

THE AMERICAN THEOSOPHIST

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The Theosophical Society
In America



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ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS

• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





**Photograph of the plaster cast of the bust of Dr. Besant
created by the eminent Bengali artist, D. R. Choudhri,
and from which bronze replicas are being made.**

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formerly THE THEOSOPHICAL MESSENGER

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The Ideal Worker

DR. ANNIE BESANT'S ardent sympathies, though embracing the world — perhaps many "worlds" — were so directed that not a single plant or flower that came in her way but received her abundant blessing. In everything transitory she perceived the essential that is eternal, in every weakness she saw the future unconquerable strength, in every imperfection she glimpsed the glorious perfection to be. To her, every small and apparently insignificant thing had value inasmuch as it was a special embodiment of the One. Of any kind of irreverence, in thought, word or deed, Annie Besant was incapable. She ever stood face to face with the divine and the eternal in all things. She saw "in all poor lowly things that live a day, Eternal Beauty wander on her way."

Powerful and strong, she was yet in one sense helpless and weak. Powerful and strong where the claims of others were concerned, but helpless and utterly weak where any personal claims or service went. Armed with capacities and powers men thought truly amazing, these went for nought where she herself was in question. For herself she had no power, no capacity, no defense in any case, even when unjustly attacked. Annie Besant had completely renounced the use of all her powers in her own right and for her own sake. Her powers were only for the use of the world; her shield was used in defense of the weak in any sense; her strong right arm was for the defenseless. Not one word, in writing or in speech or even one formulated only in thought, but was a winged dedication in some divine and therefore truly human mission and purpose.

Dr. Besant was one to whom in the East the name *sannyasi* is given. Yet she did not withdraw from the world and its claims. She was one who felt no other claims than those of the world in every moment of time. The world had become for her an only child of a mother. For the world she became a mighty mother, for the world a mighty world-statesman, for the world a valiant fighter for freedom and an all courageous warrior whose fight is only just begun!

D. J. W.

The Self in Command

By EDITH F. ARMOUR

SUMMER PROCEEDINGS 1933

ONE of the most fascinating things about Theosophy is its flexibility, a quality which might be described as motion. That quality of motion is, I think, the outstanding characteristic of Theosophy; it is like a mountain stream continually receiving fresh clear water from the snows on the lofty peaks. It is moving as the Plan is moving. Theosophy is an exposition of that Plan, the Plan which is the pattern in the mind of the Logos for His expression in the Universe.

We, as Theosophists, understand something of that Plan; we know that its unfolding is in the strong hands of the Elder Brethren as far as this planet is concerned; we feel privileged to have some small part in that development. Someone once remarked, "Success is a journey, not a goal." That can be said also of Theosophy — it is a journey, a progression, not a goal. Awareness of the Divine Plan is a becoming, not a destination. The life of Theosophy is inherent in its fluidic quality. It adapts itself to the note which is being sounded in the world at any particular time and permeates every field of human development. Those who cling to outworn forms and ideas, who cannot adapt themselves to changing conditions, cease to be useful to the Great Ones.

If we look back over the history of the Theosophical Movement, bearing in mind that the chief function of the Society is to sound a certain note in the world, the pattern begins to take form and we understand the meaning of the various accents in the life rhythm of the Society. In the future, new activities may be added to the Theosophical Movement. There will be new contributions to the body of teachings called Theosophy, which will modify the old ideas and reflect the need of the world at the moment. The Masters form the First Section of our Society; our one desire should be to do whatever They want done. If we try to regard all phases of the work as the Masters regard them, we could avoid many pitfalls. We shall be prepared to adapt ourselves to the changes if we remember that the important thing is not this or that activity, but the sounding of the Divine note — the note which will bring men to a realization of their own Divinity.

We should rejoice that such is the way of evolution, ever going onward to deeper experience and richer life. As far as we know, that is true of the whole Universe. We may set up a goal, but it is an ever receding destination. When we finally understand this fact, we realize that each moment should have our full attention, that each moment brings new understanding; we then live neither in

the past nor in the future, but intensely in the present and make it count to the utmost. People often make the mistake of living in the future and think that when something happens, they will be better able to serve the Master. In doing that, they miss the beauty of the present with its opportunities; they are merely marking time, waiting for a future which will never come for them.

Theosophy has been called a new way of looking at life, new from the way of the world — which is perhaps only a difference of emphasis. But it is much more than a point of view. As soon as one has found that new approach to life and made it his own, he suddenly discovers that his expression of Theosophy is an expression of Life itself and is inseparable from his own innermost self. His Theosophy has become a power and is no longer merely something to be studied. All values are changed and life becomes an adventure in which the Ego is the chief actor. There comes a sense of peace and an unshakable confidence in the Wisdom of the Great Architect — a steadiness of purpose. Choices are no longer governed by our reaction to circumstances and personal considerations, but are determined by their value in the work which the ego may have in hand at the time. The business of living is no longer a haphazard affair; it is all attuned to the note being sounded on the higher planes, the note of the Divine Will in evolution.

Now we are all eager to reach the place where the higher Self is in command, the liberation of which Krishnaji speaks, the union with life. When that supreme moment comes for any one of us, it may seem as simple as stepping through a doorway — a doorway which we have seen many, many times but which we have never before recognized; and then we wonder why we did not see it long ago. The reason lies in the ability to distinguish the real from the unreal, the proper adjustment of values. When we have learned to do that in some degree, we become aware of values which mean nothing to the man without understanding; we see the doorway for the first time and the glorious light beyond.

The presentation of the Ancient Wisdom, as given in Theosophy, is a tremendously potent influence on the thought of the world, and if The Theosophical Society had no other purpose, that alone would be enough. But The Theosophical Society has another and still greater purpose of bringing people to the feet of the Master, not for the sake of those individuals but for the helping of the world. The Society acts as a highly charged electro-magnet which attracts people who have in

any degree the qualities which might lead them toward the Path; it is a gateway to the Path of Holiness. Many are content with the pleasures of a student and scarcely glance at the gateway, but for others there is nothing else in life but to tread that Path after they have once caught a glimpse of it.

The fact that the Masters are an integral part of the Society has a significance which perhaps we do not always recognize. Their influence is not showered upon the Society from the outside, but wells up within and rays outward to the world. Our privilege as members is to grow ever more and more responsive to the upwelling life so that it can flow with ever increasing volume through the organism of which we, as individuals are the cells. The effectiveness of that outpouring life is largely dependent on the number of individual members there are in whom the chalice of the personality is filled with the glowing radiance of Buddhi.

That may seem difficult of attainment, but it is only a matter of letting go — letting go the directive activity of the lower mind and substituting that of the intuition. This does not mean, however, that one does not need a well trained mind. Quite the contrary! Without a highly developed thinking faculty, not much can be accomplished on the plane of human activity. The intuition must determine what shall be done, then the mind carries out its orders and takes care of the details.

We can all attain a high degree of proficiency in this use of the intuition. It is largely a matter of practice in letting the intuition speak before the critical lower mind gets into action. All we need to do is to remove the barrier. We simply have to do two things: *know* beyond any doubt that it can be done, and then try to do it. Very often the mere turning of the attention to the intuition will immediately produce an entirely different feeling in one's consciousness, a vivid awareness of another dimension. There is a sense of depth, a depth full of mystery and unlimited possibilities, but also full of certainty. The man whose whole being is flooded with the light of Buddhi, knows the "inner-ness" of things; he understands the hearts of people and the real significance of events; he brings order out of chaos by going directly to the core of the problem. The average man is self-conscious as a personality; he must yet discover that Buddhi is the true seat of human consciousness.

Of the three aspects of the higher Self — Atma, Buddhi and Manas — Buddhi is perhaps easier for us to experience than either of the other two. It is by thinking of Buddhi and the astral as being of the same essential quality that one understands them. That essential quality is love — the most potent instrument at our command for spiritual unfoldment. Love is a protection against the separative tendency of pride, which comes from the domination of intellect. Through an unselfish devotion one may readily leap from the higher astral to the buddhic. The ability to love greatly will carry one very, very far. Exalted love lifts one completely out of the little self; there is a

mystic union with the beloved which is of the nature of Buddhi; one somehow is brought into a oneness with all living things. The bridge between the astral and the buddhic having once been crossed, the power to become one with other fragments of the Divine Life will be increasingly frequent in its manifestation until it becomes the everyday automatic expression of that person's relationship with his fellow-men.

Dr. Cousins has given an illuminative description of how the intuition manifests in the personality. He said the man of intuition shows a high degree of tact and consideration on the physical plane; the power of getting inside of things gives a gracious delicacy and finesse. On the emotional plane, the intuition shows itself as taste, an appreciation of beauty, the presence of a harmony which is like a background of lovely music, the atmosphere of the true artist. On the mental plane, there is intelligence which without hesitation is able to distinguish those values which are real and eternal from those which are unreal and evanescent. This is an excellent way to check up on oneself, but these qualities are not to be considered as a means of attaining that phase of consciousness.

People continually ask, "What can I do to come closer to the Master?" The quickest way is the effort to live more as an ego and less as a personality. The Masters are interested in people almost entirely from the point of view of their usefulness. The most useful person is the one who has vision, who has understanding, who is so aware of the Master's atmosphere that he can receive the slightest suggestion no matter how preoccupied he may be at the moment. It is quite possible to be so absorbed in the work we are doing for the Master that it becomes a prison into which the light of His presence cannot enter. We are closed down tightly in our lower minds, unaware of the glory of the higher Self. That is perhaps our greatest difficulty — not that the work should be left undone, but how do we place our values while we are doing it. We must keep ourselves disentangled from the meshes of activity and maintain our true dwelling-place above these things. Then we are ready at any moment to be a channel for the Master, and He can use us quite without our being aware of it in the brain consciousness.

So we commence to gain that freedom which means control of the personality — the physical directed in activity, emotions purified, thoughts controlled — with the will as the instrument by which we effect these changes in ourselves. One must look only at the task to be done, not at the difficulties. Accept the leadership of the higher Self with joyousness, with eagerness to carry out the slightest suggestion from that Inner Ruler in spite of the upheaval which undoubtedly will be caused in the personality. Any regret or longing for the things of the personality will cut off the directing power of the higher Self and leave one once more under the domination of the dictates of the lower self.

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Address to the Graduating Class of 1935

By ROBERT M. HUTCHINS

President, The University of Chicago

(Editor's Note: We devote our editorial column to the reproduction of the following address by President Robert M. Hutchins of the University of Chicago. We do this because in the strength of his appeal for independent thinking, his appraisal of real values and his emphasis on service rather than on "getting on," Mr. Hutchins makes a dynamic statement and one that is truly theosophical.)

IT IS NOW almost fifteen years since I was in the position you occupy. I can therefore advise you about the dangers and difficulties you will encounter. They are not, in my opinion, chiefly economic or financial. Presumably some of the American people will always be able to earn a living; and presumably the graduates of a great university will have a good chance of being among them. You have the advantage of your fellow-citizens. You have learned how to work; you have had some experience with people; you have had good teachers and read good books; you have been enlightened by the accumulated experience of mankind. If anybody can hope to survive, you can.

I am not worried about your economic future. I am worried about your morals. My experience and observation lead me to warn you that the greatest, the most insidious (if I may borrow a word), the most paralyzing danger you will face is the danger of corruption. Time will corrupt you. Your friends, your wives, or husbands, your business or professional associates will corrupt you; your social, political and financial ambitions will corrupt you. The worst thing about life is that it is demoralizing.

The American system is one which offers great incentives to initiative. It is based on the notion of individual enterprise. The path to leadership is open to anybody, no matter how humble his beginnings. The most striking paradox of Ameri-

can life is that this system, which must rest on individual differences, produces the most intense pressure toward uniformity. The fact that any boy can become President, instead of making every boy an individual, tends to make him a replica of everybody else. "Getting on" is the great American aspiration. And here the demoralizing part comes in: the way to get on is to be "safe," to be "sound," to be agreeable, to be inoffensive, to have no views on important matters not sanctioned by the majority, by your superiors, or by your group. We are convinced that by knowing the right people, wearing the right clothes, saying the right things, holding the right opinions and thinking the right thoughts we shall all get on; we shall all get on to some motion picture paradise, surrounded by fine cars, refreshing drinks and admiring ladies. So persuasive is this picture that we find politicians during campaigns making every effort to avoid saying anything; we find important people condoning fraud and corruption in high places because it would be upsetting to attack it; and we find, I fear, that university presidents limit their public utterances to platitudes. Timidity thus engendered turns into habit, and the "stuffed shirt" becomes one of the characteristic figures of our age.

The pressure toward uniformity is especially intense now. More effective methods of applying it are constantly appearing. The development of the art of advertising and the new devices now at its disposal make more moving than ever the demand

that every American citizen must look, act and think like his neighbor, and must be afflicted with the same number of gadgets. In the second place, almost everybody now is afraid. This is reflected in the hysteria of certain organs of opinion, which insist on free speech for themselves, though nobody has thought of taking it away from them, and at the same time demand that it be denied everybody else. It is reflected in the return of billingsgate to politics. It is reflected in the general resistance to all uncomfortable truths. It is reflected in the decay of the national reason. Almost the last question you can ask about any proposal nowadays is whether it is wise, just or reasonable. The question is how much pressure is there behind it or how strong are the vested interests against it.

Current fears are reflected too in the present attacks on higher education. From one point of view these attacks are justified. From the point of view of those who believe that Heaven is one big country club, universities are dangerous things. If what you want is a dead level of mediocrity, if what you like is a nation of identical twins, without initiative, intelligence or ideas, you should fear the universities. From this standpoint universities are subversive. They try to make their students think; they do not intend to manufacture so many imitative automatons. By helping the students learn to think the universities tend to make them resistant to pressure, to propaganda or even to reward. They tend to make them dissatisfied — if there were no dissatisfaction there would be no progress — and they are likely to make them want to do something to improve the conditions under which our people live. They tend to make them individuals, therefore, and individuals on a strictly American plan, asking no quarter for themselves, but alive to the needs of their fellow-men.

So much is this the case, so sharp is the contrast between the atmosphere of America and the aims of the universities, with the country afraid of independent thinking and the universities committed to nothing else, that in one sense the universities may be accused of deliberately unfitting their students for life. Their graduates may not "get on." They may not even be interested in getting on. Yet you will note that the virtues which a university seeks to inculcate are those which our form of government contemplates and without

which it cannot endure. In subverting ignorance, prejudice, injustice, conformity, mediocrity, self-satisfaction and stupidity; and in sponsoring instead the cause of intelligence and independence the universities are performing an essential service to democracy. Democracy rests first on universal comprehension, to which the universities contribute through the education of teachers for the public schools and through the discovery and communication of knowledge. Democracy rests second on individual leadership, not necessarily political, but intellectual and spiritual as well. To this the universities contribute through the labors of their professors and their graduates. As Thomas Jefferson saw when he established the University of Virginia, these services are always indispensable to democracy. But the founders of this Republic can hardly have foreseen how acute the need of them would be today. They cannot have anticipated the terrific storm of propaganda from every quarter that now beats upon the citizen. They cannot have expected a government by pressure groups, groups able and willing to drive into oblivion anyone who opposes them. They cannot have imagined that the day would come when individualism would mean, look out for yourself and the devil take the community. If they had foreseen these things they would have left even more prayerful exhortations to their countrymen to foster and strengthen the higher learning.

So I am worried about your morals. This University will not have done its whole duty to the nation if you give way before the current of contemporary life. Believe me, you are closer to the truth now than you ever will be again. Do not let "practical" men tell you that you should surrender your ideals because they are impractical. Do not be reconciled to dishonesty, indecency and brutality because gentlemanly ways have been discovered of being dishonest, indecent and brutal. As time passes resist the corruption that must come with it. Take your stand now before time has corrupted you. Before you know it, it will be too late. Courage, temperance, liberality, honor, justice, wisdom, reason and understanding, these are still the virtues. In the intellectual virtues this University has tried to train you. The life you have led here should have helped you toward the rest. If come what may you hold them fast, you will do honor to yourselves and to the University, and you will serve your country.

Work Done Squarely

The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

— James Russell Lowell

From the National President

Where Do We Stand?

This is the second article of this series. The first dealt with the Society, and we found it in harmony with the policies of our President, Dr. Arundale, and alive to changing conditions and to the need of a National solidarity. As a National Society we have much yet to undertake and accomplish, but we found it "in tune."

This second article of the series deals with "our lodge." Where do we stand as a lodge? Perhaps we should first consider our purpose, and this we find set out for us in our Three Objects — to form a nucleus of Universal Brotherhood, to encourage certain studies and to investigate certain laws of Nature. Certainly the first is the most important, for we cannot well carry on either study or investigation as a lodge except with deep brotherly understanding of each other, an appreciation that our brother member has a place among us though our views may be even fundamentally different.

So I would answer the question — where do we stand as a lodge? — first by its internal harmony and the depth of understanding and impersonal brotherliness among its members. The function of a lodge is to build, first brotherhood, then people. In a lodge that is truly forming that essential "nucleus," people grow. Are we as a lodge building people into leaders, into teachers, into future officers; are we building? If we are in office do we see growing up around us those who can presently take our places and carry on the Great Work? These are points to consider as we try to answer the question, where do we stand?

Now as to our work as a lodge. The second and third objects give us plainly certain work to do — study and investigation. Study classes are therefore always in order in every lodge, classes suited to grades of students, with their studies directed to comparative religion, philosophy and science and the laws of Nature. Until we know all the recorded past and all of Nature, there seems to be no reason for ever running out of study material. But in our studies are we creative? Do our classes produce teachers? Surely they are training courses out of which develop deep students able to impart Nature's truths to others. Thus we build people. We must train our future teachers. Does our lodge produce and give opportunity to students to become teachers among us, or do we keep them always to the student level?

What is our lodge relationship to the public? There is nothing in our objects that requires the preaching of the Gospel of Theosophy to every creature. We cannot preach it with success until we have first demonstrated in our lodge the brotherhood we proclaim, and we cannot teach of religion, philosophy and science and Nature's laws until we have trained our teachers in our classes. So we may ask ourselves if our public work demonstrates our brotherhood among ourselves and to all men, and whether our teachers and lecturers are qualified. We may decide that our work lacks dignity and quality. Then had we not better discontinue it until we are better prepared? There is no obligation to do public work — only to become brotherly and to study. The first will in time leaven and prepare our whole community for that which the second will enable us to offer later.

Other questions arise in our consideration of our main theme, where do we stand as a lodge? Our relationship to other lodges, to our federation, to our National and International Headquarters — how do we feel toward them and how deep is our cooperative attitude? Does our lodge live in a spirit of unity with all other lodges, with its federation and with Olcott and Adyar? How do we treat our lodge guests, official, private and public? Is it a theosophical welcome?

Then again, is Theosophy first in our lodge? Is it the main theme of all our activities, the tenor of our work? Does it clearly stamp and give character to all we undertake as a lodge? And how does our lodge select its officers and its Convention delegates? Surely for the good of the lodge, of Theosophy and of our standing in the Society, our lodge must have as officers the most able, the best trained and instructed of all our members.

Someone has written, "The lamp-light in the window is still the symbol of man's progress," and it is true that the essence of our success lies in our work to make "brothers" of ourselves in our lodge and therein to train for service. Thus can our lodge become a lamp and the time will come when its light will be the symbol of progress in its community. Some of our lodges are large, some are small; but large or small, let us all be right in our relationships; and what we do, let us do well.

Let us ever remember that so far as carrying out the Three Objects is concerned the lodge is the heart of the Society. As we make our lodges, so we make our Nation.

The Lodge Trail From California to Adyar

By MRS. ISABEL DEVEREUX

THE BIG Trans-Pacific steamer, "President Hoover," swung slowly into Honolulu Harbor at 6 a.m., January 2, and up to the Dollar Line pier where a sleepy band droned "Aloha-Oe" and a few yawning friends of the passengers appeared with flowered leis on their arms. Frankly I felt very lonely getting off the steamer to wait ten days for the next. But a phone call soon informed me that Miss Alice Rice was coming to take me to her home. Such is the wonderful thing about being a Theosophist.

"The two Miss Rices" were well known names in theosophical circles in past years when they traveled widely, and now Miss Alice, left alone, is devoting her life to the bringing up of four Japanese children. Their father, Mr. Hayashi, was her many-years invalided father's devoted companion. It is a most delightful household.

We had an informal evening reception, presided over by Mrs. Claire Cottrell, the lodge president. This valiant little group is doing its best and earnestly begs all T.S. members on passing steamers to let them know, as a visitor is a real treat.

The lodge in Tokio, the only one in Japan, has as its secretary Miss Eileen Casey, who was a friend in great need to me in that strange country. Well do I remember a cold afternoon of thickly falling snow, and a thin stream of visitors making their way down a narrow lane of Tokio's suburbs to Miss Casey's adorable little Japanese home, of sliding panels, soft lamplight and a big brass charcoal brazier. Twelve countries were represented and for two hours I tried to explain theosophical truths in such terms as would be satisfying to the lodge's distinguished Japanese president and his wife, a Legation member, a Buddhist priest, a university professor, a Russian princess and a German psychometrist of amazing powers. Tea and cakes were served, darkness fell and passing outside lights, seen through the oiled paper panels, bobbed up and down — and still we talked on, and I almost missed my 9 p.m. train.

To Hong Kong I knew Miss Casey had written, so when a handsome gentleman with iron-gray hair inquired at the purser's office, in a very Scotch voice, for Mrs. Devereux, I knew it must be Mr. John Russell, China's presidential agent, whose many years of distinguished service to the T.S. had been well told me by Miss Casey.

I had only one day and evening to be there, so, soon being joined by Mrs. Parkinson, a charming

English girl, we went through the amazing Chinese quarter and up the "Funicula" for a marvelous view of the harbor. Luncheon gave us a chance for a long talk about the work, which is in many ways very difficult, having to deal with so many different oriental and western types. Then we visited the lodge room, in the business section, with a big brass sign to attract notice from the many passers-by. At tea later, at the home of Mr. and Mrs. Parkinson, I met a group of their theosophical friends.

I was out on deck as we swung alongside "the biggest dock in the world" at Manila, expecting Captain and Mrs. Ragan, stationed at Fort McKinley, to meet me, but little was I prepared for the reception which I received — Mr. Ismael Zapata, the General Secretary of the Philippine Section, and Mrs. Zapata, a picture in her lovely rose native dress, their daughter and several lodge officers — over a dozen in all, with beautiful bouquets of lotus blossoms. We held an impromptu reception, amid the astonished glances of my fellow-passengers.

The Zapatas, with their ten children and many grand-children, have made their home an inspiring center, and in their large garden have built an open-air lecture hall, where that evening I spoke to row upon row of eager faces, intent upon each word and so appreciative of my few phrases of poor Spanish.

Here I met many of the fine lodge workers of the ten lodges that form the new Philippine Section, and I was especially impressed with the group of young people who are planning to take their Theosophy into their political life and do great things when their national independence comes.

At Singapore, where the boat stayed three days, I was met by Mr. Menon, the distinguished president of the Singapore Lodge, and Mr. Pakiri, my guide and standby later. The lodge has a nice large headquarters and the members can surely be wonderful hosts. Mrs. Prior took me to her most unique apartment in Temple House, a former Chinese temple with an amazing collection of porcelain figures on the roof of dragons, animals and scenes from the life of the Buddha. Mr. Gallisthan took me to see the most marvelous collection of orchids, literally hundreds of different specimens, and a gay evening was spent at an oriental replica of Coney Island, where imported western amusements vied with Malayan and Chinese open-

(Concluded on Page 157)



OLCOTT SESSIONS



SUMMER
1935



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

The Convention Program

Convention covers four full days, Sunday to Wednesday inclusive, with the Saturday for arrival and registration of delegates, who are already making reservations in larger numbers than for a number of years past. They really will be full days—full of activity and of refreshment. The official welcome and reception to our guest, Mr. C. Jinarajadasa, will be the function of the Saturday evening.

Sunday morning brings the first meditation—continued each day—and after a meeting of the members of the Esoteric School, of which Mr. Jinarajadasa is the head, comes a session at which Mrs. Fritz Kunz will give one of her beautiful talks about the Masters. Then an early lunch and the official opening of Convention at 12:30, so that certain business procedures may be disposed of before the lecture, and committees may get to work. Mr. Jinarajadasa's lecture will be public, and the Convention's largest gathering will attend. Thus our facilities receive their greatest test at the very opening of activities, but we are planning to be equal to the demand. The official Convention photograph follows, and after tea, music and a lecture on "*The Secret Doctrine* as a Book for Study" by Mr. Warrington.

Then the delegates, at first scattered in parties in the grove, the library, the hall or pacing the lawn as they renew acquaintances and discuss the day's events, dwindle into smaller and less frequent groups and finally retire, ending the first of four momentous theosophical days.

Why momentous? Because it is the Diamond Jubilee Convention. There can never be another sixtieth celebration, and we must wait fifteen years for another special occasion—the three-quarter century mark. Many of us will still be here, though those who bear the responsibility of theosophical office will long since have passed its opportunities on to those who are the young members of today. Fortunate we are that they are in training with us. But that is a diversion. Momentous because Mr. Jinarajadasa is with us, because each Convention is a beginning of the new and a strengthening of all that is worth preservation in the old, because blessings flow to the Society and to the members when the spirit of progress and happiness in a great service brings them together in gratitude for

the past and with vision for the future.

But to return to the program. Monday—the keynote address by Mr. Jinarajadasa, and then the work of Convention commences in the atmosphere and spirit established by the inspiration of that keynote talk. Reports and recommendations of the National President, the Treasurer and committees follow, all to be later discussed. After lunch a forum on the Greater America Plan, intended to bring out a variety of opinion, that amendment, strengthening or discard of any part of the Plan, based on experience, may be fully considered. Then a period designed to clear away all remaining doubts or questions as to administration and policy. How much better we shall all then understand many things! In the evening Mr. Fritz Kunz, returned to our Convention after several absences, gives an illustrated lecture on "A New Technique in Theosophical Work," introducing us to his researches and methods. (See *The American Theosophist* page 102 for May.) Thus ends a second momentarily absorbing day.

Tuesday—meditation, music (at intervals every day) and at 9 a.m. a lecture "Old Truths in New Forms" by Mr. Kunz. This is one of two talks by our experienced lecturers intended to demonstrate to our members that for them and for the public the old fundamental themes of reincarnation, karma, etc., are by no means exhausted—that they provide subjects for study and topics for public lectures no less intriguing of interest and appeal than in days gone by. Mr. Rogers later makes a contribution in demonstration of this idea. At 10 a.m. a symposium "Making Our Work More Effective." Then follows a period of consideration and discussion of the National President's report and those of committees—a review of the policies and achievement of the year and of plans for the future. After lunch another symposium "Our Task in Education," in order that we may see more clearly our way into this most powerful of all forces for molding the future of mankind; and then the session for final and last-minute business. In the afternoon the Olcott Lecture, selected from those submitted and now under consideration by the committee. Some very fine lectures are in their hands.

Then an evening, after music, during which Mr. Rogers will present his contribution of "Old Truths in New Forms," and Mr. Jinarajadasa will

answer questions in his own delightful and instructive way.

Wednesday is given over entirely to the Young Theosophists and the Theosophical Order of Service. Mr. Sydney Taylor and Mr. Logan will make this a fruitful day in their arrangement of the program. The Young Theosophists will carry on their special activities concurrently with some of the main program, and Mr. Jinarajadasa will probably address them, as he will also participate in the several symposiums and general discussions throughout.

A picnic supper on the lawn is planned as last year, when everyone found it so much more enjoyable than the more formal banquet. Let us hope the weather will be equally kind to us. Then the closing of Convention at 8 p.m. — the synthesis in one brief hour of all the inspiration and practical and useful experience and deep and joyous friendship of four full days. These closing periods of our Conventions are ever to be preserved memories of lasting and deepening joys in a great and splendid work.

The Summer School Program

The Summer School program takes six less crowded days, Sunday, August 11, to Friday, August 16 — less crowded because there are no business sessions, although various groups will utilize the afternoons, which are all left free from scheduled activities, for the purpose of studying and furthering various phases of our theosophical work.

Sunday, the first day, will include Mr. Jinarajadasa's opening address and also his afternoon public lecture, and there will be an artistic program of entertainment in the evening.

This being the Jubilee year, the following five days are devoted respectively to "Retrospect," "Timeless Truths," "Theosophy Today," "The Theosophical Life," and "Theosophy Tomorrow." Under the first caption we shall look into theosophical history before The Theosophical Society, then examine the progress of the past sixty years, devoting the evening to a talk by Mr. Rogers on America's role in this theosophical past.

The second day the subjects are "Lasting Literature" and "Theosophy and the New Teaching" by Dr. Wild and Dr. Roest respectively, as well as a talk by Mr. Jinarajadasa.

Then on Wednesday, a symposium, "Theosophy and Modern Thought," "Theosophy and Current Events," and "Theosophical Attitudes;" and in the evening, "India's Message to the West" by Dr. Motwani.

Thursday, the general subject "The Theosophical Life" will be covered by contributions we hope from Miss Poutz, certainly from Mr. Jinarajadasa and others.

On Friday, "Theosophy Tomorrow" includes a symposium on "The New Education."

Mr. Jinarajadasa will make a contribution each day, and the program is left flexible enough to give to him such additional periods as his own fine gifts and our needs may require.

Fine as have been our Summer Schools in the past, this promises to be the best ever.

(Note: Full program details will appear next month.)

Welcome to Mr. Jinarajadasa

Mr. Jinarajadasa arrived in Los Angeles on June 15 and went immediately to Krotona for the first short period of his work with us, and when this magazine reaches our members, he will be on his tour leading to Olcott and our Convention.

The National President wired him a welcome on behalf of the Section as he landed to work among us. The response to arrangements for his tour shows plainly that we could have no more welcome visitor.

Our Facilities

A larger tent, made for the occasion, will accommodate our larger attendance. A parking space has been created and marked off for the convenience of those who arrive by automobile and for the protection of our lawn. The lawn, following the heavy rains, is in fine condition, and the grove has grown with abundant shade-creating foliage. The grounds have never looked better.

Experience has perfected our organization so far as room arrangements and meals are concerned, but we have to ask our guests to remember that in many respects we are not equipped to provide for such large attendances as our gatherings now attract, and in the friendliness and beauty of it all we are sure that they will be patient and considerate of those temporary inconveniences which are sometimes unavoidable.

The Children's Camp

Some parents are eagerly accepting the camp arrangements for the purpose of providing a summer vacation for their children while they enjoy the Summer Sessions. It would be so helpful to parents if all who were in any way interested would immediately make their inquiries and complete their registrations, for rates depend upon the number of children. Please be cooperative with others in making vacation arrangements for your children and yourself. Write now.

Mr. Jinarajadasa

A rare treat is awaiting all who attend the Summer Sessions at Olcott this year in that, aside from the joy of intimate contact with National Headquarters, we are privileged to have Mr. Jinarajadasa with us — the first time he has been able to be present at one of our National Conventions since 1928, when he also served as dean of the first Summer School.

Many of our more recent members have never had an opportunity of meeting Mr. Jinarajadasa personally, although they nevertheless feel closely drawn to him through his many books. But whether old or new members, all who can arrange their vacation to coincide with the period of our Summer Sessions may well feel certain of looking back upon this time as a memorable event in their lives. The numerous letters that we have already received from members from all parts of the country inquiring about registration this summer show how high the enthusiasm, how keen the anticipation over this great occasion in the 60th Anniversary year of the Society's founding.

Although we shall miss not having Dr. and Mrs. Arundale with us again this season, we rejoice in the presence of one who will no less shed power, new life and inspiration in his own dynamic and charmingly inimitable way, one who has endeared himself to the hearts of Theosophists throughout the world.

It is signally appropriate that we shall have so great a personage with us in this Diamond Jubilee year of the Society's history, a year which will be (and already is) marked by new strength and vigor within the ranks of the Society and by a strong release and outpouring of spiritual power upon the world — culminating in a majestic climax at the time of the International Convention at Adyar in December. Already a perceptible quickening of life is being experienced in many quarters.

As head of the Esoteric School, Mr. Jinarajadasa is loved and revered by Theosophists around the globe. But although he has held this office only a little more than a year, he has long been an outstanding figure in theosophical history. He was closely associated with Dr. Besant for many years in her varied public activities, as well as an intimate co-worker with Bishop Leadbeater, whom he frequently assisted in their joint clairvoyant researches. Mr. Jinarajadasa is a writer and a speaker of rare distinction, and has been lecturing for the cause of Theosophy for the last thirty-three years. Untold numbers have found a fount of limitless inspiration in his wide range of theosophical writings, which appeal strongly alike to varied types of persons, including the artist, the scientist, the poet, the mystic, the occultist.

But it is perhaps most noteworthy that Mr. Jinarajadasa is also widely known and honored outside of theosophical circles as a recognized and outstanding educator, orator, philosopher, poet, linguist and scientist. A Buddhist by birth and an honor graduate from Cambridge University, Mr. Jinarajadasa combines in a remarkable way the

culture of the East and the West. His lectures and his works reveal a keen insight into human nature, a deep philosophical and scientific outlook on life. His personality is vibrant with quiet power that radiates inspiration and a delicate sense of the innate beauty underlying all life. He carries with him an exquisite artistry and charm which captivate his hearers everywhere. Withal, he has a delightful sense of humor and friendly warmth.

His extensive travels have brought him into intimate contact with social and economic problems of peoples throughout the world. It is especially interesting to note how on his present tour Mr. Jinarajadasa has been acclaimed by the public and recognized as an international figure of importance. While in New Zealand this May, a Wellington newspaper carried more than a column in reporting his address before the New Zealand Club, giving his opinions on the rise of nationalism and on the business men's responsibility in bringing about more stable world conditions.

In Dunedin, New Zealand, a civic reception was tendered Mr. Jinarajadasa by the mayor, followed by a spacious news account of the affair at which the distinguished visitor had been welcomed as "one of the great enunciators of eastern thought and culture." The press stated "his place in the public life of the world ensured that he would have recognition among all thinking peoples," that "his writings had introduced him to millions who had never seen him or heard his voice, but who regarded him in high esteem and honor." The news article also reported Mr. Jinarajadasa's views on politics and culture, and how he stressed the importance of fusing the heritages of the East and West for world peace.

The Australian Women's Weekly gave a prominent place to an account of Mr. Jinarajadasa's address to business women, recounting his ideas on efficiency for the business girl and on woman's place in the world generally. The main report itself was preceded by a glowing introduction which described him as a most cultured speaker and a world-renowned orator.

The scant four months that Mr. Jinarajadasa is able to be in the United States and Canada on his present visit will not allow him to undertake as extensive a tour of these two countries as he would like to make. However, lodges within traveling distance of various points along his itinerary are arranging groups to go by train and automobile to the most convenient stop-over city en route.

At the approaching Summer Sessions, those members so fortunate as to be able to attend will have an opportunity of making new links with Mr. Jinarajadasa or of welding more closely the associations already formed with him. In addition to sharing in the power and inspiration which radiate from him, those present will find that the hospitable atmosphere of Olcott in bloom will provide a fitting background in which to contact our beloved "C. J." in all of his greatest charm, to know him informally in his most delightful moments.

From Fritz Kuntz

In response to an invitation from Mr. Cook to participate in the Convention program this year, the Kunzes propose to be on hand to do their bit. In particular, this will offer an excellent opportunity to convey some idea of the fresh departure the theosophical work has taken in New York, along lines of research.

As readers of THE AMERICAN THEOSOPHIST are aware, some of us are occupied with the coordination of modern specific facts with eternal general laws. It is not easy to convey much idea of our activities in writing alone, and so we have devised visual means of showing all this — which Dr. Arundale in a recent letter describes as “most fascinating and very Straight Theosophy indeed.” This visual material is going through production, as the principal cities (all those we visited this spring and some others) are definite subscribers to it, and we are thus insured a sufficient quota.

In person, however, it will be much more easy to convey a vivid idea of the purpose and range of the research work, which looks forward to years of useful advance, shared with groups everywhere. There are, besides, several items of a practical character to be dealt with.

Several of the metropolitan groups such as Detroit, St. Louis, New York, are obtaining the whole block of first-release material at once, for this reason. Even though the films are not to be shown before next fall, it is vitally important that those members who are to present this material should be familiar with it. The whole of this block will thus be surveyed, allocated to the best exponent, who will have time to work up the reading for the group. Questions may arise which

you may wish to put to us. Such work cannot or should not be done hurriedly. If films and textials were to reach the exponents only a week or two ahead of use, justice could not be done.

Again, we are not inclined to supply fragments of this service at present. It is planned for effectiveness as a whole. It is integrated. Issuance of individual films and texts will militate against the best effect. For the same reason we do not issue th's material for use by traveling speakers, as it is intended first to stimulate study and research, and second to be used afterward to strengthen the local lecture work, which is often weak, as contrasted with the visitor's appeal. This effectiveness by the loyal local talent must be increased and supported. The visitor, often only just because he is a visitor, has a special appeal. The local speaker, often really a superior effective, is the prophet not without honor save in his own country. We want to help to change all that.

These and like matters we may discuss at the Convention at Olcott.

For the Comfort of Our Guests

Cots in Headquarters are provided with one blanket. We recommend that registrants for Type A or Type B accommodation bring an extra blanket. Small cushions to add to the comfort of our rented chairs and to facilitate sitting on the ground are also desirable equipment for guests to bring with them.

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

	A	B	C
Summer School Only			
August 10 to 16.....	\$25.00	\$18.00	\$22.50

Summer School and Convention

August 10 to 21.....	42.00	30.00	35.00
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Convention Only

August 17 to 21.....	18.00	13.00	13.00
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(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 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.

The Straight Theosophy Campaign

All lodges should have received by now Dr. Arundale's suggestions for the Straight Theosophy Campaign contemplated for the autumn of this year. It is hoped that the great majority of our lodges will make profitable use of these suggestions, so that the three months culminating in the Diamond Jubilee Convention at Adyar during the Christmas season will fill the world with clear, coordinated, sound theosophical ideas and ideals. In order to facilitate cooperation of even the smallest lodges with this world-wide scheme, our field workers, just returned from their wanderings through the country, are busy preparing detailed bibliographies for the subjects mentioned for each lodge or public meeting during the campaign. These will be sent out — probably early in August — to each lodge so that the members who participate in the presentation of these subjects may immediately find the most suitable material for their respective contributions, and may start work two months before they are actually to perform. Even the less experienced, who perhaps never dreamed of mounting the lodge platform, may thus become active participants in this great campaign.

The officers of lodges-on-vacation will, we hope, cooperate by calling for a special meeting of their program committee as soon as the first bibliographies arrive, and seeing to it that the latter are distributed without delay to the contributors of the first month — October. This little effort will make thorough preparation possible, and thus insure the best possible quality of work. If the response of lodges to this aid from Headquarters warrants it, we shall prepare other program suggestions too, for use in the remaining months of the work season, i. e., the first half of 1936. Those lodges which are able to buy the necessary equipment may desire to use part of that time for experimentation with Mr. Kunz's film slides, now available; but these could hardly fill the whole six months' program. Hence suggestions may still be welcome.

Astrology

Theosophists have no uniform opinion about astrology any more than about aught else. We

have in our ranks enthusiasts for this field of study, as well as opponents of it. Most of us do not know enough about it to have any valid opinion on the matter. We surely cannot make it an integral part of our public propaganda for Theosophy, as has sometimes been proposed by those who had been individually successful in using this method; for Theosophy must make its appeal by its own inherent beauty and strength and never become identified in the public mind with any special field of inquiry. But our second and third objects certainly encourage the unbiased study of every sincere endeavor to obtain knowledge about man in his relation to the universe, and the principal teaching of Theosophy — that of the oneness of all existence — leaves no doubt as to the close relationship between man, the microcosm, and the star-filled spaces, the macrocosm. While the dignity and sanity of Theosophy fill us with horror at the commercialization of popularized occult arts of any description, and would never sanction in our Society's work astrology of the fortune-telling kind, we heartily welcome every effort of individual members to arrive, by painstaking research, at a dignified and scientific astrology leading to a deeper understanding of the marvelous clockwork of the universe. It is therefore with special pleasure that we publish here the first report of our Astrological Research Group on the past year's work, naturally omitting for lack of space the many interesting details. We hope that serious students of astrology, or would-be students, will hereby be enticed to join their efforts to the little band which has so modestly yet effectively been working under the capable and enthusiastic leadership of Mr. Strauss.

Report of the Astrological Research Group of the Greater America Plan 1934-35

Astrology, its purpose, beauty and practical value in the everyday life of a Theosophist especially, has been so entirely misrepresented by most students of astrology and by the astrological literature, that it becomes a well nigh impossible task to present it to the world at large in a truly dignified manner. To counteract this state of affairs was one of the first needs of our work, and our Bulletins and Study Letters have left no doubt about our determination to combat all dilettantism in astrology, surely not to permit its existence in our own activities.

Unlike any other "field of interest," astrology requires meticulous study on the part of the student; more than that, it requires definite methodical reasoning, a faculty that cannot be developed by merely copying textbook rules that are incorrect to begin with. This also has been constantly stressed in our Bulletins and Study Letters. These have, in recent months, been devoted almost exclusively to natal astrology, i. e., to the study of an individual's birth horoscope. As there is an amazing wealth of information locked up in this simple mystery wheel, the study to completion of which could easily occupy many months, it seemed quite essential to limit our work to the simplest, yet most accurate methods of studying the birth horoscope. This has been done especially through our Study Letters. However, the study of birth horoscopes leaves innumerable opportunities for abstract investigations, or may we say practical research. This phase of our work, the most important of our activities, is being carried on along lines never attempted before and will in due time contribute something worth while to astrological knowledge.

Our goal is *wisdom*, through which to help mankind in all problems of life. Astrology is to us the means of a great service. We have to free our

minds (and if we can, those of others) from superficial ideas about the laws of Nature with which we deal in astrology. The immediate object of our endeavors is to produce a better, more thorough, scientific type of astrological students who will become fully recognized, appreciated and worthy representatives of this profound wisdom, who may be gladly entrusted with the great responsibility of advising man in the unfoldment of his destiny.

Nine months of persistent effort to coordinate all the knowledge and capabilities of the members of the Astrological Group have brought a chain of experiences and developments that are most promising for the near future. We began with plans wide enough to take in all the diversified interests as expressed by the individual members in a questionnaire sent out August, 1934. It soon proved that in most cases these various interests were purely academic, a fact that began to simplify and make more effective the work undertaken during the past months.

Anyone is welcome as a worker in our group if only he brings with him the devotion of his real efforts. Address Mr. H. M. Alfred Strauss, 4337 Grand Avenue, Western Springs, Illinois.

THE LODGE TRAIL FROM CALIFORNIA TO ADYAR

(Continued from Page 151)

air theaters with their incredible din of cymbals and drums. And a tour with Mr. Menon included a visit to a modern Malayan Buddhist temple, given by a rich Chinese maker of "Tiger Beer." The entrance to the temple was flanked by a pair of his emblems — huge carved tigers — and inside, one quaint explanation of the Buddha's levitation read, "He rised in the air and made them a preach."

One day I attended an excellent study class conducted by Mr. Pakiri, and the next evening there was a public lecture on "Man's Inherent Divinity," when my audience of well over a hundred showed keen interest. Here too we have a fine group of young people who are sacrificing much for their devotion to Theosophy.

Docking at Penang at 5 p.m. and sailing at midnight, there was only time for tea on the lovely hotel terrace by the sea and a talk to the small group invited by Mr. and Mrs. Hughes, newcomers themselves, but such fine workers that before long we shall surely have a lodge in beautiful Penang.

By this time the curiosity of the "Van Buren"

passengers had been thoroughly aroused by all the attentions at every port, and they asked for a lecture on "What is Theosophy?" It was very well attended and a little group formed that met each morning thereafter.

At Colombo, where Dr. T. Nallainathan, General Secretary of the Ceylon Section, lives, there was but time for an informal meeting at their newly built headquarters on a quiet road away from the city's confusion. I had here the great pleasure of meeting Mr. Amaradasa, Mr. Jinarajadasa's saintly uncle, and C.J.'s two sisters, and of drinking at their home to the health of their famous and well loved kinsman.

Forty hours of endurance on an Indian "express train" — Madras station — the greeting of my daughter Kathryn after four months of separation — the quiet efficiency of Mr. Sundrum, Dr. Arundale's right-hand man — a quick ride along the river and over the bridge — and then I entered the welcoming gates of Adyar, the Mecca of all Theosophists and the end of all lodge trails.

The universe lives and moves "according to God," as Plato taught, and all beautiful things are veils through which eternal beauty shines. — *Annie Besant*.

Adyar News

With the Straight Theosophy campaign chart sent to each lodge Adyar's new Publicity Department also supplied samples of excellent little pamphlets for sale and free distribution, and also a batch of typical reports for press write-ups applicable to each and every lecture in the campaign series. Adyar hopes that every lodge will enter into the spirit of this special activity and make the fullest use of the material supplied.

During the absence of Captain Sellon (now touring with Mrs. Sellon) Mr. Hamerster is acting in his place as Treasurer, an office that he filled for two years. Mr. G. N. Stephenson of London, a fully qualified financial expert, has been appointed Assistant Treasurer.

The following personal notes appear in recent issues of *The Adyar News*:

Mrs. Isabel Devereux of New Orleans and her daughter Kathryn are spending the hot weather in Kashmir. Miss Devereux has been working in the Presidential office. Mrs. Devereux recently contributed a delightful little sketch entitled "The Angels Speak," in an entertainment in which Mr. Felix Layton also took part.

Madame D'Amato, for a number of years the very efficient superintendent of Leadbeater Chambers, is taking a six months' vacation, and Madame Stutterheim has assumed responsibility for the care and comfort of the residents.

Dr. G. Srinivasa Murti has been appointed a Director of the Adyar Library in succession to Mr. Henri Frei.

Leadbeater Chambers and Olcott Gardens are being completely renovated under the supervision of Mr. Zuurman and Captain Balfour-Clarke as the Consulting Engineer. The work being done is of such a nature as to insure no further attention for many years. Other physical improvements include an interdepartmental telephone system at Headquarters and a new automatic printing machine for the Press Department.

Adyar's water supply from all of its several sources has been tested and the tap water which is circulated throughout the compound reported excellent.

Changes are being made in the electrical system so that Adyar will presently cease to generate its own power and will purchase from the Madras city supply, at some saving in cost.

It is proposed to erect a statue to Dr. Besant in Madras City, and public subscriptions are being

raised to "perpetuate the memory of one whose gifts to India and Indians have been priceless and incomparable." Sir C. P. Ramaswami Aiyar, president of the fund, has issued an appeal for funds in which he says:

"No words are needed to commend to the public this appeal for raising a memorial for one whose life was a magnificent expression of dedicated service to humanity."

All of the Olcott free schools established by Col. Olcott have been taken over by the Madras government, with the exception of one, which the Society still administers with private contributions, in memory of the Colonel, whose heart was so tender for the poor and down-trodden. Now known as the Olcott Harijan (meaning "friends of God") Free School, it has 400 students. The work needs funds, and we pass on Dr. Arundale's appeal to the generosity and consideration of our members.

Excerpts From "On the Watch-Tower"

Whatever be in the nature of panaceas for war, the only cure lies in the spread of Theosophy, for war is a mode of ignorance, as is the hate which is so often its immediately generating factor. And Theosophy is wisdom, the only wisdom, the eternal Truth. As Theosophy spreads throughout the world, war must needs recede. As Theosophy spreads, hatred, misunderstanding, depression, poverty, unhappiness, must needs recede. And while there must be many to be busy about the panacea, there must also be the Theosophists to be busy about the ultimate cure.

Storms are karma and the seeds of karma. Some come from the past. Some are intimations of the transcending future, opportunities, cradles of strong foundations for great superstructures. The storms do not matter. But how we are in the midst of them matters supremely. Some run away from storms. Some run hither and thither in the midst of them. A few breast them peacefully. These are the heart of The Theosophical Society.

I do not think any greater mischief is done to The Theosophical Society, and to Theosophy, for the matter of that, than by those who, coming into contact with reincarnation and with information regarding the Masters and Their work, immediately proceed to personalize it all. At once they begin to remember their past lives. At once they begin to have revelations from higher Beings. At once they begin to have inside information as to the

(Concluded on Page 167)

The Inner Life

By CLARA M. CODD



Clara M. Codd

Theme for the month:
Integrity.

Thought for the month:

"The moral grandeur of independent integrity is the sublimest thing in Nature." (Buckminster.)
"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (St. John, I:14.)

"You can never mean anything in the world until you mean something to yourself." (Grace Moore, Film Star.)

Real strength is gentle, never blustering, bullying, bold. Those characteristics mean a "defense mechanism" which shows, to those who understand, the pathetic subconsciousness of lack of true power. Look at the dog kingdom. The big St. Bernard or Great Dane is serenely careless of the nervous excitement of the little yapping terrier at his heels. And whenever we meet real integrity, it shines in unmistakable fashion. That is my theme for this month. What does it mean? The dictionary says that it is derived from a Latin word meaning "untouched, whole, entire." So when we speak of a man's integrity we mean the undivided, whole-hearted simplicity of his nature. He cannot be "double-minded," and therefore "unstable in all his ways." He is plain, simple, direct, independent, unself-conscious, strong. How can we grow to be like that? For surely to be such a one would be to be a blessing to all around. Let us analyze the quality a little and see if we can detect somewhat of its component parts.

I feel that a man of integrity could never be too conscious of himself, self-conscious, vain. So clearly it is rooted in true unselfishness. And he would not be too dependent upon what others said or thought of him. His nature would be too large and direct for that. He could afford largely to ignore the opinions of others in the certainty of his own. Not the selfish carelessness of the feelings and thoughts of others, but the gentle appraising them at an impersonal worth. He would not be always clinging to the society of others, any others, because he would have learned how to live with himself. He would have thought, he would have pondered things, he would have built standards by which

he lived, and others, feeling this, would instinctively trust him, and know him for a man of principle who kept his word.

How can we achieve something like that, a noble, steady character? I think one thing to do is really to take pains to evolve and perfect that standard of living which every great man instinctively has. So many of us are not quite big enough to do that. We take our standards from the level of what everybody else does. Or perhaps we live more or less by the law of not being found out. It would take strength and will and self-denial to formulate that perfect standard of living. Not unto man but unto God we would live. Honor and honorable dealing, even in the smallest particulars, and scrupulous honesty of purpose and deed would signalize us. And such a man's word would indeed be his bond. Not to fulfill an engagement for a flimsy pretext is to tell a lie. But he would not be a prig, or censorious of others. His standard is *for himself*, never for others. His motto is "noblesse oblige." He is consideration itself, and respect personified for all that is weaker, poorer, less clever than himself. I like that tale of the great Bonaparte, who meeting upon a narrow pathway when walking with some of his generals a peasant woman bowed beneath a big burden, stepped at once aside, saying to his companions, "Respect the burden, gentlemen." And I love too, for its sweet chivalry and valiant defense of woman, the immortal essay of the sensitive Charles Lamb. As Wordsworth wrote in a poem he left upon a seat under a yew tree:

"Know that Pride,
Howe'er disguised in its own majesty,
Is littleness; that he who feels contempt
For any living thing, hath faculties
Which he has never used; that thought with him
Is in its infancy. The man whose eye
Is ever on himself, doth look on one,
The least of Nature's works, one who might move
The wise man to that scorn which wisdom holds
Unlawful, ever. O be wiser thou!
Instructed that true knowledge leads to love,
True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart."



The Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

Two new National Department Heads have recently been appointed: Dr. Kenneth C. Hitchcock, of 43 Farmington Avenue, Hartford, Connecticut; and Mrs. Nathalie R. Parker, of 126 Hazel Avenue, Glencoe, Illinois.

Dr. Hitchcock succeeds Mrs. Lilian Wardall as National Head of the Natural Living Department, and all Natural Living Brothers who have not already written to him should do so in order to make contact and let him know what material he has to work with. Dr. Hitchcock has been highly recommended by Mrs. Wardall as well as by a number of others who know him and his work, and I feel sure he will develop the Natural Living Department in cooperation with the Healing Department, of which it should be the foundation and support, until it becomes a real influence in the community. There are of course innumerable preachers of some aspect or other of natural living, from the nudist colonies to the food faddists, but few if any have the broad and balanced point of view which Theosophy gives us, and so they run to extremes in one direction or another and seldom include right thought and right emotion as well as right bodily activities in their natural living program. It is of course true that if the body is brought back to Nature's standards the mind and heart will automatically respond and assume a simpler, cleaner and more natural rhythm, but the reverse is also true that if through suggestion and inspiration our mental and astral bodies can be purified our bodily habits will adapt themselves to that purer standard.

Mrs. Parker, who has accepted the duties of National Watcher, is known and loved throughout the Section. She has usually been in charge of the musical part of Convention programs and has for years given pleasure by her own violin playing as well as by her inspiring leadership. I do not suppose a violin is a necessary part of the equipment of a "Watcher," but Mrs. Parker is not limited to music and we can be sure that she will find a way to inspire and enrich not only her own department but the other departments as well and will share with them the purity of thought and the faith in beauty which she carries within herself.

It had been planned at one time by Mrs. MacKenzie and Mrs. Ruggles to have a course of instruction in the writing of Braille for the blind given during Convention and the ten days preceding it, but it has now been decided to undertake the work next year and to prepare the way this year by having a demonstration of Braille writing

given during Convention under the auspices of the Social Service Department, as neither Mrs. Ruggles nor Mrs. MacKenzie will be able to attend. Miss Maizie Armistead of Chicago has kindly volunteered for this work and further information in regard to it will be available next month. There is a great demand for theosophical reading among the blind and only two or three people to supply that demand by transcribing theosophical books, magazines and leaflets into the alphabet system of raised dots known as "Braille," which the blind can "read" with their finger tips.

Mr. F. A. Baker, of 184 South Oxford Street, Los Angeles, who has for years conducted the Theosophical Book Association for the Blind, gets out a monthly magazine in Braille, which goes free to the blind in nearly every state in the Union and to several foreign countries. He also manages a circulating free lending library for the blind, for which new books are needed, with only Mr. Baker, Mrs. MacKenzie and one or two others, including a blind girl in St. Louis, to produce them. This is slow work and it is because other workers are needed that Mrs. MacKenzie suggested the class in Braille. Mr. Baker's theosophical work is supported entirely by voluntary contributions and has been for years the most noteworthy T. O. S. work in this country, falling nominally under the Social Service Department but actually maintained independently by the Theosophical Book Association for the Blind, of which Mr. Baker is the manager, Mr. Fred J. Hart the president, Mr. Franklin Dean the vice-president and Mrs. Alice Wheelock the secretary-treasurer.

Mrs. Lula Ensley Hatton, who heads the crafts part of the Arts and Crafts department in Birmingham Lodge, was featured not long ago in an interview in a leading daily paper for her unique work in basketry and pine-needle craft which she exhibited recently and for which she has won many prizes during the past few years. Mrs. Hatton is particularly interested in applying manual crafts to education and is concentrating at present on a revival of the old colonial home arts, carding, spinning and dyeing of home-produced wool, weaving in original designs and using discarded waste materials for creating new homely art forms. She is anxious to develop something definite and practical along the line of restoring colonial crafts nationally, and will be glad to assist anyone interested and also glad to receive advice and suggestions. She may be addressed at Box 23, R. R. 1, Bessemer, Alabama.

What Lodges Are Doing

Annie Besant Lodge (Boston): A delightful outdoor luncheon was given on Saturday, May 25, by Mrs. Constantine Hutchins of Needham to her fellow-members of the lodge. The Hutchins' beautiful estate borders on the Charles River and comprises many acres of artistically landscaped grounds, which retain the appearance of natural beauty. The large, rambling colonial house is partly surrounded by a wide flagged terrace, roofed at one end, over which many small tables and large chairs were scattered. The luncheon was served on this terrace. Later the guests rambled at will about the estate until time to return to the city. Mrs. Hutchins, a devoted member of Annie Besant Lodge, had the lodge library redecorated and beautifully furnished at her own expense last autumn. Every Saturday during the year there has been a tea-and-talk hour, which has been largely attended by members and their friends, and many interesting papers have been read and discussed. Plans are now being made for enlarged activities next season, and it is believed that the lodge will renew its efforts for contacting youth especially, with even greater success than in the past. Mrs. Hutchins' hospitable and enjoyable luncheon marked the close of the social features for this season.

Berkeley Lodge: White Lotus Day was observed with an appropriate program of musical numbers and selected readings, after which Mrs. Minnie Weirick gave a talk entitled "A Short Biography Covering a Great Deal of Time." The lodge room was decorated with a profusion of beautiful white flowers from the gardens of the members. The lodge greatly appreciated the recent visits of Mrs. Hotchener and Miss Henkel.

Besant Lodge (Hollywood) has moved to large and attractive quarters on the main Boulevard. This move was made in the hope of attracting the public and through this means to further spread Theosophy. The new rooms were opened with a beautiful musical program by Dr. Bruce Gordon Kingsley, followed by a lecture on "The Seven Arts and Their Interpretation." As the members are hoping to make the lodge a cultural center, no opening ceremony could have been more appropriate. Before leaving the old lodge home, Mrs. Lettie B. Radford gave a delightful farewell party in the form of a Reincarnation Party, to which each member was asked to come as some previous incarnation of himself. On White Lotus Day a special commemoration meeting was held, at which the Young Theosophists assisted with a charming candle-lighting ceremony in honor of the founders.

Besant Lodge (Seattle) reports on its activities for the past year. Miss Henkel gave two public lectures and Miss Sommer gave public lectures and

carried on class work for three weeks. Mr. Rogers was present for one members' meeting. An open class, conducted along scientific lines, under the excellent leadership of Mrs. Katherine Bailey, has been very successful. The regular closed meetings have followed somewhat along the line of the H.P.B. Training Classes, each member participating in the work. Sunday evening public lectures have been given by members of the lodge on Theosophy, by several university professors on philosophy and kindred subjects, and by various speakers on economic questions. Afternoon teas, at which an interesting program was presented, followed by a social hour, have been well attended. A number of talented members and friends have taken part in the programs along dramatic and literary lines. The report concludes: "We have tried to stress the living of brotherhood among ourselves this past year rather than propaganda work. We are striving to lift ourselves and our center to a higher level of soul culture."

Chicago Lodge writes: "Fifty years of unbroken activity is the record of Chicago Lodge, which celebrated its Golden Anniversary in May. The occasion was honored by the presence of our National President, Mr. Cook, who gave a most inspiring address to a capacity audience of members of the T.S. The other outstanding event of the evening was the thrilling story of the way in which Chicago Lodge was saved for the parent Society at the time of the Judge Secession. This bit of history was prepared by Miss Netta Weeks, who was one of the small group of loyal members who made it possible for Chicago Lodge to retain its charter and to remain in the Society. There was also an interesting account of the more recent adventures of the lodge commencing with the year 1904, which was written up by Miss Sommer, and a letter from Dr. Jacob Bongren, who was one of the founders of the lodge and a pupil of H.P.B. The lodge recently had the pleasure of hearing our National Secretary, Miss Etha Snodgrass, in an exceedingly interesting talk, 'The Chain of Things,' in which the oneness of life and the ultimate necessity for the recognition of that oneness were beautifully illustrated by the story of the Franciscan monk who made his home in the forest and won the love of all the creatures therein through kindness. The many problems and difficulties of our present day social and economic systems were shown to be the result of the breaking of this 'chain of things' by the selfishness and greed of human beings. Miss Snodgrass is a delightful speaker and we hope that she will come to Chicago Lodge again in the near future."

Colorado Lodge (Denver) presented Fritz Kunz in a series of three public lectures to exceedingly

interested audiences. The attendance was larger than for many years and showed many new faces, with a larger proportion of young people present.

Dallas Lodge: The secretary reports an increase of nine in the active membership of the lodge during the past fiscal year; more activity in the library and book sales; renewed life, interest and harmony flowing through the center; and sustained attendance at the three months' public course in Theosophy just closed. Three lecturers visited Dallas during the season — Dr. Pickett, Bishop Hampton and Dr. Roest. The special days of the year were observed with appropriate programs. In the closed meetings the lodge studied *The Chakras* and *The Inner Life* by C. W. Leadbeater, and *Music, Its Secret Influence Throughout the Ages* by Cyril Scott. Once a month part of the meeting was devoted to the study of Krishnamurti's teachings. An interesting solo art exhibit held in the lodge room several days in May attracted over fifty people.

Detroit Lodge: May was an eventful month in Detroit Lodge. White Lotus Day was celebrated with a beautiful program, in which the Knights of the Round Table, led by Mrs. Elsie Pearson, assisted. The hall was attractively decorated with many white flowers, and the Round Table members performed a lovely flower ceremony. A delightful carnival was held in May also. Mrs. Dorothy Lussow and Mr. C. Newcomb, with many capable helpers, including the Young Theosophists and the Order of Service, worked hard to make the affair the success that it proved to be.

Grand Rapids Lodge passed a happy and successful year. The lodge meetings took the form of H.P.B. Training Classes, the success of which was demonstrated by the fact that members were requested to repeat their talks at the open meetings conducted once a month. Being unable to finance large public lectures, it was decided to experiment with informal social gatherings at the homes of members, and the final effort at the home of Mr. Harry D. Beattie during Mr. Werth's last visit was such a success that it was definitely decided to continue along this line.

Houston Lodge held its annual meeting early in June. Official reports were most encouraging, showing good attendance and fine program work throughout the year. The members are participating strongly in the cultural and social service life of the city. Two new members and several renewals were reported during May. Activities will be resumed early in the fall at 513 Rusk Building, Main Street.

Kansas City Lodge: The monthly party of the lodge for May was a spring carnival. While the crowd was not large because of very stormy weather, the party was the most successful financially that the lodge has had, and everyone seemed to have an enjoyable time.

Los Angeles Lodge: The program of the members' meetings for May and June carried the announcement of several interesting items, including a discussion of "Present Day Theosophical Problems" led by Mrs. Hotchener; a current events program for which the members were asked to

bring current items which could be correlated with or explained by the teachings of Theosophy; a debate by the Young Theosophists; and discussions on the training of the physical, astral and mental bodies.

Maryland Lodge (Baltimore) inaugurated Sunday afternoon musicals with great success this year. Under the supervision of Mrs. Edmond Brown, various instrumental and vocal artists were engaged and rendered delightful concerts every other Sunday. Miss Katherine Lucke, instructor at the Peabody Institute of Music, also delivered two talks on "Rhythms in Music" demonstrated by some of her own compositions. These concerts attracted people who would not otherwise have come to the lodge and who thus made their first contact with Theosophy. The musicals were followed by tea, for more intimate social contacts. The lodge changed its Wednesday luncheons to suppers, which were served just preceding the study class conducted by Mr. Thomas Pond, in order to induce the public to stay and profit from the classes. The proceeds from the suppers were dedicated to the Greater America Plan fund, and in this way the lodge raised practically all of its pledge. Through the means of card parties and rummage sales additional funds were raised to carry on the activities and to enable the lodge to contribute to its International as well as National Headquarters for special expenses. The lodge maintained its full program of lectures every Sunday, and greatly benefited by the visits of national lecturers and field workers. An astrology class and a "Right Citizenship" class were also carried on, and the closed meetings were made very interesting by having the chair occupied by the vice-presidents alternating with the president, and by short talks contributed by the members on various subjects.

Milwaukee Lodge very much enjoyed Dr. Roest's recent series of lectures, an outgrowth of which is an inquirers' class to continue through the summer. Visits from Mr. Carle Christensen and Mrs. Adeltha Peterson added to the interest of June programs. A new bulletin for members has proved a popular project.

Minneapolis and Yggdrasil Lodges: A Silver Jubilee, celebrating the twenty-fifth anniversary of the founding of the Theosophical Women's Club, was held in Minneapolis on June 11. Seven charter members were honored at a public reception held in the lodge rooms. A special feature of the Jubilee was the music by Johan Egilsrud, Doctor of Music at the University of Minnesota; Miss Ingeborg Pearson, pianist; and Miss Jenny Lind, soprano. All three musicians are known throughout the Northwest for the spiritual quality of their performances. The Theosophical Women's Club was organized in June, 1910, and its objects were to reach those women who could not attend regular lodge activities, to spread theosophical knowledge and to aid in the financial support of Yggdrasil Lodge. In 1932 the club became definitely independent of Yggdrasil Lodge and now functions as a federation of women from both lodges in Minne-

apolis, working mainly to free the building fund of indebtedness. Though a small group, for twenty-five years they have faithfully cooperated in serving the Society in many different ways. For thirteen years the club has held membership in the Women's Cooperative Alliance, and since 1924 it has worked also with the Women's International League for Peace and Freedom, toward the goal of world peace and international brotherhood. The secretary of the club writes: "Slowly this small group presses onward toward the goal. . . . We hereby pledge the next twenty-five years of the Theosophical Women's Club to the cause of Theosophy and Humanity in the name of brotherhood."

Olcott Lodge (Wheaton) held its last meeting of the season on May 27, at which officers were elected and reports on activities of the year were given. The Boy Scout troop sponsored by the lodge has had a very successful year, with a substantial increase in numbers. Plans are now under way for a card party and social to raise funds for the Scout work. Study, work and play have been carried on very happily during the year, and it was with reluctance that the lodge suspended its meetings for the summer months, but after the close of the Summer Sessions at Olcott, the members will take up the lodge work again filled with even

greater energy and enthusiasm.

Pioneer Lodge (Chicago): A symposium of the Chicago-District speakers who have lectured for the lodge during the last few months was held on June 5, followed by an enjoyable social hour. On June 12 Mr. Fred H. Werth, field worker, gave an inspirational talk to the members. The lodge plans to continue its work through the summer and to carry out the Straight Theosophy campaign for the fall season.

Pythagoras Lodge (Cincinnati) had the pleasure of sponsoring Mme. Emi de Bidoli, who gave a fascinating lecture recital on June 2. She spoke on "The Secret Influence of Music Throughout the Ages," as interpreted by Cyril Scott. Her talk was enthusiastically received and did much to stimulate an interest in Theosophy. Mr. James S. Perkins, Jr., followed up that interest by giving as his next public talk an outline of Theosophy and the Objects of the Society.

St. Paul Lodge: On June 13 the lodge held an initiation ceremony for five new members and two members received through demit from other lodges. A social hour and refreshments followed the ceremony. This meeting was the last regular one, but Dr. E. C. Boxell will conduct informal meetings twice a month during the summer.

The Three Gates

I said to the Keepers of the Gates —
The gates of my lips — today,
To Truth, to Kindness, to Usefulness,
Guard thou the words I say.

Then I met a friend whose love I craved,
Whose vanity I knew, —
I thought of the things that were his pride,
The things that he liked to do;

I summoned words that would please him
most,
The sweetest at my command,
But Keeper Truth closed the gate for me —
So I only shook his hand.

Then I journeyed on and met a man
Who had failed to play his part, —
And it caused the bitter thoughts to rise
And reproachful words to start;

And Truth threw open wide his gate
To hasten them on their way;
But Kindness said, as he held them barred,
" 'Tis love that he needs today."

Then I thought of words both true and
kind,
But Usefulness bade me pause,
"I guard your lips from *idle* words —
These have no helpful cause."

* * * * *

Few were the words that I spoke today, —
I guarded them *in His Name* . . .
Into the chamber prepared for Him,
Bringing His peace, He came.

— ALBERT FREAR HARDCASTLE

Theosophical News and Notes

Phonograph Records of Mr. Jinarajadasa's Voice

Mr. Jinarajadasa has agreed to make a double-sized phonograph record, which we hope to have available at Convention. Those desiring this record should immediately place an order with the Theosophical Press, for the initial expense of production cannot be incurred until at least 100 orders are on hand. If you wish to have this permanent record, and desire to help others to acquire it, place your order now.

Administration Question Meeting

We particularly call the attention of all our members to the fact that in the Convention program there is reserved a question and answer hour, in which the National President will endeavor to answer questions as to administration and policy. This period is especially provided for the purpose of resolving all doubts and questions in the minds of members. Since the questions may require reference to records and the preparation of information, they must be sent in, in writing, in advance.

Here is the opportunity to clear the air of uncertainties and any points that trouble us. Frank response to questions will lead to better understanding, and that is our purpose and the way of brotherhood.

Bust of Dr. Besant

The Board of Directors have approved the purchase of a bronze bust of Dr. Besant, and the order was sent to Adyar some time ago in the hope that the bust would be here for Convention. A picture of the plaster cast appears on our inside front cover.

A Generous Gift

We are grateful to Mrs. Shillard-Smith for the generous donation of a very beautiful Italian green marble pedestal upon which this bust will be mounted in our reception hall.

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.

"The Theosophist" Diamond Jubilee Number

The November issue of THE THEOSOPHIST will be a commemoration number, with special features of unique interest, and a particularly striking cover and many more pages than the regular numbers. Extra copies will be printed, but only those who place their orders early can be sure of having a copy of this unique commemoration issue. The same price as regular copies, 50 cents, Theosophical Press.

Straight Theosophy Charts

Headquarters has no supply of the Straight Theosophy campaign charts, one of which has been furnished to each lodge directly from Adyar. Newly elected officers should make sure that they obtain the chart already in the possession of the lodge for the purpose of working out their fall programs.

Isabel Holbrook

The passing on June 11 of Miss Isabel Holbrook will bring thoughts of gratitude and appreciation to the minds and hearts of many members who have known of Miss Holbrook's loyal membership in our Society through many years, and of her fine service throughout the country as lecturer and teacher. Especially a student of symbology, she was highly regarded in many lodges and as long as her health permitted, she gave most generously of her time and effort.

Miss Holbrook was born in Rockland, Massachusetts, on October 13, 1863. She attended the local schools and later the Bridgewater Normal. Following her graduation she taught for a number of years, specializing in biology and the natural sciences. Later she traveled in the United States, lecturing until in 1921 her health necessitated a less arduous life and she returned to Rockland where she remained, continuing her lecturing as she was able, and contributing also by writing.

Miss Holbrook was particularly well known as a student of Masonry, and has for many years served the Co-Masonic Order in this country in the office of Deputy Grand Commander.

With fine courage and cheerfulness she carried on her work faithfully in spite of the handicaps of frequent illness, and endeared herself to many friends and co-workers. Let us remember her with gratitude for a life lived in dedication to the great law of brotherhood and rejoice with her in her release to a greater freedom.

The Fame of H. P. B.

Our papers are carrying the news that Madame Helena Petrovna Blavatsky is among the seventy-six names from which will be selected five Americans whose busts will adorn the Hall of Fame on the New York University campus. Every five years five selections are made, and it is no small honor to H.P.B. and to us who follow her that the recognition of nomination, if not of final selection, has come to her.

Inevitably the world will recognize in time that H.P.B. was the Light-bringer and Theosophy the Light.

The election takes place in October.

Protecting Our Mailing List

The publication of the results of lodge elections and the usual directory of lodge officers has been discontinued, for the reason that we find this information, though given only in our own magazine, is being used by other organizations for circularizing purposes often subversive to theosophical interests.

Jane Addams

All the world has reason to rejoice that Miss Jane Addams has lived, and lived so nobly, so selflessly that our world is a better place in which to live, our hearts more tender to the suffering of others, our courage stronger to follow the ideals which were hers through many years of magnificent effort.

Distinguished founder of Hull House who died in May, for many years a leader in social settlement work, and well known for her devotion to the cause of world peace, Jane Addams deserves the homage of our hearts for a life lived gloriously in the service of humanity.

Mrs. Anna B. Hudson

Mrs. Anna B. Hudson of St. Louis, the wife of Mr. M. B. Hudson, one of our Board of Directors, passed on Sunday morning, June 23, after a long-continued illness.

Mrs. Hudson has been a splendidly devoted Theosophist for many years, an active and consecrated worker in the lodge in St. Louis, and she will be greatly missed by her many friends.

While our sympathy is genuine for those who will feel her loss most keenly, yet we can only rejoice in her release to a greater freedom and a richer happiness.

Mrs. Pearl D. Wood

We are informed of the passing on May 31, 1935, of Mrs. Pearl D. Wood, member of Crescent Bay Lodge of Santa Monica, California. The secretary of the lodge writes: "Mrs. Wood was secretary of the lodge for the past two years and gave up the office only recently because of increasing ill health. She was a devoted worker for the Society and gave the lodge much of her time and energy. We shall all miss her presence from the physical plane."

Gift by Mrs. Beckwith

Our National Library is indebted to Mrs. Ella B. Beckwith for a very valuable copy of *Petra, Its History and Monuments* by Sir Alexander B. W. Kennedy. To archaeologists the ruins of this ancient city offer a still unsolved problem in the investigation of an earlier civilization considered to antedate the Roman occupation by many centuries.

We are most grateful to Mrs. Beckwith for her generosity in contributing this volume to our library.

The Walls at Olcott

Under the direction of Mrs. Elizabeth W. Ballard and Mrs. Iris White, the rough white plaster walls of the main halls at Headquarters, which have grown dingy during the years, have been brightened by the use of an inexpensive water paint.

The colors were determined by the scheme used in Mr. Farley's beautiful mural in the main entrance hall. The tone of blue used by him upon adjacent ceilings and walls and which, for convenience, we call "Farley Blue," is the predominant color, with a blue a bit more intense and a very delicate orchid.

The blue of the downstairs walls has been carried up the stair well, clear to the third floor, the two blues being used in alternate and interesting arrangement.

The auditorium ceiling has been painted in three tones of blue, this being indicated by the three ceiling levels, and the walls and alcove are a very delicate green which harmonizes well with the three blues.

The result is that the mural in the main hall seems suddenly to be freed, and to spread its rays of beautiful color through the halls and over the entire building.

The Besant Memorial School

The Besant Memorial School is just beginning its second year and has received the recognition of the government of Madras. Teachers have placed themselves at the disposal of the management, most of them out of reverence for Dr. Besant, some of them people of prominence in their particular professional fields. Your National President is a member of the governing council of the school and would like this memorial activity to become a matter of live interest among our members in America.

Headquarters Dues

On May 13 Headquarters mailed dues notices to lodge secretaries to be distributed or remailed to each member. It will be of great assistance to the Record Office if each member who can do so will pay his dues to his lodge secretary at once, so that the bulk of this work can be completed before the beginning of the summer activities. Secretaries will please send in dues promptly as they are collected. National members of course pay their dues directly to Headquarters.

The cooperation of all members in this respect will be deeply appreciated.

Lodge Reports

Lodges are sending in their reports and they are most interesting and instructive. We hope that all lodges will send them in as soon as possible to give time for compilation and study.

New England Federation

A large and enthusiastic group attended the spring meeting of the New England Federation at Springfield, Massachusetts, May 12.

The guest speaker was William J. Ross of New York, who talked to the members informally at noon on the value of *The Secret Doctrine* for study. His public lecture in the afternoon, "Powers Latent in Man," was well attended and cordially received by those new to Theosophy as well as by the members. As usual, one of the important events was the vegetarian dinner.

The aliveness of the lodges in the Federation since its formation, and the real friendship which has grown up between members in widely scattered areas, prove the genuine worth of these Federation gatherings.

The West Central Federation

The West Central Federation held its spring meeting May 25 and 26 in Omaha, Nebraska, guests of the Omaha Lodge at its beautiful headquarters, 804 Pine Street.

All Federation officers were present except the vice-president. There was a signed attendance of fifty members, introduced by their various lodge presidents and showing the following proportion: Des Moines, ten representatives; Ames, two; Kansas City, six; Fremont, eight; Omaha, twenty-four; and one visitor from Los Angeles, who explained that he came to the meeting via Europe.

The weather was fine and every hour was an inspiration and delight — from the Saturday evening concert by Omaha's Y.M.C.A. Little Symphony Orchestra (twenty pieces), through Sunday's program of: early-morning E.S. meeting for those qualified to attend, and picnic dinner following, to the moment of adjournment of the program-and-business meeting of the Federation.

In type, endeavor and in accomplishment, the program, associations and atmosphere were encouragingly and inspiringly "theosophical" in trend, in all that splendid term implies of breadth, unity and brotherliness.

The new Progress Lodge of Omaha, with a charter membership of twenty-one, received an enthusiastic welcome into the Federation.

Instead of "good-bye," adjournment meant: "I'll be seeing you at C.J.'s talks in Kansas City — or Convention — or the Annual Meeting of the Federation in September."

Flower Map at Adyar

The Publicity Department at Adyar has a large wall map on which each lodge is "spotted." In the grounds a flower map is to be created with a continental background in yellow sand and the oceans in blue sand, and every lodge represented by a growing plant. Any lodge desiring to be represented should send twelve cents to Headquarters at Olcott, and the combined total, with a list of lodges, will be sent to Adyar. Surely no lodge in the American Section will fail to be represented.

Radio Talks

Mrs. Mary Gray of Ojai has just finished a two months' series of radio talks over Station KFVD during the Inspiration Hour. Mrs. Gray's subject for April was "America, the Cradle of the New Race," and for May "Psychology and the New Race." These talks will shortly appear in pamphlet form by special request.

Help to bring about understanding between Mexico and the United States

by spending a wonderful vacation in Mexico and getting acquainted with her.

Senora Consuelo de Aldag will plan your trip if you write to her to

"Mexico Tours," Balderas 68-303,
Mexico, D. F.

Statistics

New Members From May 1 to May 31, 1935

Applications for membership during the above period were received from the following lodges: Orlando, Pythagoras (Cincinnati), Fort Worth, Dayton, Birmingham, Besant (Cleveland), Kansas City, Lakeland, Colorado (Denver), Houston, Leadbeater (Jacksonville), Lightbringer (Washington), St. Paul, Dallas, Detroit, Pacific (San Francisco), Omaha, Lansing, Portland, Syracuse, Paterson, Hermes (Philadelphia), Panama, Springfield (Massachusetts); and National members: St. Louis, Mo.; Red Wing, Minn.

Marriages

Miss Eldred Taylor and Mr. Floyd L. Doan, Kansas City Lodge, April 27, 1935.

Deaths

Mrs. Minnie Barron, Colorado Springs Lodge, May 23, 1935.
Miss Isabel B. Holbrook, Annie Besant Lodge, Boston, June 11, 1935.

Mrs. Anna B. Hudson, St. Louis Lodge, June 23, 1935.

Mrs. Pearl D. Wood, Crescent Bay Lodge, Santa Monica, May 31, 1935.

American Theosophical Fund

Previous receipts.....	\$228.10
To June 15.....	6.76
	<hr/> 234.86

Building Fund

Mr. E. F. Dann, Mr. and Mrs. Carl V. Stucke, Miss Ada Knox. — Total \$9.00.

Greater America Plan Fund

Previous receipts.....	\$3,288.50
To June 15.....	86.50
	<hr/> 3,375.00

White Lotus Day Fund

Total.....	\$105.99
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ADYAR NEWS

(Continued from Page 158)

business of the Great White Lodge, and as to the Lodge's intentions. At once, on reading about kundalini and other occult forces, their various bodies become a veritable laboratory of psychic development. And they see and hear not only *ad lib*, but what is worse, *ad nauseam*. All this would not so much matter if they would only keep their imaginings to themselves, or even if they

would keep them within the circles of our members who are unlikely to pay much attention to their vagaries. But the mischief lies in the fact that, without the slightest sense of the fitness of things, they talk to anyone who can be caught unawares, who can be induced to listen to the orgy of self-satisfaction.



He who is without a light seeks anxiously the way
out of his darkness.
He who carries light in his heart knows no darkness
anywhere.
G. S. A.



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.

Apropos of the very clear editorial item in *THE AMERICAN THEOSOPHIST*, June issue, concerning "chain letters," R. T. Headquarters wishes to extend apologies to those *Modern Knighthood* subscribers who may have received a copy of a somewhat similar appeal through a former employee of the paper, acting as chairman of a young people's committee or club. This group evidently wished most earnestly to assist various departments of the Order which were at low ebb financially, and regarded the chain letter fad, then at its height, as a sort of "exchange" game. Thus they conceived the idea of producing a surprise shower of currency by adapting that popular hobby to welfare of the Round Table.

Needless to say, the number of responses were few, but we have no means of knowing how many of our readers and members may have received copies of the chain appeals.

Several officials of the Order and its paper were embarrassed to find their names "generously" added to the list of prospective beneficiaries not signed, but merely listed. The few contributions which were received have been turned over to R. T. funds most in need of replenishment.

Officially the R. T. office concurs with *THE AMERICAN THEOSOPHIST's* opinion of all chain letter operations, although appreciating the sincerity of those young people who sought to invoke material blessings upon the Order. In their enthusiasm, and realizing that the R. T. is limited only by lack of adequate funds in carrying out upon a larger scale the service which has brought real help to them and to others, they overlooked the nature of the method adopted.

One of the most perfect specimens of R. T. reports ever to be filed at headquarters is that from Mrs. H. A. Smith, Roosevelt Table, Chicago. This document is a work of art in penmanship and is flawless as to accuracy in detail. It is now

serving as "Exhibit A" in the work of founding Tables and demonstrating duties to newly appointed Leading Knights.

Augmenting the technical report from Leading Knight Gertrude Farwell of San Graal Table, East Lansing, Michigan, is a very interesting outline of recent events and conditions concerning this group. Such statements are of real service to headquarters and to other Table leaders with whom the Chief Knight is in touch from time to time.

Camelot Table, Minneapolis, sends a remarkably neat and complete report, listing twenty-two members. This Table is noted throughout the Section for faithful and energetic activity, individually and as a unit, under the always inspiring leadership of Mrs. Helen Loenholdt.

A new Table for Orlando, Florida, is welcomed to the ranks of modern knights. Mrs. Fritz Achemback has been appointed Leading Knight and we are glad to acknowledge the helpful service of Mrs. R. B. Kyle, who assisted in organizing this group.

Miss Mary Lillian Steinmann has made application to establish a new Table in Chicago, and writes most interestingly of the hopeful prospects for the future service of this enthusiastic group of young people.

Very greatly appreciated indeed is a communication from Miss Anita Henkel, outlining plans to add a section to the T. S. Lodge Handbook on juvenile activities. All Round Table members and officials are happy to have the Order represented in this important and serviceable compilation.

That which we know we can communicate.
That which we believe we can display.
But that which we are we share.

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



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

YOU, by George S. Arundale. *The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$2.50.*

There is need for constant adjustment of Theosophy to the world and its problems if Theosophy is to maintain unchallenged its claims of being a body of dynamic knowledge, divine wisdom, to lead human beings to the realization of their goal. It must therefore assume new vestures from time to time, with a corresponding shift in emphasis. H. P. B. wielded her vigorous and caustic pen against the scientific materialism of her day, using the style that her opponents knew and understood. Dr. Besant spoke the language of her times. Today, our mental horizons have widened considerably; investigations in the fields of science, religion, philosophy, art, politics, etc., have brought into being a new vocabulary, a new universe of discourse, and we have to speak the language which is intelligible to the average modern individual.

It is, therefore, in the fitness of things that our International President, Dr. Arundale, should give a lead in this direction. This is the first book from his pen since he was elected to that office. He offers the distilled essence of his own adventures with life, guided by the light of Theosophy. Principalship of the Central Hindu College, which has grown to be a splendid residential university with 3,000 students; active participation with our late President in her political work in India, followed by internment by the British Government; pioneering work in the Scouting movement started under her guidance; founding of and working in the Indian National University which conferred upon him the degree of D. Litt.; Ministership of Education in the Holkar State; General Secretaryship of the English and Australian Sections of The Theosophical Society—these have been some of the tasks bravely shouldered by the author. In this life of intense activity, one star has shed its light across his path—Theosophy; and he invites you to share the fruits of his labors.

Dr. Arundale has stated the fundamentals of Theosophy and applied them, in an intriguing manner, to the everyday problems of life. The book is not encumbered with technical details—roots and races, planes and principles, bodies and colors, karma and reincarnation, life and form, Logos and His manifestations, Masters and the Path—though all these are interwoven into the text with the cunning of an artist and the depth of a philosopher. He is interested in you, the individual *you*, in your environments, in the education of all your vehicles, in your sympathetic response to life above you, around you, and below

you, in your business and profitable use of leisure, in your attitude toward peace and war, in your understanding the mysteries of love and death, in your mode of transcendence of the earthward pull through the magic of music, in your search for beauty, in the ultimate goal of Kingship that *you* marked out for yourself aeons ago and which all-compelling Necessity urges you to win. The mode of presentation is new and attractive, the style superb and refreshing. The book will form a magnificent introduction to the deeper aspects of Theosophy. One can unreservedly recommend placing it in the hands of newcomers into the Society. Several pages of bibliography, given at the end, will be very helpful to serious students of Theosophy. — Kewal Motwani.

The Essence of Plotinus. Extracts from the Six Enneads and Porphyry's Life of Plotinus. Based on the Translation by Stephen MacKenna; compiled by Grace H. Turnbull. Oxford University Press. Price, cloth \$2.50.

This book will prove to be a delight to all bibliophiles. The very appearance of the book is inviting to the reader—printed, as it is, with large, clear type on paper of rich texture.

The foreword by Dean Inge adds great merit to the book and should commend it, particularly, to Christian leaders everywhere. Dean Inge, who has found real inspiration and guidance in the writings of Plotinus, believes that "in the blending of Neo-Platonism with Christianity lies the only possible solution of the problems of the present day." Anyone, therefore, who is sincerely interested in making Christianity a more potent influence in the life of men, should not neglect the message of Plotinus, who was the greatest of the Neo-Platonic philosophers and mystics.

The text of this book is drawn from the magnificent translation made by the late Stephen MacKenna. The translator always faces a most difficult task—that of making a readable translation without sacrificing accuracy. Mr. MacKenna succeeded in this task admirably, and left behind him what is now considered the best translation of Plotinus in the English language.

All Theosophists will wish to have this book in their libraries. Students of theosophical literature are peculiarly fitted to appreciate such a book as this and to derive benefit from its careful study.—H. W.

YOU

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