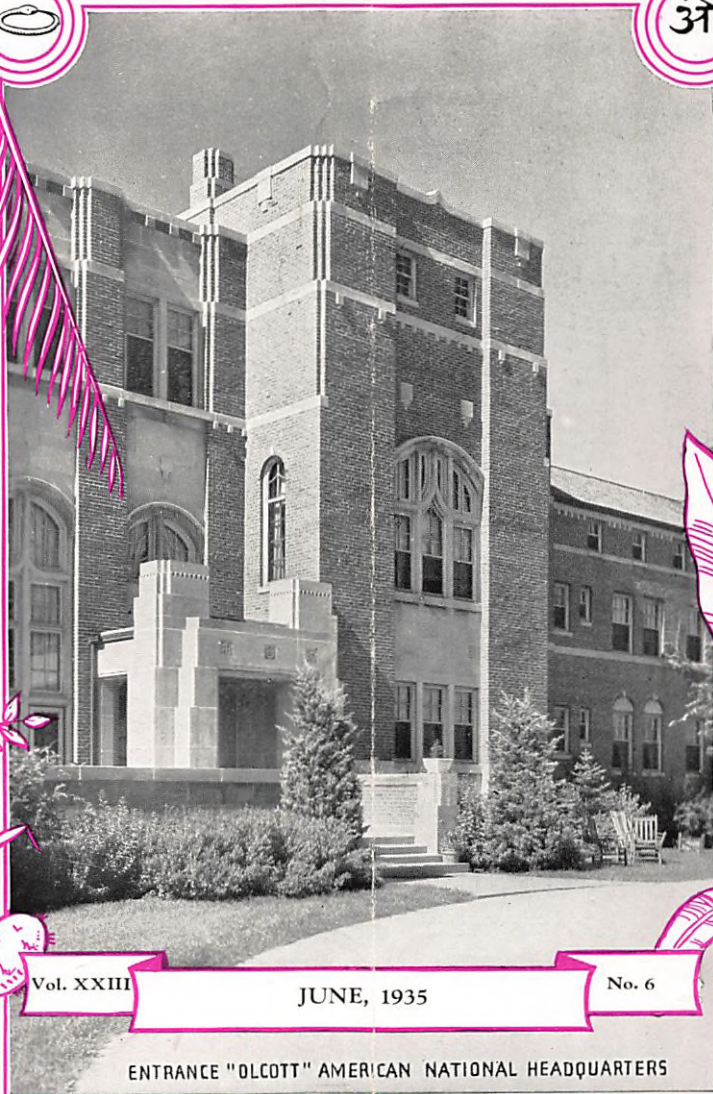


THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



Vol. XXIII

JUNE, 1935

No. 6

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



YOUTH

YOUTH is not a time of life — it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than a boy of twenty.

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair — these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed. — Anon.

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of
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In America

Vol. XXIII

June, 1935

No. 6

Copy of a Letter

Received in One From H. P. B.

Postmarked May 10, 1887

YOU SAY you are a "sad case" and yet you have in your heart so great a love for humanity and for the individual members of the race that you are haunted night and day by thoughts of their suffering, ignorance and pain. It is such as you who hold the human race from falling into that bottomless pit of emptiness where despair is forgotten and where effort is unknown.

My dear friend, for that you are, being truly the friend of all who are looking for the light, do not forget that you are living in a very dark and sad Maya of intensely physical life. The whole busy continent of America is eaten up by materialism and when an effort is made towards psychic life it results only in dragging that psychic life into matter where it dies as a volatile gas escapes in the hands of one who is not expert. The sadness of this fact colors your letter. You know that any school founded amongst you would at once become a school of practical magic working in order to produce results in matter. This is quite true. The reason is that even those who are most in earnest among you have no true psychic aspirations. Remedy this in yourself and endeavor to remedy it in others by word and example.

Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the center of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share. But its existence is not credited by those who look only for money or power or success in material effort. (I include intellect in matter.)

Lean, I pray you, in thought and feeling away from these external problems which you have written down in your letter; draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air — undoubtingly. Only remember one thing — when once you fling yourself on the great life of Nature, the force that keeps the world in motion and our pulses beating and which has within it, in its heart, a supreme and awful power — once having done that, you can never again claim back your life. You must let yourself swing with the motions of the spheres. You must live for other men and with them; not for or with yourself. You will do this, I am sure.

△

How Many Objects Has The Theosophical Society?

By MARY K. NEFF

"**A**GREEMENT with the First Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations."

This statement is copied from a lecture program issued in South Africa, and it is said that the same statement has appeared in the United States and elsewhere, even on application forms. I wonder what H.P.B. and Col. Olcott would say to this? At least we have what they *have* said; let us consider it. We will begin with the original *Preamble and By-Laws* of 1875. The *Preamble* states:

"In view of the existing state of things, it will be seen that The Theosophical Society has been organized in the interest of religion, science and good morals; to aid each according to its need. The founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy."

By-Law II states:

"The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe."

No mention of brotherhood; it is *knowledge* that is emphasized here. Col. Olcott says in *Old Diary Leaves*, I, page 120:

"The Theosophical Society was to be a body for the collection and diffusion of knowledge; for occult research, and the study and dissemination of ancient philosophical and theosophical ideas. One of the first steps was to collect a library."

The word "Brotherhood" first appears in 1878, in a circular defining a new body, the "Theosophical Society of the Ayra Samaj of Aryavarta," as a bridge between the two mother societies — the Theosophical Society and the Arya Samaj. The connection is obvious — the West and the East are to meet upon a common platform, hence Brotherhood. Let us see what the objects of the Society have become after three years of experience and in this new relation. The circular states that it is "printed for the information of correspondents."

"I. The Society was founded at the City of New York, in the year 1875.

"II. Its officers are a President; two Vice-Presidents; a Corresponding Secretary; a Recording Secretary; a Treasurer; a Librarian and Counsellors.

"III. At first it was an open body, but later it was reorganized on the principle of secrecy, experience having demonstrated the advisability of such a change.

"IV. Its fellows are known as Active, Corresponding and Honorary. Only those are admitted who are in sympathy with its objects, and sincerely desire to aid in the promotion of the same."

Let us digress for a moment to point out the significance of this Article IV. "Only those are admitted who are in sympathy with its objects" — plural number, "objects," not the First Object only, or any one object only. But it is not even enough that prospective members should be "in sympathy with the objects;" furthermore, they must "sincerely desire to aid in the promotion of the same." Why an organization, if not to work for the objects of the Society?

"V. Its Fellowship is divided into three Sections, and each Section into three Degrees. All candidates for active fellowship are required to enter as probationers, in the Third Degree of the Third Section, and no fixed time is specified in which the new fellow can advance from any lower to a higher degree; all depends upon merit. To be admitted into the highest degree of the First Section, the Theosophist must have become freed of every leaning toward any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of humanity and of a brother fellow of whatever race, color or ostensible creed. He must renounce wine and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice and other forms of selfishness, but have made a certain progress toward self-mastery and enlightenment, belong in the Second Section. The Third Section is probationary; its members can leave the Society at will, although the obligation assumed at entrance will continually bind them to absolute secrecy as to what may have been communicated under restriction."

This Clause is no longer in operation, having been superseded by the arrangement of an Esoteric School within The Theosophical Society, founded by Madame Blavatsky in 1888.

"VI. The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species physically, and having inherited the nature of the unknown

but palpable Cause of his own creation, must possess in his inner, psychical self this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes."

Thus far H.P.B., says Col. Olcott on page 400 of *Old Diary Leaves*, I; what follows he has written.

"The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspirations; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among western nations the long-suppressed facts about Oriental religious philosophies, their ethics, chronology, esotericism, symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called 'heathen' and 'pagans' as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally and chiefly, to aid in the institution of a brotherhood of humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite and Everlasting Cause.

"VII. Persons of either sex are eligible.

"VIII. There are branches of the parent Society in several countries of the East and West.

"IX. No fees are exacted, but those who choose may contribute toward the Society's expenses. No applicant is received because of his wealth or influence, nor rejected because of his poverty or obscurity."

Today the objects are stated much more concisely, but they remain as above: the Society to act as a nucleus for a brotherhood of humanity; a teaching to be given by the Society; and a life to be lived by the Theosophical Fellow. Three objects — all three important, not merely one. Those who doubt the importance of the other two may consider what H.P.B. has said further, a comment written by her own hand in her Scrapbook I, on the margin of an article pasted therein:

"By H. S. Monachesi, F.T.S., Oct. 4, 1875. Our original program is here clearly defined by Herbert Monachesi, one of the founders. The Christians and scientists must be made to respect their Indian betters. The wisdom of India, her philosophy and achievements, *must* be made known in Europe and America, and the English be made to respect the natives of India and Tibet more than they do. H.P.B."

She has written in this same Scrapbook the various "orders" she received as to the founding of a society in the United States.

"Orders received from India direct to establish a philosophico-religious society and choose a name

for it — also to choose Olcott. July, 1875.

"M. brings orders to form a Society — a secret society like the Rosicrucian Lodge. He promises help. H.P.B."

Once more, it is *knowledge* that is emphasized. Writing eleven years later (1886) an article entitled "The Original Programme of the Theosophical Society," H.P.B. says:

"In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master to form a nucleus for a regular Society whose objects were broadly stated as follows:

"1. Universal Brotherhood.

"2. No distinction to be made by the members between races, creeds or social positions, but every member had to be judged and dealt by on his personal merits.

"3. To study the philosophies of the East — those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings.

"4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides 'spirits' of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent* — ever surrounding us and manifesting their presence in various ways — demonstrated to the best of our ability."

Writing to Col. Olcott on December 6, 1887, H.P.B. says:

"Master sent me to the United States to see what could be done to stop necromancy and the unconscious black magic exercised by the Spiritualists. I was made to meet you and to change your ideas, which I have. The Society was formed, then gradually made to merge into and evolve hints of the teachings from the Secret Doctrine of the oldest school of occult philosophy in the whole world — a school to reform which, finally, the Lord Gautama was made to appear. These teachings could not be given abruptly. They had to be instilled gradually."

Here, as everywhere, *knowledge and teaching* hold the forefront of attention and they are embodied in our Second and Third Objects.

In *The Mysterious Tribes of the Nilgiri Hills*, or as its American version is called, *The People of the Blue Mountains*, written in 1883, H.P.B. remarks:

"Being secretary of a society whose aim it is to study as thoroughly as possible all psychological problems, I would like to prove that there is no 'superstition' in the world which has not truth as its origin. Our Theosophical Society should really

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Editorials

Is War Inevitable?

A well known theosophical author, writing in popular style in a current paper, declared another great war inevitable. From surface indications the prediction cannot be denied. As the writer of that article says, the nations have not learned to live in sympathetic tolerance. There is still much of selfishness in humankind, a willingness on the part of both individuals and nations to profit at the expense of others.

It is true that nations are preparing for war on the theory that it is the surest way of maintaining peace. Our own Government, with no threat of attack from any quarter, is spending very many times as much as was ever previously spent when the nation was not actually at war. But it has never yet happened that armies and navies were content with the mock warfare claimed to be for protective and peace-promoting purposes alone.

But while these preparations go on, peace activities also continue. Methods and implements of warfare have been developed through thousands of years, methods of peace for less than forty, but there has come into being within that brief forty-year period a much greater development of the means of peace than of the processes of war. Nations that fought at the first threat or impulse, now do not even mobilize their first line defense. Instead they mobilize their diplomats, their conferees, their experts in international relationships, and they approach the conference table bent upon peace, as some few years ago they were bent upon war. There may still be international intrigue and self-seeking, but greater than these is the international recognition that nothing worth while is gained by war, and that prosperity and understanding are more to be prized than any of the fruits of war.

There may be another war. There will inevitably in due time be permanent peace. Behind the great minds and the splendid efforts and ideals of

statesmen disposed toward international understanding and peace stands this statement from *A Message from an Elder Brother*:

"Within this next half century you can make brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrelings, the warring faiths to live once more in brotherhood, respect and understanding."

There is the promise that war is ceasing to be inevitable.

Thoughts on Chain Letters

If we send a dime and add our own name to the list, do we think of helping and giving to others, or of receiving 15,625 dimes for ourselves?

If helpfulness is our purpose, are we prepared to send our dimes to 15,625 people in return for the help we expect from 15,625 others?

If not, are we prepared that many shall give and not receive?

Do we realize that when we add our name we are asking 15,625 people to send us 15,625 dimes and pay \$468.75 in postage?

The Purpose of Membership

Attention is called to an article in this issue by Miss Mary K. Neff and to remarks by Mr. Cook addressed to Chicago Lodge on the occasion of its fiftieth anniversary.

We might well ask ourselves whether in our emphasis upon the First Object we are not overlooking in large measure the other two; whether in

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An Address to a Lodge on Its Fiftieth Anniversary

By THE NATIONAL PRESIDENT

(Editor's Note: The following is a summary of a talk given on May 16 before the members of Chicago Lodge, chartered in 1885 and still operating under the original charter bearing the signatures of Col. Olcott and H. P. B. Other lodges trace their theosophical history a little further back, but no other lodge in America shows an unbroken record of half a century under a single charter.)

YOU honor me in your invitation to speak before you on such a unique occasion, but no honor can be greater than that which you bring upon yourselves through fifty years of steadfast service.

I bring you greetings from Dr. Arundale and the General Council, as I think I may, for had this occasion been made known to them I am sure that you would have received congratulations from the President and from many General Secretaries abroad, as you celebrate this forging of this first of the links in a golden chain of lodges that will grow with the progress of the Society.

You are meeting within the Wesak Festival period. Because of the blessing which flows through that great Festival and because of the uniqueness of this Golden Jubilee occasion, I shall tonight throw out a suggestion or two which I think may receive all of the blessing and impetus which this happy combination of circumstances makes possible. I hope to plant an idea in your minds that in these circumstances it may grow and with the outpoured blessing of the occasion, in due course take physical form.

You have tonight reviewed something of the history of your lodge. It is right to look back, to pay tribute to the names great in your service though now unfamiliar to many of us, and to pledge anew our loyalty and service to the great cause to which the founders and the early workers devoted their lives. While reverencing and remembering the past and the glories of those early days — the traditions which were the heritage of the workers then and are a heritage to us still — while standing true and steadfast to these and to the Great Ones Who gave and received and passed these traditions and this heritage on to us, we must nevertheless be forward-looking and out-turned, building on that past which gave foundations so true and strong that they can never be destroyed. We must be careful not to cover these foundations or build structures that they were not meant to support, but we must build, for that is what foundations are for. We may pay homage

and reverence to the past, but our eyes must look forward and upward and our hearts be outward-turned.

Those who preceded us made theosophical history. Col. Olcott and Madame Blavatsky, the founders, gave to the world the light of Theosophy when all was darkness. They were pioneering spirits. Dr. Besant and Bishop Leadbeater spread that Theosophy far and wide over the earth and made it popular and easy to contact. They too were pioneers pushing the movement on. Are we in our turn making history? What is our part in this third theosophical period?

I am convinced of the supreme importance of the lodge and of the essentiality of its recognition of its oneness with all other lodges and with its Headquarters and the Society as a whole, and have been much concerned with the preservation of the morale of our Society, in reestablishing that internal cohesion upon which alone we can build strongly for the future.

I have proposed, the Board of Directors have agreed and Adyar has indicated its approval of the discontinuance of the word "lodge," and that we designate ourselves, whether in our lodges, our federations or our National Society, by the phrase "The Theosophical Society." Then you would be, as you really are, "The Theosophical Society in Chicago," designating yourselves also, if necessary for distinction from other Chicago groups, as "Brotherhood Center" or "Loop Center," to indicate your location.

The thought behind this suggestion is that The Theosophical Society is a unit and that wherever members officially meet, there the Society is, with all of its power and its essential contacts. There Olcott is represented; there Adyar, through the currents of the inner worlds, is linked up; there unity and brotherhood become a reality that brings all of the power and influence of the Society into the meeting. If we are truly to be a nucleus of universal brotherhood, that spirit must unite us all and solidarity must become something, not to talk about alone, but to create and feel and live.

Under the First Object every lodge possesses the power to be a center of sincerity, happiness and friendliness toward all the world, which makes every guest feel it to be different from every other group he has ever contacted. That is good, but no amount of mere numerical membership, or even of sincerity and friendliness, can compensate for our lack of success in contacting the thinking world or in influencing community and national life. In the early days the Society did make those contacts, but we have become propagandists, lecturers, publishers of books in lecture form. We are not now educators, although education is the greatest power and right education the greatest need in the world today. Let us face these facts not in a defeatist attitude, but in recognition of a job that it is our part to do if, in our turn, we are to make theosophical history, and push the Society on to new achievement in this new theosophical era.

Education must be the next phase. While broadcast propaganda through lectures may still have some place, Theosophy must strike deeper to those roots where thought that influences the world has its rise, and Headquarters must become not merely a center for propaganda purposes, for routing lecturers, for executive management and membership routine, not even a center of spiritual forces alone, but one in which these forces are given world outlets.

Dream with me for awhile of the Headquarters of the future, of a school of philosophy, a school of education, a school of art, of comparative religion, of politics and statecraft — schools where those who have finished their courses in other educational institutions will come and acquire purpose through the truth and life that only Theosophy can impart. Think of theosophical philosophers giving reason to life, theosophical educators leading our youth, theosophical artists creating beauty, theosophical teachers of the unity of all religions, theosophical statesmen building international brotherhood. When Theosophy is infused into and permeates and reaches the world through such channels already prepared and waiting for its illumination, we shall be doing our

part, as others in earlier years did theirs. These channels were not available to them, but education has become broader. It seeks the light as never before; and throughout the whole world Theosophy alone can do this illuminating work. A scientist to whom comment was recently made regarding *The Secret Doctrine* among his books, said that no great scientist today would be without *The Secret Doctrine*.

This is Straight Theosophy applied to the world's work and thought. Let us not be afraid to dream of schools, buildings, students, courses, at Headquarters; of our lodges as outposts to which trained teachers and skillfully prepared courses will then be available. Let our dreams be big, for dreams for truth come true, and as Theosophists we have something that cannot be defeated if our plans are sound and there is rightness in the direction of our effort. We must urge on and give direction to the forces that are ours to use. Nature's forces are in beautiful balance. We have but to tip the chalice and her forces flow out to our aid, and to tip the chalice we must be thinking rightly, directing our efforts soundly, making ourselves available as channels through which the forces may flow. The Great Ones are always ready if we provide the way through which Their Truth may open upon earth.

Here is work that we can ill afford not to do. It is our part and our way to make theosophical history. Right planning and right effort bring immense forces to our aid. Physical things adjust themselves and physical needs are filled. Let us dream of the new Society which we are to create. It is no chimerical goal, if we lay our hearts ever more fervently upon the altar of theosophical service.

In the great *Message from an Elder Brother* we are told:

"Much more shall we be with you during the coming years."

We shall hasten the time of Their nearer approach to us if we see the vision of our opportunity to change the world, which the *Message* itself gives to us, and at the beginning of this new theosophical era start to bring that change about.

EDITORIALS

(Continued from page 124)

emphasizing propaganda or publicity in lectures and pamphlets we are not blind to the need and the opportunity for Theosophy in education and the spread of the essence of theosophical teachings through existing educational channels; whether we should be content with merely getting members; or whether we should seek a way to those to whom all of the Objects of the Society, after careful study, make an appeal that draws them to the special work for which The Theosophical Society exists.

Custodians of the Ancient Wisdom, are we not also directed by all of the Objects not only to present it as propaganda to the world in general, but to find ways of introducing it into the many recognized educational channels through which it may "arrest the attention of the highest minds," as the Masters Themselves desired and as They wrote in 1880? These "highest minds" are not influenced by propaganda. They can be approached only through the channels of the highest education and culture.



OLCOTT SESSIONS



SUMMER
1935



SUMMER SCHOOL—AUGUST 10-16. CONVENTION—AUGUST 17-21.

Our Diamond Jubilee Convention

It is possible to tell already that the Convention and Summer School of 1935 will be a memorable one. As we see the plans taking shape in this Diamond Jubilee year, it is not hard to realize that the occasion will be a very special one, in which much of progress for the Society can be initiated and much of blessing flow into the work we undertake.

No matter whether we think of Headquarters and its grounds fresher and more attractive than ever before, of the privilege of having Mr. Jinarajadasa with us after many years, of the special nature of the program that is in course of preparation, or of the uniqueness of the occasion itself as a sixtieth year celebration, we get the impression from whatever approach that Convention and Summer School will be a time of building, of blessing and of happiness.

As to attendance we can be certain of a greater Convention than any since the World Congress. That point alone calls for early registration, and many have already sensed this need, for the number registered is greater than we have ever before experienced at such an early date. But we are preparing to accommodate all who come, hoping that all will register early so as to make the work of arrangement as easy as possible.

Straight Theosophy will be the program. Mr. Jinarajadasa, keen student of the Ancient Wisdom and knower of the inner truths, will be our leader. But there will be others. Mr. Warrington has definitely promised a contribution on *The Secret Doctrine* as a book for study. Mr. Fritz Kunz is almost certain to be present, with a new presentation of some theosophical subject with which we think we are already so familiar, but which we shall find is far from being exhausted. Mr. Rogers will of course be here and many others whom you know, and some whom you may not, will help to

make the occasion one of special value. Education will undoubtedly have a substantial part in the program, for it is Straight Theosophy applied in a field where it can most easily permeate the thought of the world. Youth will have its place. No one can think of C. J. without thinking of his love of children and his appreciation of our young people.

Then we shall have many conferences and discussions on the practical side of the work—of federation and lodge officers and field workers, to plan if possible a better routing of all who work in the field; the discussion of problems of the lodge and the field; consideration of desirable courses of study; a visual presentation of the new visual education material which Mr. Fritz Kunz recently announced; study of the methods of research and the practical side of lodge work; some questions of National policy, etc.

What promises to be a rather unique session arises from an invitation which the National President is extending to all members to bring with them written questions on points of administration and policy, criticisms and questions, which he will answer at a session set aside for that purpose. Here is opportunity for all kinds of comment, a clearing of the air of all misconceptions, if any exist, the settlement of all doubts and the creation of understandings—all leading to the fuller cooperation

which should result from frank expression.

This being the Diamond Jubilee year, a little of history, a review of Theosophy's place today, and much more consideration of what we can make it in the future, will naturally be provided for. A children's camp is separately dealt with. Fine music by a number of artists; a brief concert program every day; a delightful friendship among all, with Mrs. Betsey Jewett as our hostess to see that no one misses an opportunity to meet and make a friend; and above all, Mr. Jinarajadasa and the blessing of a Jubilee occasion. This will be the



MR. C. JINARAJADASA

first opportunity for many of our members to meet Mr. Jinarajadasa, and the meeting with him and the occasion of the Jubilee Convention of 1935 will be events to be long retained in theosophical memories.

Do not delay your registration. There is so much to arrange, and there will be blessing in store for all who come and a new impetus to our work throughout the Section.

Annually members devoted to this cause have gathered in Convention from all over the Section for mutual inspiration and helpful planning. Come and receive your share of the inspiration and play your part in planning for the Society's increasing usefulness.

The Children's Camp

Several suggestions for a children's camp have been offered, including two cooperative schemes, one of which contemplates small-scale activities and the other a more elaborate development.

It seems best not to entertain these plans, which depend for their success upon the cooperation of a number of mothers, until next year. It is proposed that all theosophical mothers shall confer during Convention this year and together plan for succeeding years. Several members and mothers of experience already have excellent ideas for consideration.

For this year arrangements have been made with a nearby camp to accommodate children three to twelve years old during the Summer School and Convention period. Under the supervision of play and creative arts directors, each chosen for his specialty, with expert medical attention in the

camp, well balanced vegetarian food provided and friendly care on every hand, beautifully situated in the Fox River Valley, this camp promises to give an ideally happy and profitable time to the children while parents are enjoying an ideally happy and profitable vacation at Olcott.

If more than ten children apply for this privilege, rates of \$12.50 per week per child can be arranged. Slightly higher rates will be required if the group totals less than ten.

If interested please send in early for a descriptive folder of the camp and its activities, and then make application promptly.

Outdoor Sports at Olcott

Those who like to combine vacationing pursuits with the inspiration of an Olcott Convention period should take note of the facilities offered by Headquarters and the nearby countryside—tennis (we hope our courts will be completed), tennicoit, swimming (an outdoor pool), volley ball, hiking, golf at a nearby public course—all of these to keep our bodies fit, and the quiet of Olcott for our inspiration and our rest.

Send a Delegate

If you cannot come to Convention, help someone else to attend. Make sure that your lodge sends a representative. Contributions from a group will insure the presence of a delegate, who will share the inspiration upon his return.

Rates for Olcott Sessions—August 10-21, 1935

Types of Accommodation

- Type A Cots in Headquarters rooms—sharing room and private bath.
- Type B Cots in Headquarters dormitory—sharing general showers.
- Type C Room in village (board at Headquarters).

Registration, Board and Accommodation as Above

| <i>Summer School Only</i> | A | B | C |
|-------------------------------------|---------|---------|---------|
| August 10 to 16..... | \$25.00 | \$18.00 | \$22.50 |
| <i>Summer School and Convention</i> | | | |
| August 10 to 21..... | 42.00 | 30.00 | 35.00 |
| <i>Convention Only</i> | | | |
| August 17 to 21..... | 18.00 | 13.00 | 13.00 |

(Only dinner and room night of 17th. Room night of 21st and breakfast 22nd included, if required.)

No credits if these not taken.)

Registration Only

| | |
|--------------------|-------------------------|
| Summer School..... | \$10.00; Per Day \$2.00 |
| Convention..... | \$2.00 |

Meals Only

Breakfast, 35c; Lunch, 50c; Dinner, 65c.

Summer School Lecture Sessions

Each, 75c. (Does not apply to Convention.)

(With Type C accommodation, garage if required, 25c per night additional.)

The Lady of the Garden

By C. JINARAJADASA

NOW AND THEN I buy a cinema magazine to look at the faces of the actresses. And I always stop in front of flower shops and look intently at the flowers behind the glass. Whether it is a pretty face or a flower, both affect me in the same way. It is as if I were about to discover what I have been long seeking.

The flowers tell me more of what I shall find than do the pretty faces. For in each flower the Idea of Ideas is more clearly mirrored than in the faces. The faces of the women, however lovely they may be according to human standards, are so conscious of their own craving and are so full of their own needs, that the Idea cannot shine through except in broken gleams.

I remember how years ago, during college days, I had on my mantelpiece pictures of two actresses. They were there only because Plato had become my friend. Though I had not then read his *Symposium* and what there the prophetess of Mantinea taught Socrates concerning Absolute Beauty, I knew with a deep intuitive realization whither it all led. It was because Plato gave me, as the Rishis of the Upanishads had given me, a far-off glimpse of "The One without a second," that the pictures of the actresses were on my mantelpiece. There were also pictures of dear friends.

Dante would have understood. For it was he who taught me:

"I see full well that already within thy mind the Eternal Light shines which, seen but once, ever kindles love.

"And if aught else leads thy loving astray, an impress it is, and not understood, of that selfsame Light which shines therethrough."

With lesser grandeur, it is the same truth which Omar Khayyam reveals:

"For this I know, whether the one true Light
Kindle to love, or wrath consume me quite,
One glimpse of it within the tavern caught
Better than in the temple lost outright."

Lovely women's faces, lovely flowers, loveliest

children, gorgeous sunsets, music that puts grief to sleep for awhile and releases the folded wings of the intuition — what are they at their best?

At its best, each is like what happens when one comes into a lovely English garden. Here are the flowers in ordered ranks, group by group, all set out in exquisite arrangement (and they all have voices in Looking-glass Land, Alice said); and perhaps loveliest of all, by the wall, seemingly with no arrangement at all, masses of flowers, the short ones by the border and the tall ones by the wall.

As you drink in the garden's loveliness, and as after a time your craving for beauty is satisfied, your imagination knows there is a person who has arranged it all. Though the garden is lovely, that person must be lovelier still. For it is the inner beauty of the Lady of the Garden which is revealed in the beauty before your eyes. So from the garden's beauty you pass on to ask, "Where is the Lady of the Garden who planned and fashioned this beauty?"

It is then that I recall what the Rishis said, "*Neti! Neti!* — Not this, not this," to every embodiment of the Life, even if that embodiment be on the plane of Nirvana itself. For wherever is a form, even if it reveal something of the Life, it is not the Life in its purest essence. "Not this, not this," becomes my whisper as I look at the lovely faces of children or women, or watch the sunset, or dream with the music.

Then, too, I remember the words of Goethe's song about the land where the lemon trees bloom and the golden oranges gleam: "Thither, thither, O Beloved mine, wend we our way."

Lovely faces and flowers, and Plato for friend, and lemon-blossom lands and the Beloved, and the refrain, "Not this, not this," and the never-ending struggle — when shall I see the "Lady of the Garden?" I know the way thither, oh, so well; but the gate of Duty bars the way. To stand by that gate and wait for it to open, there is no tragedy in life like that. Nor in life such a glory, for it proves to man that he is more than man.



Beauty cannot be defined like Truth, it is an ultimate aim of the human being. Beauty may be felt. It may be produced. But it cannot be defined.

— EMERSON

Trends in American Religion

By DR. HORNELL HART

Summer Proceedings 1934

Part III

(Continued from the May issue)

THREE of the findings which are emerging from psychical research are of fundamental importance because they remove intellectual obstacles which have blocked the scientific mind from admitting the reality of a spiritual world. First may be mentioned the group of phenomena which point toward the reality of conscious apparitions of the living. Enough authenticated and verified cases are now on record to show that the consciousnesses of certain people have at times left their physical bodies in a visible form, have traveled to distant places, have held conversations with other people, have seen various things, and have brought back into the physical brain memories of such experiences. These cases, recorded by psychical research, are better explained by the hypothesis of the astral body than by any other with which the present writer is familiar. They certainly destroy the mechanistic assumption that consciousness cannot exist apart from a physical body.

A second group of scientifically attested phenomena which remove obstacles to religious belief has to do with contacts which have been established with apparitions, materializations and communications claiming to represent surviving personalities of the dead. Many of these apparitions and materializations have been seen by two or more persons at the same time, under conditions which rule out fraud or mistaken identity. The patterns of mannerisms, memories, ideals and affections presented in the communications are often vividly identical with those of the departed. These phenomena destroy the assumption of mechanistic materialists that human consciousness cannot survive the death of the physical body.

The third group of phenomena includes dreams which are shared by two or more persons at the same time, and "clear" dreams in which the dreamer has full consciousness and carries with him the memory of his waking life. If two persons can share each other's clear dreams, that sharing requires the existence of a world so much like the astral world that the major obstacle to belief in a plane of existence beyond earth life is removed.

These findings of psychical research do not prove that Theosophy, or Christianity or Buddhism or any other religion, is true. But they break down the false dogmatism of mechanistic materialism which asserted that the spiritual beliefs of these religions could not be true. Religious faith should and will go beyond scientific demonstration.

If personalities survive bodily death, it is reasonable to believe that Gautama and Jesus have survived, and also that the great prophets, seers and spiritual leaders of the past have survived. To the open-minded seeker, this deduction has revolutionary significance. He must find some reasonable and livable theory as to how these great surviving leaders of the spirit are related now to the human race. The faded faith of modernistic Protestants is inadequate. There must be a *living* Christ. There must, indeed, be a great company of dedicated spirits, invisible to ordinary men, yet supremely dynamic in their leadership of human evolution toward the Divine. To accept the findings of psychical research, in all the fullness of their implications, therefore, opens the way to belief in the reality of a Great White Brotherhood, among Whom tower the Buddha and the Christ.

Suppose then that we take this reasonable step, and act upon belief in the existence of this Great White Brotherhood. From the teachings of Jesus, of Gautama and of its other incarnated representatives, we know the human ends for which They work. They have cleansed Themselves of all self-seeking. They have ceased to desire luxury, comfort, authority or domination for Themselves. They have poured all the ardor of Their beings into labor for social evolution, for more glorious fulfillment of the human race through creative love.

Spirits as advanced as these certainly have in very high degree the psychic powers which research has found among men. One of these powers is telepathy. What would it mean if we said that members of the Great White Brotherhood are in communion with one another by some process akin to telepathy? It would mean that each can share, directly and immediately, the experiences, the thoughts and the aspirations of the others, to the full extent of His capacity to respond. It would mean that this body of lofty spirits can share and multiply the highest wisdom, power and love which any of Them possess.

Where, then, do these conclusions point, for the man or woman who is seeking guidance in this amazing world into which we have all been born? Science, which for a time had seemed to be destroying religion, has opened the way to rational belief in the most crucial tenets of religion. Through the objective study of psychical phenomena we have been led back toward a deep and vivid

understanding of the meaning of our existence, and of what is required of us if we would fulfill our destiny in this life. The Great White Brotherhood works through human helpers. Each one of us is challenged to become a helper, to the utmost of our power. If we were not thus challenged we should not have been led to come to this meeting. The Great White Brothers say to each of us: "Become channels for our power; become instruments for our work among men."

But how? It is amazingly simple, even though excessively difficult. We are to bring our lives into alignment with the purposes of the Brotherhood. We are to free our personalities of every wish that discords with the harmonies of wisdom, compassion and love. Through meditation we are to cultivate mastery of our minds, and to focus them exclusively upon the Master's service. By the very process of coming into harmony with the Brothers, and of spiritual devotion to Them, we become increasingly members of Their Brotherhood. When we have purified our lives of destructive passions, when we have brought our motives wholly into line with the objectives of the Masters, we shall by that very fact begin to vibrate with the power, the love and the rapture of that Fellowship.

He who feels in any degree reproachful against the Elder Brothers for not appreciating him, or for not giving him more psychic powers and more occult illumination, is still far from understanding the meaning of this central truth. For our admission into the inner holy of holies rests entirely with ourselves. The Masters are much more ready to do Their part than we are to do ours. Our faltering steps toward self-forgetful love are watched over and aided far beyond what we can comprehend. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." But this asking, seeking and knocking must be in terms of purging and rebuilding the personality, so that it shall be fit to receive, to find and to enter into the sacred portal. It was the Christ who said: "If a man love me, he will keep my work; and my Father will love him, and we will come unto him, and make our abode with him."

To The Theosophical Society has been opened a supreme opportunity. Traditional Christianity has claimed to have all the truth, to the exclusion of other religions. Theosophy has avowed allegiance to the proposition: "There is no religion higher than truth." Traditional Christianity has sent missionaries to convert the benighted heathen of other religions to the truth revealed once and for all, 1900 years ago. Theosophy has regarded every great religion as a partial and specialized embodiment of spiritual realities too profound for adequate expression in human thinking. Traditional Christianity has fought against the revelations of science. Theosophy has avowedly built upon science in its fullest and widest sense. Traditional Christianity, shattered by scientific discoveries, has been retreating in its spiritual beliefs and weakening in its faith in the super-sensory world. Theosophy has asserted as a fundamental and living tenet the reality of the world of the spirit.

Traditional Christianity has taught that all souls go, after death, into a hell of unending torment or into a static heaven. Theosophy has opened our eyes into infinite vistas of growth in future lives on earth, and in the eternal unfolding of the higher self. Traditional Christianity has taught that every man must be converted once in order to be saved forever. Theosophy has held the more rational idea of a series of initiations, each bringing the soul out onto a higher level of spiritual experience and service. Traditional Protestantism has taught men a method of prayer which consists largely in asking favors of God. Theosophy has taught methods of meditation through which spiritual capacity may be enlarged and cooperation with the divine purpose may be developed.

But a new spirit is stirring in Protestantism. The dogmas of the past are fast being laid aside. Faith in the reality of spiritual things is returning. Interest in psychical research is widespread among ministers. The findings of service in other fields are leading to a new vision of God. The great survey called "Rethinking Missions" has sounded a new ideal of world fellowship between religions. The meaning of brotherly love in industry and in international relations is being made real by Christian churches as it has never been in the past. Christian leaders are again showing a willingness to endure poverty and imprisonment sacrificially for the cause of the Christ. Worship is being revitalized. The churches are again gaining in membership. Instead of becoming decadent and feeble, Christianity may experience a new rebirth.

What must The Theosophical Society do to play its part in the great spiritual crisis of the present day? Standing in a position which, in some ways, is the most strategic of all the religions of the world, it can fulfill its destiny truly only if it meets three great conditions.

The first is unswerving, relentless, unequivocal dedication to truth. In this day of science, no one can win the adherence of youth who is unwilling to face reality with the same dispassionate and exacting search for truth as it is taught in the laboratories and libraries of our high schools and universities. The Masters have stressed continually the need for dispassionateness and disinterestedness in those who would approach the sacred portals. The true occultist and the true scientist are wholly at one in this — that each seeks to view reality undistorted by any personal wishes or prejudices. No one can serve the Masters by twisting the truth — whether to save a Theosophist from disgrace, or to persuade an unbeliever. No one can serve the Masters by pretending to powers and knowledge which he does not possess. No one can serve the Masters by partisanship or by misrepresentation. For the Christ, the Lord Maitreya, is the Spirit of Truth, and all that is false is a betrayal and a disloyalty to Him.

A second requirement is willingness to obliterate the ambitions, the pride and the jealousies of the lower self. When the disciples of Jesus asked Him who was the greatest in the kingdom of heaven, He

told them that unless they humbled themselves as little children they would not even get into the kingdom; He said:

"Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."

The teachings of occultism on this point are even more decisive. No one can go far in his spiritual progress until he has freed himself from the delusion of separateness — the delusion that he can benefit himself at the expense of others, or that he can accomplish any good thing by domineering over others. No one who cherishes envy, or self-seeking, can become one with the Great White Brotherhood. For an achievement by one is the achievement of all. If any one of us is worthy to serve the Masters, the opportunity will be given him, clearly and unquestionably. And if anyone is truly fit for high service, he will rejoice unstintedly in the advancement of the other disciples, without shadow of regret if someone else is called to take a higher place than he.

Single-minded and whole-hearted devotion is the third, and the supreme requirement, without which discipleship fails and grows cold. The Master said:

"If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it."

Let those who feel the call of the Great White Brotherhood make their choice clearly. If they seek comfort, safety, soft raiment and palatial dwellings, public approval and the rewards of the world, then let them postpone until some other time the rigorous calling of this inner fellowship. But if the supreme vision has dawned upon them, then they will feel no hesitation. They, for the joy that is set before them, will endure the cross, and will find the life glorious, in the presence of the Logos.

We stand today at the parting of the ways. The Lord of all the World calls us with clarion voice. A new day is to dawn over mankind. Out of misery, out of warfare, out of the dying of old religions and the crashing of outworn systems, a new faith is being born. Will we betray our opportunity? Will we cling to the past? Will we postpone the climbing of the steep sharp way? Or will we enter now, and forever more, the shining fellowship of those who serve the Brotherhood of Man?

(The End)

HOW MANY OBJECTS HAS THE THEOSOPHICAL SOCIETY?

(Continued from page 123)

have called itself — in the name of this truth — 'Society of Those Dissatisfied with Contemporary Materialistic Sciences.' We are the living protest against the gross materialism of our day, as well as against the unreasonable beliefs which are too much limited by the narrow frame of sentimentality; the belief in the 'spirits' of the dead and the direct communication between the Beyond and our world."

What the Masters have said in connection with the object or objects for which They founded the Society, will be of special interest. Master Morya, writing to Mr. Sinnett in February, 1882, says:

"One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others — wiser as it would now seem — held differently, but consent was given for the trial."

Master Koot Hoomi had written in 1880:

"The Chiefs want a 'brotherhood of humanity,' a real universal fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

And in 1881 He had said:

"The present tidal wave of phenomena, with its varied effects upon human thought and feeling, made the revival of theosophical inquiry an indisputable necessity. The only problem to solve is

the practical one, of how best to promote the necessary study, and give to the Spiritualistic movement a needed upward impulse."

Once more the idea presented is *study, knowledge*.

One last quotation:

"The First Object of The Theosophical Society is philanthropy. The true Theosophist is a philanthropist — 'not for himself but for the world he lives.' This, and philosophy, the right comprehension of life and its mysteries, will give the 'necessary basis' and show the right path to pursue."

It is Master K.H. speaking. Note the "and philosophy."

So it would seem that the Founders — Inner and outer — laid especial emphasis on the teaching which the Society was to give to the world. The veil was lifted, just a corner of the veil; and the vision disclosed is to be made known through the agency of our Society. That is a high privilege, one we cannot afford to forego. There are other societies whose motto is the "brotherhood of humanity," but there is no other society which claims to know and teach the "Secret Doctrine" before the world.

Would it not require the consent of the whole Society, in the usual constitutional manner, to eliminate two of our objects, in the fashion of the lecture program quoted above?

(Reprinted from *The Theosophist*, May, 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.

Homeward Bound

At the time of this writing all our field workers are still at the "front" in widely separated regions. Presently, one by one, they will return to Olcott to prepare for the Summer Sessions and for the next season's work. There will be much field experience to compare and integrate into clearer conceptions of the Section's needs, into a greater vision and better methods of work for the future. Each will no doubt have many instances to record of concrete results of lodge cooperation with the Greater America Plan; improvements in lodge quarters, in programs, in the quality of public work, in administrative efficiency, etc. But it will be very difficult to measure improvements along the line of our first specific Objective: "To increase the inner, spiritual understanding of each member." All definite improvements of our work are valuable indeed; but the value of a true spiritual deepening is beyond estimation. In our strenuous efforts to achieve visible results we are sometimes inclined to forget that; until some special event brings it home again with renewed force.

The Message of Wesak

Such an event — especially for one who has lived in the Orient — is the great Buddhist festival of Wesak, just behind us (May 18). People in the West have little knowledge of the deep significance attached to that day by sincere Buddhists. While our Christian festivals are all to some extent secularized — witness the commercialization of Christmas paraphernalia and Easter bunnies with their candy eggs! — their spirit has become one of wide social rejoicing and goodwill, but has lost some of its deeply religious meaning to the individual. That is not true of Wesak in the East. Its prime significance is still the deep individual realization that life on earth is largely illusion and full of sorrow, until man finds within himself the light of that Wisdom "which lighteth every man that cometh into the world." And millions of hearts turn with deep reverence and gratitude to that noblest of men, the Buddha Gautama, who taught them the way to break through the vicious circle of ceaselessly changing desire and to tread the Path toward Nirvana, the "extinction" of all illusion. On Wesak day He

is believed to once more turn His marvellous consciousness in benediction toward humanity; reminding men that nothing but the Real, the Eternal, is capable of freeing them from bondage and unhappiness. It is believed that on this day not only He, but all the world's spiritual Guides draw almost tangibly near to men; so that all those who lift up their hearts may feel for at least a brief span of time "the peace that passeth understanding, the power that maketh all things new."

And so one who observes and seeks to stimulate the manifold activities of our Theosophical Society naturally wonders on such a day how deeply the inner realities of life have become matters of experience to us, Theosophists. For more than anything else The Theosophical Society is meant to be an instrument for the spiritualizing of the world's life, through that of its members. Even the most brilliant intellectual activity, the most vigorous work for social reform, will be of little value — like "sounding brass, or a tinkling cymbal" — if it be not permeated by that inner charity, that warm loveliness of spirit, which is the unmistakable token of true spirituality. Do we not often find ourselves forgetting that? Especially when we get wrapped up in economic views of life we are apt to find the panacea for human ills to lie in some reform of great material importance. However legitimate our motive to drive poverty off this globe may be, there is a deeper poverty of the soul of men which would cause misery even in the "perfect" economic order of the future. That poverty it remains our *first* task to destroy, and everyone however clever must begin with . . . his own heart.

Our Program

It is indeed impossible to organize the will to deeper spiritual life. In spite of all our churches, that remains an utterly individual matter. But while we cannot organize it, we may occasionally be permitted to remind ourselves and each other that *this* indeed is the essential foundation for all our other values, all our real work. Two of the five General Objectives of our Greater America Plan give clear expression to this realization of what must remain our *basis*:

(Concluded on Page 134)

Clippings

From "The Young Theosophist"

(Brief excerpts from articles in the current issue of the official organ of the Young Theosophists of America.)

First Impressions of India

Two of the obvious differences between India and America are the clothes and the architecture of the houses. These have to be adapted to a climate which is hot all the year round and seldom even cool at night. Many men go about the streets with nothing on but a tiny loin cloth and many others wear loose drapes rather like a skirt, but catch them up in the middle somehow to make them look a little bit like trousers! The larger houses are all surrounded with verandas on the ground and first floors and equipped with fans in every room. There are practically no doors inside the houses, but archways with curtain drapes take their place. — *Felix Layton.*

Youth's Calling

The youth of the world in this day, as in every other day, is interested in the search for truth. Neither age nor youth alone can discover it, for unity is the fundamental concept of truth. Age needs the energy, exuberance and enthusiasm of youth. Youth needs the experience of age. The tendency to create a gap between age and youth and to array one against the other is not wise. Rather it would be better for each to learn from the other, and to inculcate into its being that which it lacks and the other possesses. It is merely a matter of respect and cooperation.

The future rests with youth as the actors on

Life's stage under the instruction of the elders as the stage directors. — *Shirley Larkin*

What Every Young Theosophist Can Do

As Young Theosophists, we often wonder what we can do, and how can we *best* serve the world? The world is so large and we are so small — what can we do? I believe the answer is, to be of service to all things that come within the limits of our life — be a friend to all that lives. Surely that is an ideal to which it is well that we should aspire. As Dr. Besant has said: "Let us remember that there is but one life in which we are all part-takers, that that life shows itself in its highest products spreading in ever wider and wider circles." Humanitarianism should extend itself to all living things and is what the most highly developed of us should show as a characteristic human quality. The exercise of love, protection and compassion to everything that lives, friendship to every creature that lives, that should be our ideal. — *Florence Taylor.*

* * * *

The Young Theosophist is the official organ of the Young Theosophists of America. It is published bi-monthly at Olcott, Wheaton, Illinois.

Subscriptions are fifty cents per year, and should be sent to Miss Ellen McConnell, Olcott, Wheaton, Illinois.

THE GREATER AMERICA PLAN

(Continued from Page 133)

1. That every member of The Theosophical Society, whatever may be his degree of education or culture, his environment or his occupation, shall show such definite inner growth that it shall be reflected in all his outer life and action. That every Theosophist shall be known among his friends and acquaintances, both theosophical and non-theosophical, as a REAL person, fulfilling the words of the Master, "The world may be uncomprehending but our duty is to shine."

2. That every lodge of The Theosophical Society shall be a center of deep spiritual life; of stimulat-

ing, progressive and creative thought; and brotherhood in practice.

Some of the work of the great program which we undertook in 1933 must be done by — or with the aid of — those who were charged with its administration. But *most* of it can only be done by the cooperation of our lodges and their members. Yet *this* particular part, expressed in the objectives stated here, of deepening our Society's spiritual life can be achieved neither by field workers nor lodges, but only by *you* yourself, our fellow member, in the sacred solitude of your own inner being. Give your support — from *there!*

The Inner Life

By CLARA M. CODD



Clara M. Codd

Theme for the month:
Courage.

Thought for the month:
"And they helped every one his neighbor, and every one said to his brother, 'Be of good courage.' "
(Is. 41:6.) *"Let not your heart be troubled, neither let it be afraid."*
(John 14:27.)

I want to talk about courage this month, because it is so necessary a virtue, especially in these dark days. The Master Hilarion once said that courage, endurance, was the central sign of spirit, because it really meant an intuition of our own deathless immortality which will survive and profit by every change, even every disaster. The word comes from the Latin for the heart, and means a stout heart. "Be strong and of a good courage," for strength attracts help, another way of reading the cryptic words, "to him that hath shall be given."

The modern psychologist will tell us that the courage to face ourselves and our problems is of the essence of a successful and happy life. So often, mostly without understanding how we do it, we run away from those problems. We run away from the unpleasant, especially that which hurts our self-love. As a matter of fact, as Dr. Besant once wrote, we should be grateful to all the "unpleasant persons" who tread on our toes and jar our sensibilities and ruffle our self-love, for they were, from one point of view, our true friends. I would not for one moment suggest that we should constitute ourselves that peculiar sort of friend to those around us, but I have found in life that sometimes some very outspoken criticism makes one see an angle of vision upon one's self where otherwise we might have remained a little blind. Spitefulness is never justified and is always exaggerated, but if we are wise we shall try to discern the tiny kernel of truth which gave it the barb to hurt.

Then there is the courage of simply going on, even when all has failed, and the outlook seems perfectly hopeless, to start and build again "with worn-out tools." How often has the genius and hero pursued a lonely path, and perhaps died ere fulfillment had arrived. Yet are they justified in that another reaps the fruit which their unerring

vision foresaw. The more sublime the vision, the longer the path of its service. In our great work we need that unending patience, the virtue which Saint Catherine prayed for beyond all others, a lovely word which means to suffer uncomplainingly. I think it would be a good self-education to finish what we begin, to keep our word, to be utterly dependable. And, if we can, to work without credit and excitement. Many people work enthusiastically with these incentives, and stop when they are no longer present.

Have we the courage to face our own mistakes, nay, even sins, and still try to rise again, enduring the karma of pain with serenity and sweetness? I once heard Dr. Besant speak upon this theme, how one could take mistakes and lay them too upon the altar of sacrifice, knowing that the Master and God can out of Their tender magic weave for the world, even from our mistakes, some good and blessing. And they can help us to rid ourselves of pride and self-sufficiency. For just as the man who has forgotten self cannot be thinking what kind of heaven he will have, so also the selfless man cannot but accept all crowns of thorns, even when they hurt his pride of self. For he is striving to have no self to hurt, and only to see the utter truth.

I have an idea that some day somewhere we shall have greater understanding and power because of our sins. Do not misunderstand me. Not sin indulged and gloried in, but sin understood and transcended. A very sweet and quaint early English mystic, an anchoress, the Lady Julian of Norwich, had a similar thought. She had in her utterly solitary life, prisoner in a cell built high upon the side of a church, developed the power of "interior locutions," and so she asked God for many things and wrote the answers down. One day she was greatly troubled in her mind for sin, and so, she says, "I asked God for sin, and God showed me that there was no sin, but that for every sin suffered for now we should in heaven have added glories." Let us be brave enough to rise upon the past.

Perhaps the hardest of all is to be brave enough to endure the pain of seeing another suffer. But those we love who suffer are in the hands of God Who is Life, and for them too shall come the good toward which all things work together.



The Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

Whether or not the recent tour of the Chief Brother, accompanied by the T. O. S. Secretary and the National Head of the Animal Welfare Department, was of any value to the lodges visited, it certainly was a great pleasure to those who made it. Some old friends were greeted and a number of new ones made, and from the nine groups addressed by the Chief Brother a great deal of encouragement was gained.

In some of the cities where the stop was for one night only there was a short T. O. S. talk just before the public lecture on "The Occult Side of Dante;" in others there was a T. O. S. picnic supper preceding the talk and lecture, and in Miami, St. Petersburg and Birmingham, where two nights were spent, the T. O. S. had an evening to itself in the lodge room.

Miami, with an exceedingly wide-awake lodge and with nearly all the T. O. S. departments organized, was probably the high spot, but the Chief Brother was surprised and pleased at the interest shown in New Orleans, Atlanta and Memphis, where Theosophy is kept alive more through the devotion of a few leaders than by the receptiveness of the community. In Birmingham the Chief Brother had the added pleasure of giving a talk on the nature and meaning of beauty to an extraordinarily attractive and intelligent non-theosophical class in public speaking which meets once a week under the leadership of Mrs. Orlene Moore in her very delightful home. In no other city, perhaps, has Theosophy, in principle though not always labeled, made its way so deeply into the social and cultural life, owing to Mrs. Moore's very unusual combination of talent in many fields and her unflinching tactfulness and understanding.

A less cheerful note is sounded from England, whence comes the discouraging news that our International Director, Mr. Spurrier, and his assistant, Miss Hargrove, have resigned and that owing to lack of funds the headquarters office in London will probably have to close. It was not for this reason, however, that Mr. Spurrier decided to retire, for he would never desert his post in time of stress; but because he was doing more than his health could stand and felt that without the help of Miss Hargrove, who for family reasons was forced to seek a more lucrative position, he would not be able to carry on.

This is a serious situation for the Order, for even if there were no problem of finances it would be difficult if not impossible to replace two such

efficient and devoted workers as Robert H. Spurrier and Aphra Hargrove. They have published *Service* and corresponded with all the Chief Brothers throughout the world, besides building up and developing the British section of the Order, and it certainly has been through no lack of effort on their part that financial support has been insufficient.

Originally it was intended that the headquarters office should be supported by contributions from the sections, which in turn would be supported by contributions from the departments and the latter by funds raised in the T. O. S. groups in the lodges. As the headquarters office, however, cost over \$100 per month, and as the section, in this country at least, had to swim without help from the departments, the general office had to be financed by donations and chiefly from one or two wealthy contributors, who have now had to withdraw their support.

A special appeal has been made in Great Britain for funds to keep the office going and to resume the publication of *Service*, but it seems only reasonable to expect the Order to be self-supporting. One or more departments have now been organized in this country in forty-five lodges, and if each unit could raise by collections, sales, card parties or other forms of entertainment, even a dollar a month it would require only a little help from the other sections to support the international headquarters. Can we not set this as a goal for next year?

As for a successor to Mr. Spurrier, that will be no easy task for Dr. Arundale and the Counselors, for all the T. S. members qualified for such a position are already staggering under their burdens. England is the logical place for the head office, for it is near the chief continental countries, and English is the official language of the order. So we trust that a successor will soon be found. Meanwhile our gratitude for service done should go out to Robert H. Spurrier and our very best wishes for his future health and happiness.

Here in America we shall soon be reunited at Convention and it is not too soon to formulate our plans for the T. O. S. part of the program if Mr. Cook is going to be as generous toward us as he was last year. Will the National Heads who are going to be present let me have an idea of what they propose to do, if anything, besides reading a report, and will the others kindly delegate someone to represent them and prepare something to be read in their absence?

What Lodges Are Doing

Akbar Lodge (Chicago): A White Lotus Day celebration and a memorial program for the late Dr. Weller Van Hook was held on Saturday afternoon, May 11. Dr. Jacob Bongren gave a short talk about Madame Blavatsky as he remembered her, and there were other interesting contributions to the program. A dramatic reading of *The House of Rimmon* by Henry Van Dyke was presented by Mrs. Katharine Krah on May 25. She was assisted by Miss Olga Trevison, soprano soloist, and Miss Mona Hille, accompanist. Dr. Roest was the guest speaker on Saturday afternoon, April 27, on which occasion he paid tribute to his great friend, Dr. Van Hook.

Augusta Lodge had a two weeks' visit from Dr. Pickett in March and received much help and inspiration from her work. Besides the public lectures and members' talks, Dr. Pickett spoke before the College Woman's Club on "Woman's Place in the New Era." A two thousand word report of one of her lectures appeared in *The Augusta Chronicle*. The lodge feels that it has reached a great number of people during the past year through this kind of publicity. Three new members have joined the lodge recently, and in order to give them a good foundation of theosophical knowledge, C. W. Leadbeater's *A Textbook of Theosophy* is being studied at the members' meetings.

Besant Lodge (Cleveland): The last of a series of three Silver Teas was given on the afternoon of April 13 in the lodge rooms, as a part of the program of the Ohio Federation regional meeting in Cleveland on the 13th and 14th. The tea was served following an interesting talk given by Mme. Emi de Bidoli based on Cyril Scott's book *Music, Its Secret Influence Throughout the Ages*. Mme. De Bidoli was assisted in her program of music by three of her own pupils and by Miss Virginia Deaderick. The auditorium was very crowded for the occasion, which will long be remembered as an outstanding one.

Besant Lodge (Hollywood): Following a series of very successful lectures by Mr. Rogers, Besant Lodge is enjoying renewed public interest, with the addition of many names to its mailing list. During May the Young Theosophists sponsored a debate; much food for thought was presented by both sides and the younger members once again proved their splendid ability. The White Lotus Day program this year was one of unusual beauty both as to the decorations and the rendition of the readings and talks. The Young Theosophists were responsible for half of the evening's entertainment. The program was then turned over to Mr. and Mrs. Henry Hotchener, who in their own inimitable way gave some delightful and intimate talks on Dr. Besant and Bishop Leadbeater.

Blavatsky Lodge (Hollywood): The program of weekly public lectures for May included some unusually interesting subjects, among them "The Atlantis Mysteries among the Ancient Britons," "Science and the Divine Mind" and "Secret India and Her Modern Yogis."

Brahmavidya Lodge (Tampa) was host to Mr. Robert R. Logan and his party at a picnic supper on April 22. The Florida Federation president, Mr. Ralph B. Kyle, and Mrs. Kyle were present. Mr. Logan spoke to the lodge about the Theosophical Order of Service. Following the supper Mr. Logan gave an illustrated public lecture, at which about eighty people were present.

Casper Lodge: A series of four public lectures was given by Mr. Kunz May 1, 2, 3 and 5. Mrs. Kunz spoke to the members on "Meditation" at an informal meeting at the home of the lodge president on the evening of May 4. Mr. and Mrs. Kunz met with the lodge for a dinner and members' talk at the home of Mrs. O. Josendal Sunday afternoon, May 5. The public lectures were exceptionally well attended and much good is expected to result from the series.

Detroit Lodge writes: "Our lodge celebrated its nineteenth birthday this month. Our one charter member, Miss Mamie Lapp, and some of the other members who have been in the lodge a number of years, gave interesting talks of the 'early days.' We were fascinated by some of the incidents which were told by Mrs. Ida Granger and Miss Mary Wetterholt, and some of the anecdotes related by Mrs. Elsie Pearson of days in Sheffield Lodge, England, sent us into gales of laughter. The climax of the evening was a colossal cake decorated with the Theosophical Seal—a surprise given to us by our president, Miss Anna E. Kerr. Needless to say, the party was a success in every way. Mr. Kunz was with us for several days, and our lodge hall became so packed with people that a large number had to be turned away. Dr. Kuhn was with us also for one evening, and his audience was so interested that it lingered about the hall until requested to leave! We sincerely hope to have both of these lecturers again next season."

Hartford-Capitol Lodge sends the following report of activities for the past year: "Our lodge has undertaken a big job this year, bigger than it has ever attempted before—we have rented a large room in the center of the city and have fitted it up, all of which involved considerable expense. . . . The Theosophical Society is advancing in Hartford and is attracting wider attention. The members have been very loyal in their support in every way and a fine lodge spirit is developing. We have been in a position to offer the public a better lecture program than ever before. This has been

made possible by the cooperation of Dr. Kuhn and Mr. W. J. Ross of New York City, for they have been willing to come and lecture for us for just their expenses. Mr. Kunz has helped out in the same way, not to say anything of the great help which Dr. Roest has been to us. With their assistance we have been able to broaden our contacts with the public. The newspapers have also cooperated splendidly. Within the lodge we have had more workers. Our secretary, Miss Ida Johnson, followed up a lecture by Mr. Charles E. Luntz with a study class in astrology. Mr. Robert Drew-Bear has been of great assistance. Besides giving one public lecture a month he has contributed to nearly every meeting by providing moving pictures of educational interest. These have done a great deal to build attendance at the meetings. He also has charge of our library and keeps the books in circulation. Other members have helped in the care and maintenance of the room and in various other ways. All in all, Hartford-Capitol Lodge is going through the best year of its history."

New York Lodge: Several interesting Wednesday evening programs were arranged for April. On the 17th Dr. H. Douglas Wild gave a fascinating talk about Walt Whitman; on the 24th a talented young musician, Mr. Anatole Rapoport, played several selections and Mrs. Margaret Crume spoke on "The Philosophical Interpretation of Numbers;" and another evening was devoted to an excellent talk on "Esotericism in the Bible" by Miss Mary Cross. A delightful and profitable entertainment was given in April for the benefit of the lodge library. The Rev. W. H. Pitkin presented a series of four Friday evening talks during April on "Esoteric Christianity" from the viewpoints of the Christian, the critical agnostic and the student of occultism. The members' meetings for May included a beautiful White Lotus Day celebration. Closed meetings in June are to be devoted to a series of studies in *The Secret Doctrine*, under the leadership of Mr. William J. Ross.

Ojai Valley Oaks Lodge: On May 5 a public lecture was given by Bishop Hampton, followed by tea and a reception. Miss Marie Poutz contributed the music for a special White Lotus Day program on May 8. There was a talk on "The Meaning of White Lotus Day" by Mr. E. T. Lewis, followed by several readings and a flower ceremony. The public meeting Sunday afternoon, May 12, was conducted by the Young Theosophists of Hollywood, Mr. Sydney Taylor acting as chairman and Mr. Eugene Nickerson presenting a talk on "National Karma." At the members' meeting of

May 19 Mrs. Alice F. Knudsen conducted a *Secret Doctrine* study in "The Stanzas of the Book of Dzyan."

Orlando Lodge: The secretary of the Florida Federation writes the following encouraging report of the newly formed Orlando Lodge: "The lodge has twenty-four active members, each willing and ready to do his part toward the spreading of the truth of the Ancient Wisdom. Mrs. Minna F. Nehrling is teaching a class in Elementary Theosophy and Mrs. W. C. Roberts is conducting a class based on Dr. Besant's *The Ancient Wisdom*. Mrs. John Heitz meets members and friends of the lodge one or two afternoons each week for the discussion of various matters from a theosophical standpoint. Sunday evening, April 21, the lodge presented a play entitled 'Truth,' written by one of the members, in which each member of the lodge took part. Orlando Lodge sponsored a public lecture at the Women's Club Auditorium in Winter Park on May 12, for the purpose of introducing Theosophy in that city, which is only six miles from Orlando. Mr. Roy K. Downing of Leadbeater Lodge, Jacksonville, was the lecturer, speaking on the subject 'Life After Death.' The light of this new lodge is certainly shining brightly upon the 'living map which the Masters keep.' "

Pythagoras Lodge (Cincinnati) found new inspiration in a talk given by Mrs. Katharine Perkins on "The World Mother." The lodge expects much from Mrs. Perkins, since her first talk at the weekly meetings met with such enthusiasm.

Saginaw Lodge will be host to the Michigan Federation in June. The lodge recently started an H. P. B. Training Class so that it would be well organized to begin work when the fall season opens.

Spanish Lodge (New York City) observed White Lotus Day with a beautiful and impressive program. The meeting was opened with a dedication by the lodge president, Mr. A. Suarez, followed by two short biographical sketches of H. P. B. and the reading of a poem by a celebrated Spanish-American bard. Two professional singers presenting lovely Spanish songs contributed greatly to the success of the evening, and a group of Peruvian string players, in combination with the *quena*, a kind of rustic bamboo flute, delighted the audience with their genuine Inca music, never before heard by them in the original style. Other musical numbers followed, and the president closed the session with an announcement of the next public affair of the lodge — a lecture by Mr. E. de la Hoz on "Beyond Life and Death."

Mail copy for the above columns not later than the 15th of the month.



Every power which is shared is a wing to carry us upward, but every power that is kept for the lower self is a clog that holds us down to earth.
— Annie Besant

Theosophical News and Notes

Straight Theosophy Campaign

Several of our lodges and federations have enthusiastically taken up the Straight Theosophy Campaign and the special three months' program, an outline of which has been sent to each lodge direct from Adyar. Probably our own Headquarters will presently submit some suggestions for filling in this outlined program, but in the meantime every lodge can be working to prepare itself to utilize as much of the outline as its circumstances permit, and to adjust itself as much as possible to the requirements of the campaign.

Lodges will find it necessary to make some revisions of their customary kinds of meetings, and in this period of three months concentrate unitedly with all other lodges throughout the world on a series of gatherings and program activities that tie in closely with these excellent suggestions from Adyar. Straight Theosophy, not diluted Theosophy, will be the key to successful cooperative results.

A sample set of the leaflets prepared for the occasion has been received at Headquarters, all of them with colored covers and containing excellent material for publicity purposes, from the best theosophical literature. Orders for these pamphlets should be sent to Adyar early so that they will be ready for distribution in connection with the campaign. It takes many weeks for orders to be received at Adyar and for shipments to reach our lodges. Money should be sent with the order. The prices were given in the program outline.

Mr. Jinarajadasa's Tour

Every lodge on Mr. Jinarajadasa's tour has been advised of the assigned dates and the extent of activities desired. These have to be worked out in cooperation with the E. S. officers, for the E. S. has prior call upon Mr. Jinarajadasa's time, but in every center that he visits, one or more meetings of our members will be arranged.

Many of the lodges on the itinerary have already written to other lodges within a few hundred miles distance inviting their members also to participate in these members' meetings. It is greatly to be hoped that members from all over the country will gather to meet Mr. Jinarajadasa at those lodges which are on his route. An hour with him will amply repay a few hundred miles of travel.

Mr. Jinarajadasa's Itinerary

| | |
|--------------------------|------------------|
| Arrives at Los Angeles | June 15, 1935. |
| Ojai | June 15-22. |
| Los Angeles | June 22-July 6. |
| Bay Cities | July 7-10. |
| Portland | July 11-13. |
| Tacoma | July 13. |
| Seattle | July 14-17. |
| Vancouver | July 18-21. |
| Calgary | July 22-24. |
| Denver | July 28-31. |
| Kansas City | August 1-4. |
| Tulsa | August 4-7. |
| Wheaton | August 8 to 31. |
| St. Paul and Minneapolis | September 1-4. |
| St. Louis | September 6-9. |
| Cincinnati | September 9-12. |
| Detroit | September 12-15. |
| Cleveland | September 15-18. |
| Boston | September 19-21. |
| New York | September 21-25. |
| Philadelphia | September 25-28. |
| Baltimore | Sept. 28-Oct. 1. |
| Washington | October 1-4. |
| Atlanta | October 5-8. |
| New York | October 9. |

Olcott Lecture

Again we remind all who desire to offer an Olcott Lecture that the committee has been appointed and is awaiting their manuscripts, all of which must be received at Headquarters by June 15. We have many members who give lectures to and for their local groups, from whom we are expecting to hear.

Steamship Tickets

We frequently hear of members and friends who are making ocean voyages and planning travel abroad, but who overlook the fact that The Theosophical Society at Olcott has agency agreements with all steamship lines.

Members surely should see that steamship business of their own or of their friends passes through the hands of the Society, that the commissions may augment our funds.

Adyar Bound

Already several members have indicated their intention to travel to Adyar for the Jubilee Convention. But Mr. Cook, who is responsible for making arrangements for any who desire to be members of a party, is anxiously awaiting inquiries from all others who anticipate being Adyar bound next November.

Residents at Olcott

It may be that our membership as a whole does not fully realize how frequently we have guests at Olcott who remain for a good many months or perhaps a few weeks, and participate most fully in the community life which we share so happily. We greatly enjoy our permanent residents, as also our visitors. They bring to us contacts from the Section and they also bring a wonderfully fine devotion to the Society and a great joy whenever they are able to remain here. We welcome them from many points of view, and although principally we enjoy them for themselves, we are nevertheless also grateful for valuable services which they contribute whenever possible.

Mrs. May Porter was here for the past nine months, and during that time endeared herself to everyone at Olcott, and also served the Society splendidly in fulfilling many tasks which relieved our staff in numerous ways.

We are sorry also that Miss Gertrude Silberman, who was a Johnsen Chambers resident this past winter, has recently returned to her home in Milwaukee.

Mr. and Mrs. F. William Niemann, members of Detroit Lodge, are with us now, and are fine people with whom to associate, as well as very competent and willing helpers in the work of our establishment.

Dr. Kewal Motwani, a member of the Indian section but well known to many of our members since he has been a student in this country, is also a resident with us for the present, and perhaps for the entire summer pending arrangements for a lecture tour. Our members will recognize Dr. Motwani as the author of *Manu*, a valuable addition to sociological literature, which brings to the West the rich wisdom of the laws of *Manu*.

Mr. Smythe

We regret to learn, through the pages of *The Canadian Theosophist*, that Mr. Albert E. S. Smythe, the General Secretary of the Canadian Section, has recently suffered a broken collar bone and other injuries in an automobile accident. He is making satisfactory progress toward recovery.

Mrs. C. Shillard-Smith a Welcome Visitor at Olcott

We are most happy to extend the hospitality of Olcott to Mrs. C. Shillard-Smith who, while spending a few weeks in Michigan, took advantage of her nearness to visit us for a day or two. We greatly enjoyed having her, and as always with our visitors were particularly appreciative of the interest and loyalty which impelled her to spend a little time here at our National Headquarters. Quite frequently our members stop on their way or include Olcott in their plans, and we are so glad of this deepening feeling on the part of everyone that Olcott really belongs to our entire membership.

We hope that Mrs. Smith will visit us again.

Olcott in Springtime

Never have our grounds been so beautiful as they are this year, partly because of adequate rainfall, but even more for the reason that we are beginning to see results of the past years' careful planning and attention on the part of our chief gardener, Mr. Donald Greenwood, and his assistant, John Snell. Time and patience are essential elements with growing things, and we are beginning to reap the fruits of the vision for the future as first conceived by Mr. Rogers and Mrs. H. Kay Campbell during those first years when Headquarters was established.

We are also indebted to many members everywhere who remember the needs of our estate and send us plants, seeds, shrubs and trees, so that gradually we are developing the gardens and groves as we should like.

A number of contributions have been made this spring which have all helped greatly, but the most noteworthy gift was that of eight evergreen trees of quite fair size contributed by Mrs. C. Shillard-Smith on her recent visit here. These trees have added greatly to the beauty of the driveway just south of the Library.

We are tremendously appreciative of the devoted interest of our members everywhere, and we are glad to tell them of the increasing beauty of Olcott due to their thoughtfulness in sending their gifts.

Besant Memorial School Library

The Besant Memorial School is in need of books for its library. If any of the members of the American Section could help supply this need with any books suitable for school children, their contribution will be very welcome. Send donations to the Headmaster, Besant Memorial School, Adyar, Madras, India.

Thirty Days Only

It is to be regretted that some of our members are still in arrears for the current year's dues. Although the National President has power under the By-Laws to remit dues, that action cannot be taken except by some request of the member which will distinguish him from others who are unpaid but also uninterested. Therefore those desiring to remain on the rolls of membership should contact their lodge secretaries or write to Headquarters. Without such evidence of interest on the part of the members, it is impossible to avoid transfer to the inactive list and being thus reported to Adyar at the end of this month. Thus the member's name disappears from the rolls and he forfeits all right of attendance and voting power at local, national and international elections.

We quote from the report of the Treasurer of the Society in England:

"If members are convinced in themselves that The Theosophical Society has a definite work to do in the world — a work which becomes ever more essential in view of the trend of world affairs, then they will give unstintingly not only of their energy but also of their time and money, and the Society will grow from strength to strength."

Paintings Given to Headquarters

Headquarters is the proud possessor of two very beautiful works of art, paintings by Mr. Edward O. Peets. These are the gift of his wife, Mrs. Minnie E. Peets, who has for so long been a devoted and loyal member of the Society.

One is the portrait of Dr. Besant as she appeared at the time when she first became a member of The Theosophical Society, a beautiful painting of a most beautiful person, and one which we greatly prize.

The second painting is of Ralph Waldo Emerson, and we are happy indeed to have this splendid picture of one of our most distinguished Americans.

Out of Nothing

An Indiana paper recently recounted the success of a farmer who refurnished his living room with a gallon of pennies saved "just out of nothing."

We quoted the instance last month of church members who contributed \$40,000 in one year, representing savings of one penny out of each meal.

There is power in pennies, whether for furniture, church or dues, if systematically saved "out of nothing."

Ohio Federation

The seventh annual convention of the Ohio Federation was held in Columbus May 11 and 12 at the Deshler-Wallick Hotel. A charming but spacious meeting hall had been arranged by the management of the hotel for the greater comfort of the guests.

By the latter part of Saturday morning guests began to arrive from all over the state. There was much interchange of greetings among old friends before the beginning of the afternoon session. This session was devoted to the report of the Federation president, Mr. James S. Perkins, Jr., in which he told of the work done during the past year — of the formation of two new study groups and of the great value of field workers in the work of a federation, particularly citing the splendid work done by Mr. Fred Werth in the Ohio Federation. The secretary-treasurer's report followed, and the rest of the afternoon was taken up with the reports of committees.

At 7 p.m. all the delegates and friends gathered together for a delightful banquet and evening of mutual enjoyment. The musicians, Mrs. Ivan Myers and Mrs. R. H. Gerhard, both of Cincinnati, provided a lovely musical program, which added greatly to the success of the evening. A cordial welcome was extended by the president to all the members and friends present, after which he turned over the direction of the program to the toastmaster, Mr. Frank Noyes. Five-minute talks by representatives of the various lodges clearly indicated the great fund of inspiration which each derived from his interpretation of Theosophy. A general feeling of enthusiasm and confidence in the work of the future, as well as a deep gratitude to those who carried on the work in the past, was felt throughout the talks.

The reading of a message from the National President opened the Sunday morning session. After reports of the various committees, the election of officers proceeded. The following officers were elected:

President, Mr. James S. Perkins, Jr.

Vice-President, Mrs. Essie G. Bates.

Secretary-Treasurer, Mrs. Katherine B. Grace.

The afternoon meeting was a most important one, as it was during this meeting that Mr. Werth gave a more detailed report of his work in the Ohio Federation. The latter part of the afternoon was given over to a discussion of the three-months' program recently received from Dr. Arundale. All pledged their utmost loyalty to the International President and his administration, and were eager to try to carry out his program in their respective lodges. The spirit of the Diamond Jubilee of the Society swept the convention, and the president drew the meeting to a close with the inspiring *Message from an Elder Brother* written to the Society a number of years ago, and the seventh annual convention went into history.

To learn to bear the burden of others, learn first how not to add to their burden. — C. Jinarajadasa

A Lodge President's Opinion

"The Greater America Plan has more than justified the expense involved during the year and a half or more of its operation. It is supported, as you know, by a special fund and the contributions of the lodges throughout the country. There is no expense whatever incurred by a lodge in connection with a visit from Dr. Roest or Miss Henkel, if the members cannot afford to contribute anything. This fact makes it possible for the small lodge or group of members in a town which could never finance a lecture series, to have the help and inspiration which will enable them to carry on more enthusiastically.

"Members living in a large center like Chicago do not realize what it means to be isolated in a small place with no opportunity for contacts with other members.

"But there is another aspect of the Plan which I consider most important of all and that is the unifying influence of these emissaries from Headquarters as they go about the Section. The links with Headquarters are strengthened and made more vital, the feeling of unity is enhanced, and the solidarity of the entire Society is made more secure. This is of supreme importance because the life of The Theosophical Society flows along certain channels from the source at Adyar to the National Headquarters, then to the lodges and members. So you can see it is vitally important that the component parts of the Society should be properly oriented and open to the life and power which is poured out so generously by the Great Ones who form the First Section.

"The work of the Greater America Plan can only go on if the members in the larger centers support it financially. The money we contribute makes it possible for our brothers in remote parts of the country to have the inspiration and assistance of the field workers."

Circulating Books

Out of an H. P. B. Training Class there recently developed the suggestion that books portraying current lines of thought in education, economics, world affairs, etc., be kept circulating among interested groups of lodge members so that we may become more aware of the modern life about us.

A book might be purchased from the lodge library fund and become an addition to the library after circulation, or one or more members might buy and circulate books as a contribution of service.

We should work because we love to . . . and play because we need renewed strength for work.
— PURINTON

Dr. Arundale's Presidential Address

Our lodges are fortunate in having received recently a copy of the magnificent address given by our new President, Dr. Arundale, on the occasion of the first International Convention under his direction last Christmas time. It is a fine gift on the part of our International Headquarters which has thus made available to each individual lodge a copy of this inspiring and dynamic statement of policy and vision for the future.

It is to be hoped that lodge officers will feel their responsibility to bring this address to the attention of every member in order that our whole Section may receive the utmost benefit.

A Golden Chain

We have received a letter from Mr. N. P. Subrahmanya Iyer, of Bangalore, India, suggesting that the fifty year Theosophists might receive some recognition, as was recently given to the Twenty Year members, and mentioning the names of several others of fifty years' membership standing who with himself would qualify.

It would be interesting to know how many members of fifty years' standing we have in America, who with those in other countries could celebrate the Golden Jubilee of their membership in this Diamond Jubilee year — members whose steadfast service truly forms a golden chain.

We Are Invited to San Diego

Our members in San Diego cordially invite all fellow Theosophists to attend the Pacific International Exposition which is to be held in San Diego opening on May 29.

The Vice-President of the lodge, Mr. Harwood Jackson, cordially invites any Theosophists to visit the lodge rooms and to take advantage of the pleasure of contacts with fellow members during the time which they may be visiting the Exposition itself.

It is to be hoped that many of our members will have an opportunity to accept this gracious invitation.

WANTED

To buy two copies of *Partial Proceedings of the 34th Annual Convention of the American Section of The Theosophical Society, 1920.* Write

The Theosophical Press Wheaton, Ill.

Statistics

New Lodge Officers

Besant Lodge, Tulsa — Pres., Mr. Arthur Kerr; Vice-Pres., Mrs. Marion Powell; Sec'y, Miss Annie G. Bell; Treas., Mrs. Marie Watson; Librarian, Mrs. Frances Zollinger; Members of Board: Mr. Dent Watson and Mr. W. J. Zollinger.

Buffalo Lodge — Pres., Miss Mildred J. Evans; Vice-Pres., Mrs. Ida M. Robier; Sec'y, Miss Jane F. Willett; Treas., Pur. Book Agt. and Publicity Agt., Miss Mary Lisman.

Colorado Lodge — Pres., Mrs. Oenone C. Hickling; Vice-Pres., Mr. Theodore Fisher, Cor. Sec'y, Mrs. Maud Glidden; Rec. Sec'y, Miss Lola Hollister; Treas., Miss Mamie Bradshaw; Librarian, Mrs. Lucille Grosscup; Pur. Book Agt., Mr. C. V. Hickling.

Decatur Lodge — Pres., Librarian, Pur. Book Agt. and Publicity Agt., Mr. L. B. Cassell; Vice-Pres., Mrs. Pearl Grant; Cor. Sec'y, Mrs. A. C. Cassell; Rec. Sec'y, Miss Alta Turner; Treas., Miss Rosa Voelcker.

Miami Lodge — Pres., Mr. Park H. Campbell; Vice-Pres., Miss Winifred Boye; Sec'y-Treas., Miss Portia Ann Keeler; Librarian, Miss Lona Simmons; Pur. Book Agt., Mrs. Anna M. Keeler; Publicity Agt., Mr. G. L. Smith.

Pasadena Lodge — Pres., Mrs. Alice Roberts; Vice-Pres. and Publicity Agt., Mr. Roy Bretzius; Cor. Sec'y-Treas., Mrs. Alma J. Nichols; Rec. Sec'y, Mr. P. H. Smith; Librarian, Miss Elaine Scribner.

Port Huron Lodge — Pres., Dr. Sara Chase Willson; Vice-Pres., Mrs. Anna Silverman; Sec'y, Mr. Harlow L. Willson.

New Members From April 1 to April 30, 1935

Applications for membership during the above period were received from the following lodges: Leadbeater (Jacksonville), Dallas, Besant (Cleveland), Hermes (Philadelphia), Saginaw, Chicago, Augusta, Miami, Atlanta, Kansas City, Fort Lauderdale, Enid (Oklahoma), Paterson, Hartford-Capitol, Los Angeles, Detroit, Besant (Houston), Panama, Tacoma, Arundale (Santa Barbara), Seattle, Pasadena, Columbus, Crescent City (New Orleans), Colorado (Denver), Annie Besant (Boston); and National members: Dunmore, Pa.

Deaths

Mr. John C. Bauman, Jacksonville Lodge, April, 1935.
Mr. Peter Casey, National Member, recently.
Mrs. Ellen Drake, Seattle Lodge of the Inner Light, March 12, 1935.
Mrs. Helen Jenkins, Oklahoma City Lodge, April 7, 1935.
Mr. Peter G. Johnson, Milwaukee Lodge, April 17, 1935.
Mrs. Sophie Perelles, Herakles Lodge (Chicago), recently.
Mrs. Josephine F. Stover, National Member, recently.

American Theosophical Fund

Previous receipts \$227.00
To May 15 1.10
228.10

Adyar Delegate Fund

Total \$5.00

Building Fund

Mrs. Nola D. McClintock, Miss Fannie C. Goddard, Mr. Milton B. Holmes, Mr. Reuben E. Mowry, Miss Ada Knox.
— Total \$221.00

Greater America Plan Fund

Previous receipts \$3,114.50
To May 15 174.00
3,288.50

Helping Hand Fund

Total \$10.00

Mother's Day Contribution

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Nursery and Shrub Fund

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White Lotus Day Fund

Total \$43.15

Australian "News and Notes"

Our congratulations to Miss Clara M. Codd, General Secretary of The Theosophical Society in Australia, upon the attractive new format of their Section magazine *News and Notes*. This little magazine, formerly published in mimeograph form, is now being issued as a twelve-page printed journal, its new format in keeping with the excellent material which it contains.

Form of Bequest

I give, devise, and bequeath to The Theosophical Society in America, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of.....dollars (\$)
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WANTED

To buy copies of the October, 1933, issue of The Theosophist. Write

The Theosophical Press Wheaton, Ill.



To Have—JUST THE BOOK ONE WANTS when one wants it, is, and must remain the supreme luxury of the cultivated life.

Modern Trends in World-Religions. Edited by A. Eustace Haydon. University of Chicago Press, Chicago, Illinois. Price, cloth \$2.50.

Here are brought together in the form of lectures given by different men from the Orient and the West, the problems of six religions in their relation and reactions to the changing conditions and exactations of modern times.

Of all the lectures those of the East seemed to have a deeper understanding of the needs of mankind, and to give their facts in a clearer and more interesting form.

The lectures cover a subject of such far reaching interest, that they more or less leave the reader with the feeling that man has yet a very great deal to learn. — A.F.B.

The Ideals of East and West, by Kenneth Saunders. Macmillan Co., New York, N. Y. Price, cloth \$2.50.

The author paints a picture of the ethics of five different countries with the small brush of many details, which in turn melt into a generous whole. Although the detail may become somewhat lost to the mind of the reader in his finished picture, yet it is all the time present, or the clarity of his impressions would be lacking. Such picture drawing — bringing forth the salient points in a dominant way and subduing the unessential — reveals the artist in the writer, as well as a wonderfully comprehensive grasp of his subject.

After giving a vivid sketch of the five countries from their mental and spiritual sides, there follow in turn quotations from the poetry and ethical writings of each, leaving the reader with the feeling that no matter where the country, one will always find the upward struggle of its people for the highest in life they are able to understand, and so — for them — God.

This book is full of absorbing information in a somewhat condensed form. — A.F.B.

Life as Ceremonial, by M. Besant-Scott. Adyar Pamphlet No. 185. Theosophical Publishing House, Adyar, Madras, India. Price, paper \$0.15.

We have been told that we are now entering the ceremonial stage, and for those who like ceremonial, and for those who do not, Mrs. Besant-Scott has glorious ideals and beautiful ideas for training our lives. We may thus manifest those qualities which are built into every man. — D.

Buddhist Practice of Concentration. Translated from the Chinese by Bhikshu Wai Dau and Dwight Goddard. Published by the author, Santa Barbara, Calif. Price, boards, \$0.75.

This is a typically oriental religious work and is consequently difficult for the western student to grasp and profit by.

This is not to suggest that the little book is not interesting, for it truly is, and there is a wealth of instruction hidden in the text, which is necessarily full of Sanskrit terms possible to render into English only by long phrases which encumber the text. With a glossary at hand it will be found to be of practical value in its explanation of life and conduct and of the importance of certain training concerning which one finds but little information in the religious and philosophical works of western teachers. — W. G. GREENLEAF.

Peace With Honor, by A. A. Milne. E. P. Dutton & Co., New York, N. Y. Price, cloth \$2.00.

In this book A. A. Milne has given us a new slant upon the question of how to do away with war, and has presented a plan which is original and courageous, and which exposes those selfish interests that mask themselves behind a false patriotism. In a deeply sincere and interesting style, the author attempts to show war as the monster that it is; he proves clearly that civilization cannot survive another general conflict; and he pleads for a better sense of values, both in the minds of those in power, who will be the last to suffer, and of those who follow blindly the standard of a traditional belief that belongs to barbarism.

This book is a valuable aid to clear thinking and an arraignment of those in high places, who must be brought to realize that the mass of the common people refuse to be dazzled any longer by the false glamor of war. — F.M.P.

Adyar Pamphlet No. 172, A World in Distress: The Remedy as seen by the Theosophist, by C. Jinarajadasa, C. W. Leadbeater, L. W. Rogers. Price, \$.15.

Adyar Pamphlet No. 171, A World in Distress: The Remedy as seen by the Theosophist, by A. R. Mudaliar. Price, \$.15.

Adyar Pamphlet No. 173 & 174. Ancient Solutions of Modern Problems, by Bhagavan Das. Price, paper \$.30.

(Continued on Next Page)



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 subject of Round Table ceremonies has recently been brought up by questions from Leading Knights. It is understood by some that an entirely new and different method of conducting Tables has been adopted. Requests are therefore being made for official instructions to operate Tables accordingly.

New Plan Studied

It is true that a progressive plan has been presented, which will enable the Round Table Order to keep pace with our "changing world" — so aptly predicted by Dr. Besant some years ago. The very comprehensive plan evolved by Dr. Arundale for bringing the Round Table more usefully into line with new conditions, was published in the September issue of MODERN KNIGHTHOOD.

Several of our active American Tables have since been experimenting with the new methods, and report most gratifying results. However, no official decision has been announced by the international office of the Senior Council, and no published forms are as yet available for holding Round Table meetings without ceremonial work.

Ceremonies Not Discarded

The fact that use of ceremonies is designated as

"secondary" rather than the primary motive, indicates that ceremonies are to be used, although made more incidental by devoting the greater time and energy toward direct service.

The point is, therefore, that Tables will proceed as usual in conduct of meeting and in the initiation of knightly degrees. They are authorized (not instructed) to minimize these forms, either in gradual or immediate adaptation, according to the best interests of the local membership.

Tables Self-Governing

The young members especially are to be allowed full expression regarding their wishes in the matter of Table policy, their decisions to be put into action.

Detail of operation always differs in respective Tables, and the new plan includes provision for more freedom, more naturalness in Round Table activity. It is expected that Leading Knights will employ more initiative and originality in working out their own programs rather than merely follow official instruction papers. These are now supplied as outlines, being particularly valuable in the establishment of new Tables, where they function as a "working nucleus."

BOOK REVIEWS

(Continued from Page 144)

Followers of the Buddha, by Dwight Goddard. Published by the author, Santa Barbara, Calif. Price, paper \$0.50.

This is one of the pamphlets issued by a sect carrying the above title, and is one of the many efforts put forth to establish a Buddhist cult in America, and the plan is quite fully and simply stated in this pamphlet.

There is an interesting exposition of the "Eight-fold Path," Dhyana Buddhism and the order of Daily Service. Many of the things touched upon run parallel with other accounts of Buddhism which have come to us through our theosophical sources.

— D.

Foretold. Stories of Modern Second-Sight, by "Streamline." Eneas MacKay, Stirling, Scotland. Price, cloth \$1.25.

This very interesting little book contains thirteen stories of modern second-sight, or "precognitive vision," as it is termed in these days of practical and scientifically conducted psychical research. There is about them an atmosphere of accuracy of statement which carries with it a conviction that the incidents related actually occurred; and to those who have investigated similar tales it is not difficult to believe in the good faith of the narrator. — W. G. GREENLEAF.

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