H. P. B.'s anniversary, but also as a 'Day of Remembrance,' as reminiscent of the services and examples of all their deceased members."

And so we see that, whereas H. P. B. gave us the *idea* of this annual gathering, there is no "orthodoxy" in the proceedings deriving from her other than that passages should be read from the *Bhagavad Gita* and *The Light of Asia*; it is Colonel Olcott who has bequeathed to us the progressive details of this celebration as it is practiced in our midst today.

I. A. HAWLICZEK

(Reprinted from *Theosophical News and Notes* of the British Isles, April, 1935.)

THE VALUE OF THEOSOPHY

(Continued from page 97)

experience of happiness or misery which gives him a larger vision teaches him how to create. But not only must he create, he must create not as for himself but as for all. It is when all that he thinks, feels and does is as a mediator for all others who think and feel and act, that the individual releases the highest possibilities of his nature. Even if during this period much suffering comes to him, it is as the suffering of the Christ on the Cross. There awaits him the next stage, that of the Christ revealed as a Savior. The individual then becomes the channel of a power, beauty and life for which the world always hungers.

The message of Theosophy to the world is to be a world, that is to say, not a mere globe of many continents, but a real unity of consciousness and activity. The many nations today think of themselves as unrelated parts of some scheme which is called "Mankind." Each nation struggles for happiness for itself. At the moment, all peoples live under the shadow of the fear of aggression by others, as also under the fear of the decadence and loss of wealth due to the competition of other nations. But in all the nations there are thousands of men and women who are desirous of sacrificing themselves for noble aims. All this goodwill of theirs is largely wasted because of the inability of the world to realize itself as a whole.

The message of Theosophy is that happiness and prosperity for all peoples are possible if they will first of all realize the world as a unity. This means that each nation must realize that no single nation can achieve its fullest prosperity at the cost of any other nation. The solidarity of peoples is an essential principle of the evolution of the world as a whole. Theosophy gives this vision of a unity, and from that encourages all to work toward such a

scheme as is represented by the League of Nations. The League is the attempt to create a world organization, to organize all the nations to work together for a common prosperity and happiness. While the League is feeble in its action from the political side, it has already given brilliant results in the organization of the world for the relief of women, children, factory and other workers, and for the stamping out of epidemics. In the League of Nations we have an indication of the mode in which mankind can be made a unity as an organization.

The message of Theosophy to the world as a whole is that the highest happiness comes to man only when matter reflects Spirit. This means that there must be a clear realization that the growth of nations is not a chaotic process, but is guided by natural laws of unfoldment, just as a rosebud is guided by Nature's forces to open and reveal its beauty. Under whatever name men call the Spirit, whether God or Divine Law or Evolution, the main fact is that there are spiritual intelligences awaiting to cooperate with men and with nations, if only they will realize the world as a unity.

For both the individual and for the world as a whole, there is all the wisdom, power and happiness which they need, but these things will be released for their benefit only when they understand. The first lesson in this understanding is to realize that we all make a chain, and that the weakness of one link is the weakness of the whole chain. At all times the message of Theosophy is that the individual, as also the community, come to the highest realization of their hidden Divinity by the sacrifice of their personal or separative aims for the welfare of one indivisible whole.

Report of the Blavatsky Public Lecture delivered during the 59th Annual International Convention of the Theosophical Society at Adyar, December, 1934.

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

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

Publication office — 217 Fox St., Aurora, Ill.

Editorial office — Olcott, Wheaton, Illinois

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

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

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

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

Editorials

Our 'Exiles'

The following appears in "On the Watch-Tower" (*The Theosophist* for May) in response to a suggestion that a friend makes to Dr. Arundale to make it possible for all "exiles" to return to membership in The Theosophical Society:

"No one should ever exile himself from membership, however much the Society may seem temporarily to be colored by some specific sectarianism. In a Society composed of 30,000 ardent seekers after Truth, there must needs be sectarianism, dogmatism, the flaunting of authority, iconoclasm and all the other 'isms' which either need emphasizing or are just the signs of a seeker of Truth having found a toy he has never seen before. I do not want to denude the Society of these 'isms' but rather to welcome them, doing my best to keep them in their due place, and ever presenting the Society to the world as a movement which includes and does not exclude. The 'exiles' — they have mostly exiled themselves — should have realized that the Society cannot, does not and never will, become subordinate to any of the waves of movements which from time to time surge through our membership.

"Suppose such a wave to appear in the near future, or suppose another President sent forth such a wave — as did our late President. Suppose that wave to be supremely uncongenial to me personally and to my sense of the real purpose of the Society. Am I going to leave the Society because I am out of sympathy with such a wave, or with the policy of the majority? Am I going to leave the Society because I believe it is being wrongly guided, and I feel myself to be in a helpless, and perhaps hopeless, minority? To do this is, in my judgment, not only weak, but a deplorable lack of appreciation and of confidence in the basic principles of the Society. For my own part, I believe in the Society above all persons, above all movements, above all colorings with which it may be temporarily associated. And I am not going to allow any persons or interpretations, however

much they may be momentarily engulfing the Society, to drive me out, or to cause me to lose confidence in the eternal purposes on which the Society is based. My allegiance is to the Society and to its Three Objects. Persons may come and movements may go, but the Society and its Three Objects will go on forever, and I hope I with them. Therefore, there should never have been any 'exiles,' and I trust that during my Presidentship there will be no more."

Brotherhood or Isolation?

A new organization, the "Committee for America Self-Contained," has started to flood the mails with propaganda against America's international relationships. The basic policy advocated is that America shall cease to buy abroad, shall become self-contained, independent of all the rest of the world.

America is naturally an exporting nation. Its facilities in the fields of agriculture and industry far exceed the requirements of its own people. Its exports far exceed its imports. The proposal therefore suggests that we reduce our own production, ceasing to serve the world outside our borders, though it provides us with a market for our products greater than we furnish for others. One alternative to a better balance internationally is that we should buy as much as we sell, thus avoiding the constant increase of debts owing to us.

But we are for the moment more concerned with the principle involved in isolation. Where does it stop? Culture follows trade, because trade opens up international relationships, free intercourse between peoples. Shall we deny to America the beauties of the musical compositions of Germany, the literature of England, the greatness of thought which every nation can contribute, the social pro-

(Concluded on Page 101)

Dr. Arundale to The Theosophical Society in America

TO MY great regret it will be impossible for Rukmini and myself to visit America this year. Urgent world-wide theosophical duties, as well as political preoccupations in India, render it essential that we should remain in India during the whole of this year.

In any case, we have been your happy guests so often during the past few years that we feel you have earned a rest from us, though so far as we are concerned, it is always both a rest and a recreation for us to be at Wheaton surrounded by such generous friends.

Needless to say, we are watching your great country with keen interest and hope. You are confronted with grave problems in all departments of your life. But in President Roosevelt you have a citizen who is one-pointed in his devotion to America, who has vision, and who has a magnetic personality which, I believe, compels the admiration of the majority of his fellow citizens. Uneasy lies the head that wears the crown of thorns of a President, as even I know. But I am sure your President has an easy conscience, for he has a pure heart and a selfless devotion to the duties to which he has been called.

And in addition to this asset, you have the asset of a Section which I am told is growing both in numbers and in dedication to Theosophy. The many letters I receive from American correspondents are evidence that the new lease of life our Society is experiencing in this Diamond Jubilee Year is being felt in the United States of America. I most earnestly trust that every member of your Section is seeking to take the fullest advantage of

that release of power from the Elder Brethren of which this Diamond Jubilee Year is the channel. At the close of this year there should be an appreciable increase in membership and, what is more important, in the interest of Theosophy on the part of the American public generally. If every member does his duty this increase might even become remarkable.

At Adyar we are, of course, feeling the full force of this release of power and we are doing our best to send it on its way wisely and purely. We have many new workers. We have created new departments. We have established new channels of communication both with the membership generally and with the outer world. And above all we are feeling the vitalizing nature of the inner urge which comes from Those Who gave the Society to the world. I can assure you that we are all working at the highest pressure, but happily, enthusiastically, and with no sense of strain.

May I, in conclusion, ask you to send to the Diamond Jubilee Convention at Adyar as many members of your Section as you possibly can, and specially a few members of your Headquarters staff, including your National President himself. We hoped for him in 1934. We must have him in 1935, and as many other brethren as are able to make the pilgrimage. Diamond Jubilees do not recur, and we shall have to wait until 1950 for another such occasion, but of lesser magnitude, and not until 1975 will occur a really major festival in the shape of the Centenary itself — a glorious occasion.

While you can, seize the opportunity near at hand.

EDITORIALS

(Continued from Page 100)

gress that one may acquire through the experience of another?

It is true that the world of thought cannot be closed by international barriers, but how can we expect to promote international understanding,

true brotherhood, through any policy of self-contained isolation? Any barrier between the relationship of peoples is a bar to understanding, to friendliness and international accord. Boycotting is opposed to brotherhood.

Nothing . . . can affect one nation or one man without affecting all other nations and all other men. — *H. P. Blavatsky*

Research Seminars—A New Service

By FRITZ KUNZ

(Editor's Note: Mr. Fritz Kunz, Director of the Research Seminars of the New York Theosophical Society, has been developing the Research Seminar idea and Visual Education for some time, and with the encouragement of the Publicity Office at Adyar, now makes the material available for all theosophical lodges everywhere. We take the following from his long descriptive letter.)

The Service—What It Is

The film service consists of strips of standard still films, the same non-inflammable film as is used in professional motion picture work (35 mm. wide), but used by us for still study. The list of films now ready for release is described below at length, with cost.

The lanterns available are two. One (\$20) projects a five-foot picture at fifteen feet from the wall, screen or sheet. This has a 50-watt light, pre-focused, and is suitable for audiences up to 100. The other, costing \$48, has a 200-watt light, and projects a 13½-foot picture at sixty feet, down to a one-foot picture at six feet; suitable for audiences up to 500 or more. (We urge you to get the better lantern, as the service is planned to go on steadily. You can easily recover all costs.)

And, finally, there is the accompanying textual material, a picture-by-picture description and bibliography. One copy goes with each film.

Fifty dollars thus brings you (prepaid) lantern, ten films (over 350 pictures) and textual materials—the whole service for first year, enough for ten to twenty weeks of interesting group study; enough for a whole season, if you employ books between showing of films. All reading suggested is obtainable through the Theosophical Press, Wheaton, Illinois. Twenty people at fifteen showings, 18 cents a time, will repay all costs!

The superior lantern and all the films \$75.

A head, to adapt nearly any glass slide lantern to film use, can be had for \$38.50. Please give name and particulars of the lantern you own. Adapter, with all ten films \$70.

Films Now Ready—Number of Pictures on Each—Cost, Prepaid—Brief Description

1. *The Superphysical Worlds*: All the principal kinds of visual evidence of the existence of superphysical worlds, including the first photographs taken with a quartz lens of psychic structures, examples of telepathy, optical illusion. Entirely rational and objective attack on the problem, with ample evidence. 33 pictures—\$3.30.

2. *Natural Order*: A comprehensive study of order in mineral, vegetable and animal life, in the

arts. New and fresh. Offers an orderly approach to man's higher dimensional nature. Leonardo da Vinci's man squared and man circular, and much else of beauty. 60 pictures—\$6.00.

3. *Psychology Today*: What has happened in psychoanalysis and in study of the unconscious. Paintings from the unconscious. The beginnings of the Gestalt psychology. "Ambiguous drawings," and the sense of space. 19 pictures—\$1.90.

4. *Cosmos, Solar System and Zodiac*: A series of rarely beautiful photographs of world formation and solar mechanics, together with zodiacs from Egypt, Chaldea, India, China and Arabia. A unique feature is the interpretation of Central American monument remains in terms of astrology. 25 pictures—\$2.50.

5. *Evolution, Inner and Outer*: The epochs of history of type and race are cyclic. Life grows more sensitive and resourceful as forms grow complex. Feeling and thought appear. Man is the crown-creature of this world, the last of the seven levels. After that comes the Adept and a new order. 30 pictures—\$3.00.

6. *Human Evolution*: A sequential study; 6 maps, 4 diagrams, 34 pictures of types. An acromegaly (hyper-pituitary) contrasted with a Lemurian type, and other original evidence of racial systematics, with some notes on reincarnation. 44 pictures—\$4.40.

7. *The New American Race*: Face type. Head shape, as indicated by Boas. The nature of the intuition and its place in human nature. The hunch. The Steel Age. Flight, a new dimension. 25 pictures—\$2.50.

8. *Man, a Microcosm*: The geometry of the human body. The significant new departure in evolution—carriage, hand, voice. New and rational approach. 29 pictures—\$2.90.

9. *India, seen through friendly eyes*. The Theosophical Society owes its existence to Indians, and its great Headquarters are in India. Its philosophy is identical with the metaphysical views of Hinduism and Buddhism. Members and their friends should see India with friendly eyes. 40 pictures—\$3.00.

10. *The Leaders of the Theosophical Society*. For Founders' Day. The three epochs of T. S. development. H. P. Blavatsky, from youth to the writing of *The Secret Doctrine* (ten period photograph, including one by Schmichen, who painted the portraits of our Masters), photographs of T. Subba Rao, Sinnett, etc. Six photographs of H. S. Olcott, during Civil War, at epoch of H. P. B.,

(Concluded on Page 105)

Youth Invades Adyar

Written for The American Theosophist by Felix Layton

AT THE International Convention of the Theosophical Society it was voted by a large informal gathering of Theosophists that it was most important in 1935 to try to interest youth in Theosophy. The Young Theosophists of Adyar were much impressed by the responsibility which this placed on them, and with the profits which they made from the store which they operated during Convention, they determined to show Theosophy to the students of the Madras colleges. They chose Adyar Day as the most fitting day to introduce these young people to Adyar, and by personal canvassing of nearly all the student hostels in the city, involving a great deal of painstaking work on the part of the Adyar Young Theosophists, they were able to interest over 500 students to come to beautiful Adyar.

As early as 7:45 a. m. the army of youth began its invasion of the Society's compound, and at eight o'clock the guides appointed by the Y. T.s began to escort parties of students through the compound, pointing out to them the places of interest and emphasizing such practical applications of Theosophy as the free medical dispensary run for the benefit of the employees of the Society (which is quite unique in this country and most helpful to the workers), the child welfare center, where about ninety-five babies are bathed and taken care of every day by a competent nurse, and the spot where an annual animal sacrifice used to be performed by the villagers on the compound until C. W. L. found out and destroyed the evil elemental which used to possess the people, and arranged a purer ceremony for them. The guests were also shown the Library, the Theosophical Publishing House, the Vasanta Press, and the temples of the various religions to be found on the compound.

After this tour, they returned to the Headquarters Hall and were officially welcomed to the Society by the Young Theosophists, by Rukmini and by Dr. Arundale. Prayers of all religions were recited by student representatives of all the faiths, and then the group went out of the compound to visit the Besant Memorial School before lunch.

This lunch was a remarkable affair. The 500 visitors represented almost every religion and country of importance in the world, and yet the theosophical cooks were able to provide a meal which seemed to please all. One felt that Theosophy made practical was being demonstrated here as one passed among the rows of diners seated cross-legged and barefooted on the ground, each with his fresh green palm leaf plate in front of him. Mohammedan fezzes, Parsee hats and Sikh

turbans were dotted among the Madras students, and quite a number of westerners were sitting among them, to make the gathering even more unique, for westerners here do not often deign to sit on the ground as Indians do.

After the meal the happy crowd moved on to the Banyan tree, where mats were spread and where various students demonstrated their musical talents to us on their native instruments. Dr. Arundale then gave an address on the subject "Young India," in which he urged on his listeners the importance of young Indians finding out what they wanted and what India could give to the world, and then studying and working for that end. After tea the party went down to the beach, where the students from the nearby Y. M. C. A. College organized group games, and then went in swimming, after which the group broke up.

The purpose of the camp was to introduce as many young people to Theosophy as possible and to make them feel welcome to Adyar. Undoubtedly the introduction was a happy one for most of the students, and ten of them joined the Society as a result of the day's fun. The Vasanta Youth Lodge made a profit, some of which will go to the Adyar Fund and the rest to follow-up work among those interested in Theosophy.

The uniqueness of the gathering made its success all the more outstanding. It is grand to have happy young people visit Adyar. All are pleased about the event. It would be a great thing if the American Young Theosophists could do the same with the Chicago students.

Dr. Arundale's Address of Welcome

I offer you all a very hearty welcome to Adyar, the International Headquarters of The Theosophical Society, and especially on this day — the 17th of February — which commemorates the passing of the President-Founder of The Theosophical Society, Colonel H. S. Olcott, the birthday of one of the greatest members of our Society, Bishop C. W. Leadbeater. Our Society stands for goodwill as between all members of the human family, be their differences what they may — racial, national, religious, caste, social. Our Society stands for mutual appreciation and respect, so that the many divergencies which separate us may be used to strengthen our fundamental solidarity, rather than to weaken it into hatred and war. Our Society stands for a free search for Truth, encouraging each seeker to go his own individual way and to discover his own individual Truth.

Our Society has no dogmas, no doctrines, no orthodoxies, no teaching, acceptance of which is

(Concluded on Page 105)

From the National President

Where Do We Stand

It is always in order to ask questions of ourselves. It is good practice to check ourselves up and to stand aside to see what are our own attitudes — whether they are in harmony with the greater trends and fundamental purposes of our work.

So I propose that we ask ourselves: Where do we stand as a National Society, that with forty or more others make our International Society? Where do we stand as a lodge, that with 150 others make the American Section? Where do we stand as individuals, who with 4,000 others lend our interest and our effort to the work in America and with 30,000 others make up the membership of the Theosophical Society throughout the world?

First, as The Theosophical Society in America — where do we stand? To what are our efforts at this time particularly directed? Is that direction and its purpose wholeheartedly in tune with the basic purpose of The Theosophical Society? We need not now examine that basic purpose. The Three Objects presents it in familiar form. Dr. Arundale's statements "My Work as President," "A Seven Year Plan," and his presidential address at the Adyar Convention of 1934 are all in accord with that basic purpose and provide much guidance and practical wisdom for its realization.

By the support given the President at his election, the Society in America has placed itself on record as having confidence in him and as standing for his policies enunciated and promulgated at Adyar. We have a forward-looking President there. Our Section has found itself in sympathy with his constructive efforts to re-enliven the Society, to add strength and vigor to its work, to reiterate straight Theosophy as the all-consuming interest and principal activity of members everywhere.

The American Section has no axes to grind, no tangents or special lines of interest that it desires to follow. While it has its own peculiar problems and its specific national work to do, these must be carried on in harmony with and in a way to make contribution to the greater international program. Fortunately perhaps, our special activities and efforts to meet unique problems of our own have been given endorsement at Adyar, and plans initiated for the good of our National Society have been found to be in consonance with the larger program.

What are our specific objectives in America? We recognized the urgent need for a program that would serve two essential purposes — first and all-important, the gradual disintegration of our organization, the falling membership, the failing lodges, the discouragement of members, which had beset

our work over a considerable period and which had been emphasized and hastened by the coming of the depression, called for the marshaling of our strength. National solidarity was needed. Faith and confidence had to be reborn — the realization of the inmost strength of the Society to carry through had to be established in the minds and hearts of all.

Work in the failing lodges and with the discouraged members, and a unified program were introduced in the Greater America Plan. There had to be promulgated everywhere the idea that The Theosophical Society is, in place of the widely prevailing feeling that The Theosophical Society *was*. We had to bring to ourselves again the realization that having regard to the origins of our Society, we were not impotent, we were not useless, we were not outworn; that we were and still are a Society behind which stand the Elder Brethren; that we had but to work with courage and certainty and the Society would not fail. So there was initiated in the Section a broad program of work so devised that within it every lodge could make its own contribution to the unity of spirit and solidarity of purpose of the whole.

Here was opportunity to work as one, to think unitedly along a common line, to feel that effort expended was not for the lodge alone, but for the whole Society, and that such feeling, thought and action were in sympathetic rhythm with the thought, feeling and effort of all others. There is power in a wholeheartedly unified movement, and that power was needed to lift the Society to a realization of its essential power to carry on. Efforts separated and lacking integration could not do this for the whole American Society, valuable as some of them might be in their own limited sphere. We needed a program of nation-wide, not merely local, interest, through which benefit could come to each lodge that adopted it, and the Society as a whole would grow in solidarity through a common effort. In *A Message From an Elder Brother* They said to us, "Within this next half century you can make Brotherhood a living reality in the world." No individual lodge could do that, no individual member. The "Message" is an exhortation to unity of action, and the Society only by united strength and solidarity could fulfill its destined work.

Then there was the invocation of the courage of our hearts to displace the dejection of inactivity that in so many cases had overcome us. That same "Message" stressed the importance of *work*. The Plan gave every lodge, every member, opportunity to serve in the one "great work." In that courage and certainty and hopefulness and joy-

ousness, the work of the Elder Brethren can the more easily be accomplished.

They said: "Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves . . ." To banish fear for the Society, to create confidence in its power to carry through, that They might find joyous, hopeful and courageous groups through whom Their uplifting influence might reach a dejected and depressed world, has been an essential part of the program.

The depression of the economic world was reaching into the hearts and minds as well as the pocketbooks of our members. We have to know in fact that discouragement has no place in the theosophical life, for Theosophists know those truths of which the world at large is ignorant, that give certainty and courage and constancy amid disheartening outer circumstances. The work had to go on and the spirit of the Society required a unified plan of action for its continued life.

There was and still is another important point. In a world of crashing values one unassailable value remains forever. That one never depreciating asset is goodwill, or morale, expressed through

an organization of human beings with spiritual qualities and aspirations. An organization, voluntarily binding upon its members by their own goodwill toward each other, an organization bound to stand together by the morale, the zeal, the spirit of its integral units, is more precious than jewels, more powerful than wealth, more abiding than charity, more steadfast than faith. It endures and carries on when all the values of the world disappear.

Such a spirit is growing in the unity of action, feeling and thought engendered by the Plan. In it the Society is sure to carry on. Physical achievements too, sufficient to convince all who desire to see, are part of its production, but its real and greater, but immeasurable value, lies in the intangibles of its creation which form the essential foundation of permanent outer growth. We are growing from the heart outward.

(Editor's Note: The second and third of this series of articles will appear in succeeding numbers. Members are asked to reread and then read again A MESSAGE FROM AN ELDER BROTHER, a copy of which every member has received.)

RESEARCH SEMINARS

(Continued from page 102)

and to his death. Twelve photographs of C. W. Leadbeater, from about eighteen years to eighty-three. Twelve photographs of Annie Besant, same periods. 50 pictures — \$4.00.

(Editor's Note: Mr. Kunz's letter continues with particulars of other series in preparation, a suggestion for credits to apply against later release if profit results from the first series, and practical recommenda-

tions for the actual use of the pictures and material.

We strongly recommend application to Mr. Fritz Kunz, 9 East 40th Street, New York City, for fuller particulars of this splendid service, which can be so usefully and practically applied to the work of theosophical study and the dissemination of the truths of the Ancient Wisdom.)

YOUTH INVADES ADYAR

(Continued from page 103)

essential to membership. Every member is exhorted to seek, to find and to declare his own Truth, but to recognize that to each seeker Truth is unveiled in the garb most appropriate to his understanding. Thus, while each seeker rejoices in the Truth he knows, he rejoices no less with others as they are happy in the Truths they know, be these ever so different from his own.

Our Society stands for comradeship amidst differences, for sincere mutual appreciation amidst antagonisms, and for conflict, when conflict must needs come, in the spirit of the battlefield of Kurukshetra.

You are young and have your lives before you — lives which you will lead in the setting of a world itself young with new values, new ideals, new rela-

tionships. It will be a world to which some of us belong. It will be a world in which The Theosophical Society will be even more active and more potent than it has so far been during its sixty years of life.

For your own individual happiness, for the happiness of the world in which you will be living, may each one of you be inspired with the theosophical spirit, whether or not you become members of The Theosophical Society.

Welcome to Adyar in this Diamond Jubilee year. There is a peace here which I hope you will contact and enjoy, so that you may return home strengthened for the many duties — some of them surely arduous and tiresome — which encompass us all as we live our daily lives.

Trends in American Religion

By DR. HORNELL HART

Summer Proceedings 1934

Part II

(Continued from the April issue)

THIS loss of influence on the part of the Church has been due in part to the intolerant bigotry with which many Christians sought to impose repressive Puritanism by law. Partly, however, it has been due to the fact that large numbers of college graduates have lost most of their faith in the teachings and traditions of the Church.

That this loss of Church prestige and power has passed its lowest point is suggested by what has happened lately to the movies. Protestant Church leaders have protested repeatedly against the tendency of moving pictures to lead the way toward drunkenness, inflame sexual passion and incite to crime. The movie producers have made fine-sounding promises, but have proceeded to send out more and more licentious and demoralizing films. At last, the Catholic Church has organized a nation-wide League of Decency. Protestants and Jews are joining forces with the movement. The industry appears to be panic stricken. The Church has suddenly demonstrated its power. But it is noteworthy that dogmatic Catholics rather than liberal modernists have been the effective wielders of influence.

Besides its activities in the line of moral reform, another channel for religious energy has been the social gospel. However doubtful of theological creeds Christian leaders might be, they could turn to their Master's program of human brotherhood. Though science had shown up religion's superstitions and weakened its creeds, it had not been able to take religion's place as a power to inspire brotherly living. Science has taught men power over the physical world, but it has not taught them how to live together in generous and loyal brotherhood. It has invented not merely harvesters and looms but also high powered artillery, bombing planes and poison gas, and it has not taught men the understanding love needed to prevent fratricidal wars. In the midst of overflowing surpluses created through science, workers and farmers have sunk into impoverishment and misery because selfish greed has blocked the road to social welfare.

These problems of poverty, social disorganization and war offered channels of activity into which many intellectuals turned eagerly. As their faith grew fainter, under assaults of science, liberal Protestants turned their energies increasingly into seeking to rectify some of the most glaring short-

comings (*sic*) of science. Most scientists insisted that science had no business dealing with human aspirations, values or subjective ideals. Very well, the followers of the social gospel would take up those matters.

The movement to apply spiritual power and insight to social problems was in progress before the weakening of faith became evident. The Quakers, for example, were religious mystics first of all, and their illumination by the Inner Light of the spirit led them to oppose war, slavery, cruelty, injustice and oppression. Fervent devotion of Christians led to the growth of social settlements, family welfare societies, juvenile courts, workmen's compensation for industrial accidents, mothers' pensions, and the like. These activities, originally expressions of spiritual inspiration and faith, became substitutes for spirituality as faith declined. Young idealists who were losing their vision of a spiritual world sought to find substitutes in working for the good life here and now on earth. Ministers became increasingly sympathetic with the struggles of workmen to organize into labor unions and to strike for higher wages and better conditions. This movement has now grown to a point where a great meeting of Methodists in New York recently adopted resolutions which approved of the fundamental principles of Socialism, and where the General Council of Congregational churches this summer (1934) called for the abolition of our present profit system as un-Christian. Another outlet for obstructed religious enthusiasm has been the struggle to stop war. Disarmament, international goodwill, the World Court, the League of Nations, and the refusal to bear arms in any future war, have been receiving growing support from ministers and laymen.

Christian followers of the social gospel have stressed the need for bringing the Kingdom of God on earth, while they have grown more doubtful of the Kingdom of God in heaven. But some have gone further. They have not only doubted but have come to deny flatly that any invisible world exists. They have called themselves "humanists" and "ethical culturists." They have banded themselves together to work for a better life here and now, proclaiming that any hope beyond death is a delusion. Others, less socially minded, have been led by this loss of faith to say: "Get your thrills

while you can. You're going to be a long time dead!" And that is a mere modern version of the cry which has arisen in various ages when faith in the spiritual world has faded: "Let us eat, drink and be merry, for tomorrow we die!"

The fatal defect of the materialistic age has been its cocksure denial of the things not yet proved by physical science. Brilliant young laboratory workers have been so obsessed with achievements in fields where they could measure and prove things that they have been betrayed into saying: "Nothing is real unless we have measured it; nothing is true unless we have proved it!" They have gone on to assert that man could not have an invisible soul or spirit, because they had never measured the soul in their test-tubes; they argued that life beyond death could not exist because they had never proved its existence in their laboratories.

Suppose that Columbus, when he was struggling with his idea of setting forth on voyages of exploration had taken the attitude which materialistic scientists have taken. When he looked at the maps of the world which were in existence in 1479, he found that parts of them were based on definite measurements. The lands around the Mediterranean Sea had been carefully measured by surveyors. Most of Europe, and parts of Northern Africa and the Near East, had been surveyed fairly accurately. Supposing that he had said: "No part of the world is real unless it has been systematically measured!" Merchants and travelers would have laughed at him, for they had been to India and even to China. They had pushed up into frozen seas and down into tropical jungles. They *knew* that these lands existed, even though no accurate topographical surveys had yet been made of them. Columbus had the courage to believe in the reality of these outlying parts of the world. But he needed — and he possessed — still more courage. He needed the vision to be able to say: "Beyond even these dim lands reported by far travelers, there must lie seas and lands undiscovered. I will fare forth and find them!"

Today materialistic scientists who have measured brains and nerve currents sometimes assert: "Nothing can exist beyond these measured physical nervous systems." They are like incredulous critics of Columbus, denying the existence of the lands of which returned travelers have given descriptions. For occult explorers have brought back accounts of worlds invisible, and of realms of the spirit which range immeasurably beyond the little surveys of physiological psychologists. The world waits, heart-hungry and soul-sick for the true Columbuses and Pilgrims to open up the settlement of these fair new worlds.

The genuine spirit of science repudiates the dogmatism of materialists. Several series of objective facts indicate that the wave of mechanistic skepticism reached its crest, and spiritual faith sank to its low point, about 1928. Eddington, the great mathematical physicist, having pushed out to the far frontiers of his science, returned to tell us that we shall find the true substance of the universe not in matter, but in "mind-stuff." Hans Driesch,

the great biologist, having explored the ways in which living plants and animals come into being, returned to tell us that no conceivable mechanical structure can explain the growth of embryos; the process is vital and spiritual. Modern anatomists of the brain find that it cannot be a mere mechanical storehouse of records; it must be an instrument of consciousness.

But not only has science become more humble through recent new discoveries, a new branch of science had been growing up in the past 60 years — a science of navigation for Columbuses of the spiritual world. The name of this young science is Psychical Research. An epoch-making event in its forward march has been the demonstrations of telepathy and clairvoyance recently announced at Duke University. Dr. J. B. Rhine, associate professor of psychology at Duke, has published in 1934 the results of 90,000 experiments. Dr. Rhine announces that these experiments demonstrate conclusively the transmission of mental images from mind to mind, and the clairvoyant perception of material objects without the use of the senses. He calls his book *Extra-Sensory Perception*.

This is the first time that conclusions of this sort have been announced under the auspices of a great American university. The results call for a revolution in physics, in psychology and in religion. Dr. Rhine announces a new kind of force, unknown to physics. The profoundly religious purpose back of the work of this university scientist is indicated by these words in his preface:

"The need felt for more definite knowledge of our place in nature is no mere academic one. Rather it seems to me the great fundamental question lying so tragically unrecognized behind our declining religious system, our floundering ethical orders and our unguided social philosophies. This work is, then, a step, a modest advance, in the exploration of the unrecognized boundaries and reaches of the human personality, with a deep consciousness of what such steps might lead to in the way of a larger factual scheme for a better living philosophy.

"It is the more general purpose behind this work to push on with caution and proper systematization into all the other seriously alleged but strange phenomena of the human mind. By proceeding always from already organized territory into the phenomena on trial, never lowering the standards of caution in the face of the desire to discover or the need to generalize, the field of these unrecognized mental occurrences can and will ultimately be organized and internally systematized to a degree that will simply compel recognition. How long this may require one cannot estimate; but it is the only truly scientific course to take."

With Dr. Rhine setting this sort of leadership, departments of psychology in other great universities must either follow his example, or be left far behind in one of the most fascinating and momentous developments of modern science.

As a symbol of the growth of systematized knowledge in this field, we may well cite the publication last fall of Nandor Fodor's *Encyclopedia of Psychic Science*. Here is a volume containing half a million words, on 900 different topics, which have been very largely ignored in general encyclopedias, and yet many of which are of utmost moment in relation to the spiritual destiny of the race. The scientific study of these facts reaches a new level when such a body of data as this can be organized.

Yet this book indicates also a basic limitation in the approach which many psychical researches have made to spiritual problems. In his introduction Dr. Fodor says:

"Of occultism, theosophy and mysticism I steered clear. The issues of psychical research and spiritualism are purely empirical

and merge into orthodox science. The inquirer needs no initiation, no preparation, no mystic disposition, no special faculties. The claims withstand the same deliberate, dispassionate and exact inquiry which built up our knowledge of the visible world."

This encyclopedist of psychical research thus repudiates the inner, subjective, spiritual adjustment which must constitute the essence of the religious approach to spiritual reality. This stand does not vitiate or render valueless Fodor's contribution. But it sets a limit which cannot be accepted by those who believe that spiritual problems can be solved only by the use of spiritual methods and resources.

(Concluded in the June issue)

The Revolt Against Materialism

THE following is quoted at length because it so clearly sets forth the spirit of the current scientific awakening, which seems now to be actually taking place after many an illusionary start. (Prof. Bragg, in *Science*, March 16, 1934.)

* * * *

To summarize, let me try to explain by an analogy the position in which we find ourselves as students of the mechanism of Nature. You know those large glass-paned floors which often form the pavement of an upper room or of the street, which are such that any one in a lower room can look upwards and see the footsteps of people passing above. Let us suppose a psychist was placed in such a lower room, and that his sole means of observing what was going on above was by observation of the feet of the passers-by, and of anything else in contact with this glass floor. He could learn a great deal and would be able to formulate laws. He would observe that footsteps did not suddenly disappear into space — the indestructibility of matter. He would observe that the footsteps always passed around objects and not through them — the impenetrability of matter. Starting in one direction they on the average pursue the same direction, though fluctuations from the average are evident. Sometimes a foot slips; such a phenomenon is generally followed by violent movements of the feet and their disappearance altogether, followed by the appearance in their place of an object of roundish outline — a kind of radio-active transformation. The laws governing a crowd of footsteps all moving in one direction would be more exact than those applying to a single individual. Yet he could never predict exactly what they would do.

We may make our analogy a closer one by supposing that we can only tell where the footsteps are, not by looking at them, but by reaching up and tweaking their toes. A light tweak has little effect on their movements, but leaves us uncertain of their exact position. A heavy pinch tells us exactly where they are, but causes them to swerve from their course in an erratic way which we can not predict. To see where they have got to, we must pinch again, and this introduces a new element of uncertainty into the future, though it tells us what has happened in the past. The psychist might be tempted to say that an element of blind chance enters into the behavior of all he observes, upsetting his precise calculations. We know that he would be wrong. The objects above exist in a third dimension of which he is unaware.

Is not this precisely our position as regards the physical world? The same element of uncertainty enters into all our physical calculations, and does so not because our instruments are imperfect, but because of the very nature of physical laws. We must think of the physical world around us as the footprints of something which exists in other dimensions as well, which has other qualities which are not physical and which no physical apparatus, however delicate, can measure.

It seems to me that this is the contribution which recent developments of the physical sciences make to human knowledge. Nothing can exceed our instinctive horror of the finite, our revulsion at the idea of being entrapped in a mechanical web. Science now suggests the way of escape from a dilemma, for which its own logical pursuit has been largely responsible.

(Reprinted from *Theosophy*, January, 1935.)

The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

Visioning the Theosophical Society as a more vitally active organization, our members taking part more and more in the real work of molding a greater America to the splendid ideals of Theosophy; our work becoming more scholarly, our presentation more dignified, our halls more beautiful, enhancing the Society's prestige in our communities as our work is the better understood.

Congratulations!

The American Section of the Theosophical Society is to be congratulated on one of the finest fruits of cooperation which have developed from the seeds sown by our G. A. P. We refer to the Advisory Group for practical child-study under the leadership of Mrs. Muriel Lauder Lewis of Ojai, California. The members of that Group — mostly young mothers — received a pleasant surprise last month in the form of a splendidly edited and neat looking Bulletin, which is most eloquent testimony to her initiative and ability. In eight neatly mimeographed pages this Bulletin compresses an amazing wealth of highly valuable information and suggestions. From Mrs. Lewis' introductory notes we quote:

"It has not been our intention, as some fear, to duplicate work done by progressive educators or the parent-teachers associations, nor to compile pamphlets similar to those issued by the Government. But it seems that Theosophists have something to offer along the lines of child study which modern educators do not recognize, such as differences of children due to different states of evolution or understanding children better through the knowledge of astrology, or a study of the characteristics of the New Race as set forth in our literature. Why can we not coordinate Theosophy with modern education?"

And immediately the Bulletin goes on to prove the practicability of this suggestion, by a selection of lucid quotations from theosophical and non-theosophical sources on the difficult subject of discipline. The mother's part, the problem of spanking, natural penalties and deprivations, etc., are dealt with. Mothers are asked to write in how they solve their discipline problems, and the method used by one of the Group's members is stated and discussed. In a Book Review ("Outlines of Child Study") forty-seven subjects of the most practical importance to anyone dealing with children are listed and the members desiring references or outlines on any of them are invited to write for them (stamp enclosed) to the Director. We find a suggestive list of books by modern educators; a reference to a first class parent's magazine; guided reading for children; a booklet for expectant mothers; and a list of references from a wide

variety of theosophical books and pamphlets dealing with children, mothers or teachers.

Among the "Practical Suggestions For Our First Year's Work" we find: (1) To organize a course of study for mothers; (2) To compile reading lists for mothers and children; and (3) To form cooperative mothers' groups where needed; each sensibly presented with practical hints. Suggestions concerning P. T. A. work and a library service; a bit of "evidence" of a new race; and illuminating quotations from educational worthies are sprinkled among the rest; so all in all the little Bulletin is a splendid instrument of real service. We accord it our heartiest welcome and wish Mrs. Lewis and her Group ever increasing success! As it may be of help to many of our readers who are not members of this Group, we are glad to print here the following notice.

Attention, Parents!

The Children's Advisory Group has secured a guided reading list for children, prepared by Mrs. Fritz Kunz of the New York Theosophical Society. This book list has been made with the idea that it would help parents to guide their children's reading toward an idealistic view of the universe. This reading list is available to mothers or teachers at the cost of mimeographing and mailing. Five cents in postage should be sent to Mrs. Muriel Lauder Lewis, Route No. 1, Ojai, California.

Citizenship

Our Oak Park Lodge Committee on Better Citizenship reports a year of valuable effort. "We have had a course of six lectures, once a month, based on the subject 'The Intelligent Voter' and using for text Dodd's *Government in Illinois* . . . For the remainder of the present year two talks are scheduled by our lecturer, Mrs. I. G. Spiesman of the League of Women Voters, on the subject of 'Political Parties and their Influence'. A card catalogue of our members, although not complete, is in process of completion. Each card has name, address, telephone and organizations to which the individual belongs, in addition to remarks about wanting to join a group . . ." The Chairman of the Group, Mrs. Margery R. Parks, who makes the

(Concluded on page 110)

Adyar News

Adyar Day at Adyar

February 17 was celebrated at Adyar by a gathering under Dr. Arundale's chairmanship and with several contributors to the program. Mr. Jinarajadasa related anecdotes of the early days and read a description of the opening of the Adyar Library written by Bishop Leadbeater. Mr. Sri Ram, stressing the significance of Adyar Day, urged the Sections all over the world to help Adyar not only financially. "Let those who indulge in meditation turn their minds to Adyar once a day as well as once a year, and so help to make it a Flaming Spiritual Center to help the spiritual life throughout the world." And Dr. Arundale concluded: "We have had a useful and happy day, and I hope that throughout the world *Adyar* is the great mantram of the Theosophical Society. The more we pronounce it in all purity and aspiration and eagerness, the stronger will the Society become." The Young Theosophist activity, in which 500 guests were entertained at Adyar, is recounted elsewhere.

Tours

The President is touring the Central Provinces of India, which country is receiving his special

attention this year.

Mr. Jinarajadasa left Adyar February 28 for Australia, New Zealand and the United States. He will be in San Francisco on June 17.

Captain and Mrs. Sellon left Adyar on April 16, traveling via Singapore, Hong Kong, Shanghai, Yokohama, Honolulu and Vancouver. They will investigate the possibilities of establishing branches of the Society in some of the oriental countries. Captain and Mrs. Sellon will be at Olcott for a few days about the middle of June.

Miss Mary K. Neff sailed on March 9 for a comprehensive tour of Australia. Miss Neff and Miss Codd, the General Secretary of that Section, have long been close associates in the work, and Miss Codd will welcome an old friend to work with her in the Section of which she is now the responsible head.

Leadbeater Commemoration

March 1 was set aside at Adyar for commemoration of the passing of Bishop Leadbeater. The day may become known as Leadbeater Day, his birthday, February 17, being already remembered in the celebration of Adyar Day.

THE GREATER AMERICA PLAN

(Continued from Page 109)

report, mentions the problem which some members whose time is very limited feel. Here it is.

A Real Dilemma

Should a member devote all his spare time to purely theosophical activities, or should he make outside contacts too; thereby curtailing to some extent his theosophical engagements? What time, with family obligations and other necessary duties, will remain for recreation and study? How best to divide our spare time?

The answer is obviously: discrimination! No general rules can be laid down for all; this problem is exactly one of those in which our sanity, our insight, our good judgment are tested. First things

must come first, but it requires intelligence to know what for one's own particular person are "first" things. For one it is study, for another, who has done a great deal of studying already, it may be action, within or without the T. S., or both. It is certain that lack of contact with the "outer" world, in our stage at least, leads to crystallization. But failure to draw peace and strength and *knowledge* from our priceless theosophical literature, and failure to participate in its distribution through the Society's organized activity, is likely to draw the mind back into the maelstrom of confused ideas and activities which keep that world in such a helpless and miserable condition. Our batteries must be *charged* if we want them to give current; true health maintains a balance between inbreathing and outbreathing!



The Inner Life

By CLARA M. CODD

Theme for the month:

Healing and rest.

Thoughts for the month:

"But unto you that fear My Name shall the Sun of righteousness arise with healing in his wings."

(Malachi IV, 2.)

"God in the depths of us receives God Who comes to us. It is God answering to God; God in Whom dwells all healing and peace." (Jan Ruysbroek).



Clara M. Codd

There is a great deal of interest today in what is called "spiritual healing." Sometimes I feel that some of the methods sought after are not really spiritual, but more psychic and mental. A friend of mine once made very exact statistics of the percentage of cures in all the new forms of healing as well as the old, and made the interesting discovery that the percentage was practically the same in all. The most modern is the cure by expert dieticians. A big sheep farmer in Australia once said to me: "I believe that diet is at the root of most of our physical ills, for my sheep have taught me that. When I get a good season, with plenty of rain and the right fodder for them, they are perfectly healthy. When a drought comes and I have to feed them on artificial food, they at once begin to develop all kinds of disease."

Yet diet is not all the story. Doctors have proved that in the case of man, whose mentality and soul are so much more highly developed than is the case in the animal kingdom, the effect of mental and emotional states are almost as potent to produce disease as wrong habits of living. This is where spiritual healing can come to our aid. But it demands faith, that is to say a certain intuitive understanding and simple giving of the whole nature to enable such subtle forces to operate. "O Woman," said the Christ to the grief-stricken mother of an insane daughter, "great is thy faith, be it unto thee even as thou wilt." And her daughter was made whole from that very hour. Faith does not mean blind acceptance, superstition. It presupposes a certain simplicity and beauty of character, a giving

up of self and a resting in the Divine flow of love and power. As the Master said to Krishnaji: "You must trust your Master; you must trust yourself . . . Because if you do not even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power."

I once heard the late Dr. Annie Besant preach a wonderful sermon on just this very theme. She began with telling us that all around us, in the air we breathed, in everything we touched, lay the Divine Life and Love. In Him Who is Love we lived and breathed and had our being all the time. So what we must do is to open our hearts to Him, to render ourselves responsive to the Divine Radiance around us. Let Him Who is Love and Healing flow over us and permeate every atom of our being; let us stand in His radiance with simple love and trust. Just as a flower opens its heart to the sun's rays and receives thankfully the soft and falling rain, so let us open our hearts to the Eternal, and pray Him that His harmony shall drive out our dis-harmony and His love our unloving self.

That is another thought that comes here. If we would really be healed, then we must act as a fresh and flowing channel for the Divine Love we have invoked, and let it shine on others too. Otherwise no more will come, for it cannot stagnate in a shut pool. Let go! Let go! So many of our ills are really a kind of congestion, not only physically but morally too. We are so tied up and afraid and desperate. And so we provoke a corresponding response from life around us. Let us trust life knowing that life always means us well. "Though he slay me, yet will I trust in Him." And without fear, because it is our birth-right, let us draw nigh unto the mercy-seat of God. Faith is its touchstone, love its pass-word, and its guerdon is peace. "My Presence shall go with thee and I will give thee rest." (Exodus XXXIII, 14.) Rest and poise and peace and understanding belong to the God-intoxicated men, for they have lost self in the bliss of the united Spirit of Life which is God. And there in thought we can place others too, knowing that they cannot wander outside that heavenly Love and Care.

My Mocking Bird

Full throated herald of gladness
Just out my window at dawn;
Promise our tryst will continue
Throughout the aeons of morn.

Promise you'll seek me and find me —
Your pass-word I'll then understand —
When you are a Vagrom Angel
And I am a Superman.

— Virginia Allen Patch

The Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

The I.C.L. (International Correspondence League), a Division of the World Peace Department, is now in full swing again under the leadership of Mrs. Rhoda Martin of Ojai. As Mrs. Martin was not appointed Head of the American Section of the I.C.L. until late in 1934, she has had but little time to get it reorganized, yet she gives a most encouraging report for the last quarter of the year.

She had at the end of December 1,138 correspondents on her list, of whom 431 were in this country and 707 in other countries, 363 of these being in India. Of these correspondence links in the chain of brotherhood between countries, 215 were made under the new regime and very many of the links are between young people, some of whom have started a philatelist club and are exchanging postage stamps.

The I.C.L., although a Division of World Peace, which of course it helps to promote, is really a whole department in itself and bids fair to tax the time and energy of its leader to the utmost. That, however, will be the measure of its success and I trust that every reader of this page who likes to write and receive letters, and who feels the value of international contacts in breaking down the barriers of racial and traditional prejudice, will enroll with Mrs. Rhoda Martin, Ojai, California.

Our Arts and Crafts Department under the leadership of its National Head has been active in Birmingham and in an original way. In a recent production there of Shakespeare's *Tempest*, the Department was represented by unusual ballets which symbolized the storm and the elements of Nature in the play, and also by the incidental harp music of Mrs. Orline Moore, who is harpist in the Birmingham Civic Symphony Orchestra.

Miss Rebecca Joan Webb, who directed the ballets, is head of the Birmingham School of the Modern Dance and she has been working to weave occult interpretations into the dance and to use dance forms as expressions of religion, beauty and life. She is planning to give an evening of dance interpretations under the auspices of the T.O.S. at the home of the president of Birmingham Lodge, Mrs. George Bridges, herself an artist, as one of a series of art presentations linking Theosophy and beauty.

The harp music used in the *Tempest* was incidental to the character of Ariel, and was also part of the mystical visions of Ferdinand, providing an atmosphere of the fairy kingdom.

As a sample of successful T.O.S. work in a lodge I quote from a letter received in February from Mrs. Nedra T. Ruder, former Head Brother for

Minneapolis but now removed to another city. Its evident enthusiasm should stimulate and encourage other Head Brothers, not, of course, to copy slavishly but to work out their own relationship to their lodge and to the community at large.

"The T.O.S. is responsible for the last Sunday evening of each month. This year we have just made our expenses at each meeting. We have a T.O.S. mailing list whose members are not being sent any other T.S. mail unless at their request. This is to insure their freedom from a barrage of propaganda other than the announcements made in the T.O.S. meetings.

"In October Mr. Cyrus Barnum, Head of the University of Minnesota International Relations Project and Cosmopolitan Club, lectured on 'Roads and Walls,' and a young Mohammedan brought Indian musical recordings for our music for this meeting.

"In November Dr. Schmidt of the University of Minnesota spoke on 'The New Deal in the U.S.A.' as compared to new deals in five European countries.

"In December a truly occult and modest astrologer prognosticated for the new year.

"In January we had a Fireside Tea Hour from 6 to 7 (both grates blazing, and coffee, sandwiches and cake free); from 7 to 8, international recordings borrowed from the St. Paul public library, and a fine paper on 'The Occult Symbolism of the Opera Parsifal.' Then from 8 to 9 we opened our new Panatrope for the Ford radio hour; and it was a delightful three hours all told. An entirely different atmosphere is produced by the fireplaces, lowered wall lights, chairs turned more informally, and the social time beginning and closing the evening's main feature. We shall follow this plan in the future.

"In February a local authority, a well read and traveled young man, head of a large book store, will speak on 'Book Maketh the Man.'

"In March an oriental evening — three Chinese students will bring stereopticons, curios and music. We shall have only informal questions, with real Chinese tea, almond cakes and pickled Chinese fruits from local importers.

"In April an importer of ivory will speak on the 'White Paper,' the latest on India's fight for freedom.

"There is really no avenue of our T.O.S. work overlooked, but all are not organized or 'headed' as it were. Our T.S. Women's Club has joined the Women's League for Peace and Freedom and the Minnesota Federation of Clubs, and the Humane Education (Animal Welfare) group has a representative from us."

What Lodges Are Doing

Besant Lodge (Cleveland) gave the second of a series of Silver Teas on Saturday afternoon, March 9, in the lodge rooms, which were attractively arranged for the occasion. The honor guest, Mrs. Alice Holmes Patterson of Lakewood, a poet and writer, gave a program of readings of Bliss Carmen's poetry, one of which was his beautiful and famous "Shamballa." Mrs. Patterson read also many of her own poems. It was a delightful treat and she graciously agreed to return later in the season to participate in a public talk. The Silver Teas, which are proving so popular, are an active part of the cultural program inspired by the Greater America Plan. They are planned also to assist the lodge in raising its quota of the G. A. P. pledge.

Brahmavidya Lodge (Tampa) reports renewed interest and activity in the lodge inspired by Dr. Roest's recent visit. Following his suggestion to beautify the lodge hall, much has been done along this line. Perhaps the most important is an attractive new gold-leaf sign "The Theosophical Society" on the plate glass window of the lodge hall. The members hope to have the lodge quarters really beautiful by the end of April. An open forum is being conducted on Monday nights to acquaint the public with Theosophy and at the same time give each member an opportunity to express himself. The Theosophical Lodge in Tampa is still located at 101 Parker Street.

Columbus Lodge sponsored Mr. Fritz Kunz in a series of lectures in March, at which the attendance was large and the collections good. On the afternoon of March 31 Dr. C. J. Baldrige, president of Hamilton Lodge, gave a talk to the members and their friends on "Latest Experiments in Psychical Research." The strength of the lodge has been reinforced by the return to active work, after two years of enforced suspended labor, of two valuable members, as well as by two new members from the Theosophical Society in Sweden.

Detroit Lodge: Mrs. Donna Sherry's meditation class which was started in March was such a success that a new one is being formed. All who enrolled are enthusiastic about the benefits received and are eager that others shall also enjoy them. At the annual election of officers on April 2 Miss Anna E. Kerr was again voted president by acclamation, and the former vice-president was also reelected. Dr. Kuhn and Mr. Kunz lectured for the lodge in April.

Fort Worth Lodge writes: "Dr. Roest's visit has mellowed the soil of inner life and planted the seed for fruitful activity in the outer life of Fort Worth Lodge. A public study class in Elementary Theosophy has been organized, using C. W. Leadbeater's *A Textbook of Theosophy*. The class

meets every Monday evening at eight o'clock in the new lodge room, 'The Little Parlor,' in the local Y. W. C. A. Building, 608 W. Fourth Street. The lodge library is open to the public each Monday afternoon until 6:30. Another, but not the least, result is an H. P. B. Training Class which meets on Sunday afternoons."

Grand Rapids Lodge: During February the lodge had a very happy and busy time working with Mr. Fred Werth, field worker, who was the house-guest of Mr. and Mrs. Harry Beattie. Many members' meetings were held, as well as a series of public lectures, the latter being well attended and enthusiastically received. A successful experiment was the entertaining of groups of friends at the homes of the members, Mr. Werth giving an informal talk and answering questions. The guests expressed their pleasure and appreciation of the opportunity of meeting and talking informally with the Headquarters representative. The Grand Rapids Lodge arranged for Mr. Werth to give a talk to an interested group at Kalamazoo, where it is hoped that a new lodge may develop.

Herakles Lodge (Chicago) celebrated its twentieth anniversary Sunday afternoon, April 7. Tribute was paid to Dr. Edwin B. Beckwith for his inspiring leadership and for his devoted loyalty and steadfastness to the ideals of Theosophy. The roster of names of lecturers who have been guests of Herakles Lodge reads like a theosophical hall of fame. Mr. Sigurd R. Sjoberg, the president of the lodge, after quoting from "A Lodge of the Theosophical Society" by Dr. Besant, gave it as his attitude that the most sincere expression of gratitude and appreciation of the work of past leaders and of the ideals of Theosophy, lay in catching the torch from which they had spread the flame of Theosophy and in carrying on, to the best of our ability, where they had for the time being ended their work. Starting with a charter roll of twelve in 1915, Herakles Lodge, under the joint leadership of Dr. Beckwith (deceased March 3, 1929) and Mrs. Ella B. Beckwith, achieved an active membership, prior to the depression, of more than 100 members, becoming then one of the largest and most influential lodges in the American Section. It has included on its rolls an aggregate of 235 members, from which in turn six other lodges have been chartered in different sections of the United States.

Hermes Lodge (Philadelphia): In addition to Sunday evening public lectures and members' meetings, four classes in various subjects are held each week. In connection with the class in "Comparative Religion" conducted by Dr. J. C. Wagner, fifteen mimeographed lectures of from six to nine pages each have been prepared, and there will be about five more lectures to complete the

series. A nominal charge is made to cover the cost of mimeographing — ten cents for each lecture. Copies will be furnished to members or groups who wish to take advantage of this opportunity to obtain a course in "Comparative Religion."

Houston Lodge has a very active membership. It has just finished a three-day bazaar, running from 9 a. m. to 10 p. m. daily. Two booths were allotted free of charge at the Spring Jubilee held in the City Auditorium. A nice sum of money was turned over to the lodge building fund from the sale of cake, sandwiches and fancy-work. Several hundred T. S. leaflets and fifty copies of Mr. Rogers' excellent paper *Ancient Wisdom* were distributed. Four classes are held weekly. The lodge has distributed 5,000 leaflets during the past year, mailing to bereaved families suitable literature on "life after death."

Kansas City Lodge had the pleasure of a visit from Dr. Roest for a series of five lectures, March 27 to 31 inclusive. At the close of the last lecture a beginners' class was formed, with C. W. Leadbeater's *A Textbook of Theosophy* to be used as the study book. Mrs. Georgia Maddox Mahone has started a class in Art Appreciation, which is held in conjunction with the Saturday afternoon teas. The lodge is now looking forward to two lectures by Mr. Kunz. Kansas City Lodge has published two very attractive twenty-page booklets for publicity purposes, one entitled "Lest We Grieve Because of Death," and the other, "To Be Remembered and Pondered."

Los Angeles Lodge: A monthly program for members' meetings is mimeographed and distributed to the members, in addition to the splendid lodge bulletin issued each month. At the members' meeting on April 10 the Young Theosophists debated on the question "Is Theosophy Becoming Dogmatic?" The Current Events program on April 24 dealt with the subject "Science and Theosophy," the members having been previously asked to bring clippings or articles dealing with scientific discoveries or new scientific theories which confirm theosophical teachings.

Milwaukee Lodge: Dr. Kewal Motwani of India gave two public lectures on Sunday, April 7 — "The New Renaissance of India" and "Hindu Psychology." The lodge was happy to welcome Dr. Kuhn for a return engagement of two lectures on April 14 and 15. On Easter Sunday the Rev. Arthur Redman spoke on "Symbolism of the Cross."

Minneapolis Lodge sends the following report: "On Sunday evening, March 24, Mr. Jean Kabots, who spent some time last fall at Headquarters, gave a very interesting public lecture on "Olcott," in which he described the building and grounds, the work carried on, the staff connected with Headquarters and their loyalty, devotion and unselfish activity for Theosophy. He expressed particularly his great admiration for our National President and the splendid work which he is doing for the Society. There were a number of strangers present at the lecture, and they as well as our members expressed their keen interest in

hearing the intimate details about Olcott, the heart of the American Section."

Oak Park Lodge sponsored a series of four lectures by Dr. Roest at the Carleton Hotel from April 14 to 17 inclusive. At a public meeting on April 3 Dr. Kewal Motwani spoke on "The Religions of India."

Oklahoma City Lodge: A delightful issue of the lodge bulletin was prepared for April. The officers and various members of the lodge were given an opportunity to express themselves through the medium of the bulletin. Their articles, together with announcements by the editor, made up an unusually interesting number.

Orlando Lodge held a dedication service on March 17 in its new lodge room. A beautiful and impressive meeting was arranged, and Mr. and Mrs. Ralph Kyle of Gainesville, and Mr. and Mrs. Roy K. Downing of Leadbeater Lodge, Jacksonville, were guests of honor. The members of Orlando Lodge gave their sincere thanks to these guests, and also to Mr. Rawdon Sharpe, of Leadbeater Lodge, Jacksonville, for their fine and loyal service in assisting the Orlando members to organize as a lodge.

Panama Lodge: During the last week of March Sr. Jose B. Acuna of the Central American Section gave two public lectures in Panama City and one in Colon. Two members in Colon are working for the formation of a lodge in that city.

Pythagoras Lodge (Cincinnati) started the month of March with a members' party at the home of two of its new members, Mr. and Mrs. Ivan Myers. The party served splendidly in two capacities — providing an enjoyable time for all, and raising the money for the monthly payment on the lodge G. A. P. pledge. Mrs. Myers very graciously gave a lovely musical program. The members feel fortunate in having a musician in their group. On March 15 an excellent public talk by Mr. Myers on "Education" created much interest. Another new member, Mrs. John E. Weis, gave the public talk on March 22. Pythagoras Lodge has profited greatly from the visits of Mr. Fred Werth and is looking forward to his three-day stay in May.

Sacramento Lodge: March 28 marked the twenty-fifth anniversary of the lodge, and it was fitting that during the first three weeks of March the lodge should have an unusually stimulating series of public lectures and members' talks by Miss Julia K. Sommer. This was followed by a brief but most helpful visit from Miss Henkel, during which she addressed the members on March 28 and delivered a public lecture on the 29th. As a result of these activities the members feel that a new interest in Theosophy has been awakened in Sacramento.

Spanish Lodge (New York City): For the past few months the lodge has been publishing a unique ten-page mimeographed bulletin, with an attractively printed cover. The bulletin is printed in Spanish, and should prove a splendid help in the work which the lodge is doing.

Theosophical News and Notes

Diamond Jubilee Travel

Preliminary consultations with steamship companies indicate that the round trip from New York to Madras (Adyar) will cost about \$750. This includes very comfortable tourist travel across the Atlantic, second-class passage from Europe to India and second-class train fare across that country. It provides for sailing from New York to a South European port and there embarking for India. To land in England and travel through Europe overland would increase the expense somewhat. It is possible that a sufficient party may be gathered to justify some concession in rates.

Will those who are interested and who are planning to go please write to Headquarters promptly, that the number in the party may be judged and negotiations proceed for all of the advantages of party rates? Without stopping off on the way, it is possible to make the trip from New York to Adyar in about twenty-five days.

Your Shoulder to the Wheel

What "Hellas" represented to the Greek mind of old, "Adyar" reflects anew in the consciousness of the Theosophist today. Wherever the ancient Hellene made his abode "there was Hellas," and now wherever the Theosophist may happen to be, the inspiring forces of Adyar hover near.

Increasingly greater numbers of the membership are becoming aware of this subtle influence, as evidenced by the true spirit of sacrifice in the quietly sustained support of the Adyar Fund. Confronted by a most trying economic situation, many members responded to the appeal by sending postage stamps or small amounts of money. These offerings, contributed mostly by new donors, aided in raising the total of the fund over the amount of last year and enabled the Treasurer, Dr. Ernest Stone, to forward to Dr. Arundale a draft for \$1,200.

Let us look forward to the time when every member, realizing the opportunity which has been graciously afforded him to serve his fellows, may assume his part in deepening the channels for the ever increasing power which flows from Adyar to Wheaton, to the lodges, and to all the nation — now so in dire need of the words of the Masters.

THOMAS W. POND,
Chairman, Adyar Fund

Summer Sessions

Summer School will extend from August 10 to 16, and Convention from August 17 to 21 inclusive. There will be no Olcott Institute Session this summer.

It is important that members register early for the Summer Sessions this year. We have already received a larger number of registrations thus early in the season than during a similar period in previous years, and a considerably increased attendance is expected. Please bear this in mind and place registrations just as early as your arrangements can be completed.

It is anticipated that the rates will remain the same as those established for the Summer School and Convention of 1934.

Tentative Itinerary for Mr. C. Jinarajadasa

(This itinerary is to be regarded as tentative, as sent to us by Miss Poutz, since it has been submitted by her to Mr. Jinarajadasa for his approval.)

1935

June 17,

June 18-25,
June 25-July 10,

July 11-14,
July 15-18,
July 19-21,
July 21-24,
July 24-27,
July 29-31,
August 1-4,
August 4-7,
August 8-31,
September 1-4,
September 5-7,
September 7,
September 8-11,
September 11-14,
September 14-17,
September 18-22,
September 22-25,
September 26-29,
September 30-October 3,
October 3-6,
October 7,

Arrive San Francisco —
Leave same evening.

Krotona, Ojai.

Los Angeles.

San Diego.

San Francisco.

Portland.

Seattle.

Vancouver.

Denver.

Kansas City.

Tulsa.

Wheaton.

St. Paul-Minneapolis.

Milwaukee.

Wheaton.

Detroit.

Cincinnati.

Cleveland.

Boston.

New York.

Philadelphia.

Baltimore.

Washington.

Back to New York or
Philadelphia.

The Second Annual Art Exhibit

It is not too early for the artists of The Theosophical Society in America to begin definitely to plan their contributions to the second annual art exhibit at Olcott during Convention and Summer School.

Last year, it was generally agreed, we made a splendid showing, but this year we must outdo ourselves in quality, for our distinguished guest at the Summer Sessions will be Mr. C. Jinarajadasa, whose appreciation of the beautiful is a distinct challenge to the artists to give the best that is in them.

As chairman of the exhibit committee I am expecting the same splendid spirit of cooperation that we had last year, and I am looking forward to your enthusiastic response. We do not want a greater number of pictures than last summer, but let us try to get the utmost in quality. Some of the excellent pictures of last year are still clearly etched in my mind. Their beauty and thrill are lasting in enjoyment. I know that from year to year the artists can awaken in the hearts and minds of members this beauty which may linger long after Convention is over and gone. Indeed I venture to hope that perhaps an artist here and there may become prophetic, unconsciously catching the spirit of the Convention beforehand, and somehow fortuitously striking and emphasizing its very keynote. This is quite possible, it seems to me, when with purified channels we reach up to that realm from which all our theosophical inspiration flows. Such a contribution would surely be unique and valuable.

We are regretful that the development of a division for the crafts must be postponed until next year.

I hope that more artists will find it possible to attend these splendid Olcott meetings. I urge you to begin plans now.

JAMES S. PERKINS, JR.,
123 Kinsey Avenue,
Cincinnati, Ohio.

Boosting for Convention

Besant Lodge, Tulsa, is doing its part. On the lodge bulletin board appears a large and attractive poster advertising the summer activities at Olcott. It is headed "Summer Sessions at Olcott 1934," and below is displayed a number of pictures of the last Convention — the lecture tent, Dr. and Mrs. Arundale, the National President, Miss Poutz and various informal gatherings. Already the interest aroused has been sufficient to insure four representatives of this lodge for next Convention.

Many lodges have representatives who took snapshots at Olcott. Gather these together and put them to use in boosting for representation from your lodge for the Convention this summer, when Mr. Jinarajadasa will be present.

Our "Theosophical" Platform

A correspondent approving the editorial "Evolving a New Age" in our February, 1935, issue writes:

"Why should a theosophical lecturer, national or otherwise, discuss economics from a theosophical platform? He is a specialist, or should be, in the knowledge of the Ancient Wisdom. His audience has come to learn about Theosophy. Why lose an opportunity to teach the things in which he is expert, in order to bore us with inexperienced opinions on matters concerning which most of us are already bored to extinction?"

"I believe that in some communities the presence of radical orators on theosophical platforms is a real danger to our Society. If the views expressed in the approved editorial could be impressed on lodge officials and program committees, some of our meetings would be more interesting to ourselves and the general public."

The Straight Theosophy Campaign

Every member must realize how strongly has been sounded the note of straight Theosophy. A Straight Theosophy Campaign has been initiated, and every lodge secretary has been sent a most interesting chart giving suggestions for meetings and study classes to be held during each week of the three-months period from October to December next.

Not every lodge will be able to adopt every suggestion, but not a single lodge will be unable to contribute in some measure to this particular campaign. Ask that it be brought to the attention of your lodge. Study it, make yourself familiar with it and endeavor to have it fitted into your lodge activities when next season opens.

A series of inexpensive leaflets has also been prepared for general distribution in connection with this special effort, which ought to be in full swing by October 1 and which should therefore be planned for and thought over in the intervening months. Lodge programs should be cast accordingly.

Theosophy in Action

Mrs. Mary Gray of Ojai is speaking over the radio (Station KFVD) every Tuesday morning at nine o'clock (Pacific time), on the subject "America, the Cradle of the New Race."

Mr. Rogers is giving a radio talk every Wednesday afternoon at four o'clock over Station KTM on the subject "Delusions About Death."

The First Presidential Address

It is hoped that every member has read the President's first address, given last December at the Convention at Adyar. It is unfortunately much too long for reproduction in this magazine. It appears in full in the February number of *The Theosophist*. Every member should read it, not only because it is the first address of the new President and so ably sets forth his policies and ideals, but because it is very informative as to the organization and work and personnel of the Society, especially at Adyar.

If you haven't a copy of the February *Theosophist*, borrow one from a friend or from your lodge library, but make sure that you read the first Presidential address. Lodge officers would do well to see that the magazine is circulated among their members. Dr. Arundale would like to have direct comment and suggestion.

Just Pennies

The newspapers have recently carried an announcement of how a church raised \$40,000 by the contribution of each member of one penny each time he sat down to a meal.

What could we accomplish — 4,000 members, two to three meals per day, 10,000 daily meals, 365 days in the year, 3,650,000 meals, one penny per meal, \$36,500 annually.

If one penny per meal among our members would raise \$36,500 (and in a church it has been done), who shall say that we could not raise \$8,000 from the proposed increase in membership dues?

Blavatsky Book Memorial

Members are again reminded of the resolution passed by the Convention of 1931 to encourage gifts of theosophical books to libraries, to other organizations or to individuals on White Lotus Day, May 8, in gratitude to H. P. B. for her gifts to the world.

White Lotus Day Collections

Lodge officers will recall that it is customary to send the lodge collections to Headquarters on White Lotus Day, May 8. In true gratitude to the great leaders whom we honor on that day, let each lodge remember the needs of Olcott and the American Section in as generous a collection as possible.

Young Theosophists at Adyar

On another page appears an account by Mr. Felix Layton, American Young Theosophist now resident at Adyar, of the Adyar Day activity of the Young Theosophists there. What a gathering! The Young Theosophists had 500 guests, obtained not by advertising or letter-writing, but by getting out and doing the necessary work. In a letter Mr. Layton says that each member of the Young Theosophist group went to one of the houses where students live, and personally canvassed among the residents and invited them to be present. He says: "So far as any of us younger ones know, it is an event without parallel in the history of Adyar." Another comments: "It was a magnificent advertisement for Theosophy and for Adyar. The Young Theosophists made many excellent contacts with the youth of Madras, and the Adyar Youth Lodge gained ten members."

Mr. Layton suggests that if we in America could follow the same principle, depending upon our own enthusiasm and our work and personal effort, in many cities such canvassing could do more than advertising.

The Questionnaire

In our March issue appeared a questionnaire suggested by Dr. Arundale and to which he would be glad to have responses from members.

Los Angeles Lodge made this questionnaire the subject of one or two lodge meetings, asking members to bring their answers, which were discussed and sent collectively to Dr. Arundale. Here is a worth while suggestion for other lodges. The questions are vital, and thoughtful answers cannot but be good for the member, and for the Society as a whole.

Orcas Island Camp—1935

Fritz and Dora Kunz will attend the seventh annual camp at Orcas Island, off shore in Washington State, from July 14 to August 2. Mr. and Mrs. A. P. Warrington hope to attend this year. Members of the T. S., or friends, from all over the United States are asked to attend this delightful annual affair at which pleasure and inspiration combine. Cabins and tent equipment, and wonderful food, at prices as low as \$10 per week. Write to H. E. Emmons, 407 North Yakima, Tacoma, for all details.

Ancient Wisdom for May

Now in its third number *Ancient Wisdom* for May will have an article on a famous modern prophecy which, after several centuries, has been so definitely fulfilled that it settles beyond all doubt the fact of clairvoyance of the future.

Another article on why another world war is inevitable — linked to another famous modern prophecy.

First installment of "Ghosts and Their Ways," under which caption various writers will present true ghost stories.

Second installment of articles on the occultism to be found in the Bible.

No. 3 of a series on astrology from the esoteric viewpoint.

Mr. Rogers' column, "Personal Opinions," appears in every issue.

Always something new and vital on theosophical subjects by some of the ablest living theosophical writers — scientists, psychologists, authors and research enthusiasts.

60c a Year; 2 Years for \$1.00

Foreign Countries 75c or 3 Shillings a Year
Dollar bills may be sent, but not stamps.

Make Checks Payable to

L. W. ROGERS

P. O. Box 1017 Los Angeles, California

A Generous Gift

One of our older members, Miss Eudora Morey of Greenville, Tennessee, has recognized the great privilege of making available for circulation a valuable collection of theosophical books. In order that her own state may have the first advantage, she has presented about 135 volumes of theosophical titles to our member Mr. David K. Young in Clinton, Tennessee, who is happy indeed in the opportunity of making available these titles to a mailing list of inquirers in his own district.

This splendid contribution made by Miss Morey is a fine service to the Theosophical Society as a whole, as also to those who may be more immediately concerned in the vicinity of Tennessee. To Mr. Young also comes the privilege of making the most use of these books. We congratulate both Miss Morey and Mr. Young.

There will come a time when the world will look back to modern vivisection in the name of science as they now do to burning at the stake in the name of religion.— *Henry J. Bigelow, M. D.* (Emeritus Professor of Surgery in Harvard University)

Ohio Federation

The Ohio Federation of Theosophical Lodges held its sixth contact meeting of the year in Cleveland, April 14. Besant Lodge as host provided a splendid series of meetings and other theosophical gatherings.

Saturday afternoon Mme. Emi de Bidoli and assisting artists gave a lecture-recital on "The Secret Influence of Music Throughout the Ages," according to Cyril Scott's interpretation — a vital message for musicians and music lovers. Miss Virginia Deaderick, who was one of the assisting artists, gave two beautiful piano solos. The afternoon's program was enthusiastically received. This was followed by tea in the lodge rooms. Supper at Mills Restaurant, where a long table in the lower dining room provided privacy, was especially enjoyed by both old and new members as an opportunity for a friendly get-together.

Sunday dawned bright and beaming, with the very air charged with happiness. The contact meeting was called to order at two o'clock, and a very delightful program of music by the Fessler School of Music was first enjoyed. In an audience of about fifty-five, five lodges were represented by members, and several more by letters.

The subject for discussion was "Does the Knowledge of Theosophy Help or Hinder in Our Attainment of Freedom?" The president of the Federation, Mr. James S. Perkins, Jr., opened the discussion with a talk defining freedom and attempting to show how that freedom is gained in activity illumined by Theosophy. Interesting and spirited discussion followed, with much goodfellowship. The Federation was fortunate in having Mr. Fred Werth present at the meeting, which started his second tour of the Ohio lodges this season.

The meeting was adjourned for tea in the Besant Lodge rooms, where friends lingeringly parted to go their various ways over the State of Ohio.

Publicize Your Headquarters

It is suggested and requested that all publicity of all lodges should make reference to Adyar as the International Headquarters and to Olcott as the National Headquarters of our Society. Will all publicity agents, program committees and lodge officers please note?

In Austrian Tyrol

Delightful retreat for travelers. Quiet, beauty, simplicity. Vegetarian menus. Moderate rates. Ehrwald, Austria. Inquire Mr. A. Steinacker, Olomoucka No. 7-9, Brunn, Czechoslovakia.

"Ancient Wisdom"

The second monthly issue of Mr. Rogers' little paper contains a number of interesting and well written articles intended to arouse the interest of those new to occultism. Writers well known to us discourse on "Occultism in the Bible," "Einstein's Theory of Relativity," "The Age of the Earth," etc. Mr. Rogers writes on the inevitability of war. Future numbers promise to be equally interesting.

Itineraries

MISS ANITA HENKEL, *Field Worker*

April 30-May 2, Port Angeles, Washington.

May 3-6, Everett, Washington.

May 8-12, Spokane, Washington.

May 15-June 15, Montana and Colorado.

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

April 29-May 2, Des Moines, Iowa.

May 3, Ames, Iowa.

May 4-10, Progress Lodge — Omaha, Nebraska.

May 11-19, St. Paul-Minneapolis, Minnesota.

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

May, Los Angeles, California, and vicinity.

MR. FRED H. WERTH, *Field Worker*

May 1-2, Hamilton, Ohio.

May 3-5, Cincinnati, Ohio.

May 6-7, Indianapolis, Indiana.

May 8, Louisville, Kentucky.

May 9, Lexington, Kentucky.

May 10, Cincinnati, Ohio.

May 11-12, Columbus, Ohio.

The Theosophist

Subscribe for *The Theosophist*. If you cannot do so, see that your lodge subscribes. In some way make it available to every member. Under the editorship of the President, it is becoming more vital, and incidentally, has frequent reference to our own particular problems and conditions and to suggestions which originate at your own Headquarters at Olcott. Become familiar with your own international magazine, the President's views and the work that the Society as a whole is carrying on.

New Youth Magazine

A new *Young Theosophist* magazine is being edited by Mrs. Rukmini Arundale at Adyar. Although it is officially a journal for Indian Young Theosophists, it is international in scope and would interest young people in America. Subscriptions for the United States are \$1.00.

Statistics**New Members From March 1 to March 31, 1935**

Applications for membership during the above period were received from the following lodges: Albany, Annie Besant (Chicago), Besant (Hollywood), Boulder, Brooklyn, Memphis, Fresno, Glendale, Kansas City, Oklahoma City, Washington, Panama, Akron, Palo Alto, Genesee (Rochester), Duluth, Miami, Milwaukee, St. Louis, Columbus, Atlanta, New York; and National members: Cleveland, Ohio.

American Theosophical Fund

Previous receipts.....	\$106.70
To April 15.....	120.30
	<hr/> 227.00

Building Fund

Mr. John Snell, Mr. A. E. Nugent, Miss Esther Natterlund, Mr. E. F. Dann, Miss Minnie Tolby, Miss Anna E. Kerr, Dr. and Mrs. Fred K. Read, Miss Mary Bell Nethercut. — Total \$65.50.

Greater America Plan Fund

Previous receipts.....	\$2,978.50
To April 15.....	136.00
	<hr/> 3,114.50

Helping Hand Fund

Total.....	\$25.00
------------	---------

Nursery and Shrub Fund

Total.....	\$2.00
------------	--------

Deaths

Mrs. Helen L. Cross, Hamilton Lodge, March 25, 1935.
 Mrs. Josephine M. Duling, Besant Lodge of Hollywood, March 28, 1935.
 Mrs. Emma S. Gordon, Minneapolis Lodge, March 17, 1935.
 Mr. Victor Helander, Vipunen Lodge, March 13, 1935.
 Miss Sara Manypenny, Washington Lodge, recently.
 Miss Kate Reeves, Besant Lodge of Seattle, March, 1935.
 Mr. William J. Sisk, Casper Lodge, September 6, 1934.
 Mr. William J. Werth, Milwaukee Lodge, April 10, 1935.

Births

To Mr. and Mrs. E. E. Andrews, Akbar Lodge, a daughter, Charlotte Elizabeth, April 1, 1935.

Residence at Adyar

Dr. Srinivasa Murti, the Recording Secretary, requests on behalf of the President that notice be given to all members to the effect "that residence at Adyar is only by permission of the President and must be obtained through the General Secretary on forms and conditions available from his office."

Members who contemplate visiting Adyar for the Diamond Jubilee Convention next December should apply to the General Secretary (Mr. Cook) at Olcott for the necessary application forms, thus helping to facilitate the work of the President in the matter of providing permits to the intending visitors to Adyar.



American Round Table

RAY W. HARDEN, Chief Knight



A League of Young People Banded Together for Service.

Motto: "Live pure; speak true; right wrong; follow the King."

Pages: 7 to 11 years.

Companions: 12 to 17 years.

Squires: 18 to 20 years.

Knights: Over 21 years.

Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 690, San Jose, California.

The cooperation of members and friends of the Round Table in behalf of the new department for helpful service among orphaned boys and girls, is greatly appreciated at Headquarters of the Order. It has made possible an excellent beginning for this work. Those whose support comes late are giving equally important aid, as this assures continuance of the good beginning.

While this service was not for the purpose of increasing membership, it is actually adding a number of new young members who thus become earnest workers, passing on to others the benefits received by them from Round Table contact.

During the serious flood situation in Mississippi, while rescue work was being carried on by the various relief agencies, a party of Round Table boys paddled about in a home-made boat, picking up marooned or drowning pets. Their rescue list included four dogs, two cats, two canaries and one guinea pig. All were reported doing well and being cared for while waiting to be claimed by owners.

More encouraging Round Table news comes from Chicago, this time concerning the new Table at St. Alban's, under the leadership of Mr. Frederick Matthiesen. This splendid group opens its charter with an enrollment of between twenty and thirty members, representing all degrees. Knights throughout the Section will find further interest in the announcement that Nell E. White, former Leading Knight for one of Chicago's finest Tables, has again taken up active membership in our rapidly expanding Order.

Plans are progressing for strong representation of the Round Table for "International Good Will Day," May 18. Mrs. Ben-Allen Samuel, Mrs.

Flavia B. MacKenzie, Mrs. H. A. Smith and Mrs. Helen Loenholdt are among the active Knights working for the success of the Round Table program for the event this year. Mrs. M. L. Todd is cooperating for Canadian Round Tables.

Mrs. Elsie N. Smith reports her Table at Miami holding enthusiastic meetings, with the outlook for knightly service through 1935 very encouraging.

St. Petersburg Table, Florida, sends in a most welcome report for this year's memberships and planned activities. Ethel M. Crowley is acting as Secretary-Treasurer.

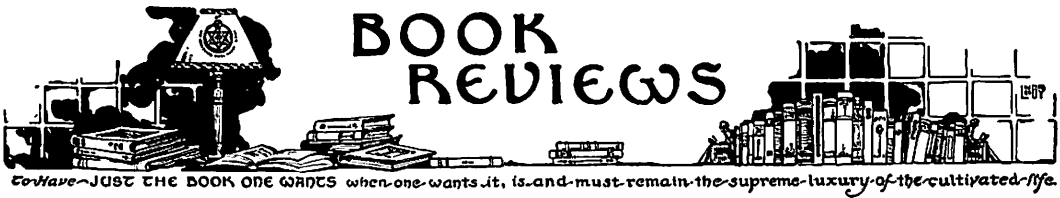
A fine report comes from Mrs. Minnie E. Chambers, Treasurer of Unity Table, Portland, Oregon. There is listed a goodly roll of all knightly degrees for 1935, and accounts of many interesting and useful accomplishments.

Earnest Servers Table, Seattle, one of the most faithful groups in the Section, has presented the 1935 report through the Secretary, Louise B. Strang, with new applications. A letter describing the Table's work brought cheer and encouragement to all at R.T. Headquarters, and has been passed on to new Tables in need of such helpful suggestions.

Bokhandeln Studio, Stockholm, continues support of our Round Table paper, MODERN KNIGHTHOOD, by sending subscription renewals. Even more appreciated is the cordial note of greeting to the members in America from the Round Table Order of Sweden.

To keep the ladder of your climbing in good repair is to help others to reach the top. So he who is truly at the top of the ladder is busy upon every rung.

THE AMERICAN THEOSOPHIST



Life! More Life! by C. Jinarajadasa. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$2.25.

This latest book from the pen of the author conveys to the reader a tremendous inspiration to live, and to experience life in its glorious abundance.

"We shall find that in reality 'life' means to possess a larger world." With these words Mr. Jinarajadasa proceeds to introduce that larger world to the reader. That world is not one of future glory, alone, but one of present attainment.

One of the remarkable facts about *Life! More Life!* is that it confers a power upon the reader whereby he may attain to that larger world and make it a living reality.

This book is presented in the form of popular lectures delivered in South America and Europe, in which the author deals with man and his efforts to establish an enduring brotherhood, an ideal educational system and a transcendent art. He sets forth clearly the role which Theosophists may play in this new and larger order.

This is a book which will be of special interest to teachers, musicians and artists, as well as to Theosophists. — WARREN WATERS.

The Revolt of the Masses, by Jose Ortega y Gasset, authorized translation from the Spanish. W. W. Norton & Company, New York, N. Y. Price, cloth \$2.75.

This is an important book. The author probes to the fundamental cause of the demoralization of western nations at this time, namely, the historical phenomena of "the accession of the masses to complete social control." The mass-man is "a qualitative determination" and "the characteristic of the hour is that the commonplace mind, knowing itself to be commonplace, has the assurance to proclaim the rights of the commonplace and to impose them wherever it will."

"Both Bolshevism and Fascism," he says, "are two false dawns," and "it is not altogether by chance that lynch law comes from America, for America is, in a fashion, the paradise of the masses."

H.P.B. has somewhere denounced the nineteenth century for its iniquities, and here we find that "it (the nineteenth century) must have suffered from certain radical vices, certain constitutional defects, when it brought into being a caste of man — the mass-man in revolt — who are placing in imminent danger those very principles to which

they owe their existence," namely, "liberal democracy and technical knowledge."

The author declares that he holds "a radically aristocratic interpretation of history" and that "a society ceases to be such when it ceases to be aristocratic," that is, contains governing minorities of genuine nobility and exceptional distinction — a necessary deduction from theosophical teachings.

The author is a supporter of the new government in Spain and is a member of Parliament. "In the Spanish histories of the future, Don Jose Ortega y Gasset will probably be spoken of as one of the Fathers of the Republic, though his part has been that of an intellectual rather than a political leader." — Frank L. Reed.

Courage for Today, by Preston Bradley. Bobbs-Merrill Co., Indianapolis, Ind. Price, cloth \$1.50.

The spirit of the writer of this work shines out in every page of it. His evident desire to do all he can to hearten his readers in these difficult times; the sympathy for his fellow-men who are threatened with deep discouragement; the genuine brotherly kindness which causes him to strive to lighten the burden — all these disclose the fine nature of the writer. The work is full of good, helpful advice, set forth in such fashion as to be not only stimulating, but interesting. His wide experience of life has taught him how to deal with men and women in such a way as to bring out the best in them of courage and fortitude. What finer or more stimulating advice could be given than the closing paragraph of his book: "I am urging you to live always a bit beyond yourself, always to be reaching, always to be falling short, perhaps, but always to be striving for something higher and finer. True victory is in the effort, not in the attainment." — W. G. Greenleaf.

New editions of familiar titles; published in uniform binding, fabricoid: *Sonnets from the Portuguese*, by Elizabeth Barrett Browning. *Evangeline, A Tale of Arcadia*, by Henry Wadsworth Longfellow. *The Greatest Thing in the World*, by Henry Drummond. *Rubaiyat of Omar Khayyam*, *The Astronomer-Poet of Persia*, Rendered into English verse by Edward Fitzgerald. *The Ballad of Reading Gaol*, by C.3.3. (Oscar Wilde.) *The Love Letters of Abelard and Heloise*. *The Thoughts of the Emperor M. Aurelius Antonius*, Translated by George Long. *As a Man Thinketh and Out From the Heart*, by James Allen. Price, each, \$0.75. Published by David McKay Co., Philadelphia, Pa.

◆ BOOKS ◆

Crest-Jewel of Wisdom

or

(Viveka-Chudamani)
of Sri Sankaracharya

Translated by Mohini M. Chatterji

It has long been recognized that the philosophical thought of India has much of value to contribute to the advancement of human knowledge. One of the important original works of Sri Sankaracharya on Vedanta, where he deals with the subject in a direct decisive way.

Cloth, 206 pages, \$1.50

Krishna the Charioteer

or

The Teachings of
Bhagavad Gita

By Mohini Mohan Dhar

Of deep interest because the comparatively unimportant details of the *Gita* have been omitted and important passages have been amplified in order to make the idea intended to be conveyed clear. The substance of the *Bhagavad Gita* is given chapter by chapter.

Cloth \$1.75; Paper \$0.75

Fragments of a Faith Forgotten

By G. R. S. Mead

Some short sketches among the Gnostics mainly of the first two centuries. A valuable contribution to the study of Christian origins.

Cloth, 633 pages, \$7.50

Nature's Finer Forces

By Rama Prasad

Throws a good deal of light upon the scientific researches of the Ancient Aryans of India, and will leave no doubt in the candid mind that the religion of ancient India had a scientific basis. The more those who are devoted to the pursuit of truth without prejudice study the book, the more wisdom they are sure to find in it.

Cloth, 275 pages, \$3.00

The Commentaries of Hierocles on The Golden Verses of Pythagoras

From the French of Andre Dacier,
Translated into English by N. Rowe

Presented in the interest of students who, valuing *The Golden Verses* and seeking to understand and learn from them, have felt the need of light on many points. For those who are seeking a comprehensive scheme of human development no better guide could be found, and never has a finer philosophy than that of Pythagoras been given to the world.

Cloth, 131 pages, \$1.25

The Theosophical Press, Wheaton, Illinois