

# THE AMERICAN THEOSOPHIST

Official Organ of  
The Theosophical Society  
In America



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Vol. XXIII

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No. 8

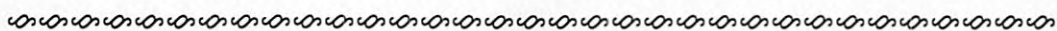
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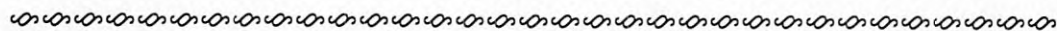
• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •







CONVENTION SCENES  
OLCOTT, 1934



# THE AMERICAN THEOSOPHIST

*formerly* THE THEOSOPHICAL MESSENGER

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## Crusaders

By DR. GEORGE. S. ARUNDALE

Summer Proceedings 1934

I SHOULD like every Theosophist to be a kind of modern crusader. There were crusaders in the old days. There are still dragons today. Here are seven suggestions for the modern crusader:

Patriotism without hatred.  
Education without fear.  
Religion without intolerance.  
Industry without injustice.  
Politics without bitterness.  
Work without anxiety.  
Leisure without vulgarity.

When, by crusading, these great principles have been worked into practice, we shall have:

Life without ugliness.  
Government without graft.  
Citizenship without lawlessness.

Here are other precepts for the crusader, to apply to himself as he works for the establishment of the seven:

Will without tyranny.  
Wisdom without pride.  
Love without selfishness.

For love you may substitute activity, remembering that God can sponsor activity only when it is lovely.

All of these are phrases to be thinking over, pegs upon which to hang many ideas of our own, indications of the need of crusaders and the direction that our crusading might assume.

# Theosophy and Christianity

By AN EPISCOPAL MINISTER

Summer Proceedings 1934

**T**HE Ancient Wisdom, which occidentals know as Theosophy, was known for many thousands of years before the advent of Jesus Christ and His teachings. The Master Jesus was trained in Theosophy and His teachings are not in any way in conflict with Theosophy. It is the dogmatic teachings of the Christian Church formulated through the centuries of historic Christianity with which Theosophy finds itself in conflict, and now stands ready to supplement the Christian beliefs with the large body of truth which Christianity has lost from its original body of truth.

We gladly recognize the beautiful moral and spiritual teachings set forth and practiced in modern Christianity, and we rejoice in its power to transform human life with its inculcation of holiness, love and brotherhood. Yet it must be said that by its exclusion of esoteric truths and its emphasis upon faith as against science, Christianity has been reduced in part to crude and unscientific statements as to truth, and has suffered a lamentable and disastrous loss of much truth, which only now in our age is being retrieved by the acceptance again of the Ancient Wisdom of Theosophy.

A fundamental difference between Theosophy and historic Christianity is manifested in their attitude toward truth, and the way of attaining it. Catholicism holds to an infallible Church, whose dogmas must be accepted on faith or credulity. Protestantism substitutes an infallible Book, with some additional dogmas to define the historic Christian faith. Theosophy asserts that the God within us, and our mental, moral and spiritual endowments are the sole and final arbiters of truth for every man. The Master Jesus said, "Ye shall know the truth, and the truth shall make you free." "There is no religion higher than truth."

Many orthodox Christians of today, not knowing the beliefs of the primitive age of the church, would deny that Christianity ever possessed an esoteric faith including beliefs not held in the Church today. A study of the history and documents of the first four centuries proves the existence of this esoteric faith, and enables us to see clearly its teaching by the Christ and St. Paul. There were many learned and saintly scholars in the first centuries of the Christian Church who were called Gnostics, or those who hold to the Ancient Wisdom, who knew and combined scientifically both the Christian faith and Theosophy.

They knew the meaning of Christ's statement that He spoke in parables only to the ignorant and undeveloped multitude, explaining afterward "in

the house" the hidden meaning. They knew why he said, "cast not your pearls before swine." They understood St. Paul's words, "we speak wisdom among those who are perfect."

St. Clement of Alexandria who flourished about 200 A. D., a great scholar and teacher of philosophy and Christianity, stated that "the Gnosis, imparted and revealed by the Son of God, is wisdom . . . and the Gnosis itself is . . . that which has descended by transmission to a few, having been imparted unwritten by the Apostles." Origen, the illustrious pupil and successor of St. Clement, and the greatest saint and scholar of Christianity in the third century, asserted that there were Christian Mysteries, given by Christ and his Apostles to suitable candidates, which truths were only given to pure and learned initiates.

The loss of this esoteric truth, the Christian Mysteries, is explained by the fact that there was a vast influx into the Church of slaves and of ignorant and unintellectual people, who were attracted by its teaching and practice of brotherhood and its offer of salvation here and hereafter to humanity. These ignorant people in envy rejected the Christian Mysteries and Ancient Wisdom, which they were incapable of receiving, and expelled from the Church the learned scholars or Gnostics. We know how the mob of ignorant Christians cruelly dragged to death Hypatia, learned and noble exponent of the Ancient Wisdom at Alexandria.

Let us consider some of the disastrous effects of the denial of theosophic truth and its expulsion from historic Christianity. There was an exaltation of dogmatic faith and a despising of science and philosophy, yet the Christ had taught, "Ye shall *know* the truth (Gnosticism), and the truth shall make you free." The Master Jesus also taught that "This is life eternal, that they might *know* Thee, the only true God, and Jesus Christ, whom Thou hast sent." Thus He recognized the supreme value of knowledge or Gnosticism.

Christianity in rejecting the Christian Mysteries and the Ancient Wisdom, lost the scientific knowledge of God, of the solar deity and the solar system. It came to believe and enforce by dogmatic decrees as literally true the Genesis stories of creation of the world in six literal days, with God resting the seventh day. The story of the Garden of Eden, of the making of Eve out of a rib of Adam and their expulsion from the Garden for eating the forbidden fruit, was also believed to be literally true. Man was thought to have been created perfect and righteous, and to have fallen into sin, and to be under the wrath of God, fit only for eternal dam-



nation. Such crude, unscientific and false beliefs held as gospel truth are controverted and disproved by all modern science — astronomy, geology, anthropology, biology, etc. Historic Christianity in holding such untrue beliefs to be both scientific and the full and true Christian faith, has destroyed the faith of great numbers of educated people, not only in the Christian religion but in all religion. Many of the noblest people of our times — pure, altruistic and brotherly in life — are outside the Church because of the beliefs of modern Christendom, to the great loss and weakening of the Church.

Historic Christianity knows nothing of man's constitution, of his physical, astral and mental bodies or of his still higher powers. It knows little of the life after death, or of the nature and experience of the heaven life, and has scant consolation for those bereaved by the death of dear ones. It knows nothing of our intercourse with the departed in our astral contact with them when we are in sleep. Catholics at least pray for the departed, but Protestantism leaves them in oblivion till all Christians shall reach (as they believe) an eternal heaven to come. It so identifies the self with the body, that almost all exoteric Christians fear death as a terrible calamity and the king of terrors. How different this is from St. Paul's statement, "To depart and be with Christ is for better," and of the Master Jesus, "I am the resurrection and the life; he that believeth in me shall never die."

Likewise, modern Christianity knows nothing of reincarnation. It believes that man's earthly life of "three score years and ten" begins with the direct creation of souls by God's power, and that our eternal weal or woe is determined by our acceptance of Jesus Christ as our personal Saviour. Some liberal Christians believe salvation is also possible by the attainment of a high moral character in this life; but believe that non-Christians are eternally damned in hell. Such beliefs of damnation are so revolting to our moral and ethical nature, so contrary to Christ's revelation of God as loving, just and merciful, that again in this case vast numbers of mentally, morally and spiritually developed people have been estranged and repelled from exoteric Christianity. Again, if souls are the direct creation of God at every birth, how can we justify the inequalities of child life — with one born to affluence and all helpful surroundings and another born of depraved parents, reared a thief or having a crippled or diseased body? Only the facts of karma and reincarnation can solve this riddle of life.

The common belief of most Christians that eternal salvation is instantly attained by those who sincerely accept Jesus Christ as Saviour cannot transform instantly a sinner into a saint, nor can a mere emotional experience of repentance immediately transform one's character. Such beliefs of many Christians (who in addition have no place of salvation for adherents of other religions) are not scientific, and are today rejected by many thinking people.

Historic Christianity has no knowledge of the path of perfection — so clearly taught in Theosophy — and therefore cannot rightly understand

the saying of the Christ, "Enter ye in at the straight gate, for few there be that find it, and broad is the way that leadeth to destruction, and many there be that go in thereat." Many exoteric Christians of today believe this saying of Christ teaches that few are finally saved and that most men are eternally lost in hell. Of course this is a horrible and untrue belief; Christ's statement only teaches the theosophic doctrine of the few who enter the Path and become the Elder Brothers of the Great White Brotherhood, while the majority of mankind travel the spiral course around the mountain through many eons of evolution toward humanity's final goal of deity.

Again, historic Christianity practically ignores the presence and ministry of angels, or devas, a belief which is clearly taught in the Christian Scriptures and fully set forth in Theosophy. Its outlook is largely confined to a materialistic conception of this world, and to a teaching of a morality and spirituality suited only to this material world. It has little conception of the real immanence of God in every atom and that all life — mineral, vegetable, animal and human — is the conscious, indwelling life of God in Nature.

Modern Christianity is for the most part ignorant of the fact that all religions are from God. It seeks through its missionaries to save (as it thinks) the followers of all other religions from eternal damnation, whereas many adherents of other religions often are on a higher plane of spiritual attainment than the average professing Christian.

This brief survey of historic Christianity reveals how narrow, defective and unscientific are many of the dogmatic statements of modern exoteric Christianity. No wonder that vast numbers of people have lost their faith and interest in Christianity and in all religion. No wonder, when the Ancient Wisdom is unknown to them, so few have struggled into a liberal, scientific and true religious belief. No wonder that historic Christianity has split into Catholics and Protestants, and the latter into hundreds of warring sects. No wonder that exoteric Christianity has failed in the United States to hold forty-five per cent of the people within its membership. No wonder that its maimed faith and partial knowledge of the truth has so little transforming effect in the lives of its adherents, so little influence upon the political and economic life of nations and the world.

The intellectual development of mankind in our day and the knowledge and acceptance of scientific truth, have weakened the dogmatic faith of Christianity, and liberated and prepared people for the acceptance of Theosophy. Never in the past has there been so favorable a time as now for Theosophy's acceptance, for all Christians to receive again the Mysteries of Jesus and the full esoteric faith so long lost. The Ancient Wisdom with its noble and inspiring knowledge of God, of man, of brotherhood, of the Path, of the ultimate goal of humanity, is the crying need of mankind today, and we Theosophists must give it to the world.



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## Editorials

### *Your Share of War!*

A blue-eyed, curly-haired, happy youngster; a black-haired, proud and happy mother — that is the picture. The following is the text:

"He's going to grow up to go to war?"

"No — he's never going to grow up at all. If another war comes, he and his mother and thousands upon thousands like them are going to 'die in action.'"

"Impossible!" you say. "They're non-combatants." Don't be silly — there'll be no such thing as non-combatants in the next war.

"Wide-cruising submarines, and bombing planes will laugh at front lines. Gas — gas so powerful that one drop on your skin will kill you — will not be particular whose skin it touches. There will be no haven, no sanctuary, no safety. *Everyone* will suffer."

"And for what? *Glory* — where was it in the last war?"

"*Victory* — where was it in the last peace?"

"With that cruel lesson still fresh in mind, is another war to be forced upon us — a war infinitely more horrible, more futile and more lasting in its harm than the last?"

"*That is for you to decide!*"

"Hysterical protests won't avert another war, any more than will 'preparedness.'"

"Civilization must build its own defense out of human reason and intelligence, properly organized and applied."

"To every reasonable and intelligent man and woman in America goes the responsibility of doing his or her share to avert the coming war."

The foregoing is taken from an advertisement in the interest of peace. No more need be said. Everyone has a share in the responsibility. Each must do his part.

### *The Lodge*

"All the splendor of being a Center from which the spiritual energies stream forth belongs to each lodge, however obscure, however small, however humble; all the dignity of this high office, all the majesty of this royal priesthood, clothes each lodge in garments shining like the sun. We do ill to belittle our functions, to doubt our lofty calling. The good karma of the past — some loving service and self-sacrificing effort, some pure thoughts and tender deeds — have brought us into this living nucleus, and the power of the White Brotherhood pours through us, as a body, to the helping and uplifting of the world. Wherever a lodge meets, a star is shining amid the darkness of the world, and its magnetic influences stream through the atmosphere, carrying blessings wherever they go."

Dr. Besant wrote thus of the lodge, but we are the victims of illusion if we indulge in any thoughts that it is possible to be a shining center without a manifestation to the fullest of our powers of the spirit of brotherhood and active service. Not only is devotion needed, but also an awareness which comes from openness of mind and heart, through which the quickening forces may enter to make us servants of the light and through which there may be an outpouring of divine forces, to which we give direction.

We are often inclined to overlook the fact that no lodge or individual can be a center of spiritual energies unless it has the capacity of outpouring as well as that of reception. We block the channel through inactivity, through a failure to give, reinforced by our own effort, all that is received. Divine and spiritual energies stream into a lodge only as it pours these energies forth in practical, servicable brotherhood.

# The Self in Command

By EDITH F. ARMOUR

Summer Proceedings 1933

## Part II

(Continued from the July issue)

IN THIS effort toward liberation from bondage, meditation is extremely useful. The chief obstacles to meditation are usually the automatic reaction of consciousness to external disturbances, which may come through all three of the lower bodies — physical, emotional and mental. If we analyze our reactions carefully to understand the way in which they take place, and then try to attain a certain degree of dispassion with regard to the causes, this effort will in time prevent these automatic reactions and clear the way for true meditation. There are also such obstacles as lack of serenity, forms of self-centeredness and other states which belong to the personality. Geoffrey Hodson in *Thus Have I Heard* gives some excellent advice on meditation. He emphasizes especially the necessity of avoiding all strain and effort, and the maintaining of a cheerful attitude of mind. There must be complete self-forgetfulness, shaking ourselves loose from all personal peculiarities and complexes. This quality of self-forgetfulness is said to be the foundation of all occultism. Not until we are able to forget the separated self, can we hope to attain freedom from the interference of the personality in our work. Music is an aid, as it has a powerful unifying influence. The simpler we can make our meditation, the better. Each one will have his own way of approach according to his type of temperament, but in general an easy, relaxed, gentle effort to become one with the consciousness of the Master in the most effective method.

In addition to practice at the times set aside for meditation, there should be the atmosphere of meditation throughout the entire day, a coming back again and again to the thought of the higher Self as the real I, moving about through the activities of that projection of himself, the personality. In that way the link with the Master is kept always open and one becomes truly an outpost of His consciousness. Imagine what it must mean to the Elder Brethren to have people in the outer world who are skilled in action yet ever ready to respond instantly to a suggestion from Them; people on whom They can depend absolutely; who do not need to be carried; who are standing on their own feet, resourceful and fearless.

We all have faults and weaknesses, but we are not going to waste any time bothering about those things. We have to deal with them occasionally, but if we just forget them in our enthusiasm about trying to live as an ego, we often find to our

astonishment that they have disappeared of their own accord. The one important thing is never to forget who we are and what we are trying to do. Faults which to us seem dreadful, often in the eyes of the Master are trivial. On the other hand, some little speck in our character which we regard as unimportant, to the Master may be a very serious lack which prevents us from being useful to Him. We can be made useful when we can offer ourselves to the Master without any reservation, and consecrate ourselves in every possible way to the work He wants done in the world.

This matter of coming close to the Master, of treading the Path, is really not as difficult as we think it is. Although we often make it seem formidable, there is just a little trick of approach, one might say, which will clear the way for us. The Path will open up if we find what is simply an *inner attitude*. Not what we do or do not do, but how we feel way inside about it; how consecrated are we in our hearts; what is our most earnest desire. The presence of the Masters as the First Section of the Society causes this note to sound out and vibrate through everything that goes on in the Society. All who hear this note, who have something within that vibrates with it, feel an awakening of the desire within themselves to approach the Master, even when they do not yet know what it means to approach the Master. Gradually there grows little by little that attitude which will eventually bring us to His feet.

Each one of us can commence right now. It is not necessary to wait for some special occult development before we can receive direction and inspiration from the higher Self. We are living at a time of crisis in the life of the world, and therefore a time of unusual opportunities. The world is at the crossways and the Great Ones need helpers. Every Theosophist is expected to pull his whole weight in this great emergency; the outcome may be determined by our efforts. Each one must find the way for himself, but we are all inspired by the same ideal — the ideal of doing what the Elder Brethren want done, in so far as we are able to discover it, and of forgetting ourselves utterly in that consecrated service. Let us remember these closing words of that thrilling message from our Lord the Mahachohan which was given to the Society in 1925 by Dr. Besant:

*"Believe with all your hearts in the triumph of the*

*(Concluded on page 178)*

# Straight Theosophy Campaign

Suggestions for a Three Months' Program to be Carried out Simultaneously in All Parts of the World During October, November and December, 1935

"Give the God in you a chance"—Annie Besant, 1931.

- October 2—Members Only (Wednesdays, or some other suitable week-day evening): Discussion of the campaign. Allocation of work connected with public lectures, etc. Re-dedication of the members to the work and to the Masters in group meditation. — Pamphlet for the week for distribution (free if possible): "Some Definitions of Theosophy." — Books of the week (for special display): *The Ancient Wisdom* (Annie Besant); *First Principles of Theosophy* (C. Jinarajadasa); *Key to Theosophy* (H. F. Blavatsky).
- October 9—Members Only (Wednesdays, or some other suitable week-day evening): Short talk by the president on "Individuality in the lodge and of the society, followed by discussion half an hour, followed by three minutes meditation; "Unity of Life amidst Diversity of Forms." — Pamphlet for the week for distribution (free if possible): "Freedom of Thought in The Theosophical Society." — Books of the week (for special display): *The Return of the Magi* (a historical retrospect of the theosophical movement from say the days of Plato to the present one started in 1875). — Books of the week (for special display): *The Return of the Magi* (M. Magre); *Great Initiates* (Edouard Schuré).
- October 16—Members Only (Wednesdays, or some other suitable week-day evening): Talk on "Self-realization and its Place in Daily Life," stressing the unity of all life as the fact underlying the theory of brotherhood. Five minutes of meditation on "Unfolding the Divine Consciousness." — Pamphlet for the week for distribution (free if possible): "Brotherhood in Race and Theory." — Books of the week (for special display): *Yoga and Modern Psychology* (G. Cooper); *Practical Theosophy* (C. Jinarajadasa); *An Introduction to Yoga* (Annie Besant); *The Conquest of Illusion* (J. J. Van der Leeuw).
- October 23—Members Only (Wednesdays, or some other suitable week-day evening): "How We May Study the Working of Karma." Leader five minutes explaining that very much karma is ready-money karma and does not need clairvoyance. Three members, fifteen minutes each, tracing karma in the lives of three historical figures. — Pamphlet for the week for distribution (free if possible): "Race and Freedom"—the Law of Karma. — Books of the week (for special display): *Karma* (Annie Besant); *The Inner Life* (C. W. Leadbeater).
- October 30—Members Only (Wednesdays, or some other suitable week-day evening): Open discussion on reincarnation starting with four five-minute talks on the Buddhist conception. The Hindu conception, the Early Christian conception, the various modern conceptions. (If the lodge be sufficiently young and gay, a fancy dress party might follow: "My last or my next incarnation.") — Pamphlet for the week for distribution (free if possible): "How Reincarnation Answers Life Problems." — Books of the week (for special display): *Life! More Life!* (C. Jinarajadasa); *Reincarnation, the Hope of the World* (I. S. Cooper); *Popular Lectures* (Annie Besant).
- November 6—Members Only (Wednesdays, or some other suitable week-day evening): Talk on "The Approach to the Masters" (the path of Probation, etc.). Five minutes meditation trying to imagine what the world looks like to the Masters. — Pamphlet for the week for distribution (free if possible): "At the Feet of the Master." — Books of the week (for special display): *Mount Everest* (G. S. Arundale); *The Masters and the Path* (C. W. Leadbeater).
- November 13—Members Only (Wednesdays, or some other suitable week-day evening): Discussion on "What Has Been Done in Sixty Years." Short talk describing the mid-Victorian world (with lantern slides showing fashions, etc.) compared with the freedom of today. How much of all this change in thought, in emotion, in ways of life is due to H. P. B. and the gradual infiltration of theosophical thought? — Pamphlet for the week for distribution (free if possible): "Sixty Years of Theosophy." — Books of the week (for special display): *Diamond Jubilee Lecture* (H. S. Olcott), special stress on Vol. I.
- November 17—Public Lecture (Sundays): "The Seven Rays" (H. S. Olcott), special stress on Vol. I.
- November 20—Public Lecture (Sundays): "The Seven Rays" (H. S. Olcott), special stress on Vol. I.
- November 24—Public Lecture (Sundays): "The Seven Rays" (H. S. Olcott), special stress on Vol. I.
- November 27—Members Only (Wednesdays, or some other suitable week-day evening): Symposium and discussion, "Ways of Health," by five members: (1) physical, (2) emotional, (3) mental, (4) spiritual, (5) relates above to the unfolding of consciousness. — Pamphlet for the week for distribution (free if possible): "Ways of Health." — Books of the week (for special display): *The Science of the Emotions* (Bhagavan Das); *The Outer Side of Death* (C. W. Leadbeater).
- December 1—Public Lecture (Sundays): "How to Live and How to Die" (on all planes of Nature; after-death life). — Books of the week (for special display): *The Science of the Emotions* (Bhagavan Das); *The Outer Side of Death* (C. W. Leadbeater).
- December 4—Members Only (Wednesdays, or some other suitable week-day evening): Discussion on the "Inner Side of the Various Religions," showing the points on which all agree, ending with Prayers of the Religions as used at Adyar. — Pamphlet for the week for distribution (free if possible): "Religion and Civilization." — Books of the week (for special display): *The Spiritual Unity of all Religions* (Bhagavan Das); *Last and First in Religion* (S. Radha Krishnan); *The Spiritual Life* (Annie Besant).
- December 11—Members Only (Wednesdays, or some other suitable week-day evening): Symposium, "What Is Spiritual Art?" illustrated by six members with, if possible, music and pictures. Leader shows Art as having been through the stages of Physical Art and Emotional Art. Modern Art in the West is largely Mental. Spiritual Art is just beginning. The Music of Scriabin. The Painting of Roerich. The Dancing of Pavlova. The No Drama of Japan. The Indian Religious Art and Drama. — Pamphlet for the week for distribution (free if possible): "Creative Art." — Books of the week (for special display): *Indian Sculpture* (Stella Kramarsch); *The Philosophy of Beauty* (J. H. Cousins); *From Form to Form* (Claude Brangdon); *Karma-kismet* (C. Jinarajadasa); *The No Drama* (Mrs. Suzuki); *The Masterpieces of Chikamatsu* (Asotaro Mizumori).
- December 18—Members Only (Wednesdays, or some other suitable week-day evening): Talk on "The Great Plan." Modern trends in scientific thought. Platonic solids; natural order; fourth dimension. A planned Universe. — Pamphlet for the week for distribution (free if possible): "The Plan." — Books of the week (for special display): *The Science and Religion Meet*. — Books of the week (for special display): *The Science and Religion Meet* (A. S. Eddington); *The Science and Religion Meet* (A. S. Eddington); *The Science and Religion Meet* (A. S. Eddington).
- December 22—Public Lecture (Sundays): "Where Science and Religion Meet." — Books of the week (for special display): *The Science and Religion Meet* (A. S. Eddington); *The Science and Religion Meet* (A. S. Eddington); *The Science and Religion Meet* (A. S. Eddington).
- December 27—Public Lecture (Sundays): "Where Science and Religion Meet." — Books of the week (for special display): *The Science and Religion Meet* (A. S. Eddington); *The Science and Religion Meet* (A. S. Eddington); *The Science and Religion Meet* (A. S. Eddington).
- December 30—Public Lecture (Sundays): "Where Science and Religion Meet." — Books of the week (for special display): *The Science and Religion Meet* (A. S. Eddington); *The Science and Religion Meet* (A. S. Eddington); *The Science and Religion Meet* (A. S. Eddington).

(Concluded on Page 175)



## Ideas From Adyar

**A**T A discussion at Adyar in the course of the last International Convention, the following points were developed and recommended for consideration by Theosophists everywhere:

1. Work in the field of youth, explaining the great ideals and precepts of Theosophy and enlisting their support and cooperation, since it is on their power and strength that the future of The Theosophical Society depends.

2. Study of the philosophical fundamentals of Civics in the light of the Masters' plan for the world, using such books as Bhagavan Das' *Science of Social Organization* and *Ancient Versus Modern Scientific Socialism*, and Annie Besant's *Inner Government of the World*, that by these studies we may correct our partialities for the various panaceas which fail of universal acceptance because lacking accord with the Eternal Truth, of which the Society is a custodian.

3. The immediate beautifying of lodges and an

effort to combat ugliness and disorder in all its forms.

4. The development of an understanding comradeship between the nations of the world, members becoming channels of appreciative goodwill, recognizing good purpose by whomever expressed.

5. The development of religion and creative art in education, with fullest sympathy, service and support to theosophical educational activities.

6. Consideration of the world's problems and a realization that every solution offered in the outer world will become more effective if adjusted to the light that Theosophy sheds upon life.

7. Active support of all movements working for peace and brotherhood.

8. The direction of our minds and efforts especially to study and action.

9. The application of Theosophy to all relationships.

(Editor's Note: It is interesting to note how fully these recommendations of the General Council are contained in the objectives of the Greater America Plan.)

## STRAIGHT THEOSOPHY CAMPAIGN

(Continued from Page 174)

December 25 — Members Only (Wednesdays, or some other suitable week-end evening): "Christmas Day." On the next available day the lodge should hold a "Link Convention" joining with Adyar in its Diamond Jubilee International Convention. From 6 to 7 p.m. read and discuss the President's speech; 7 p.m. dinner; 8 to 8:30, show pictures of Adyar with a talk by any member who has been there; 8:30 to 9:30, Christmas party in charge of the young people to which members of the Sunday night and Friday evening audiences might be invited. — Pamphlet for the week for distribution (free if possible): "World Problems in the Light of Theosophy."  
December 29 — Public Lecture (Sundays): "Citizens of Tomorrow" (education and up-bringing of children, the new world we hope to build, and the youth in the U.S.). — Books of the week (for special display): *The Men Beyond Mankind* (Fritz Kunz); *The Great Plan* (Annie Besant); *Statesmanship and Religion* (Henry Wallace); *Ancient vs. Modern Scientific Socialism* (Bhagavan Das); *Theosophy and World Problems* (A. Besant and others).

FRIDAYS DURING OCTOBER, NOVEMBER AND DECEMBER, or on some other suitable week-day — 4:30, Tea served in the lodge, for all comers, with a small charge to cover cost of tea; 5:30 to 6:30, Question and Answer Meeting, for all comers. From this group toward the end of November a class or discussion group on "The Elements of Theosophy" can be formed with assigned reading and study. This group should be announced at the public lectures on November 17 and 24, and the audience invited to attend if they are interested in learning more of our philosophy. 8:15, "Secret Doctrine Class," for advanced students. Three months course. Book suggested for this campaign: *Studies in The Secret Doctrine*, by Josephine Ransom.

THE THEOSOPHICAL ORDER OF SERVICE. — It is earnestly hoped that Theosophy will not only be studied during these three months but also applied. Attached to each lodge there should be a group of the Theosophical Order of Service, demonstrating practically that members of The Theosophical Society apply their Theosophy in service no less than for the sake of knowledge and self-development.

NOTE: The Teas and Question and Answer Meetings should be announced at the Sunday Lectures, care being taken to mention more than once the address, and a warm invitation extended to the public to come to tea at the Theosophical Library and also to use the books (the word "lodge" is apt to frighten away strangers, while most people feel happy in libraries). The lecturer of the previous Sunday should be present to answer written questions relevant to his talk on that occasion, extra questions can be taken from the book to be published in connection with this campaign. The room should be arranged as informally as possible and a hostess chosen for each week who will be responsible for creating a warm and brotherly atmosphere. Let the public meet the members and find them normal, friendly people with a philosophy which makes their lives vividly worth living.

NOTE: Arrange the book tables as beautifully as possible, with incense burning, books open to show illustrations, a group between book-ends. Certain books should be on the table from the beginning: the last number of *The Theosophist*; *The Secret Doctrine*; *The Voice of the Silence*; *The Bhagavad Gita*; *Light on the Path*; *Meditation for Beginners*; *Thus Have I Heard*; *First Steps on the Path*; *The Light of Asia*; *The Song Celestial*; *The Golden Verses of Pythagoras*; *The Yoga Aphorisms of Patanjali*; *At the Feet of the Master*; *The Doctrine of the Heart*. This book-display should be cumulative, adding new books each week and seeing that the lecturer mentions them and quotes from them. Have price tickets clearly visible, people often do not like to ask the price of a book. Subscription forms for *The Theosophist* and application for membership forms should be available with fountain pen. Have free or penny pamphlets on a separate table and nearest to the exit. Show a new one each week. Lodges might also consider the possibility of taking a small shop for a week or two before Christmas in connection with this campaign; sometimes a shop, if vacant, can be had for a nominal rent. If the running of a shop is too large an undertaking, the window of a vacant shop could be used to make an attractive display of books and posters with a notice of the lodge address. Displays by local bookshops can often be arranged in connection with the lectures, and help both their sales and our publicity.

Let our motto for this Campaign be Dr. Besant's last message:

"Only as you live Theosophy can you spread Theosophy."



# OLCOTT SESSIONS

★  
SUMMER  
1935



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

## Program of Olcott Sessions—1935

### Summer School

August 10-16

Saturday, August 10

Registration.

Sunday, August 11

#### Opening

- 8:30 A.M. E.S. Meeting—General.  
10:00 A.M. Opening of Summer School... Mr. Sidney A. Cook  
10:30 A.M. Keynote Address... Mr. C. Jinarajadasa  
3:00 P.M. Public Lecture — "The Secret of Our Daily Tasks"..... Mr. Jinarajadasa  
7:30 P.M. Artistic Program — Marionette Plays..... Miss Helen K. Corrington

Monday, August 12

#### Retrospect

- 9:00 A.M. "Theosophy Before 1875"..... Dr. Alvin B. Kuhn  
10:30 A.M. "The Past Sixty Years"..... Mr. Jinarajadasa  
8:00 P.M. "America's Role in Theosophical History"..... Mr. A. P. Warrington

Tuesday, August 13

#### Timeless Truths

- 9:00 A.M. "Archetypal Ideas"..... Mr. Jinarajadasa  
10:30 A.M. "Lasting Literature"..... Dr. H. Douglas Wild  
8:00 P.M. "Theosophy and the New Teaching"..... Dr. Pieter K. Roest

Wednesday, August 14

#### Theosophy Today

- 9:00 A.M. Symposium — "Theosophy and Modern Thought"..... Mr. Jinarajadasa, Chairman  
(a) "Theosophy and Physical Science"..... Mr. Lawrence Bull  
Mr. Alexander Horne  
(b) "Theosophy and Social Thought"..... Dr. Kewal Motwani  
10:00 A.M. "Theosophy and Current Events"..... Mr. Cook  
11:00 A.M. "Theosophical Attitudes"..... Miss Etha Snodgrass  
8:00 P.M. "India's Message to the West"..... Dr. Motwani

Thursday, August 15

#### The Theosophical Life

- 9:00 A.M. "The Art of Meditating"..... Miss Marie Poutz  
10:00 A.M. "Unfolding Intuition"..... Mr. Jinarajadasa  
11:00 A.M. "Harmonizing Our Relationships"..... Dr. Roest  
8:00 P.M. "Contacting Nature's Hidden Life"..... Mr. Jinarajadasa

Friday, August 16

#### Theosophy Tomorrow

- 9:00 A.M. "The New Subrace in America"..... Mr. Jinarajadasa  
10:00 A.M. Symposium — "The New Education"..... Miss Julia K. Sommer, Chairman  
(a) "Teacher and Child"..... Mrs. A. F. Knudsen  
(b) "The Artist's Viewpoint"..... Mr. James S. Perkins  
(c) "Inviting the Future"..... Dr. Roest

- 11:00 A.M. Symposium — "Adyar and The Theosophical Society of the Future".... Mr. Robert R. Logan  
Mr. Warrington  
Mr. Jinarajadasa

8:00 P.M. Artistic Summer Festival.

Closing of Summer School..... Mr. Jinarajadasa

(Note: The titles of Mr. Jinarajadasa's talks are subject to change.)

Informal gatherings for questions and discussion will be held daily from 3:00 to 4:00 P.M., especially to meet the needs of new members.

## Convention

August 17-21

Saturday, August 17

Arrival and registration of delegates.

- 8:00 P.M. Address of Welcome by the National President.  
Reception to Mr. Jinarajadasa and delegates.

Sunday, August 18

- 7:30 A.M. Meditation.  
8:30 A.M. E.S. Meeting — General.  
9:50 A.M. Address — "The Masters"..... Mrs. Dora van Gelder Kunz  
11:00 A.M. Dinner.  
12:45 P.M. Opening of Convention.  
Greetings of Delegates.  
Appointment of Committees.  
Introduction of Resolutions.

- 2:00 P.M. Adjournment.  
3:00 P.M. Public Lecture — "The Conquest of Spirit and Matter"..... Mr. Jinarajadasa  
4:15 P.M. Official Convention Photograph.  
7:30 P.M. Music.  
8:00 P.M. Lecture on "The Secret Doctrine"..... Mr. Warrington

Monday, August 19

- 7:30 A.M. Meditation.  
9:00 A.M. Keynote Address..... Mr. Jinarajadasa  
9:30 A.M. Business Session.  
National President's Report.  
Treasurer's Report.  
Reports of Committees:  
(a) Credentials.  
(b) Resolutions.

- 10:45 A.M. Adjournment.  
11:00 A.M. Lecture — "Old Truths in New Forms"..... Mr. L. W. Rogers  
2:00 P.M. Forum on the Greater America Plan..... Mr. Warrington, Chairman

- Mr. Bull  
Mr. Ralph B. Kyle  
Mr. John T. Eklund  
Mr. Chas. E. Luntz  
Mr. Perkins  
3:45 P.M. Answers to Questions Received..... Mr. Cook  
4:45 P.M. Adjournment.  
7:30 P.M. Music.  
8:00 P.M. Illustrated Lecture — "A New Technique for Theosophical Work"..... Mr. Fritz Kunz



**Tuesday, August 20**

- 7:30 A.M. Meditation.  
8:45 A.M. Community Singing.  
9:00 A.M. Lecture—"Old Truths in New Forms"...Mr. Kunz  
10:00 A.M. Symposium—"The Next Forty Years". . . . .  
  .....Mr. E. Norman Pearson  
  Mr. Kunz  
  Mr. Jinarajadasa
- 11:00 A.M. Discussion of National President's Report.  
11:45 A.M. Adjournment.  
2:00 P.M. Symposium—"Our Task in Art and  
  Education".....Mr. Jinarajadasa  
  Mr. Perkins  
  Dr. Roest
- 3:00 P.M. Final Business Session.  
4:00 P.M. Adjournment.  
4:15 P.M. The Olcott Lecture.....(To be announced.)  
7:30 P.M. Music.  
8:00 P.M. Question Meeting.....Mr. Jinarajadasa
- Wednesday, August 21**
- 7:30 A.M. Meditation.  
8:45 A.M. Community Singing.  
9:00 A.M. The Young Theosophists...Miss Ellen McConnell  
10:00 A.M. The Theosophical Order of Service.....  
  .....Mr. Jinarajadasa  
  Mr. Logan and  
  National Officers.
- 11:45 A.M. Adjournment.  
2:00 P.M. The Theosophical Order of Service (Continued).  
3:45 P.M. The Order of the Round Table.  
4:45 P.M. Adjournment.  
6:00 P.M. Picnic Supper.  
7:30 P.M. Music.  
8:00 P.M. Closing of Convention.....Mr. Jinarajadasa

## Young Theosophist Program

(All Young Theosophist meetings to be held at 4:00 P.M.,  
under the willows in the grove.)

## Summer School

**Saturday, August 10**

**"Get Acquainted" Gathering.**

**Sunday, August 11**

**Open.**

## Monday, August 12

Opening Talk by Mr. Jinarajadasa.

**Tuesday, August 13**

Open Forum — "Youth's Relation to Employment,"  
conducted by Miss Anne Kerr.

**Wednesday, August 14**

Open Forum — "Youth's Relation to Leisure,"  
conducted by Mr. Carle A. Christensen.

**Thursday, August 15**

Open Forum — "Youth's Relation to Love,"  
conducted by Mr. Fred H. Werth.

## Friday, August 16

An Experiment in Self-interrogation,  
led by Dr. Roest.

## Convention

**Saturday, August 17**

**Talk by Mr. Jinarajadasa.**

**Sunday, August 18**

**Open.**

**Monday, August 19**

Talks by Mr. and Mrs. Kunz.

**Tuesday, August 20**

Young Theosophist Party.

**Wednesday, August 21**

### Business Meeting.

(Roof talks — forums on "Self-discovery" — to be held every day during Convention, at 5:00 p.m.)

## Proxies

Notice of the Annual Convention of the Society has appeared in several previous issues of THE AMERICAN THEOSOPHIST, but proxies have not appeared, as has been our former custom. Many members dislike to mutilate their magazine by clipping out the proxy form, and therefore proxy blanks have been separately printed and mailed to everyone who receives the magazine.

For those few who share the magazine with others, a supply of proxies has been sent to the secretary of each lodge, from whom they may be obtained where members of a family receive but one copy in the mail.

It is hoped that the removal of the objection to the former method of distributing proxies will result in the signing and filing at Headquarters of proxies by all who cannot attend Convention. Please send yours in promptly.

## Musicians for the Summer Sessions

Will our musicians who will be attending the Summer Sessions please let us know of their willingness to contribute of their gifts for the pleasure and inspiration of our members?

We shall be so appreciative of your cooperation in letting us know in advance if you can share your music with us.

## ***Yourself and Your Car Needed***

**We shall be glad to allow registration fees, room and board to several members who own cars if they will place themselves and their cars at our disposal for a regularly assigned schedule of chauffeur service during our Summer Sessions, August 10 through August 21. Please let us know quickly.**

## Miss Poutz Not Proxy

Miss Marie Poutz has requested her friends not to choose her as their proxy at the Convention, since her desire not to hold proxies, which she has expressed for many years, remains the same.

### *The Annual Art Exhibit*

Artists who have failed to send notice to Mr. James S. Perkins, chairman of the art exhibit committee, of entries they would like to make in the second annual art exhibit will nevertheless find it not too late to send in their pictures after August 1. The pictures will be hung August 9, and late arrivals may still find a place in the exhibit. However, notice of them will not be contained in the catalogue, as that information must go to the printer by August 1.

Let all artists make an especial effort to send work to the exhibit. No period of inertia should be allowed to defeat our good intentions. From year to year our exhibit may become ever more out-

standing as a contributing element in the general enjoyment and inspiration of Convention and Summer School. It is a worth while project which should, and will, be supported by the work and efforts of the artists. Perhaps generous sympathizers will help financially.

Each year should see a growing evidence of an awakening and deepening creative ability among artists of The Theosophical Society. How splendid it will be to watch this growth and the revelations it will bring in the yearly art exhibit. Let the artists feel an individual responsibility for the life of this additional contributing movement to the splendor of our Theosophical Society, and whether or not they enter pictures, let them do whatever they can to add to the success of the annual art exhibit.

JAMES S. PERKINS

### *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
<i>Summer School Only</i>			
August 10 to 16.....	\$25.00	\$18.00	\$22.50
<i>Summer School and Convention</i>			
August 10 to 21.....	42.00	30.00	35.00
<i>Convention Only</i>			
August 17 to 21.....	18.00	13.00	13.00

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

No credits if these not taken.)

#### **Registration Only**

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

#### **Meals Only**

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

#### **Summer School Lecture Sessions**

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

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

## **THE SELF IN COMMAND**

(Continued from Page 173)

Good, the Beautiful and the True, and verily they shall prevail . . . Put away all that makes for separateness — all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will. So shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and our Theosophical Society shall be the nearer to the accomplishment of that mission of

Brotherhood to which we dedicated it half a century ago . . . Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as we have in every one of you, for there is not one single member of the Society without a link with us, or whose help we do not need. Have we not chosen each one of you because we need you? . . . Be brave for Truth and Brotherhood, and we shall be with you throughout the ages."

(The End)



# Questions and Answers

(Answers by Bishop C. W. Leadbeater)

Reprinted from an old issue of *The Theosophic Messenger*

*Question: Could you indicate what the work and function of a lodge of the T. S. is?*

*Answer:* It may be divided into two aspects with two corresponding objects. (1) The education of its members. (2) The spread of theosophical ideas outside the lodge.

Most lodges work on these lines. They have study classes for members, circulating libraries for inquirers, methods of disposing of the literature and distributing pamphlets, and I suppose members often take pamphlets and leave them in railway trains or trams.

I attach great importance to the influence that each member can exert among his own friends. The most important part of propaganda is to live the theosophical life; for you represent Theosophy to your neighbors and to your friends. They watch you. If you lose your temper, if you gossip, worry, fall into fits of depression, they note it, and say: "He is a Theosophist, but it does not seem to make much difference; he is very like everybody else." But if they note that so and so is a good deal changed for the better — he never seems to worry, he is always cheerful — they wonder why, and then, finding out that it is Theosophy, they are the more inclined to know something about it and come along of themselves to inquire, borrow a book, and so forth.

As an instance of the personal influence in furthering the work, I remember the case of a member who lost two of his daughters through the upsetting of a yacht. It was, of course, a terrible blow to the father and mother, and the grandfather also, by the way, — for they all belong to an emotional nation. Friends and acquaintances came with sympathy, but were so impressed with the gentle, thoughtful resignation of the parents that they listened willingly to the testimony of the parents as to the value of theosophical teaching. In a very short time no less than thirty people joined the Society.

That is perhaps an extreme case, but it serves to emphasize what I say — that the personal character and influence of the Theosophist is a most important factor in spreading the teaching.

Besides this, there are many definite ways of helping; for instance, the press department. Be ready to step in with some theosophical explanation on problems that agitate the public from time to time and form the subject of newspaper articles, and so forth. You should be ready to put right any theosophical ideas that are misconstrued. All this work may be done without

using theosophical terms. Then again, editors are often glad to get a common sense point of view of abnormal things. The great thing is to watch for opportunities and use them.

You yourselves, in your meetings, produce a mental effect on your own town. It is possible for you to reach a level in your study classes and meditation groups where you have a field pretty much to yourselves, and your influence on the thought immediately below will then be very great. You should always help to influence the general thought in a kindly, liberalizing direction. But very much more than that which you yourselves can do is what may be done through you by the Master. You may have read how the Masters have charge over great districts, and use the force at Their disposal to guide and stimulate activity in harmony with the scheme of evolution. I have often seen the Masters at Their beneficent work, mainly influencing the egos on the higher planes. The Master is ever watching the vast district which He is trying to guide — like a gardener looking over his garden; a current directed here, another there; it may be on masses, it may be on individuals. The influence may take many forms and be on many planes; wherever good can be done, He is doing it.

Now He also wants to get down to the astral, and lower. It is the hardest part of a Master's work to have to drive through into the physical plane. The density and resistance of physical matter may be illustrated by assuming the force available to equal 100 — then it will take 75% to get down, to overcome the resistance, leaving only 25% available for the real work. See how wasteful that would be. If there is any way by which the work can be lightened, He will take it.

There are certain conditions under which the resistance is minimized. The best of all is through the agency of a pupil. You have all read of the relation between pupil and Master. You know the pupil must be in a condition of receptivity. He must be watching for a word, waiting and ready to take the slightest hint, his mind like an open funnel of communication for the Master to speak through. He must also be unselfish, altruistic, eager to render service to his fellow man, ready to receive the Master's influence and bring it down; when it reaches the physical plane ready to pour it out on others. Therefore, whenever a Master has a pupil in a town, He can save trouble and force, and naturally He takes advantage of it. The very moment a man becomes a probationary pupil

it is a very good thing for the town or the country. Many new pupils are being taken, especially among the younger members, and very good it will be for a lodge where such a thing occurs.

I saw a case where a Master was pouring out His influence on another person who was in need of help, and actually the operation had to stop because the pupil got excited. Of course I told that pupil afterwards what a serious drawback emotional disturbance was.

The lodge can also be a channel under certain conditions. Whenever you meet for study or any definite work, you make a kind of tube; you are using the higher part of the mental body. This tubal apparatus is larger than an individual pupil's, but much shorter and without the special radiation at the bottom provided by the pupil. As a channel it is, of course, not so good as the pupil's, which usually reaches at least to the buddhic plane. Whenever a meeting supplies the suitable conditions, you may be sure it will be utilized. Mark the conditions. It does not much matter what the subject is, but it matters enormously that perfect harmony should prevail. If one is captious or critical, it is useless; there is a leak in the pipe. The same holds true of a lecture. A channel may be spoiled or helped by your attitude of mind. It does not mean that you abdicate your own point of view, but you can always think fraternally, kindly, giving others credit for the same good intentions that you yourselves have.

Watch that you belong to the people who get up and do something, not to those who sit down and

grumble that it was not done in some other way. There is plenty to do and few to do it. It is one of the most serious difficulties in the world that people will not let others do things in their own way.

It is quite as important that in your private and public work you make these conditions as it is for you to do any special outer work. It is far better that a piece of work should be done in the second-best way in harmony than in the best way under difficulties. We could not walk down Regent Street, London, in Greek robes without appearing eccentric, yet we may be great admirers of the Greek statues and the chaste simplicity and comfort of the Greek dress. Even in such small matters as dress, we find the second-best way with harmony has to be taken, for we must not be eccentric.

Therefore the very first duty of a lodge, as with a member of the Society, is to preserve harmony. What can be done by the Master through harmonious groups of workers is a thousand times greater than can be done by isolated workers, however capable and energetic, or by lodges where criticism and disharmony prevail.

Theosophical lodges have a magnificent opportunity—some take it, others do not. I have indicated how best the function of a lodge may be preserved and how essential it is that there should be no criticism and no disharmony. To bring what I have said to a focus: we may think of the lodge as in itself an example of a real nucleus of Brotherhood, each member having his own views, his own opinions, and yet perfect harmony prevails throughout the lodge.

## THE HIGH COST OF WHISTLES

When I was a child of seven years, my friends, on a holiday, filled my pocket with coppers. I went directly to a shop where they sold toys for children, and being charmed with the sound of a whistle that I met by the way in the hands of another boy, I voluntarily offered and gave all my money for one. I then came home and went whistling all over the house, much pleased with my whistle, but disturbing all the family.

My brothers and sisters and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth; put me in mind of what good things I might have bought with the rest of the money; and laughed at me so much for my folly that I cried with vexation; and the reflection gave me more chagrin than the whistle gave me pleasure.

This, however, was afterward of use to me . . . As I grew up, came into the world and observed the actions of men, I thought I met with many, very many, who gave too much for the whistle.

When I saw one too ambitious of court favor,

sacrificing his time in attendance on levees, his repose, his liberty, his virtue, and perhaps his friends, to attain it, I have said to myself, this man gives too much for his whistle . . .

If I knew a miser who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens and the joys of benevolent friendship, for the sake of accumulating wealth, poor man, said I, you pay too much for your whistle . . .

If I see one fond of appearance or fine clothes, fine houses, fine furniture, fine equipages, all above his fortune, for which he contracts debts and ends his days in prison, alas! say I, he has paid dear, very dear, for his whistle . . .

In short, I conceive that great part of the miseries of mankind are brought upon them by the false estimates they have made of the value of things, and by their giving too much for their whistles . . .

BENJAMIN FRANKLIN



# Adyar News

## *Besant Memorial School*

Dr. Arundale is making a plea to which all who can will surely respond on behalf of the Besant Memorial School. A year of work already behind it, a hundred students in its care, the school has been recognized by the Madras government, and needs now to be put on a stable basis, with buildings, equipment and funds to insure its permanent foundation. Dr. Arundale suggests that there surely must be 200 people throughout the world who because of their love for Dr. Besant and their theosophical spirit will donate each \$400 to provide the foundation of an endowment fund.

There can be no worthier purpose than that of expending ourselves upon education of youth, nor any worthier memorial to Dr. Besant than that which she expressly desired, namely, a school that would in perpetuity give to the young those opportunities and ideals for which she ever worked.

A pamphlet relative to the Besant Memorial School project will be sent to anyone writing to Headquarters at Olcott, and funds remitted to the Society in any amount, large or small, will be forwarded to the Besant Educational Trust at Adyar.

## *Youth at the Jubilee Convention*

The Adyar Diamond Jubilee Convention program gives a place to the Young Theosophists. Special meetings of these younger members take place on December 25, 26, 28 and 31, and on January 1 and 5. Conference and business meetings are included on the program, and on the final day a Youth Parliament is to be held, with a discussion captioned "Youth Looks at the New World," the morning session to be devoted to the question, "What Are We Going to Make of It?" and the afternoon to a discussion of "A Practical Platform and How to Apply It."

## *A Diamond Jubilee Phonograph Record*

A message to members of The Theosophical Society on the occasion of the Diamond Jubilee year is available in a phonograph record (ten-inch, double-sided). Those desiring to obtain them should remit \$1.50 to The Adyar Stores, Adyar, Madras, India.

## *"The Theosophist"*

Our international magazine is progressing. It is more attractive, larger in size and with nearly fifty per cent more reading matter. It is now just about breaking even, but 650 new subscribers are required to insure its real success. America ought to produce a fair share of these 650 subscribers. Have you subscribed?

## *The Adyar Stores*

For the convenience of Adyar residents and guests, The Adyar Stores has been established and has commenced operation. Reports indicate that it is a very successful venture, carrying all kinds of supplies and rendering a host of various services.

## *Adyar's Service*

The Adyar Headquarters Service Committee has recently issued a very attractive booklet descriptive of Adyar as a place of temporary residence — its blessings, its social life, the means of health protection, the stores, the recreational facilities, sight-seeing tours, meetings, entertainments, etc. The book apparently will be placed in the hands of every Adyar guest and will be found to be most useful and interesting. Among other things it issues an invitation on behalf of the President for all guests to meet him, for which purpose he has set aside a special period on Sundays when he may be interviewed on the veranda of Blavatsky Gardens.

## *Commemorative Badges*

A special Diamond Jubilee commemorative badge has been struck off. They are beautifully made in gilt and enamel. They carry the words "Diamond Jubilee, Adyar, 1875 to 1935," and the seal, with side panels in white enamel decorations.

It is hoped that some members will subscribe for these. They will be furnished free to every visitor to the Diamond Jubilee Convention, but many of our members will like to have this beautiful commemorative device, a small supply of which will be available at fifty cents. Please order from the Theosophical Press, Wheaton, Illinois.



# 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.*

## Second Anniversary

In August, 1933, the Greater America Plan was launched at one of this Section's most momentous Conventions. At the fourth-coming Convention therefore the Plan will celebrate its second birthday. Several speakers will discuss its working in what promises to be a most interesting forum on the afternoon of August 19, and no doubt discussion from the floor will follow. So we invite our delegates to come prepared, to ask themselves such specific questions as may bring out the really significant phases of this Plan which for two years has had the enthusiastic support of the members, and to make this second anniversary the occasion for a clarification of the purposes which the Greater America Plan was intended to serve, and for a reconsideration of the ways in which their own individual or lodge efforts have contributed to its success. For it is obvious that upon such cooperation the practical worth of the Plan depends to a very large extent, since apart from the work done by its Headquarters representatives its chief function was to bring before the lodges and their members, by a number of definite suggestions, workable ideals and higher standards of achievement.

To those who look upon the Section as a whole the improvements brought about in these two years leave little room for doubt; the Plan *has* been a splendid stimulus to the great majority of lodges; the Section *has* been drawn into a closer, more effective unity; the tone of much theosophical work *has* definitely been raised. But much more remains to be done even in the most cooperative lodges; and those that failed to catch the enthusiasm which stirred the others should let us know at this Convention *why* such was the case.

### The Bigger Vision

Is it perhaps that they conceived of theosophical work in purely local, or even personal terms? That they have failed to catch the bigger vision which animates our leaders, which is the very soul of the Greater America Plan, and which alone can give us inspiration and purposeful direction? Let us check up on our conceptions of the work. Let us check up on our conception of Theosophy.

Do we conceive of Theosophy as a set of doctrines

sent to comfort us? Do we conceive of it as that particular part of H.P.B.'s or A.B.'s or anyone else's works which we have read and intellectually accepted? Or do we conceive of it, perhaps, as the teachings of a particular classic, say *The Secret Doctrine* (any particular edition?), from which the slightest departure in thought would lead us away from its literal, its absolute truth? If so, we may be idol worshippers, but not Theosophists. For a Theosophist will know the inexhaustible nature of Theosophy, the ocean of universal wisdom which transcends all intellectual presentations, and *therefore* the fragmentary nature of his own perception, and even of the knowledge given out by all our theosophical writers put together! Hence he will not be guilty, in his explanations to his fellow-men, of the laughable "We know, of course," which rightly irritates and antagonizes every sensible non-member; but instead he will respectfully call to their attention that theosophical literature has provided him with information that proved most helpful to himself in his own efforts at understanding life.

Do we conceive of theosophical work as holding forth about the atomic plane, or perhaps the Douglas Credit scheme, to the band of faithful visitors of our local lodge? Or is all our attention absorbed by persons, offices or elections? Do we feel that the "work" would go on fine if only Mrs. So-and-So would move to China and leave us at it undisturbed? If so, we have not yet begun to see the real grandeur of The Theosophical Society and its world mission. For from Those Who gave the impetus for its formation we have the written statement that "it is not as a mere addition to the tangled mass of theory or speculation that they (the truths taught in theosophical literature) are being given to you, but for their practical bearing on the interests of mankind . . . they *have* to prove both destructive and constructive — *destructive* of the pernicious errors of the past, of the old creeds and superstitions which suffocate in their poisonous embrace, like the Mexican weed, nigh all mankind; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers with Nature, will work for the good of mankind *with* and *through* the higher

*planetary spirits* — the only "spirits" we believe in."<sup>(1)</sup> And again: "The only object to be striven for is the amelioration of the condition of *man* by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to."<sup>(2)</sup>

How unimportant do our own considerations of a personal and local nature appear to be in the light of these vast purposes! How clearly emerges before us the necessity for a strong, a worthy, a united organization to achieve this noble and colossal task! Who, having caught this bigger vision, would not gladly sink his personal interests and views in those for which our world Society and therefore our American Section exists? Truly there is nothing but disappointment in store for us as long as we live for individual and petty purposes, however cleverly disguised and rationalized; but boundless inspiration and joyful energy come to those whose tireless work for a great Cause identifies them with its deathless splendor. Let us at this Convention rededicate ourselves to our magnificent Society in the light of this bigger vision!

(1) "*The Mahatma Letters*," p. 23. (2) "*Ibid*," p. 399. Both quotations are taken from Clara M. Codd's admirable work "*Theosophy as the Masters See It*," a book which every lodge should have in its library and which all lodge officers should frequently consult. (May be obtained through the Theosophical Press, \$2.00.)

## Astrology

The great Isaac Newton once faced the astronomer Halley with the words: "I have studied the subject (astrology), Mr. Halley, you haven't." Tycho Brahe, famous Danish astronomer, is credited with the statement: "The stars guide the destiny of men, but God guides the stars."

Citations of this nature are frequently used today to defend astrology. We are using them here to ask whether the astrology that inspired these men bears any resemblance to that practiced in our time. The answer must be a regretful "no." For theirs was a glorious astrology, filled with life and grandeur, touching upon their very souls. They had the intuition that man's destiny was supervised intelligently; their astrology gave them the certainty that this guiding intelligence worked through unmistakable laws. Today we still have astrology, but most astrologers attempt to interpret with the mind alone, without the clearness of an organized intuitive faculty to utilize this illimitable knowledge. While deploring pitifully the world's lack of appreciation of their priceless possessions, astrologers have drawn upon themselves the haughty disregard of the intellectual man. Many are just dabbling minds to whom the simple, efficient processes of even material science are foreign, yet who constantly meet any criticism with the slogan that their astrology is a science. It is, but robbed of its dignity and quality.

When the work of the Astrological Research Group was begun, this situation was taken as a warning sign. Without illusion the real problem in hand had to be met — to bring to light the depths and heights of this ancient science, and to lead away from all present-day confusion by a greater emphasis upon the two pillars of astrological wisdom — *symbolology* and *relativity*. The occult greatness of astrology lies in its symbolology, "As above, so below;" its scientific accuracy is a function of the laws of relativity that one must constantly apply in astrological work and studies. There is nothing complicated in this, but the real astrologer goes far below the surface indications seen by the mind. He recognizes the chart that he would interpret as a subject for deep meditation through which that intuitive power that made ancient astrology a science can be brought to bear to reinstate its greatness, its glory and its dependability.

## Ojai Valley

I am impressed by the dignity of the purpose of this Valley.

The brooding intent of a spirit who holds its secret in his hands!

That purpose though hidden from us, permeates the atmosphere of this place.

Constantly is one reminded of the holiness of Ojai.

Peace that is watchful silence fills me with reverence.

Wonder at the ever present realization of the Plan.

Joy in the thrilling alertness of each moment.

Contentment from faith eternal in the Great Ones.

Gratitude for the inflow and outflow of power that is Life.

Love to all and from all, because I am aware

Of the immediacy which belongs to my consciousness.

— ALBERTA KIRK



# The Inner Life

By CLARA M. CODD



Clara M. Codd

**Theme for the month:**  
*An understanding heart.*

**Thoughts for the month:**  
*"Give therefore thy servant an understanding heart." (I Kings, III-9.)*

*"Learn to look intelligently into the hearts of men . . . Study the hearts of men that you may know what is that world in which you live, and of which you will be a part. Regard the constantly changing*

*and moving life which surrounds you, for it is formed by the hearts of men; and, as you learn to understand their constitution and meaning you will by degrees be able to read the larger word of life."* ("Light on the Path.")

I once met a woman who was a very fine lecturer and teacher, and she told me that her daily prayer was the prayer of King Solomon, quoted above: "Give me an understanding heart." And I was reminded as she talked of the sweet unlettered Saint Catherine, the fuller's daughter of old Sienna. A life of almost incredible austerities had created in her a kind of clairvoyance. She prayed God to give her especially the power always to see the good and beauty of all souls, no matter how deeply hidden they were. And God gave her that power, and it never once failed her to the end of her short life, giving her the most extraordinary and tender power to deal with the souls of others. She used to go and spend the last night with criminals condemned to execution, accompanying hardened ruffians, completely changed by her magical touch, to the scaffold the next morning. That faculty has made her the sweetest and most beloved of all Christendom's women saints. Where lies its power, and what is its cause?

Its origin is really quite simple. It has the same ground as the similar virtues of tact and good manners. It grows from the unselfish desire to put oneself in another's place and to be able to see a little of the world through his eyes. Perhaps it is even more than that, for it often means too the power to see deeper than the man can himself, and to discern the beauty which flows at the root of his being like an underground stream. Do you remember where *Light on the Path* tells us to listen to the Song of Life? To look for it, to listen to it, first of

all in our own hearts? "At first," it says, "you may say it is not there; when I search, I find only discord. Look deeper . . . There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced — but it is there. At the very base of your nature, you will find faith, hope and love." It is the clairvoyance, the "clear-seeing" of love. Only the other day I read a remarkable little book, translated by Mr. Orage, the late editor of *The New Age*, from the Tibetan. It was a little treatise on Love. It said that there were seven forms of love, but it described only three, as only these three concerned ordinary man.

First there was a kind of natural, elemental love, which was similar to the pull between even atoms and molecules. This kind of love insured the continuance of the race, and ran through our physical bodies. Then there was emotional love which always had the element of personal desire in it, and carried the seeds of its own death within it. (This reminded me of the words of *The Voice of the Silence* concerning the astral region: "In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.") The higher forms of human love had to be learnt, and deliberately practiced. These forms led man toward the region of the gods. It was so to love as only to desire the perfection of the loved one. And this perfecting was not the lover's own idea of what that perfection should be, but a patient and steady endeavor to see and discern wherein the loved one's perfection consisted, and to help it flower in its own way and into its own beauty. Similarly the loved one in loving back (for this kind of love, says the Tibetan scripture, always invokes an answering love) creates perfection in the soul of the lover. They create beauty in each other, and only desiring the other to be his own best and dearest self, there is no jar and fret of unsatisfied personal desire, but an eternal and abiding peace. In the lovely words of Fiona MacLeod's *Immortal Hour*:

"There is but one way to that Gate,  
It is not love aflame with all desire,  
But Love at peace."

To such lovers, and to such understanding hearts, the door to Heaven may open, for Love in its highest forms is always the beginning of the Way.

This is the true end of wisdom, that, set on fire by love, it may lift the world out of misery. — *Annie Besant*



# The Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

Our National President has again been generous to us, and the T.O.S. is to have practically all of the last day at Convention, which is Wednesday August 21. The morning session will begin at 10 o'clock, following the Young Theosophists, and will last until 11:45, and the afternoon session will begin at 2 and will last until 4:45. Part of the afternoon session will be allotted to the Round Table, which is officially enrolled under the Order of Service, but as Mr. Harden, the Chief Knight, cannot personally attend this year it is possible that the T.O.S. departments will have more time than last year.

Under the auspices of the Social Service Department there will be a demonstration of how to do Braille work for the blind, which will be conducted in a special room during one of the early days of the Convention for the information of those especially interested, and which will be supplemented by a short talk on T.O.S. day by Miss Mazie Armistead for the benefit of the general membership. In connection with this there will be an exhibit of books and magazines done in Braille loaned by The Theosophical Book Association for the Blind.

I am in hopes that Mr. Jinarajadasa, dear to our hearts as "C.J.," will be our principal speaker and sound the key-note at our morning session, and that we may have time for some general discussion, in addition to the talks and reports from the National Department Heads or their representatives, who will tell us what is being accomplished by the T.O.S. in America, how it is fitting into the life of the members both inside and outside of the lodge, and what new opportunities for theosophical and national service lie ahead of us.

I should like to have a brief outline or summary of what each department representative expects to cover and an estimate of the time required, so that I may make up the final schedule in ample time to have it printed in the Convention program.

Miss Anita Henkel is preparing a T.O.S. section for the famous and invaluable Lodge Handbook. As some of our departments have only begun to function, this will necessarily be incomplete, but I hope that by next year we can help her to prepare a truly comprehensive and informative section on the T.O.S. This is for us a very important work, for the Lodge Handbook as it is added to and perfected, and as the lodges become more used to referring to it, will become more and more valuable and its presentation of the work of the Order of Service will largely determine the attitude of the lodges and their officers toward the Order and the extent to which they will work in harmony with it.

Each National Head, therefore, should bear this in mind and try to give Miss Henkel for next year's Handbook material the best possible epitome of the function of his department.

Turning back the pages of the akashic records I find in the *Messenger* for September, 1927, an excellent article by E. Norman Pearson on "The T.S. Lodge—Its Organization and Opportunities," in which there appears a most interesting diagram suggesting the ideal coordination of lodge work and T.O.S. work so as to produce the maximum of lodge effectiveness.

This diagram shows a wheel with twelve spokes, labeled respectively Publicity, Hall and Membership, Literature, Finance, Lectures (these five supporting the upper part of the fellow which represents the Board of Trustees), and Social Service, Animal Welfare, World Peace, the Watcher, Healing, Natural Living and Arts and Crafts supporting the lower half of the fellow representing the Theosophical Order of Service. The hub represents the Lodge President, who presides over the Committees which serve as the five upper spokes, and also the Head Brother who unites the Department Brothers who serve as the seven lower spokes.

This idea of a wheel enclosing and unifying the administration and the activities of a lodge is suggestive of the microcosmic and macrocosmic wheels whose spokes are variously symbolized as the twelve powers of man, the twelve signs of the Zodiac, the twelve labors of Hercules, the twelve gods of Olympus, and it would perhaps repay a little close scrutiny and meditation so that we might determine whether our spokes are really "cosmically" chosen or whether more fundamental departments of activity might be substituted for those suggested by Mr. Pearson for the lodge management and for those at present constituting the departments of the T.O.S.

Mr. Pearson suggests that the president and the head brother should, if possible, be the same individual, or where they are two individuals, should be in close sympathy. This suggests a possible solution of our present difficulty in filling the department of "Watcher," which is the least popular of the seven, for where the president preferred not to be burdened with the responsibilities of head brother he might accept the position of watcher, and so have a general inspiring and coordinating influence on the T.O.S. group in his lodge.

I hope that Mr. Pearson, now one of the Board of Directors, will supplement his article and give us some further ideas and suggestions.

## What Lodges Are Doing

**Besant Lodge** (Cleveland) closed its 1934-35 season on the evening of June 12 with a short but impressive service to welcome all the new members who had joined the lodge since January, 1935. There followed a beautiful musical program, and the evening was concluded with a short reading, and talks by the retiring president and the new president, tribute being paid to all the officers who so amply carried on during the past year. The lodge held the first of its summer picnic sessions on July 11 with thirty-four members present. Business and pleasure were profitably combined, and much of the work of committees was discussed and many plans were made for a very active and beneficial fall season, great enthusiasm being shown for the coming year's work. The annual picnic held at the residence of Mr. and Mrs. Rudolph Schneider on June 30 was a decided success and the members are eagerly looking forward to another picnic in July.

**Besant Lodge** (Hollywood) recently had the privilege of a visit from Mr. Jinarajadasa. He spoke on various subjects, from the angle of beauty and happiness. As a result of his talks many members reinstated and several new members were received into the lodge. Bishop Hampton also has been giving public lectures for the lodge and has attracted several new members. Sunday afternoon public lectures and weekly closed meetings are being continued through the summer months, and the members are looking forward to very real activity, with new classes, etc., in the fall.

**Birmingham Lodge:** At twilight on Sunday, June 30, the members of Birmingham Lodge gathered at the suburban home of Mr. and Mrs. Richmond Wetmore for their monthly meeting. A beautiful meditation beneath the trees was led by the president. The librarian announced that he would present a copy of *First Principles of Theosophy* to the member who read the greatest number of pages of Straight Theosophy between July 1

and next May. The guests enjoyed a game provided by the hostess, following which a delicious supper was served.

**Genesee Lodge** (Rochester): The following is quoted from a recent issue of the Genesee Lodge Bulletin: "The policy of the new president is to put into effect as many of those suggestions from Adyar and Olcott as can be adapted to Genesee Lodge, and to keep posted on all new ideas from these sources; also to make use of as many new and beneficial ideas originating within the lodge as possible. In September a detailed program for the period from January through May will be submitted to the lodge for its approval. This program, together with the Adyar three-months program for the fall, will demonstrate what can be done with everyone cooperating, and should give us a year full of intense and joyful activity."

**Harmony Lodge** (Toledo) celebrated its birthday with a party on June 28. The events of the evening included music, a history of the lodge and an illustrated talk entitled "A Look at Yourself."

**Madison Lodge:** Members and friends of the lodge, together with members of the Milwaukee Lodge, held a picnic July 14 on the shores of beautiful Lake Monona. The afternoon was spent in swimming, games, community singing, etc., followed by an informal program in the park pavilion. The day was voted a real success by all who attended.

**Milwaukee Lodge** concluded its public activities with the annual banquet on June 22. A special feature of the banquet was an inspiring description of the Wesak Festival. Members' meetings will continue during the summer, and two picnics are scheduled. Mr. Kunz's Research Seminar material and projector were recently received by the lodge, and lectures on the material are in the course of preparation. The members are all looking forward to a happy fall season filled with activities which should interest everyone.



He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own — is no Theosophist.— H. P. B.



# Theosophical News and Notes

## *Mr. Jinarajadasa's Tour*

With very great enthusiasm our members are greeting Mr. Jinarajadasa as he travels from lodge to lodge on his way to our Convention, and this enthusiasm finds expression in numerous letters which lodge officers and individual members are sending to Headquarters.

No one who can possibly manage to attend will miss this year's Convention and Summer School, during which Mr. Jinarajadasa will spend ten days in contact with members so privileged to be present. Many more members on the western part of the tour will have met Mr. Jinarajadasa before Convention, and many others in the East will have that opportunity afterward, but there will be no such occasion as Convention and Summer School, with their daily, almost hourly, privileges of inspirational contacts.

## *Diamond Jubilee Program*

A copy of the Diamond Jubilee Convention program has been sent to every member, for it is the desire of Dr. Arundale that every lodge and every member shall participate by local meetings approximately synchronizing with the celebration of the Diamond Jubilee and in the outpoured blessings of the occasion. Even isolated members can by thoughtful preparation join in this world-wide celebration.

Olcott plans a special week-end gathering, of which fuller announcement will be made later.

The National President has recently written to every member urging such interest and participation.

## *Lodge Bulletins*

We have long recognized the value of a lodge bulletin, and believe that every lodge, no matter how small, should issue such a bulletin or letter to its members each month and file a copy at Headquarters. A number of lodges consider it a special part of their means of contact with members unable to attend meetings frequently. It does keep them in touch, and when the bulletin is as excellently prepared as is that of the New York Theosophical Society, it provides most interesting reading outside of the lodge membership. We congratulate the New York Theosophical Society on the excellence of its four-page mimeographed bulletin, and also its editor, of hidden identity.

## *To the Host Lodges*

Unusual opportunity for the display of the real brotherhood for which Theosophy stands presents itself to the lodges which Mr. Jinarajadasa is visiting, for these are in most cases hosts to members of other lodges who are visiting as guests. Mr. Jinarajadasa's own kindness to those who are visiting and who sometimes appear to be among strangers is a shining example to the officers and members of the host lodges, privileged as they are to act in that capacity.

This note is prompted by some comment as to the lack of welcome which visiting lodge members have sometimes experienced at the hands of their hosts. Let us seize this opportunity to make visiting members feel at home, as though they were still within the theosophical circle of brotherhood. We can give standing to our own lodges by the way that we make others feel about us, by the welcome that we extend and the kindly interest we display, and by the contacts we offer to those who though Theosophists would otherwise be strangers among us.

## *Historical Trees for Lodges and Others*

Most of our members will recall the planting of the nut trees from American Shrines — Arlington, Gettysburg, Mt. Vernon and Winchester — at Headquarters some three or four years ago. These have now grown into sturdy little trees, and any of our lodges which own property, or our members who have permanent homes, may obtain one or more of these trees and thus perpetuate American traditions in their own neighborhood. Lodges will appreciate the opportunity to have a tree from Olcott planted on their own lodge grounds. There will be no charge except for the expense of packing and postage.

## *Thoughtful Sympathy*

A member suggests that a considerable part of the sum spent on funeral flowers might be saved, a simple spray being substituted for the elaborate floral creations, and the balance sent to a flower fund at Headquarters, who in return would send a suitable message of encouragement to the bereaved family.

Certainly a letter of understanding and helpfulness would be more useful than an excess of flowers, which quickly wither.

## Have You an Answer?

Dr. Arundale has presented the following questions for members to answer. The National President has appointed a committee to deal with each question, but everyone is invited to contribute his views. Will all who are interested please send answers to Headquarters as promptly as possible? They will be forwarded to the committees, who will put all of the contributions into shape to send to Adyar. It will be the business of the committees to thresh out the answers so as to give the very best solutions that theosophical thought and intuition can offer. Reference should be made where necessary to contemporary thought and to theosophical classical literature. The answers are finally formulated by the committees will be the basis for international discussion at the coming Adyar Convention.

"1. What, from the theosophical point of view, are the fundamental principles of modern education, and how can these be effectively propagated? How far will such principles vary from country to country, and how far are there principles common to all countries?

"2. What, from the theosophical point of view, should be the special work of women in helping to establish the new civilization on a nobler basis? The answer to this question should deal with such special work both from the international and from each individual national point of view, having regard to local circumstances.

"3. What may we regard as the original principles, teachings and practice of

- a. Christianity
- b. Judaism

Can these be isolated from the accretions which may have grown round them during the course of the centuries? Under this head it would be very valuable to obtain publicity for the question so that people outside The Theosophical Society may contribute their views. I attach very great importance to the answers to this question.

"4. Will those members in your Section specially interested in healing pool their views regarding methods of healing from ancient times down to the present day? The answers should deal with healing both from the physical and from the super-physical point of view. What methods of healing have been found specially productive of results? What conditions make for more effective healing and what conditions tend to render healing infructuous? Are there any constructive suggestions for the development of the science of healing? What is being done in the outer world in this connection? Where possible, eastern and western methods should be noted and if possible compared.

"5. What can Theosophy say, and what can members of The Theosophical Society do, as regards the major problems confronting the world at the present time, as for example, war, unemployment, national jealousies and suspicions, religious intolerance and bigotry, economic depression? Apart from any special schemes which commend themselves to individual members, what funda-

mental principles of living are being ignored, the ignoring of which directly leads to the present world situation? Can Theosophy in special effectiveness set forth such fundamental principles? If so, how?

"6. Will those members in your Section who are specially interested in art pool their views regarding the future of art in its varied forms — painting, music, sculpture, architecture, the theatre, etc. — especially from the point of view of the Science of Theosophy? What can members of The Theosophical Society do to help the arts to exercise their true influence upon civilization? Are there any special directions in which art today is, and also is not, fulfilling its mission? An enumeration of some of art's masterpieces under the above heads might be illustratively useful."

## Mr. Jinarajadasa in Southern California

The secretary of the Southern California Federation writes:

"The visit of Mr. Jinarajadasa as guest of our Federation has drawn to a close, much to our deep regret. The two weeks of his stay were filled with inspiration and joy. He gave so generously of himself, speaking at two Federation meetings, as well as at the various lodges. His addresses were of great beauty and upliftment and were given with the sweet simplicity of the truly great soul.

"The most outstanding event of his visit was the dedication of the new lodge center at Alhambra, situated not far from the old San Gabriel Mission. This Federation meeting was held in the artistic new studio of Miss Florence Young, one of the leading artists of California. Several hundred people attended and lodges from many parts of America were represented. Mr. R. F. Goudey, president of the Federation, presided.

"It was a day long to be remembered — perfect summer weather, the afternoon sun streaming in through the many windows of the studio, beautiful paintings on the walls, a blaze of California flowers artistically arranged, and our beloved leader on the platform in his white Indian robes, inspiring us with his message of art and beauty and brotherhood. A simple reception followed and the day closed leaving us with a great sense of peace and gratitude."

## Adyar Reservations

News comes from Adyar that reservations in Leadbeater Chambers are rapidly exhausting the available space. Those who contemplate attending the Diamond Jubilee Convention should make their reservations immediately, for after Leadbeater Chambers is fully taken, only huts remain for the accommodation of guests.

## Phonograph Records by Mr. Jinarajadasa

Those who really desire to have records of Mr. Jinarajadasa's voice must place their orders. The Theosophical Press cannot proceed until sufficient orders are received to justify the initial expense. Friends who delay will be disappointed.

## Fritz Kunz

Fritz Kunz is making up a brief tour from Chicago to New York, in which latter place and nearby he will be occupied principally in October, November, December and January. He is to be in Chicago and vicinity September 15 to 18, and in Michigan September 19 to 29. His route back to New York from Detroit is subject to invitation, which may be addressed c/o The Theosophical Society, Wheaton, Illinois, for this purpose by lodges in Ohio and in western New York and western Pennsylvania.

In February and March Mr. Kunz hopes to find opportunity to visit the southeastern states and proceed westward by a southern route. Invitations for this part of the season may be addressed to him at 20 Park Lane, Rye, New York, beginning now.

## War

A correspondent writes: "War is not and cannot be inevitable if enough human beings will think otherwise." She appeals to "Theosophists who believe in the Great White Brotherhood," to "think otherwise," stating, "we are each personally responsible for our thoughts."

## Please Remember Your Headquarters Dues!

Will every member who has not paid his dues as yet please try to do so before September 1 in order to make sure that he will continue to receive THE AMERICAN THEOSOPHIST? Lodge members will kindly pay their dues to their lodge secretaries.

RECORD OFFICE

## Copies of "The American Theosophist" Wanted

Headquarters would appreciate receiving copies of THE AMERICAN THEOSOPHIST for January, 1935, from members who will be good enough to return them,

## Straight Theosophy Campaign Charts

Headquarters does not have an extra supply of the Straight Theosophy Campaign charts. We have written to Adyar to send us extra copies for the convenience of our lodges, but it will be several weeks before these are received, even if Adyar is able to supply them.

## Florida Federation

The Executive Council of the Florida Federation met at Silver Springs, Ocala, on June 16, with fifty-six representatives present. The secretary of the Federation reports:

"It was at this meeting that Mr. Ralph Kyle announced that our National President, Mr. Sidney A. Cook, and our National Secretary, Miss Etha Snodgrass, would be the honor guests at the State Convention in Orlando September 1, which brought an outburst of cheers and applause from those present."

Each person brought his own lunch and several large tables were placed under the beautiful trees. Swimming in the cool and refreshing waters of the springs was enjoyed, as well as a ride in the glass bottom boats which are an attractive feature of Silver Springs.

## Summer School in Sweden

As we go to press the Swedish Section is holding its Summer School near Stockholm, Sweden, covering a period of eleven days. Mr. E. C. Bolt of Scotland is their visiting lecturer.

## Statistics

### New Members From June 1 to June 30, 1935

Applications for membership during the above period were received from the following lodges: Colorado (Denver), Brahmavidya (Tampa), Glendale, Harmony (Los Angeles), Oakland, Orlando, Fresno, Ojai Valley Oaks, Pythagoras (Cincinnati), Seattle, Sirius (Chicago), Leadbeater (Jacksonville), Oak Park, Long Beach, Los Angeles, Casper, Des Moines, Bremerton, Glendive, Besant (Hollywood), St. Louis, Arundale Group (Santa Barbara), Houston, Miami, Panama, Besant (Seattle), Palo Alto, Chicago, Portland; and National members: Rochester, N.Y., Madison, Wis.

### Marriages

Miss Lois Russell and Mr. James W. Ashcroft, both of Detroit Lodge, July 3, 1935.

Mr. Raja E. Watson, Oak Park Lodge, and Miss Irene E. Sutherland, June 23, 1935.

### Deaths

Mr. Franz S. Hillsinger, Portland Lodge, May 27, 1935.  
Miss Florence A. Hoskin, National Member, recently.  
Mrs. Elvareta Knight, Columbus Lodge, June 30, 1935.  
Mrs. Clyde A. Osen, Seattle Lodge of the Inner Light, June 15, 1935.

Mr. Elva Parks, Ft. Lauderdale Lodge, June 25, 1935.  
Dr. Melvin O. Stone, Oakland Lodge, July 8, 1935.



# Children's Department

\* \* \*

## With Mary Ellen Through the Ages

By RONA ELIZABETH WORKMAN

*"All the world's a stage,  
And all the men and women merely players;  
They have their exits and their entrances;  
And one man in his time plays many parts,  
His acts being seven ages."*

The following is Mary Ellen's first act of the seven:

**G**RANDFATHER, his hand resting on Mary Ellen's curly head which lay against his knee, wondered what she was thinking about so seriously.

"What is it, dear?" he finally asked. "Maybe Grandfather can help you understand."

"I wish you would, Grandfather," the child answered, sitting up very straight on her low stool and looking into his wise, kind old face. "Today, when I wanted to play instead of doing my work, something inside of my mind kept whispering that I must do the work first and then play. Mother-dear said it was my conscience, but what is my conscience, and how did it know what to tell me?"

Grandfather laughed softly. "Your conscience, dear, is the memory of the lessons you have learned long ago in other lives. Perhaps sometime you played when you should have worked, and something happened which your soul remembers and whispers a warning now when you forget."

"I wish I could remember what it was," sighed Mary Ellen. "Why can't we remember about our other lives?"

Grandfather patted her head. "Often, dear, it is best not to remember until we are far along the Path. Then we shall understand. Sometime, when you grow wiser, you may look into the Memory of Nature where all these pictures are kept and read the story of your many lives."

Mary Ellen cuddled close to his knee and coaxed softly. "Can't you open the book for me, Grandfather, and let me see some of the pictures?"

For a moment Grandfather hesitated, then answered gently, "Yes, dear, I can open the book and give you a glimpse of some of its wonderful pictures. Lean your head against my knee and we shall turn back the pages to long, long ago when the world was very young."

As he spoke it seemed to Mary Ellen that a dark curtain parted and swung back, allowing her to look through a wide window upon a great cliff of broken, reddish rocks curving about a little white beach through which flowed a wide, slow-moving river. Leaning over the top of the cliff and

crowding down to the river's edge on each side were dark woods, while over all the scene lay the hot golden glow of sunlight, causing little heat waves to shimmer up from the shining sand and the huge red boulders.

A fire burned before a dark hole at the foot of the cliff, shooting its yellow flames into the hot sunlit air, while nearby on a huge fur rug sat an old man, naked except for the skin of some animal which hung about his waist. He was busily chipping bits of flint into arrow and spear heads, while near him lay a great pile of finished arrows and a few heavy spears.

As Mary Ellen gazed with eager eyes, she saw the slender form of a little dark-skinned girl come from the cave carrying a chubby brown baby boy in her arms. Carefully she laid him down on the skin beside the old man, where he began playing with the arrow heads and cooing like any happy baby of today. As the little girl stood watching the two, the old man glanced up and spoke in queer clicking words, which, in some strange way, Mary Ellen was able to understand. "Ola, the food for the fire is almost gone. You know you must watch the fire today, for I cannot walk without help and your mother and father are gone to the hunting."

"Yes, old one, I will," answered the little Ola, but she sat down as she spoke and began tying her coarse black hair with a piece of twisted grass.

The flames sank lower and the old man picked up the last few sticks which lay close to him and threw them onto the coals. As the fire blazed up again, he spoke sternly. "Ola, the fire-food is all gone. When the fire has eaten these, then it will die and we shall have nothing to keep the beasts from our cave."

The little Ola leaped to her feet and laughed. "I will bring wood quickly from the beach, old one," and still laughing she ran to the river's edge where great piles of driftwood were lying, but here she found some strange shells washed upon the beach and sat down to look at them and wonder at their shining colors.

Slowly the fire burned lower and back in the edge of the forest, a skulking shadowy form drew closer.

Again the old arrow maker called, and Ola answered that she was coming, but by that time she had found some tiny tracks in the wet sand

and was following them down the shore dangerously far from the shelter of the cave, until at last she came to where the maker of the tracks had slipped into the water and disappeared. Here she wriggled her little brown toes in the cool wet sand and began to dig a little cave and make a cliff behind it of the many rocks lying about. That was such fun that she forgot the dying fire, but danger, in those days, was never far away and cave children had need of keen eyes and ears. It was well for little Ola that the slinking beast, who crept so silently from the bushes near her, stepped on a tiny dry twig, for the little snap was enough warning to enable her to reach a nearby tree and scramble to safety before the great cave hyena could reach her.

Oh, how frightened she was. She whimpered softly as she clung to the branches; then she saw the ugly beast below stop in his leaping against the tree and listen; for from the direction of the cave came a shrill yell from the arrow maker, followed by savage snarls and growls.

She knew what that meant; knew that with the fire no longer on guard at the cave door, some beast had attacked the crippled old man and the tiny baby brother. What a bitter feeling of shame crept over her! If they were killed she would be to blame. She must do something, but how could she get down from her tree with the hyena waiting below? Desperately she tore off limbs and bark and hurled them down, trying to drive him away, but not until a louder sound of snarls came from the cave did he turn and leap off to join in the battle.

Then how quickly Ola slid to the ground and raced with flying feet toward the cave. As she ran into the little opening a terrible sight met her eyes. Down on his knees, with the baby brother between him and the cave wall, battled the brave old arrow maker, fighting with his heavy flint-tipped spear a savage hyena, and as Ola cried out in terror, the one which had attacked her, joined its mate in the battle about the cave door.

Only for a tiny moment did the little cave girl hesitate, then she snatched some dry limbs from under a huge tree and fled toward the cave. It was their only chance. If some of the red coals still lay in the ashes they would eat this dry wood and live and grow into fire again. On silent feet

she slipped behind the snarling beasts and dropped the dry wood on the bed of ashes, then, as the hyenas whirled to attack her, she scrambled up the broken wall of the cliff.

For a moment it looked as if the fire were dead, but at last came a tiny crackling sound, a little puff of smoke drifted up, and a tongue of yellow light ran up a dry limb, then reaching the heavier branches, burst into a quick rush of leaping flame. For one moment the beasts hesitated, but as the flames leaped still higher, they whirled and fled into the forest.

Swiftly Ola slipped down and picked up the frightened baby to cuddle it in her arms. The old arrow maker leaned wearily against the wall and the little girl, bowing her head in shame, dropped on her knees before him. Gently he lifted his hand and smoothed her rough dark hair. He spoke no word, but as he picked up the little stone hammer and began chipping a new head for the big spear, which had been broken in the struggle, little Ola laid the now quiet baby on the rug and ran to the big pile of driftwood on the beach to gather great loads of wood which she heaped by the cave door.

"Shall we close the book of the past, my dear?" asked Grandfather softly. Quickly Mary Ellen sat up. "Oh, Grandfather," she cried, her eyes big with interest, "what terrible beasts those were. I am sure Ola never let the fire die out again."

Grandfather smiled. "No, dear, and as Ola in that long-ago day, you learned that duty must always come first. Do you wonder your conscience whispered a warning today when you wanted to play before your work was done?"

Mary Ellen shook her head, then whispered, "I'm glad the old arrow maker and the baby weren't hurt. I wonder what made him a cripple."

Grandfather smiled again. "He was clawed by a cave tiger," he said quietly.

"You see the old arrow maker was myself, and I remember."

Mary Ellen threw her arms about her grandfather's neck and kissed his wrinkled cheek. "Oh, you were a dear grandfather even then when you chipped flints by the cave door; no wonder I love you so much now."

*Mary Ellen's next "act" will be in Egypt.*

## Identity

I said a prayer in Nikko before a gilded Buddha;

I said a prayer in Hangchow before a teak Quan Yin,

I said a prayer in Naples before a bisque-robed Virgin

In some saint-named cathedral, proverbially dim!

I said a prayer one Lord's Day at a New England meeting —

No image for my eyes then save, outside, a bright-winged bird!

And though each prayer was silent and men sought different gods there,

In every place I prayed now I am sure the same God heard!

VIOLET ALLEYN STOREY.

# Round Table Ceremony



## American Round Table

RAY W. HARDEN, Chief Knight



*A League of Young People Banded Together for Service.*

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

*Pages: 7 to 11 years.*

*Companions: 12 to 17 years.*

*Squires: 18 to 20 years.*

*Knights: Over 21 years.*

*Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 92, San Jose, California.*

Vacation time always finds young people diverted from class or group attendance. This renders Round Table meetings and activities quite impossible to maintain throughout the summer season. No doubt this condition is as it should be. Leading Knights whose hearts are in Round Table progress, make use of this period of comparative inactivity, to gather ideas and make plans for the fast approaching days of September when young feet shall be heard again upon our walks and floors, and refreshed young minds again seek further thinking and additional things to be done.

To be helpful to the point of success in young adult life, Round Table principles must be maintained up to and throughout adolescence. The danger of driving young people away from such teaching — and sometimes away from home life — lies in attempting to administer overdoses of religious sanctimony with what seems to them tiresome preachment. Youth responds best to ideas that are reasonable and demonstrable by those who offer them. Honest effort to grasp and understand life attracts youth. Theosophical teaching is a rich source of such endeavor when it is a practical factor in the lives of those who teach.

Theosophy's contribution to a modern knighthood for youth is an abundant accumulation of definite facts and the fascinating opportunity to delve into ever-increasing knowledge. Because it relates to genuinely vital points, establishing human credit, making possible human planning, giving purpose and reason for human progress and brotherhood, the Round Table finds theosophic teaching a potent, interest-holding basis for study. We have here an asset of sustaining value to our humanity which has reached the gateway to a new race. The only thing now preventing more widespread acceptance of this course by young people of America, is the fact that our Round Table headquarters lacks adequate funds for making the teachings available upon a larger scale.

In a recent pronouncement, President Roosevelt emphasized the importance of action on behalf of the youth of America. He stressed the imperative need of opportunity for young students leaving our educational institutions, faced with the necessity of finding immediate employment. Among the fraternities recognized by the President as making

special efforts along these lines, is the Round Table Order. In addition to the work of this kind accomplished through the headquarters of the Order, there has been — and still is — notable service on the part of individual Tables. All will feel grateful to the nation's Chief Executive for the encouragement which his commendation brings.

The work of our various Tables among the younger children is of no less importance. Boys and girls who are given increased opportunity to develop the noble qualities which all possess within (and manifest in varying degrees) will reach maturity with better understanding of life's objects and methods, therefore having greater patience and greater courage. They are better equipped to express the true Self in bodily manifestation rather than suffer the always harmful ruthlessness of uncontrolled elemental emotion.

It is this state of affairs which embarrasses and overwhelms parents, teachers and officers in attempting to deal with prematurely "grown-up" children. Round Table training is most effective when applied during the early stages of the ego's gradual entrance into physical incarnation. It is then that right thought and pleasant behavior can be formed — not for the child, but by him for himself.

### Round Table Finances

Mr. Ray W. Harden, Chief Knight, regrets his inability to render detailed accounts of the income and expenditure of the Round Table for the past year, but explains to the Editor that for a number of years he has personally made up deficits, large and small, and that he has avoided any expenditures for bookkeeping expense during the time when the essential work of the Round Table has itself been inadequately staffed and therefore carried on only through long hours and great zeal on the part of a few assistants.

Those who know Mr. Harden and his work will vouch for the adequacy of the service rendered in the several departments of the Round Table far beyond the income made available for the purpose. We understand that an annual or semi-annual financial report will henceforth be made.



## THE AMERICAN THEOSOPHIST



*A Guide to Adyar, by Mary K. Neff and others. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.00.*

Any work whose object it is to make the Headquarters of the T.S. at Adyar more vividly a reality to Theosophists is of paramount interest to them; and this booklet is of particular value because it voices the feeling of many of those who have been closely associated with the work carried on there from the very inception of the activities of the Society in its permanent home. Relatively few of the T.S. members scattered over the world can have the privilege of visiting that Center of the Society's life; therefore these letters from those who have had the opportunity of knowing well at first hand the place itself and, much more, some of Those Who bless it by Their visits, are of deepest interest to every member of The Theosophical Society. The foreword to this little work is a heartfelt appreciation of his home by Mr. Jinarajadasa, to whom Adyar is a haven of rest after his long journeys throughout the world in the work of bringing the knowledge of Theosophy to multitudes. — W. G. GREENLEAF.

*The Purpose of Theosophy, Part I and Part II, by Mrs. A. P. Sinnett. Adyar Pamphlets Nos. 193 and 194. The Theosophical Publishing House, Adyar, Madras, India. Price, each pamphlet \$0.20. For the two, \$0.40.*

These two pamphlets are reprints of originals first published in 1885. Col. Olcott, first President of The Theosophical Society, termed the work "An Introductory Manual for Beginners," which describes them very aptly. Two sections are of particular interest—one on the "Outline of Occult History" and one on "Western Misconceptions." The paragraph dealing with the rise and fall of religions, stating certain reasons for the decline of spiritual teaching, shows very clearly why the changes in the original ideas set forth by the various Founders have come about. — W. G. GREENLEAF.

*Merry Meals, by Christian MacPhail. The Moray Press, Edinburgh and London. Price, cloth \$1.00.*

An attractive gift book for girls who are eager to begin to cook. Presented as a cookery practice game, its appeal is to all who respond to the play spirit and will be enjoyed by all girls from seven to seventy. — E. S.

*Selections From Three Essays by Richard Wagner, With Comment on a Subject of Such Importance to the Moral Progress of Humanity That It Constitutes an Issue in Ethics and Religion. Issued by the Millenium Guild, Inc. Compilation and Notes by M. R. L. Freshel.*

**This book will be sent without charge, while they last, to those who will send a request directly to: Mrs. M. B. L. Freshel, c/o Mrs. Ellwood Clark, Secy., Ogden Park, Dobbs Ferry, New York.**

Everyone who is not informed on the growth of the cruel activities of Vivisection, should read this book. It cannot fail to quicken his sense of justice to all sentient beings. It is bound to open his eyes still wider to the need of love and compassion to all living things. Read it! — A.F.B.

*Teaching Speech in Secondary Schools, by Letitia Raubichek. Prentice Hall, Inc., New York, N. Y. Price, cloth \$2.00.*

Although this book is primarily of value to secondary school teachers, it has a definite use to the ordinary reader, in that it brings home the realization that the teaching of adolescent children, whether in the home or at school, is a matter which requires deep sympathy with the individual child, and very thorough training.

To the teacher or the parent the book is very instructive, because it not only makes clear that the successful teacher must first learn to know the students, but also shows in detail how to accomplish it.

The text covers every phase of speech training and should be very enlightening to those who are enough interested to wish to give really helpful guidance to the children for whom they are responsible. — EMILIE PALMER.

*The Holy Mountain, by Bhagwan Shri Hamsa. Faber & Faber, Ltd., London, England. Price, cloth \$3.25.*

This is an account, in translation, of a pilgrimage to Lake Manas and tells of the writer's initiation on Mount Kailas, in Tibet. There is a rather remarkable introduction by W. B. Yeats.

Its appeal will be chiefly to students of mysticism and of Tibetan life and customs. — F. PENDLETON.

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