

THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



Vol. XXIII

SEPTEMBER, 1935

No. 9

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



CONVENTION NUMBER

The Function of the Artist

By C. Jinarajadasa

While the function of the artist is to reveal beauty in various aspects of life, his work has also another effect which is not recognized. Every form of art is an appeal to a hidden faculty in man which is the intuition. The artist creates, whether in music, painting, sculpture, song or dance or in any other form, because he exercises the intuition and sees the world mirrored in that new faculty.

Most people understand the world either through their emotions or through their minds. When they become artistic or sensitive to beauty in any form, their reaction to life is more from the intuition. Then they see all the diversities of life as linked in one great scheme or divine plan, whose essential quality is Absolute Beauty.

While religion gives the message of the Good, and science and philosophy the message of the True, art gives the message of the Beautiful, and by doing so creates a union of the Good, the True and the Beautiful.

When the artist understands his true mission, he becomes as a prophet to lead mankind to new lands of endeavor, where all that they create shall reveal the nature of God Who is Absolute Beauty.

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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Vol. XXIII

September, 1935

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The Eventful Summer School and Convention of 1935

By H. DOUGLAS WILD

IF EVER a theosophical Summer School and Convention could be described as exquisite, those of 1935 at Olcott deserve the adjective. From beginning to end the summer event exists as something brought into life by the spirit of perfection. In the fresh completeness of its flowering, it sheds the light of a new dawn of the Vision Splendid, born to go on shining within the soul of the Section and of the American People. Amid great enthusiasm, supported by inspiring evidence of unfolding opportunities of action, the ageless essence of Theosophy has revealed itself anew among us as the dream and the will to go forth and serve the world in utter dedication to that divine beauty of work which is love made visible.

A part of the achievement represented by the notable increase of vitality and initiative throughout our Section during the past two years is observable in the advance in attendance at the current Summer School and Convention. In each case the registration set a new record, as did the number of members staying for the total session. The explanation of this is to be found not only in the general gain in summer travel up and down the land, and in the greater convenience of the Olcott program resulting from elimination

of the Institute of the two previous years, but also in the positive awakening and strengthening of our constructive spirit in the broader fields of theosophical enterprise. The signs are unmistakable that the Summer Session at Olcott is steadily winning recognition for what it is: the most delightful and glorious institution in America for the imbuing of those kingly purposes which alone can bring to fulfillment the beauty and the power of the nation's future.

Perhaps the most fascinating of Olcott experiences is seeing the vision and hearing the voice of Theosophy as these are released in the participant by the drama of each day's events. Looked at through a unified sense of what is happening and of the way things are done, the entire program becomes a living revelation of the truths which we intellectually profess. The quality of everything is transmuted by the wholeness presented to the understanding through action. Thus, passing through all of the actors, Theosophy shines forth, not fragmentarily nor as an abstraction expounded in a lecture, but as the pure creative activity of Spirit on behalf of humanity.

This dynamic sense of Theosophy pertains uniquely to the Summer Session just

ended. It was explicitly set forth by Mr. Jinarajadasa in his "Keynote Address" to the Summer School and in many of his subsequent talks during the School and Convention.

As defined, and in extraordinary measure realized, the aim of the Summer School was the understanding of the unity of all knowledge. What marks the entire session, furthermore, with its historically memorable quality is the emphasis laid upon intuitional technique. More explicitly, this means the unified revelation of beauty and knowledge through the linking of the buddhic faculty to action by the method of art. As will appear, this emphasis resulted from a rare combination of factors, chief among them being the wealth of artistic and scientific material offered by Mr. Jinarajadasa, the disclosure of a splendid gift for future art developments at Olcott, and two artistic events of unusual charm in dance and pageantry.

The total picture is a vital demonstration of the truths of theosophical method which Mr. Jinarajadasa laid down in his "Keynote Address:" namely, that the special contribution of Theosophy today, as compared with leading philosophical efforts in the world at large, is not so much to *preach* a wisdom as to *release* the wisdom from the listener, to remind him of the divine life within himself; not so much to "convert" a person by presenting truth to him from the outside, as to call forth from his inmost consciousness the Theosophy which is there; and that the special means required to accomplish this is to suggest, in all the ways of life, the "essence of the innate totality of truth." In short, the dynamic unity of intuition in action. Hence, the indispensability of art; and hence the suffusion of each event at the Olcott Summer Sessions with the beautiful sunlight of constructive refinement and creation.

The fact of our Jubilee Anniversary was reflected in the scheme of the Summer School. This was divided conveniently between past, present and future, these aspects being, in turn, merged in unifying themes based upon timeless truths and the theosophical life. For a background nothing could have been finer than Mr. Jinarajadasa's unfoldment of "one of the exquisite mysteries of Theosophy," the archetypal ideas of Plato. This lecture, itself a flower of philosophic beauty, heightened and sensitized the realization of perfection working through all that followed.

In a stimulating glimpse into Theosophy before 1885, Dr. Alvin B. Kuhn brought to light the total experience of life embodied in the living symbols which past sages have transmitted as the timeless heritage of the race. Discussing the criterion of lastingness in literature, Dr. H. Douglas Wild suggested possibilities awaiting development in the field of theosophical aesthetics, anticipating the time when, possibly through the future activity of the Theosophical World University, a clear and positive formulation of the knowledge of the Self might be employed as the basis of a universal aesthetic philosophy and criticism, Theosophy being alone qualified to establish scientifically a lofty yet world-wide standard of taste

on the foundation of the Eternal. In thorough keeping, also, with the general emphasis laid upon intuition and creative method was a timely and brilliant presentation, by Dr. Pieter K. Roest, of Mr. Krishnamurti's Sixth Sub-race teaching in its application to the aims and business of Theosophy. Under the title "Theosophy and the New Teaching," Dr. Roest made clear the priceless value of Krishnamurti's technique of awareness, or refinement of the intelligence, as a weapon in the hands of the Theosophist for the mastery of ideas and all other factors of environment. The old egoism and intellectual servitude to thought which have heretofore conditioned the free flow of Truth within the consciousness must sooner or later be replaced by the reign of intuition, or that persistent awareness of ideas and other mind-fixations, *as such*, which brings release and the poise of ever-becoming in each moment's perfection of life. The sooner the Theosophist accomplishes this the more radiantly effective will be his work for the world.

A beautiful home note of brotherliness was fittingly struck by our National Secretary, Miss Etha Snodgrass, in a talk on "Theosophical Attitudes," in which she illustrated the growth of inspiration which is taking place mutually between lodges and Headquarters. In corroboration Mr. Jinarajadasa, as chairman, added his own conviction that the strength of our Society lies in the example of brotherhood we give to the world; in the common achievement by all of us, rather than in the outstanding performance of the few, however brilliant. This thought was again put forth by Mr. Jinarajadasa as the last of the greetings of delegates was recorded at the Convention. With much warmth of feeling his heart went out to the supporting spirit of the remotest and smallest lodge, as being sometimes of purer and more valuable quality than that of large lodges which were more concerned with organization than with devotion to the work.

Those fortunate members for whom the Olcott session is a precious familiarity received a friendly accustomed touch in two vitally interesting and informing talks by Mrs. Henry Hotchener. The familiarity did not, however, extend to the subject matter, for this delved into the relatively dark and untraveled region of the Rays. Very welcome, also, in human appeal was a deeply beautiful interpretation of the art of meditating contributed by Miss Marie Poutz. Meditation, not as a perfunctory exercise but as a creative and peace-bringing act, was thus wisely reinstated, after a period of neglect, among the primary concerns of theosophical understanding.

The purpose of synthesis in the Summer School was furthered by an admirably equipped lecturer from India now traveling in the United States, Dr. Kewal Motwani, author of *Manu: A Study in Hindu Social Theory*. Dr. Motwani gave two addresses, the second of which, dealing with "India's Message to the West," renewed the great vision, dear to Theosophists, of the mighty achievement and future mission of Indian culture in the world. Offsetting the prevalent conception of India as a land of mere dreamers, Dr. Motwani presented an im-

pressive picture of India's practical accomplishments, adding as his main thesis the qualification which particularly entitled India to teach mankind: the spiritual capacity, namely, to integrate all of the factors of life, individual and social; a capacity indicated, among other things, by India's unifying reverence for Womanhood. With the beginning of a modern renaissance of creative attainment, in which Hindus are meeting the highest standards of western science, a bridge of union with the West is being prepared over which, in greater measure in the future, the harmonizing forces of spiritual enlightenment will travel.

Of fascinating interest to American Theosophists was a lecture by Mr. Jinarajadasa on the New Sub-race in this country. The results of many years of observation were brought together in a profusion of clarifying details, ranging from language and the comic strips to items of dress, education, invention and conspicuous manifestations of national idealism. All of these combined to form a picture more vividly revealing in its theosophical significance than has, it is probable, ever before been given to the American people by any of the thousands of visitors from other lands who have done us the honor of organizing and recording their impressions. Humor and seriousness were combined in a masterly pattern which carried the imagination far beyond the limits ordinarily reached by statements relating to the New Sub-race. In short, the audience was treated to that inimitable thing, the pure, radiant verve and wit of a great literary artist. From the occult standpoint America was seen to be turning towards synthesis, but with progress hampered by these unflattering obstacles: lawlessness; a lack of standard by which to test and know the value of the ideal towards which the soul of the nation is striving; a lack of steadiness to hold the gains already won. As witness the open or New-race collar, low-heeled shoes for women, the League of Nations, Prohibition, the spirit of fair play embodied in the New Deal. Not by tentatively grasping and then letting pass great opportunities can America reach her intended leadership of the world in the sphere of material power united to idealism.

A symposium on "The New Education" brought to light a refreshing variety of pioneer experiences and views. Rarely has anyone spoken of teacher and child with so intimate an understanding as did Mrs. A. F. Knudsen. In dealing with "The Artist's Viewpoint," Mr. James S. Perkins did much more than discourse about the creative process: he released a direct intuition of the artist's ecstasy in the reflected spark of Logoic vision which is his, and called up in living feeling the distinction between impulse and true spontaneity, the essential condition of which is purity of sensuous emotion. Dr. Roest took this opportunity to prepare the way for an announcement, made by him during Convention, of an educational proposal connected with the functioning of a plan incorporated in the Pythagoras Foundation. The new and far-reaching character of the proposal will be dealt with subsequently in this report.

The graciously rendered services of Mr. A. P.

Warrington, both as lecturer on three occasions and as chairman on several others throughout the sessions, will be remembered as a richly valuable contribution to the tone and success of this summer's events at Olcott. The linkage with Adyar represented by Mr. Warrington's personal presence and by his broad, genial scholarship, uniting past and future, was an advantage for which all who were present felt continuous gratitude.

A vital element of the unexpected often enters into the most carefully planned proceedings, and this year's Summer School is no exception. Ugliness in the form of a drab tumbler of water for the speaker's table is a thing of the past at Olcott, since Mr. Jinarajadasa halted at the beginning of one of his lectures long enough to register a polite but unmistakable protest at the specimen of glassware beside him. Another receptacle, much improved in elegance, was immediately procured, and for the remainder of the session it played, in addition to its normal role of usefulness, that of reminder or emblem of the necessity of beauty and fitness in all things.

A second refreshing episode was the dismissal of his audience by Mr. Jinarajadasa, just before beginning an evening lecture on *Unfolding the Intuition*, with the request that everyone avail himself of the rapidly passing chance to view the sunset. Instantly the tent was emptied and the lawn invaded with groups of sunset gazers, energetically engaged in the business of observing the more striking aspects of the lovely spectacle. As seats were at length resumed, our revered teacher slyly and gently opened his lecture by explaining to his listeners that if they had rightly seen the sunset they would be able to understand the unfolding of the intuition.

This was a session, too, of poetry. The abundance and exquisite quality of it employed by Mr. Jinarajadasa, especially in his lecture on "Contacting Nature's Hidden Life," were a striking demonstration of the value of poetry as a medium of the subtler aspects of truth. In his stated opinion, moreover, the number of poems which had been slipped under his door was among the signs of the Theosophy of the future.

The closing of the Summer School took place under a memorably auspicious combination of circumstances. From a low platform prepared for interpretative dancing and situated just beyond the fringe of trees east of the tent, Mr. Jinarajadasa summarized the work of the Summer School, pointing out that the aim throughout had been not only to present wisdom but to surround everyone with sunlight, atmosphere and the sense of vision. He seized the occasion, also, to open reality directly through the art spirit, leading the audience to the understanding of art as the expression, through action, of the becoming or flow of the One into the Many. For artist and Theosophist alike the call to creativeness is thus the call to stand at the center of things and reveal the universe in relation.

Following these words the Summer Festival began with piano and cello solos, succeeded by a series of dances by Miss Annia Breyman which, in grace

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

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

Publication office — 217 Fox St., Aurora, Ill.
Editorial office — Olcott, Wheaton, Illinois

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

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

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

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

and pure interpretative power, rank among the most beautiful aesthetic experiences in Olcott history. Miss Breyman had an engaging announcer in Miss Kathryn Turner, who contributed also brief readings between the dances. The program was arranged in an ascending order, leading from popular levels represented by a Mazurka and "The Flirt" to two remarkable creations, "Earth-Bound" and "Ave Maria." The theme of "Earth-Bound" was directly theosophical in derivation, being the struggle of an ego, after physical death, to free itself from the weblike veils of astral matter and enter Devachan. Aspiration, yearning effort and release, made living through simplicity! The soul of creative action was in this manifestation of the spirit, lifting the audience along the ascent from darkness to light, and leading it to the threshold of ecstasy in the combined delights of rhythm and reason.

The concluding dance required for its setting an imaginary cathedral with a shaft of light pouring down from a great rose window. Fortunately for this effect, a late moon, shining through mist, had risen in time to add its magic to the scene, and as the white-veiled figure of the dancer moved in postures of worship and devotion to the music of Bach, beautifully sung by Mrs. Vera Riechers, there occurred a climax of emotional transfiguration, a momentary yet perfect evocation of the religious heart of the Middle Ages.

During the hush which followed, Mr. Jinarajadasa stepped forward to the platform and in gratitude threw around Miss Breyman's shoulders his beautiful Indian scarf in token of his blessing upon her future work. It is perhaps not presumptuous or too hopeful to regard this perfect act as a symbol of that fuller blessing which awaits the achievement of all Theosophists who advance with the New Epoch as artists of life and creativeness.

At this point, before the events of the Convention are touched upon, it may not be amiss to introduce an explanatory word concerning the general plan of this report. Some such statement seems necessitated by the difficulty, if not the sheer impossibility, of condensing within suitable limits the exceedingly rich abundance of important inspirational material which was produced during the Convention period. This abundance was in no small degree magnified by a number of unscheduled talks given by Mr.

Jinarajadasa, who in this way added to his already prolific contribution; a productiveness which is the more remarkable in view of the fact that he created his lectures here on the spot, in the midst of a strenuous tour of the United States.

The story of a theosophical Summer Session is an account of glimpses of perfection, a bouquet of glories, however inadequate the vase in which they are contained. If it appears that the proportion between dreams and the transaction of affairs is, in the present instance, unduly favorable to the former, the responsibility lies with Mr. Jinarajadasa. In his remarks summarizing the work of the Convention he approved the proportion which had been established between "man's business and God's business," explaining that Olcott was not merely a center of administration, or even of friendship, but a place in which to dream dreams. As he beautifully added, the younger members were here to plan for the work, and the older to dream with the younger as they planned. A further hint for this report is contained in the following words of Mr. Jinarajadasa, spoken in an address on "The Conquest of Spirit and Matter:" Although our education fails to teach us how to "create perfection," we can do something by "massing our thoughts in such a way that out of them there arises a great thought which reflects something from on high." Such a massing has here been attempted. But at best it can be only fragmentary, and the conclusion of the matter is the urgent desirability of bringing out a printed volume of our Summer Session proceedings, toward which, be it hoped, a sufficient number of subscriptions will materialize.

The afternoon of registration day for Convention was marked with an event which will henceforth occupy a unique and notable place in the annals of our Society. This was an address by Mr. Jinarajadasa on the subject of the World Mother, or, in more analytical terms, "The Future Conquest of the Sex Problem by Woman." For many years not a few thinking Theosophists have been desirous that a Wisdom capable of solving the difficulties of mankind should take the lead in this problem of problems. Whatever have been the reasons for the relative silence of Theosophy on this point in the past, Mr. Jinarajadasa has seen fit to undertake a direct and thorough-going approach to the subject, abandoning a vague idealism in favor of a positive

program of analysis and solution conducted in much of the spirit of the best modern science.

Drawing on two basic quotations, one of them from the Master Serapis, contained in *Letters from the Masters of the Wisdom*, 2nd Series, pp. 49-50, and the other in the form of a footnote by the "Eminent Occultist," (Master K. H.), first printed in an early number of *The Theosophist* and later reproduced in Eliphas Levi's *Paradozes of the Highest Science*, Mr. Jinarajadasa developed with much force and clarity the fact that the realization of the greatest truths comprising the sacrament of marriage is dependent upon woman's leadership in the eradication of those degradations of sex to which woman has been subjected in the past. He took into account recent authoritative literature on sex education, making a specific point of the difficult question of autoerotism by way of illustrating the change in view which modern science is expressing and which in this field, as has been true in others, approaches closely the occult views earlier expressed by our leaders. After a further survey of contemporary conditions, physiological and economic, he concluded with an emphatic declaration of the goal or requirement which the World Mother is planning for the Sixth Sub-race: the requirement, namely, that woman's sexual servitude must go. In whatever manner the details are to be worked out, the will and the means remain, he affirmed, in the power of woman.

One of the brightest spots of the Convention was a talk, Sunday morning, by Mrs. Dora van Gelder Kunz on "The Masters." It set rippling a fresh current of life where everyone will agree that this is much needed: in the ways of approach to the Masters, especially through meditation. A sense of humor, joyousness, of vitality radiated so sparkingly from the features and words of the speaker that all, or nearly all, shades and barriers of emotion or thought melted away from among the audience, and there was left only a delicate vibrant harmony of relaxation and spontaneity. The counsel given, moreover, corresponded exactly with the mood. It was to open up; get beyond the prison bars of one's own self-imposed and very limited image of the great Elder Brothers. The thing to be done is not the conceiving of a remote or difficult abstraction, but the receiving into oneself of the Master's aura, simply, reverently, livingly and without strain. The talk ended like a sunset, with a glowing atmospheric description of the Master's utter perfection of Power and Peace.

In the afternoon the tent — a larger one this year than formerly — was more than filled by a public gathering which Mr. Jinarajadasa addressed on the subject, "The Conquest of Spirit and Matter." The inexhaustible resources of theosophical synthesis were brought into play with a subtle beauty which awakened in the listener a power to weave all linkages of thought into his own radiant, musical pathway of understanding and intuition. Just as science is uniting mind and matter in a single system, and interpreting the operations of matter by blending space and time, so, it was explained, Theosophy makes life understandable by bridging

spirit and matter. The true conquest of matter is not the mere production of things by machinery, but the arranging of matter to reveal ideas. "Real civilization is where each object is revealing an idea."

Having thus conquered matter, man will conquer spirit by finding his true work, his highest creativeness, through selfless activity. Combining this with a developed intuition, he will achieve a technique of revealing perfection, of calling forth latent truth and beauty from all things. He will live thenceforth with exquisite intensity in a world of idealistic action, consecrated to revealing the perfection of the universe by means of that very union of spirit and matter which his activity ever increasingly creates.

The great keynote of the Convention, struck by Mr. Jinarajadasa the following day, sent a vision of our national Highest through the dreams of the assembly. Although confirmed with the force of the ever new, it seemed to come from a source familiarly within the heart of each hearer, uniting all in a sudden perception of the glory which, except for the magnetism of heroic persons, remains unrealized because too casually assumed. The great aspiration was, is, and will be to release *America the Beautiful*. We Theosophists are not merely another religious sect or group of Yoga students. It is our mission to unite all idealists the world over through the intuition; to supply leadership in all departments of noble living, not least of all in statesmanship and the beautiful upbuilding of cities. If we conspire valiantly, selflessly with the Vision which broods over us, and is newly manifesting itself each year, we shall make of Wheaton the spiritual Washington of America.

The remaining tones of the Convention are best appreciated as they relate to this keynote. The report of our National President was a clear, reassuring presentation of the working order being maintained in the adjustment of material means to spiritual ends, both at Headquarters and throughout the Section. On the basis of facts, Mr. Cook offered convincing proof of the continued gain in health and efficiency on the part of our nation-wide organism, in this way justifying anew our policies of the last two years, especially the Greater America Plan. The report was received with enthusiasm and later unanimously adopted.

As in the past, the invaluable services of Mr. Henry Hotchener were called upon to do honor to the thorny and toilsome office of chairman of the Resolutions Committee. For the work done by him and his Committee a vote of confidence and gratitude was subsequently passed.

Free opportunity for discussion of the Greater America Plan was given during a forum on the subject, led by five representative speakers. Pros and cons were voiced, with the cons somewhat conspicuously lacking in argumentative substance. On the side of the pros the rather striking case of the revitalization of the Cincinnati Lodge was adduced, while concerning the central question of providing funds for the support of specialized field workers, the judgment and sentiment of the audi-

ence were most overwhelmingly in favor. As chairman, Mr. Warrington clarified the outcome with the observation that there had been no disagreement over the Greater America Plan in principle, and the differences of view regarding method could be trusted to settle themselves in the course of further trial of the plan.

An outstanding feature of the trend of theosophical thought during the entire session was the emphasis upon *newness* and the *future*. In addition to what has been mentioned, a Summer School symposium on "Adyar and The Theosophical Society of the Future" calls for listing with a Convention symposium on "The Next Forty Years," and with three separate lectures, one by Fritz Kunz on "A New Technique for Theosophical Work" and one each by Mr. L. W. Rogers and Mr. Kunz on "Old Truths in New Forms."

The contributions of Mr. Rogers, Mr. Kunz and Mr. Norman Pearson, the latter in a symposium and particularly in his prize-winning "Olcott Lecture," gave to the cultural program a strong balancing element of science. The sheer clarity and beautiful finish of Mr. Rogers' logical marshalling of thought along the line of Truth's perennial unfoldment in new forms supplemented his great personal appeal as our veteran lecturer in evoking a warm response. Memorably notable, too, was a striking tribute paid by him, at the closing of Convention, to the work of the Young Theosophists during the session. Referring to a series of eight splendid short talks given that morning by a group of Young Theosophists, he candidly confessed that in the older days he could not possibly have done, at their age, what any one of them had done in the way of a simple, informal, artistically vital and refreshing presentation of his subject. It is also to be added here that Mr. Rogers prefaced these remarks with mention of his two major Convention impressions: the effectiveness of the Young Theosophists, and the appearance of the grounds. In the latter instance he paid timely personal tribute to Mr. Donald Greenwood, the quiet efficiency of whose skill, lovingly expended upon the premises, was thus gratefully acknowledged. All guests at Olcott will include in this thought of gratitude the faithfully rendered assistance of John Snell.

The talks by Fritz Kunz are now historic scintillations, throwing into the scientific future a vivid illumination and energy. The "new technique" is one which is being rapidly perfected by himself, with the collaboration of his wife, Dora, and the members of the research seminars which he has established and brought to flourishing productivity in the federation of lodges in New York City. The key to the technique is theosophical education through the eye, a fascinating range of scientific and occult knowledge being made available for lecture use by means of the lantern slide. It is theosophical synthesis made visible. Mr. Kunz illustrated his evening lecture with specimen screen pictures, chief among which were detailed and carefully colored illustrations of the human aura.

Behind this brilliant achievement of Mr. Kunz in devising new and most up-to-date methods for the presentation of Theosophy, is his larger aim of redeeming science itself. Against the subtle materialism of the physicists he is organizing knowledge drawn from the younger sciences, especially biology and psychology, which deal with the life side of Nature, and at every turn is opening vistas into the order and structure of the invisible worlds in relation to the visible. By linking philosophy with the sciences he seeks to promote the forging, in substance and method, of the future tool of knowledge: objective spirituality.

The true title of Mr. Pearson's Olcott Lecture, "The Reality of the Invisible," places it in striking relation to the theme just treated. In this paper, which was altogether the most thoroughly scientific contribution of the session period, Mr. Pearson showed by careful steps that facts bared by modern research reveal "the scientific possibility of worlds subtler than the physical," and, further, the way to establishing the "tangible reality" of those worlds. This way may be indicated briefly by reference to the action of consciousness in creating the illusion of solidity out of contact with physical matter in motion, and to the equally possible act of consciousness in creating objectivity out of contacts with vibrations of matter belonging to a subtler plane than the physical. In either case, Mr. Pearson concluded, it is the action of the mind, and this fact, towards which science is definitely pointing, goes far towards harmonizing advanced modern thought with the occult truth of man's creation of the world in which he lives.

On general principles it may be useful to include an observation made by Mr. Jinarajadasa, during the Summer School, on the important but exacting task of correlating modern science and Theosophy. Do not, he advised, "force the evidence," or "quote indiscriminately," if you wish to meet science on its own ground. Scientific procedure has its accepted laws of reasoning, and these must be taken into full account by the Theosophist.

Lack of space prevents an adequately detailed account of the two very interesting sessions of the Theosophical Order of Service, presided over by Mr. Jinarajadasa, Mr. Robert R. Logan and his National officers. The conclusion, however, derivable from the intensive reports of the Department Heads was that, in spite of the difficulties and obstacles of the world so poignantly felt along these theosophical frontiers, a splendid work is steadily going forward.

The Order of the Round Table took admirable advantage of the opportunity given it to dramatize, through members of different ages and ranks, the spirit of its work. Among the silent heroisms of the past year perhaps none is more worthy of note here than the tenacity with which Mr. Ray Harden (not present at Convention) has labored against financial odds in keeping alive the official organ and not a few of the activities of the Order.

The purpose of the Young Theosophist program was to give to all of the members present an idea of the activities carried on by the youth groups, and furnish a brief summary of the 1935 Summer School and Convention meetings of the Young Theosophists of America. Following a charming introductory talk by the chairman, Ellen McConnell, a resume of the three Summer School forums on "Youth's Relation to Employment, Leisure and Love" was presented by Ann Kerr, Seymour Ballard and Shirley Larkin. Another group of speakers, Betty Ruder, Rosamond Harry, Esther Greville and Robert Percy, president of the lodge of Rochester, New York, gave excellent short talks on "Theosophy and Youth." The program was concluded by Carle Christensen, who, touching on the more general work of youth, described the "Youth to Youth Campaign" to be conducted by Mrs. Rukmini Arundale, and the coming World Federation of Young Theosophists.

The expansion of activity envisaged by Mr. Jinarajadasa for the next forty years of the Society represents a splendidly enheartening festival of achievement. It lies before the mind's eye like a great picture glowing with the amelioration of life. Among the changes which may confidently, and even obviously, be anticipated is the introduction of the main theosophical ideas into the general thought of the world. Some of the plays of Shaw serve as an illustration of what is already happening.

In religion observable movements point to a new emergence and realization of the ancient doctrine of the Divine Immanence; likewise a return to simplified essentials in ritual work.

In science and philosophy "Theosophists will lead the way far more effectively than in the past in a unification of knowledge." This very unification will be understood as a "revelation of the Divine Thinker." Specifically, a great role in this work may be expected from occult chemistry. Thus in various ways our magnificent task of building mental and emotional bridges "from one nation to another, from one class to another class, from one activity to another activity, from science to religion, from religion to mysticism, from art to philosophy," will be increasingly fulfilled in the accomplishment of a new world order.

Another step will consist in establishing a far more widespread certainty that "this wonderful totality of things is somewhere within us." Once having learned to live in this inner unity, we shall no longer seek "to know new things, but rather to find examples in creation of the things we already know." Then, but not until then, will Theosophists be able to lessen in appreciable measure the almost universal "struggle for existence" to which the Maha Chohan referred in his letter (contained in *Letters from the Masters of the Wisdom, First Series*). Not by an "outer economically perfect scheme," but only by the "revealed happiness of inner quietude," and "great dreaming" can mankind be won away from intense competition and the clash of ideas to a realization of the *world within* as a compensation for

the material world without.

From a final, retrospective point of view, the Convention wears as its crown jewel an event of utmost meaning in the concurrence of dream and deed symbolized so magnificently by what has already been referred to as a splendid gift: that, namely, of Besant Memorial Hall, by Mrs. C. Shillard-Smith, the particulars of which were first made public by Mr. Cook on the afternoon of August 19, during Convention. Since these particulars are presented by him in a special article in this issue of THE AMERICAN THEOSOPHIST they need not be repeated in this report. Of main concern here is the reaction upon the members present, the fullness of inspiration, encouragement and rejoicing which permeated all other Convention dreams and happenings. A creative focus of new, resplendent possibilities, this gift served in thought as a sounding board for the reverberation of the national keynote which Mr. Jinarajadasa had struck, thus harmonizing all aspirations in the vision of a glorious active unity of beauty and wisdom at the heart of the Section.

The last of the Convention symposiums hinged directly upon developments associated with the future Besant Memorial Hall. The subject, "Our Task in Art and Education," afforded Mr. Perkins an opportunity to throw light on the tremendously urgent need, and the means, of bringing art and philosophy together. Tracing the forms of decadence in contemporary art to the revolt of the Impressionists against academic tradition, he placed all manifestations of this revolt on the common ground of a search for spontaneity. From this point he proceeded to analyze spontaneity in relation to sensuousness, pointing out the necessity of supplying the artist with a conception of Man and the Universe which would insure his conviction of the dependence of true spontaneity upon sensuous purity and a disciplined way of life. In conclusion he looked to the future work of theosophical artists, especially at the Besant Memorial Hall center, as an example to artists throughout the United States of the manner in which art can be brought to the service of a universal philosophy.

It is appropriate to mention here the success of the second annual Art Exhibit at Olcott. In quality and number of pictures the exhibit of this summer approximated that of a year ago. Possibilities for 1936 include the instituting of a poetry exhibit, suggested by Mr. Jinarajadasa, and a prominent featuring of artistically designed theosophical announcement folders and cards, an important reform measure urged by Mr. Perkins. A further matter of interest to lodges is the following proposal, made more than once by Mr. Jinarajadasa during the session: that in the interest of the non-theosophical visitor, to whom the decoration of a lodge room with pictures of theosophical leaders suggests a somewhat obtrusively personal emphasis, the lodge room be otherwise adorned, and that the purpose of inspiration through contact with the past be served, intimately and vitally, by keeping a "Golden Book"

of the lodge. Mr. Jinarajadasa spoke feelingly of the enduring joy contained for him in the Society archives at Adyar, and wished to extend the principle and practice to every lodge unit.

The symposium on "Art and Education" ended with an inspiringly suggestive outline of cultural and educational plans for Olcott by Dr. Roest. He described as the basis of his scheme the already incorporated Pythagoras Foundation, of which he is both father and president. The details of this, as well as the leading concepts presented by him in the symposium, may be gathered from the article on the Greater America Plan current with this issue. Not so, however, the triumphant power of the future awakened in Convention. With the possibility of actually commencing Junior College instruction at Olcott early in the summer of 1936, and with the facilitation of later educational developments assured by the cultural stimulus destined to center in Besant Memorial Hall, the way seems bright for the creation of a nucleus of creative educational life akin in spirit to the great school of Pythagoras.

Imagination runs ahead, also, to the part to be played by this center in breaking new ground for the eventual upbuilding of the American branch of the Theosophical World University.

True to the archetypal principle of Form, or, in the words of Mr. Jinarajadasa, "that element of art which should be inseparable from everything in life," the Convention ended, as the Summer School did, in a spire of graciousness, truth and beauty. After a picnic supper on the lawn, and prior to the closing meeting, an "Artistic Interlude" took place in the form of a pageant dramatizing portions of Kahlil Gibran's *The Prophet*. The idea, conceived by Mrs. Elizabeth Ballard, and elaborated by her to the last detail of the twenty or so costumes, all of them true to Syrian or Arabian types and skillfully planned with a view to the most effective color symbolism and variety, took such hold of the actors that the creation of a dramatic illusion came without effort.

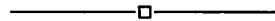
The setting of the scene was an area of lawn partially enclosed by shrubbery and suggesting an amphitheatre, with convenient entrances and exits. The leading roles, those of Almitra and the Prophet, fell to the lot of Mrs. Riechers and Dr. Wild, respectively, the latter reading the passages on Love, Children, Work, Pain, and the more essential portions of the conclusion. The appropriateness of such a book as Gibran's masterpiece could hardly have been improved upon from the standpoint of essential harmony with the tone of the Convention, and the feeling of everyone was that new program possibilities for the future had been brought to light. It will be a splendid day when, with the opportunities offered by Besant Memorial Hall, every member present can participate in some form of creative expression of the beauty that is Theosophy!

The last act of coordination of body, mind and spirit took place in the tent, where Mr. Jinarajadasa passed in review the events of the Convention. Beginning with an appreciative reference to the opening singing of the splendid "Blavatsky Hymn,"

a Brazilian contribution which he had introduced to Olcott, he summarized his many previous allusions to the importance of art as a medium for theosophically stimulating and releasing America's future message of the intuition. The new need to present Theosophy with artistic expression is, he had said, the need of the Six Sub-race, the coming of which brings to American Theosophists the magnificent opportunity of intuitionally "organizing the whole of the United States!" With this supreme service in view, Mr. Jinarajadasa urged that the new gift of Besant Memorial Hall be regarded, not as a matter for pride, but as a vehicle consecrated to the Great Plan.

There came also a few moments when the wholeness of all that had been lived in the sunlight and vision of the eleven days just ending stood still in the consciousness, surrounded by a yet larger wholeness of majesty and peace. It was the compassionate, brooding Totality of the circle which includes Adyar, now once more filled, as it had been at moments of the Convention, with reverent greeting and homage to our International President, Dr. Arundale, and to the Great Ones Whose blessing and guidance were an immediate reality.

At Mr. Jinarajadasa's request the gathering renewed its dedication to the Elder Brethren by repeating after him "The Golden Stairs," and to our country by singing "America, the Beautiful."



Resolutions of the Convention of 1935

1. Sending greetings to Dr. Arundale and appreciation for his superb leadership, and inviting him to return with Mrs. Arundale for Convention and a lecture tour in 1936.
2. Expressing appreciation to Mr. Jinarajadasa for his work in America.
3. Expressing gratitude to the National President and to the National Secretary and the staff and assistants during Convention.
4. Sending greetings (to be sent by mail) to the Diamond Jubilee Convention at Adyar, expressing America's deep sense of responsibility for the welfare of the Society and assurance of its continued consecrated service.
5. Expressing profound gratitude and appreciation to Mrs. C. Shillard-Smith (Georgine Wetherill Smith) for her munificent gift in the development of an art and cultural center adjacent to the Society's present estate.
6. Recognizing the splendid work of the National Lecturers.

7. Recognizing the faithful service of the Boy Scouts in daily raising and lowering the flag.

8. Directing the attention of members to the following as being especially worthy of their consideration and support:

a. The Young Theosophist Adyar Fund for sending Young Theosophists for visits to Adyar.

b. The Adyar School Fund for aiding the Harijan Free School maintained at Adyar in memory of Colonel Olcott.

c. The Besant Memorial School Fund established at Adyar as a memorial to Dr. Besant.

9. Ratifying and approving the official acts of the officers and the Board.

10. Conditionally approving an increase in the National dues.

11. Authorizing the National President to appoint a committee to study the selection of a work of art representative of America for the Adyar Blavatsky Museum.

12. Expressing sympathy with the idea of advancing the cause of Theosophy through education.

13. Recommending that each lodge assume the responsibility of supplying its local public library with a subscription to *The Theosophist*.

14. Remembering in gratitude, by one minute of silence (the delegates standing), the Masters, the Founders and our two late beloved leaders and all other workers who have passed on and who helped the Society to its present eminence throughout the world.

The following matters were referred to the National President for such action as he deemed desirable:

1. A proposal to obtain from Adyar a special low subscription rate for Sectional group subscriptions to *The Theosophist*.

2. A proposal to print the music and words of the Theosophical Hymn of Brazil.

3. A proposal relative to the development of a children's camp.

7. Approval of the purchase of the bronze bust of Dr. Besant.

8. Approval of arrangements made for the visit of Mr. Jinarajadasa.

9. Approval of the use of the mailing list by Mr. Rogers for the promotion of *Ancient Wisdom*.

10. Approval of the purchase of Mr. Rogers' cottage.

New Matters

1. Reappointment of the Judiciary Committee for the year 1935-36.

2. Reappointment of National Lecturers Mr. L. W. Rogers, Mr. Fritz Kunz and Dr. Pieter K. Roest.

3. Approval of the dissolution of certain lodges.

4. Approval of capital expenditures for the year 1934-35 in the amount of \$1,741.42.

5. Approval of a drawing account for Mr. L. W. Rogers.

6. Approval of the development of adjacent property for art and cultural purposes, through funds donated and to be donated by Mrs. Georgine Wetherill Smith.

7. Approval of the action of the National President in withdrawing the charter of Freeport Lodge.

Greetings

Greetings were received by cable, telegram, letter, or were given in person from the following:

The General Secretary of Yugoslavia; the General Secretary of Porto Rico; the General Secretary of Canada; Captain Sidney Ransom; The Theosophical Society in Panama; Mr. Felix Layton at Adyar; The Theosophical Society in Mexico, by Mr. A. F. Knudsen; Mrs. Harriet Tuttle Bartlett; New England Federation; Southern California Federation; Colorado Federation; Northern California Federation; New York Federation; Florida Federation; Ohio Federation; West Central Federation; Chicago-District Federation; Canadian Federation, by Mr. J. H. Henderson; Captain and Mrs. E. M. Sellon; Adyar Lodge, by Mrs. Marie Hotchener; Mrs. C. Shillard-Smith; Young Theosophists of America; Young Theosophists of Chicago; Young Theosophists of Minneapolis; Young Theosophists of Detroit; and approximately sixty lodges, by their delegates.

Summary of Official Proceedings of the Board of Directors

Meetings Held August 17 and August 21, 1935

Confirmation of the following matters dealt with by mail during the course of the year:

1. Reappointment of the Judiciary Committee for the year 1934-35.

2. Approval of the engagement of Captain Ransom to lecture through the season 1935-36.

3. Approval of correspondence relative to the library of Dr. Van Hook.

4. Decision against expenditures in the matter of the Booth bequest.

5. Selection of the dates for the 1935 Summer Sessions.

6. Approval of the discontinuation of the word 'Lodge.'

As we work, all the Great Ones of the world Who have ever lived and toiled for man will be with us. You have in your religion this teaching: *The Communion of Saints*. The Saints are ever with us, not alone the Saints of Christianity, but of all the religions through the ages. One of the greatest adventures in life is to find the road to Them. — C. Jinarajadasa.

The Development of Olcott

A Munificent Gift

THERE were many highlights in the Convention of 1935, but outstanding among them was the occasion of the announcement and the presentation of particulars of the great project so splendidly conceived and so generously to be financed by Mrs. C. Shillard-Smith (Mrs. Georgine Wetherill Smith).

Mrs. Shillard-Smith, long a patron of the arts, is first of all a Theosophist in action, and though in this scheme for the cultural development of Olcott, beauty and art are to be the expression, Theosophy is the spirit. Mrs. Shillard-Smith is already known to many of our members as the principal donor of the fine mural which decorates the Headquarters entrance hall. Throughout the art world she is known as a collector and sponsor of art, but in this magnificent conception of Theosophy applied, Mrs. Shillard-Smith's generosity reaches new heights of achievement both in the field of practical work and in the merging of Theosophy, the spirit, with those things which the spirit produces when put creatively to work.

As Mrs. Shillard-Smith has herself said: "When this infant creation of our minds is unfolded and takes definite form, our T.S. Headquarters will still more become a home of the True and the Beautiful, and an inspiring center for brotherhood and better understanding between nations, for I am convinced that Theosophy holds the solution and nucleus for international understanding, tolerance and world peace, and that art is the great international language. Hand in hand with science it can make a new heaven and a new earth, and within the alliance of the spirit of Theosophy and art as a creative activity, the Masters can cooperate and find servers."

As to the project itself, the necessary land of the area of a city block immediately south and adjacent to the Headquarters estate has already been purchased. Tentative plans have been drawn and they include the Besant Memorial Hall, of the theater type of construction, with a sloping floor, permanent seating and all of the appurtenances for dramatic productions. The capacity of the hall will be 1,000, but the construction will provide for dividing it so that audiences of 300 or 600 can be accommodated in "a full house." There will be a stage, flies for scenery, a pit for the orchestra, provision for an organ, and all of the equipment and facilities for stage plays, including projection room, stage lighting, scene dock, cyclorama, etc. What comfort awaits our Convention delegates a year or two hence, for the buildings throughout will be air-conditioned!

With the Memorial Hall there will be carpenter

shop facilities for making scenery, dressing rooms and all conveniences that properly belong to such a structure.

The main entrance will be through a vestibule on the north, approached by an extension of the present Headquarters drive. A cloistered walk will give direct approach to this entrance from the Headquarters building. An additional entrance will be through a vestibule on the south, flanked on either side by exhibition halls, which together will form the Wetherill Memorial Gallery, to contain on the one hand a permanent exhibition of gifts from Mrs. Shillard-Smith's fine collection, and on the other a rotating exhibit, created by exchange with other galleries throughout the country.

On the east of the great Hall there will be a combined lounge and loggia, opening on the garden and en suite with the art museum and the music recital hall, located at the northwest corner of the central structure.

Below the main Hall will be the dining hall and service facilities all designed to provide for the social occasions of which the loggia and lounge will be the scene, and for our theosophical Convention and other banquets.

The scheme includes an art school of sculpture and painting, housing for the staff, etc., all being designed so as to be extensible to provide for future growth.

The whole plan as at present conceived, in itself exemplifies the ideal of expressing Theosophy as beauty, for not only is the arrangement and structural effect beautiful and harmonious, but from the main roadway one will have a vista across a landscaped lawn, in which are set three reflecting pools flanked by a series of fountains, which have the additional practical purpose that they form part of the air-conditioning system.

Cloistered walks will connect the various departments and will lead the visitor by changeless and perennial gardens.

Behind the whole conception is the idea that Theosophists must be given opportunity for expression through beauty, and that Theosophy itself must acquire a new dignity and standing in the world through its creation of something beautiful, demonstrating its creative capacity in a form of activity in keeping with the coming age.

It is contemplated that to this place will be brought from time to time great lecturers, great artists, great musicians, to hear whom will come from all over the country the greatest exponents of the finest in these fields of culture, and that there

(Concluded on Page 212)

Report of the National President

By **SIDNEY A. COOK**

THE BY-LAWS of the Society provide that an Annual Report of its affairs shall be rendered to you by your National President. I shall make the report much shorter than last year, because the statement of policy being pursued in building up the Section was introduced last year and can be found in that Report and need not now be repeated. Besides, we have much important business to dispose of and it is desirable to be as brief as essentials permit.

I want first to deal with the matter of finances. The balance sheet drawn up as at the end of the last fiscal year (June 30, 1935) is as follows:

Balance Sheet

ASSETS

Net Depreciated Building Fund Assets	\$234,734.97
Other Furniture and Equipment.....	13,223.20
Oakdale Avenue Property (Sales Contract Equity).....	9,200.00
Invested Assets (Gifts not yet converted into cash).....	1,700.00
Net Worth of the Theosophical Press..	25,410.67
Cash, Securities and Current Receivables.....	13,978.61
Deferred Charges.....	1,993.71
	<hr/>
	300,241.16
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LIABILITIES

5% Gold Debenture Bonds, outstanding.....	58,150.00
Special Purpose Funds, unexpended...	1,553.38
Deferred Income.....	7,141.10
Current Liabilities.....	2,447.96
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	69,292.44

NET WORTH

Theosophical Press.....	\$ 25,410.67
Wheaton Building Fund.....	222,528.70
General Investment Account.....	16,990.65
	<hr/>
	230,948.72
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	300,241.16
	<hr/>

Preliminary to a consideration of this balance sheet and the Society's income and operating accounts, it is necessary to understand clearly the fact that the Society's position and its affairs cannot be looked upon from a cash standpoint only, for changes in its bank balance do not reflect the true condition. There are other factors equally to be considered; for instance, the Society owes money and money is owing to it. It owns property that depreciates in value by wear and tear and

the passage of time, but grows in value by reason of improvements and additions. Accounting on a simple cash basis, therefore, cannot present all of the facts.

If the foregoing balance sheet is compared with that of the previous year, it will be noticed first that the Society's net worth has dropped by \$5,920. In the previous year the net worth fell by \$7,177. This drop of \$5,920 for the year just closed is after charging depreciation of \$6,453 on Headquarters property. Apart from this item, which is a book-keeping entry to account for the gradual wearing out of the Headquarters building and equipment, there is actually an increase of \$534 in our net worth.

But when we divide the balance sheet items into their two classifications, fixed and current, a condition requiring attention is disclosed. Fixed assets are principally the Headquarters estate, buildings and equipment. Current items are those with which the work is done, which provide the means of operation and the continuation of activities. They are items that rapidly change their nature, including of course cash, books for sale, accounts to be collected, accounts that we owe, etc. These are the items with which we pay for the carrying on of our work. The analysis which I have referred to shows that of the \$5,920 reduction in our net worth, \$3,543 has occurred in these current items with which we work; and with our limited working capital, this is an item to consider.

The facts are that we have actually added \$4,076 to our Headquarters properties during the course of the year, \$1,726 being additions and improvements, and \$2,350 a reduction of our building bond indebtedness. Of this \$4,076 used for capital purposes \$3,543 has come out of our current working funds. In other words, there has been a shifting of our values from current to fixed, \$3,543 being taken out of our working department and put into our property department.

Now if we refer to our income and expenditure accounts, after eliminating all interdepartmental items and dealing with the figures on a strictly cash basis, we find that we had an income during the year of \$29,000 and we spent \$33,143 — an excess cash expenditure of \$3,543, the figure already referred to as the reduction in our current working capital. Of our income of \$29,600, only \$7,660 (after sending Adyar 10%) or approximately one-fourth of the total is from dues. From this you will realize, what I have stated in less specific terms on previous occasions, namely, that we are greatly dependent upon other sources of income than the dues in order to carry on our work.

The other principal sources are the Higher Memberships, \$3,000; donations and miscellaneous income, \$2,300; room and dining service other than the staff, \$7,000; THE AMERICAN THEOSOPHIST, \$4,100; subscriptions to the Greater America Plan, \$3,400; and there are other miscellaneous items making the total of \$29,600.

When therefore you pay \$2.00 for dues (\$3.00, including THE AMERICAN THEOSOPHIST) you are thereby contributing only about one-fourth of the money that Headquarters receives and spends. More than half is derived from the relative few who occupy our rooms and contribute to our various funds. You will agree that this is not altogether a right and sound condition. Our dues ought to be in more equitable proportion to our other revenue. I return to this subject later.

The expenditures in cash in the operating departments are for administration, \$5,000; for maintenance of the property, \$2,900; for THE AMERICAN THEOSOPHIST, \$3,900; for Convention and Summer School expense, \$800; for work in the field, \$5,900; for food supplies, etc., \$6,700; and miscellaneous, \$700 — making \$26,000 expended, against our income of \$29,600 — a *surplus* of \$3,600.

But besides that expenditure for the work we have the capital items connected with the property and our bonds, consisting of additions, \$1,300; bond payments, \$2,350; and bond interest, \$3,500 — making \$7,150, of which only \$900 was derived from building fund collections, \$6,200 being paid out of current funds. With other miscellaneous items, this makes our excess of expenditure \$3,543 (less than \$1.00 per member).

It has never been the custom to present to you a budget, but the uniform accounting and the experience of the past three years makes that now possible, and on the basis of the figures already given you, we can anticipate for the year 1935-36 an income of \$30,000, provided the Greater America Plan is supported with \$3,500 of contributions as it has been in the past. But expenditures, while no larger in the working departments and the field, will be essentially heavier in the items of capital expenditure, principally on account of the inclusion of the full amount of bonds maturing next October, in the amount of \$7,800. The budget, including \$11,000 for these bonds and bond interest, shows that we shall have a cash deficiency for next year of \$8,400, against the \$3,543 of last year. Unless we increase our income, any such depletion would seriously handicap the vital and essential work of the Society.

During the present administration we have redeemed bonds in excess of \$17,000, and added as well \$9,300 in improvements and necessary additions to our property, a total exceeding \$26,000, of which \$19,000 has been paid in cash — and this during a period of depression. As bonds have matured each year, however, they have in substantial amount been renewed, for the holders of our bonds have found them a dependable investment. On the other hand, so long as they are outstanding they represent to us a considerable expense for interest and for such redemptions as have to be made to

meet the real needs of the holders of currently maturing bonds. The Society must sooner or later make provision for paying off this obligation, but you will agree with me that this must not be done at the expense of the work which the Society was founded to carry on. Other ways must be found.

You read a statement of mine in THE AMERICAN THEOSOPHIST some months back in which I made it clear that the Headquarters building supports itself. It is true that it does so, if we utilize for that purpose practically all of the revenue derived from Headquarters, and renew as much as possible and pay as little as needed of our currently maturing bonds. That revenue, however, is really needed to carry on the work, and we cannot use it both for that purpose and to pay off bonds. We can do one or the other. If we use it for bond payments, the work will suffer. If we use it for the work, the bonds will not be paid. We should therefore face the fact that we must increase our income, because we must both carry on the work and reduce our indebtedness.

It is probable that it will be possible to arrange to postpone the payment of some of the bonds maturing next October, and I see no extreme urgency to provide for the full retirement then due, but I recommend that we start at once to plan our contributions so as to cover our full obligation. If for the first year, as I hope, the money is not needed for the payment of bonds, then we can put into effect a plan involving widening operations, which I shall now present to you, with the certainty, I feel, that the improving conditions throughout the Section, on which I shall presently report, will make it possible to continue this plan and to pay maturing bonds as well.

Some time ago I sounded out our membership and urged their response on the question of raising our dues by \$2.00 annually. The response so far as it was expressed was distinctly favorable, but not overwhelmingly so, and I therefore recommend an increase in dues only with certain reservations, namely, that the increase of \$2.00 shall not become effective until the year beginning July 1, 1936, by which time conditions will have demonstrated a more permanent improvement than is now apparent, and that you give your National President authority to suspend the collection of the increase even then if an alternative method of raising funds which I shall submit to you proves sufficiently effective, and the further reservation that the proposition shall be submitted to a mail vote of all the members before becoming effective. I remind you that if you do not act on the matter now, your action a year from now would not be effective until 1937.

The alternative plan which I propose and which if successful will result in the suspension of any increase in dues, is that we revive the fund by which each member contributed \$1.00, the lodge officers undertaking the collection on behalf of Headquarters, thus covering the deficit of last year. Then I suggest a plan by which Headquarters would distribute periodically to each member a special small but heavy envelope provided with a slot for the purpose of saving small coins, these

envelopes to be turned in to the lodge secretary each month and the contents sent to Headquarters to be divided 50% for our general funds, 25% to the International Fund, and 25% to the credit of the respective lodges. It is amazing what such a system will produce if pennies and dimes are systematically put away for theosophical service. In our magazine I have pointed out that one penny per meal by each of our members would produce \$36,500 annually. Similarly one penny per day would produce \$12,000. It is a simple and easy way to provide large sums from small contributions by a large number of persons. I sincerely believe that such a plan, consistently carried out with the cooperation of the lodges would solve our problem, and each lodge would be building a fund at Headquarters which would be utilized when it desired for its public lecture work.

You will remember that I have been twice authorized by Convention to raise a special fund for the purposes of the work. In neither case have I utilized the opportunity thus given me. I have desired not to make appeals to our members other than for the payment of their dues and for the pledges that they have made to the Greater America Plan and the building fund, feeling it wiser and more fair during the period of depression to make as few appeals as possible. Now, however, improving conditions make it timely that we consider a concerted plan for the present and for the future, that we may finance our work and pay our bonds as Theosophists should.

I should like at this point to urge upon your attention the opportunity for an extra service that is presented to our members in the \$10.00 and \$25.00 memberships.

This financial picture is not by any means a depressing one, for it presents a problem no greater than we with our hearts in the service can solve without undue burden, and when we turn to the subject of membership, we find convincing encouragement.

We opened the year with a membership of 4,263. We close it for the first time in eight years with an increase and a total of 4,420. A year ago I reported this trend and predicted that under the national policy being pursued, we would find our membership "steadily growing instead of diminishing." But more significant even than this increase in membership is the fact that the number of new members is steadily growing, and now for two consecutive years there has been an increase in the number of new members, as against six previous years of steady reduction; 538 new members joined us during the year. But there are facts still more significant than these. During the year 358 members reinstated — by far the largest return of former members in the history of the Society. Only 105 members resigned — the smallest number of resignations, with two exceptions, since 1928. But here we come to a still more outstanding feature, namely, that the number transferred to inactivity at the end of the year was only 575 — the smallest in eighteen years.

These changes can be explained on but one

basis — a very real enhancement of the morale of our Society, an end toward which our administrative plans and policy have been directed. It has taken time to change from the discouragement and fear for our future, by which our membership was so seriously affected, to the courage and certainty that has brought these most gratifying membership results. But it has been done by consistently following a policy that by its fundamental soundness must inevitably bring such results, namely, that of working with all our members, intimately in touch with all the lodges and their problems, a frequent contact of helpfulness from the center to the lodge, from Headquarters to the Section. This essential tying of each lodge to Headquarters has been made possible only through field contacts and a real Headquarters service.

We may be happy, we may be proud of our Section's responsiveness and of the results achieved. We are still at the beginning of what our policy will accomplish. But its soundness, its fundamental rightness is now evident.

With the number of new members increasing, members returning to our ranks at a record rate, inactivities the lowest in eighteen years, and a consistent upturn in membership after a prolonged period of losses, we cannot doubt that we have a program which is constructive, or question our power now to go steadily forward. This is the most significant group of figures that the Section has ever offered its members, the most concrete as well as the most encouraging symbols and assurances of our future.

Still another very encouraging indication is to be found in the fact that with no change of method or suggestion by Headquarters, our members paid their dues in advance for the current year by \$6,200, but only by \$4,400 last year. We cannot but admit these numerous evidences of better times ahead.

As another instance of the revival of active interest in our work, I should point out that there has been a consistent transfer from National to lodge membership, and while the total membership is up, there is a drop of 57 among our National members. This is a trend that Headquarters fosters and approves.

We commenced the year with 161 lodges, and though there have been some dissolutions and some mergings, we have chartered six new lodges, and for the first time in many years there is no decrease in the number of lodge centers.

Now as to our activities.

The Theosophical Press has again increased its sales of books and to a greater degree its sales of pamphlets, but we should do much more. Here I must ask you to note that our lodges, through whom we should obtain our greatest volume, account for only one-third of our book business, two-thirds of our distribution being obtained through book stores and other selling agencies. A very complete analysis of book sales shows us that lodges are selling books in quantities entirely disproportionate to their membership, thereby indicating what could be accomplished if all

lodges would appoint real business representatives of the Theosophical Press in this most valuable field for the dissemination of our philosophy. This is really an important office, and as occultists we must recognize our responsibility to be efficient in its discharge. This applies to the little things of lodge business no less than to the so-called larger. There is growing among our lodges a consciousness of this responsibility, but it can yet be greatly developed. Lodges also still need to choose their officers wisely, selecting those who not only do good work in the lodge but also maintain closely the essential contacts that build the solidarity of the Section.

Dr. Roest, Miss Henkel and Mr. Werth traveled during the year 36,700 miles, visited 125 lodges, spoke at over 200 closed members' meetings and 350 meetings that were fully organized lectures or lesser meetings at which the public was also present. Dr. Pickett also worked among a number of the lodges. These statistics, however, do not tell the whole story. The rest is to be found in the growing vitality in the Section expressed in the membership figures already given you. These representatives in the field have not only visited the large lodges, but have also consistently aided every small lodge on their itineraries. I still consider it vital to the interests of the Section that the small lodge unable to do public work on a scale generally required by national lecturers, should be recognized for the qualities of steadfastness which they possess, by which the Section keeps its roots wide spread. It is no small service that these small lodges so well perform.

Mr. Rogers and Mr. Kunz have rendered valiant service under difficult conditions in their own chosen lecture fields, and have provided the larger lodges with a lecture service for their public audiences. It is splendid that these national lecturers should render this service and that the large lodges, even through the depression, have been able to support it, though less generously than during better times. It is the history of our operations of the past that public lecture activities supported themselves, with the aid of the larger lodges to whom the service was made available, and though we now have to contend with a large number of competitive lecturers representing various other organizations, I believe our own national lecturers will soon find their work, adapted to the changing conditions, more remunerative than during recent years. We have to look to the larger lodges, able to promote public activities on the scale that these national lecturers require, to see that this service is maintained, for obviously if there is any activity that should pay its own way, it is that of the public lecture in the larger cities.

As you are aware, we have arranged with Captain Ransom of England to be our guest lecturer for the coming season. He will open his tour in the East, in the middle of September.

Headquarters direct activity in the field is supported by the contributions to the Greater America Plan and the Higher Memberships, and all lodges share in the service made available through these

funds. As I pointed out a year ago, this contact with all lodges is a constant and vital need, not only for the lodges themselves, but for a sound, integrated growth of the Section as a whole. The membership statistics seem to indicate that this policy is productive of sound results. I am convinced too that this kind of work will produce a stability of our membership, that our growth, though less spectacular, will be more consistent and more enduring, and that we shall cease to suffer from the high peaks and deep valleys in membership fluctuation. We shall be building securely, permanently. This work involves the building of the lodge not in membership alone but in all these subtle qualities by which members learn to work together, develop their knowledge of the Ancient Wisdom, and through a dignified service no matter how small, gradually attract an increasing interest on the part of their local public. This, I believe, is the way to hold new members, and the holding of new members is now recognized as a problem even greater than that of first obtaining them.

From 1917 to 1927 we carried on a great drive for members, and from 1,200 to 1,900 joined per year, but within seven years of joining, we had lost an average of 70% of each year's new membership. Thus of the 1,927 new members of the year 1917, we lost over 1,300 in the next seven years, leaving only 600. Of the 1,200 who joined in 1924, nearly 900 fell out of the ranks, leaving us but 300, and of 1,800 new members in 1927, almost 1,400 were rapidly lost to us and the net gain was only 400. It is this condition, disclosed by an exhaustive analysis, which presented a problem to the present administration, for it surely is our responsibility to build our membership with permanence and stability, that it may more effectively carry on its essential work. While it is to be admitted that these many members who have passed rapidly through our ranks have had a contact with the Ancient Wisdom, it still has failed to make of them the Theosophists that it is the function of the Society to produce, and too often our members have left us unimpressed with the depth, completeness and beauty of our teaching — even without respect or friendliness. It is these facts that in part provide the background for our present administrative policy.

Our various miscellaneous activities have been carried on no less intensively than in the past few years. THE AMERICAN THEOSOPHIST has not quite paid its way; \$500 out of the general fund has had to be added to the dollar allotted from each member's dues, but a referendum of our members some little time ago clearly indicated the value of the magazine among our activities. It does afford a medium of contact between Headquarters and every member, and is an essential in our work program. Other Sections have written me of their great need of a magazine or even a bulletin, and of their immediate sense of loss when such a medium of contact is discontinued.

The cataloguing of our National Library has continued.

Many books, duplicates from our own Library and books donated by our members, have been placed in public libraries throughout the country and with prisons and similar institutions.

Under the direction of Mrs. Simons, the first of a series of new Correspondence Courses has been prepared, in loose-leaf form, to be offered at \$1.00. It is hoped that these Courses, which are being written especially for the new members and the inquiring public, will be widely utilized by our lodges, and that they will result in the sale of many of our books, some of which are offered in connection with the Courses at special prices as an inducement to the student to prepare himself for study. There is a need for a staff working under Mrs. Simons' direction, to whom the various students may be assigned for comment and correction of their papers. I hope that many members versed in Theosophy and alive to its applicability to everyday problems of the individual, the nation and the world, will volunteer for this service. The Course will be supplied to those who do not care to undertake the written work, but it is expected that many will desire it for individual study, at the low price at which it is made available. This is another Headquarters service to lodges, in the interest of their new members and their public, which will be unproductive of national income but valuable in the service that it is prepared to render.

Since last Convention the outside of the Headquarters building has been thoroughly renovated, most of the interior inexpensively decorated and various improvements made in the facilities. The grounds also show improvement, partly due to the good growing weather and partly to the work done. You will have noticed the addition of an adequate parking space for the increasing number of members who come by automobile.

With the approval of the Board, an order has been placed with Adyar for a replica of the bust of Dr. Besant which the General Council approved, and this bust, which will cost about \$750, is now being cast in Italy. A very fine green Italian marble pedestal has been given by Mrs. Shillard-Smith and stands in our foyer waiting for this bust. I have asked a committee to circulate among the members present, in the hope that the necessary money with which to pay for the bust may be thus obtained. I am sure that every member will wish to take some part in procuring this memorial to our great President, Dr. Besant, for our Headquarters hall.

I have also asked a committee to see everyone present regarding a pledge to the Greater America Plan, instead of conducting a campaign from this platform, as has been done in previous years. I hope that you will be no less generous in your individual and lodge support and will make a point of leaving your pledge or your contribution while you are here, and promoting the interest of this fund upon your return to your own lodge. You have in this report, which will appear in the next number of THE AMERICAN THEOSOPHIST, concrete and definite evidence of the value of the work of the Greater America Plan.

A year ago I referred to our need for a Convention auditorium as a fitting memorial to Dr. Besant. I am glad to tell you that the money for this purpose has been promised by a very generous member. Adjacent property has been purchased and plans for a splendid memorial and for the development of our estate in connection with it will be submitted for your approval at a later session. You may look forward to the development of a very fine project which will add greatly to the Society's prestige and increase its power of service and contact with people of note and standing throughout the country.

Through your lodges you are all familiar with the Straight Theosophy Campaign initiated by Dr. Arundale in order that every lodge throughout the world and every member in every Section may be unitedly thinking upon and engaged in a uniform campaign in this our Diamond Jubilee year. I have been happy to note the enthusiasm with which many lodges are planning to utilize this splendid program for making Theosophy felt throughout the country. Headquarters, through the Greater America Plan, will cooperate by distributing regularly to each lodge a series of key thoughts and bibliographies to aid in the preparation of the studies and lectures of the Campaign. It is hoped that all lecturers and field workers will fit their contributions to this world-wide program.

We are planning on a Christmas gathering at Headquarters this year to coincide with the great Diamond Jubilee gathering at Adyar. We hope that every lodge will participate in its own locality and that many members will respond to the opportunity to spend the Christmas period at Olcott, there to merge our thought, feeling and aspiration with that of Theosophists throughout the world.

Dr. Arundale has suggested that our country join all others and send to Adyar, for inclusion in a Blavatsky Museum, some work of art typical of our culture, symbolical of our history, and sounding always at Adyar the keynote of America. Perhaps during the course of this Convention a committee will be authorized to consider this request.

I should report to you that during the course of the year since we last met, the Society has acquired by gift or purchase the four small lots which Mr. Rogers previously disposed of, including his own cottage, and which were not included in our general purchase from him three years ago, thus completely consolidating our estate.

We are tremendously happy that during the past two months and for two months yet to come, Mr. Jinarajadasa is traveling through our Section, visiting lodges large and small and giving of his inspiration to our members and to our movement. We are grateful indeed to him and are happy to learn that having traveled through half the Section, he finds that his decision to concentrate on this occasion with the members rather than with the public, to have been the sound one in order to accomplish the greatest good. The enduring value of this service to our Section cannot be overestimated. Lodges and members wherever he has traveled have been enthusiastic in their response

and in their reports to Headquarters as to the need and value of this building of lodge morale.

Some few weeks ago I presented to a number of Young Theosophists a proposal that we institute a school of Theosophy for two of the summer months in each year preceding Convention, making it available to aspiring young people with high school attainments and of student age — a Junior College Course in Creative Theosophy to deal with its deeper study and its practical application in the world which these young people are preparing to enter. It seems likely that this project will become a reality and that ten or a dozen enthusiastic students will each year take this concentrated course of preparation, and we may anticipate that some of these in the course of time will become the workers in the Section and that all of them will have a keener understanding of life and a deeper interest in the welfare of our Society as a result of their experience.

I have already referred to the International Fund. I have an abiding sense of our responsibility to the world work of the Society. Just as I feel that each lodge has a responsibility to the work of the Section as a whole and as I feel too that Headquarters and the large lodges should have a real interest in the welfare of the small ones, so do I feel also that the larger and stronger Sections should have a real interest in the welfare of the small ones, so do I feel also that the larger and stronger Sections should have an interest in the welfare of weaker Sections. We cannot be neglectful of our weaker brethren, whether in lodges or in Sections, and though we must give preference to our own immediate needs, we must nevertheless with out-turned vision see where we can be helpful to others. It is for this reason that I have suggested the creation of an International Fund, some portion of which would be allocated to the needs of the President for his world travel and his world work, and some to helping the very small Sections who are struggling to keep the light of Theosophy aflame. In the larger sense we have a responsibility and we shall ourselves grow strong as a Section by meeting that responsibility in such measure as we can.

You are all familiar with the fact that it is not generally possible for me to travel among our lodges, yet I have been fortunate in visiting several of our nearer federations, and next month your National Secretary and I have engagements with the federations in Florida and Southern California. I am deeply grateful therefore for the opportunity of contacting our members during Convention, busy though the time must be, and especially for the fact that these Conventions are steadily growing, this being the largest since the World Congress.

I am fortunate in having as ambassadors of Headquarters Dr. Roest and Miss Henkel, who are closely in touch with our administrative policy and purpose and whose sympathy with that policy enables them to interpret it so successfully as to bring such results as I have recounted to you. We have pursued an aggressive policy of rebuilding

from the heart of our organization and of our philosophy, and real heart interest in the welfare of the work has moved toward a progressive solidarity of hearts as well as of minds throughout the membership. It has been our purpose that Headquarters should become a moral and spiritual influence to our members, bringing into their lives an idealism and a principle which organization alone cannot accomplish. To achieve the progress and to move toward these ideals as they must be made effective in this generation, it has been largely my function to surround myself with youthful people, that through their vibrant and expectant natures, and even their daring imaginations, a vision of the future may be brought into our work. We must have this vibrant quality in our work and a leadership that gives it welcome, while exercising a balancing control, judging what of the vision is practical now. But the vision is the important thing.

I have mentioned by name some members of our staff. I would add that of our National Secretary, Miss Snodgrass, who is so closely in touch with you all through her handling of the great amount of detail for which she is responsible at Headquarters. Many of you listened a few days ago to her interpretation of our sense of responsibility and our feeling toward each individual member throughout the Section, and will appreciate the fine spirit of her work. Again, it is the spirit and the soul of things that it has been our purpose to foster. As another General Secretary recently stated in an annual report, "we must not become a propaganda machine." We must infuse the life and the beauty which is Theosophy, the brotherhood which is organization, into all our work, and growth and progress are the natural and unforced outcome.

I desire to mention the staff as a whole — each with his heart no less in the work than those of us whose names more frequently come to your attention. No staff merely mechanical in following the routine of the work could long continue to render service really theosophical. There has to be an inner life at Headquarters if the realities are to shine throughout the Section. I am grateful indeed for the staff's fine spirit, but no less so for that of lodge officers and members throughout the Section, without whose cooperation and spontaneous responsiveness all effort would be unavailing. It is in this responsive play of heart to heart as well as of mind to mind that we see our way of duty clearly and shall continue our progress.

I have felt it to be significant that I should interpret for you the record as well as to make a report.

I close again with the invocation that is a part of the opening exercises of every day at Olcott:

"May the will of the Elder Brethren reign throughout our Headquarters, may it energize all our activities, that from this Center Their light and power and blessing may radiate to the Section and to the world."

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.

Convention

The Greater America Plan was again acclaimed at this Convention, as it had been at two previous ones, as the embodiment of the progressive spirit in our theosophical work — a spirit which is constructive, cooperative, helpful, forward-looking, inviting criticism and advice, uninterested in personal likes or dislikes but tremendously interested in the great ideals and plans which American Theosophists may realize if they seize their splendid opportunities. Instead of a detailed report, for which we have no space this month, we are printing the first set of bibliographies with suggested outlines, prepared under the auspices of the Greater America Plan, to assist lodges in preparing the Straight Theosophy Campaign suggested by Dr. Arundale for the first three months of the coming season. A set of these has been sent to every lodge president in the Section, and we hope that their use will prove really helpful.

The bibliographies apparently apply to the *public* lectures of the campaign only; but those who study Dr. Arundale's outline (distributed several months ago to all presidents) will notice that the work for the members' meetings each week is a preparation for the public meeting; so that there is no need for separate bibliographies. The letter sent out early in August with the suggestions for the first five weeks of work gives fuller explanation as to their proper use, so that all members can participate rather than a few.

The Pythagoras Foundation

A very interesting announcement was made during the Symposium on "Our Task in Art and Education," in the afternoon of August 20. It disclosed the efforts made by the Administration to make provision for particular cultural and educational activities on a theosophical basis along lines which would not involve The Theosophical Society as such, but would secure harmony of policy in these activities with the policy of the Section. For that purpose *The Pythagoras Foundation* was created, and incorporated under the laws of Illinois on April 30, 1934, with the following Objects:

1. To establish one or more cultural centers where seekers of the True, the Good and the Beautiful may be invited to share

their finest and best with each other and with the world.

2. To serve mankind in the manner of Pythagoras, by combining with the unrelenting quest for valuable knowledge the education of young people for citizenship, for the wise use of leisure and for public service.
3. To provide a clearing house for the fundamental principles and most successful methods in the world-wide field of progressive education; and to experiment with the most promising suggestions collected.

In the Act of Incorporation the following provision is made:

"It is required that the Directors of the Corporation shall be members of The Theosophical Society, whose American Headquarters is at Wheaton, Illinois, and whose International Headquarters is at Adyar, Madras, India."

In the By-laws, which are being worked out, the eligibility of the Directors will be further specified so as to insure that no disharmony between the Foundation and the Society can arise. The Objects, however, as well as the name of the Foundation, have been purposely chosen to make the cooperation of sympathizing non-theosophists possible. Its chief function will be to coordinate and supervise such cultural and educational enterprises as cannot be undertaken by The Theosophical Society but receive the sanction of its membership. Its incorporation was precipitated by what looked to be a favorable opportunity to receive a grant of funds from a central organization interested in our ideals; but a restriction in the policies of that organization after the Pythagoras Foundation had been established, but before its application was considered, destroyed these expectations. The time has now come, however, for the putting into motion of the forces which it embodies; and in the coming year its organization will be consolidated and thrown open for the cooperation of all who have an *active* interest in its ideals. The educational work, and the other activities visualized for the near future, will be discussed in a forthcoming issue of this magazine with ample detail.

Straight Theosophy Campaign

PREPARATION MATERIAL FOR OCTOBER

(For program see August issue)

What Is Theosophy?

SUGGESTED LINE OF THOUGHT: In answering this question use various definitions given in the following references, and in your interpretation of these try to bring out the grandeur and vastness of the "knowledge of the gods." Offset petty ideas of Theosophy as a newfangled religion or a mere speculative philosophy, by referring to the long line of great men — recognized historical personages — who have lived and taught Theosophy for thousands of years past. Show that while Theosophy is eternal wisdom and boundless knowledge, human conceptions and presentations of it must needs be limited, and our understanding of it should be progressive, achieved only by persistent study and by living it.

(All references may be secured through the Theosophical Press.)

The Complete Works of H. P. Blavatsky, edited by A. Trevor Barker, published by Rider and Company, London, 1933. (\$5.00.) On "What Is Theosophy?" — Vol. I, p. 294; on "What Are the Theosophists?" — Vol. I, pp. 301-8, especially p. 305. (See also Modern Panarion, pp. 270-77.)

The Theosophist, Vol. I, No. 1, October, 1879. H.P.B. on "What Is Theosophy?" — pp. 2-5; on "What Are the Theosophists?" — pp. 5-7.

The Key to Theosophy, H. P. Blavatsky. (\$3.50.) Sections I, II, IV, V, VI and XII. Also read the first page of the Preface, and the Conclusion.

Isis Unveiled, H. P. Blavatsky. (\$12.50.) Pp. xvii-xxi, of the introductory part. Especially recommended are the fundamental propositions in Vol. II, Chapter XII, pp. 587-590. The latter, slightly abbreviated, are also found in the Introduction to Hillard's An Abridgement of The Secret Doctrine. (\$3.00.)

The Secret Doctrine, H. P. Blavatsky. (\$17.50.) Introductory, especially pp. 20, 21, 28, of the First Volume (3rd Edition); also pp. 307-10 of the Third Volume. Many references are found under "Philosophy" (esoteric, e.g., and occult); see the Index.

The Changing World, Annie Besant. (\$1.50.) Lectures 8 of Part I, and 3 and 7 of Part II give most valuable points of view.

Theosophy and The Theosophical Society, Annie Besant. (\$1.00.) Especially the first and third lectures.

Popular Lectures on Theosophy, Annie Besant. (\$0.75.) The first lecture is entitled "What Is Theosophy?"

Theosophy, Annie Besant. (\$0.20.) A simple popular exposition.

Evolution and Occultism, Annie Besant. This is Vol. III of the series, *Essays and Addresses*. (\$1.50.) Chapter II deals with "What Is Theosophy?"

The Ancient Wisdom, Annie Besant. (\$2.25.) The Introduction, especially pp. 1 and 4.

Ocean of Theosophy, Wm. Q. Judge. (\$1.00.) Especially the first chapter.

Theosophy, A Modern Revival of Ancient Wisdom, Alvin B. Kuhn. (\$3.00.) Especially Chapter I. This book represents the second volume of the "American Religion Series" of Columbia University.

An Outline of Theosophy, C. W. Leadbeater. (\$0.35.) Chapters I and II.

A Textbook of Theosophy, C. W. Leadbeater. (\$1.25.) Chapter I.

The Occult World, A. P. Sinnett. Pp. 156-172. (Out of print, but in many libraries.)

Esoteric Buddhism, A. P. Sinnett. (\$2.50.) Chapter I. Deals especially with Teachers.

The Growth of the Soul, A. P. Sinnett. (Out of print, but available in many lodge libraries.) Chapters I, II, XII and XIII. Gives interesting views on the continuity and growth of Theosophy through many ages.

First Principles of Theosophy, C. Jinarajadasa. (\$3.50.) Introduction.

Theosophy the Interpreter, Convention Lectures of 1923. (\$0.80.) No definitions but illuminating sidelights.

A Guide to Theosophy, Ernest Wood. (\$0.75.) Chapter II.

Old Lamps For New, Claude Bragdon. (\$3.00.) Chapters I and II for a poetical approach; Chapter III for a straightforward, simplified statement. See also the Introduction.

(Numerous other excellent references could be given, especially from the splendid works of our own leading Theosophists, but this list is sufficient to present a narrow interpretation of the subject.)

The Return of the Magi

SUGGESTED LINE OF THOUGHT: From the references given construct a historical retrospect of the theosophical movement from Plato to Blavatsky. Show that from earliest times the Ancient Wisdom has been handed down from generation to generation by secret schools, called the Mysteries, and that when religious or political persecution closed the Mystery Schools these truths were handed on by word of mouth from one individual to another, these individuals having been initiated into the Mysteries and being known as Initiates. Outline something of the discipline and work of these schools together with the work of individual teachers. Show how such movements were established by Initiates. Show the need of such teachings today and bring out the point that many of the pseudo schools abroad in the land are prostituting these teachings for gain.

(All references may be secured through the Theosophical Press.)

The Mysteries, Annie Besant. Adyar Pamphlet No. 83. (\$0.10.) An account of the Mysteries and Mystery Schools of the past and their part in man's development.

The Secret Doctrine, H. P. Blavatsky. (\$17.50.) Introductory, especially pp. 18-29 of the First Volume (3rd Edition). Also see many references under: Initiates, Mysteries, Magi, Magic, Pythagoras, Plato, Roger and Francis Bacon, Aeschylus, Jesus, Gnostics, Gnosticism, Paul, Moses, Apollonius, Sacred Mysteries, Origen, Samothrace Mysteries, Essenes, Delphic Commandments, Mysteries of Bacchus, Hebrew Mysteries and Societies.

Isis Unveiled, H. P. Blavatsky. (\$12.50.) Second Volume, pp. 98-122. Also many of the above references can be found in the Index of the Second Volume.

The Key to Theosophy, H. P. Blavatsky. (\$3.50.) Pp. 1-11; 13-14; 16-17; 25-26; 65-67.

Esoteric Christianity, Annie Besant. (\$2.25.) Chapters 1, 2, 3.

Gnosticism, Mary W. Barrie. (\$1.00.) Outline and description of Gnostic Communities.

The Dramatic History of the Christian Faith, J. J. Van der Leeuw. (\$2.00.) Chapters 1, 7, 8.

The Inner Life, C. W. Leadbeater. (\$5.00.) First Section, Chapter 6, "The Ancient Mysteries."

An Encyclopedic Outline of Masonic, Hermetic, Symbolical Philosophy, Manly P. Hall.

Magicians, Seers and Mystics, Maurice Magre. (\$3.50.) English edition entitled "The Return of the Magi." Gives accounts of Apollonius of Tyana, Christian Rosenkreutz, St. Germain, Madame Blavatsky. The Introduction is valuable.

Pythagoras, By A Group of Students. (\$1.50.) An account of the Greek philosopher, Initiate Teacher, Founder of a Brotherhood at Crotona.

The Pythagorean Way of Life, Hallie Watters. (\$1.25.)

Iamblichus' Life of Pythagoras, Translated by Thomas Taylor. (\$0.75, Abridged Edition.)

The Great Initiates, Edouard Schure. (2 vol., \$4.00.) Deals with the life and work of Pythagoras, Plato and Jesus.

Platonic Philosophy in the Bible, Alvin B. Kuhn. (\$0.25.)

Apollonius of Tyana, G. R. S. Mead. (Out of print.) A critical study of the only existing record of his life with some account of the war of opinion concerning him, and an introduction on the religious associations and brotherhoods of the times and the possible influence of Indian thought on Greece. (This book might be secured in a city library.) Other books by the same author, now out of print, are valuable in this line of research.

A Short Life of Apollonius of Tyana, Florence M. Tiddeman. (\$0.75.)

The Theosophist, Published in Adyar. Those having access to files of *The Theosophist* will find a large amount of material along above lines.

(It might be helpful to study, in connection with the above, one or two good secular historians.)

Is Brotherhood a Practical Proposition?

SUGGESTED LINE OF THOUGHT: Quote from modern thinkers, magazines or newspapers, showing the chief argument against the ideal of brotherhood today is that it is not practical, this argument being based largely on the supposition that "human nature" is unchangeable. Point out that we cannot ignore natural facts with impunity, and show facts of history which indicate human nature to be slowly changing as evolution proceeds. Indicate briefly the cycles through which humanity has passed, developing first the physical, the emotional, then the mental phases of human experience, and now passing into the more spiritual, the forerunner of which is the widespread interest in brotherhood, even though it is as yet largely mental and usually misunderstood. Present the theosophical conception of brotherhood as against the general misunderstanding of that term, showing this gradual change in humanity is inevitable since at the core of all existence is the One Life; hence the basic fact in nature is brotherhood, or unity of all life. Show that real human nature includes the divine, hence has the capacities of the Godhead, once the lower nature is brought into its service; a process which may be quickened by knowledge and effort (Yoga). Point out that all which calls to the highest and noblest in mankind calls out this divinity within to some degree and will eventually change human nature, hence the need for all social reforms which improve the lot of man. Question the general idea of what is practical. Show that the practical thing is that which serves its purpose. The purpose of brotherhood in practice is brotherly living. Hence every movement towards brotherly living is indeed an eminently practical proposition.

(All references may be secured through the Theosophical Press.)

Practical Theosophy, C. Jinarajadasa. (Cloth \$1.00; paper \$0.50.) The entire book.

An Introduction to Yoga, Annie Besant. (\$1.25.) Pp. 1-11; 23-33; 38-40; 56-64; 82-90; 92-95; 99-126. (1920 and 1927 editions.)

The Conquest of Illusion, J. J. Van der Leeuw. (\$3.50.) Pp. 1-43; 70-77; 116-123; 131-132; 142-154; 181-182; 190-198; 206. (Out of print.)

Life! More Life! C. Jinarajadasa. (\$2.25.) Pp. 28-55; 242-252.

New Frontiers, Henry A. Wallace. (\$2.00.) Pp. 3-13; 29-30; 239-248; 269-287. Showing brotherhood applied to national affairs.

The Mahatma Letters, Edited by A. T. Barker. (\$7.50.) Letter No. 4 (last paragraph); No. 6 (last 2 paragraphs); No. 28 (last 3 paragraphs); No. 33; No. 85 (last 2 paragraphs).

The Spiritual Life, Annie Besant. (\$1.50.) Chapters 1, 8, 9, 10.

Civilization's Deadlocks and the Keys, Annie Besant. (\$1.25.) The Introductory.

The Changing World, Annie Besant. (\$1.50.) Lecture IV, "Brotherhood Applied to Social Conditions."

The Ancient Wisdom, Annie Besant. (\$2.25.) Chapter 6, section on Brotherhood, pp. 170-174 in 1918 edition.

The Outline of History, H. G. Wells. Chapter 40.

The Key to Theosophy, H. P. Blavatsky. (\$3.50.) Chapter 2, under the Section, "What is Karma?"; Chapter 12, "What is Practical Theosophy?" Chapter 3, first 5 pages dealing with first Object of The Theosophical Society.

A World Expectant, E. A. Wodehouse. (Out of print.) Chapter 11, "The Ideal of Brotherhood."

Can We Remember Past Lives?

SUGGESTED LINE OF THOUGHT: Under this title we should fully cover the principles of reincarnation. To do this discuss memory first, showing how poor it is in details even of this life. (See *The Key to Theosophy*, and Chapter 12 of *A Study in Consciousness*. Show that life has also an objective memory, in results produced by past causes. The slow progress of human character in history, and each person whose nobility or capacity clearly outstrips his environment, are evidences of the development of consciousness in the past, preserved for the present; hence evidence of continuity. (See C. J.'s books listed below.) Finally give the straight theosophical facts and show that they solve innumerable otherwise insoluble problems; and point out from examples how clear memory and therefore final proof of past lives can be achieved.

(All references may be secured through the Theosophical Press.)

How We Remember Our Past Lives, C. Jinarajadasa. (\$1.25.) Chapters 1 and 2.

Reincarnation, Annie Besant. (\$0.60.) Chapters 3 and 4.

A Study in Consciousness, Annie Besant. (\$2.00.) Chapter 12.

Popular Lectures, Annie Besant. (\$0.75.) Chapters 3 and 4.

The Secret Doctrine, H. P. Blavatsky. (\$17.50.) See Index under "Reincarnation."

A Textbook of Theosophy, C. W. Leadbeater. (\$1.25.) Chapter 7.

First Principles of Theosophy, C. Jinarajadasa. (\$3.50.) Chapters 2 and 3.

Theosophy and Modern Thought, C. Jinarajadasa. (\$1.25.) Chapters 1, 2 and 3.

Reincarnation, The Hope of The World, I. S. Cooper. (\$1.25.) Chapters 5 and 6.

An Outline of Theosophy, C. W. Leadbeater. (\$0.35.) Chapter 5.

Elementary Theosophy, L. W. Rogers. (\$2.00.) Chapters 9 to 12; especially 11 and 12.

The Key to Theosophy, H. P. Blavatsky. (\$3.50.) See Index under "Reincarnation."

The Ancient Wisdom, Annie Besant. (\$2.25.) Chapters 7 and 8.

Man's Own Show: Civilization, George A. Dorsey. (\$5.00.)

The Outline of History, H. G. Wells. Or any other good survey of man's cultural development.

Fate and Freedom

SUGGESTED LINE OF THOUGHT: Show that the ideas on this vital subject which are current in religious and even "scientific" views (autocratic deity; heredity and environment) lead to fatalism, stifling individual efforts; while the unrealistic view of many modern "personality" cults, ignoring fate, leads to frustrated hopes. From the study of Karma we recognize life to be action, and all action under an unchangeable law. Every thought, feeling and action of man operates under Nature's exact laws, producing corresponding

results which react or return to the originator. Make clear by examples (for instance, gravity and flying) that law is the very condition of our freedom. Hence the Perfect Man has identified his Will with Universal Law and has thereby reached perfect freedom.

(All references may be secured through the
Theosophical Press.)

The Inner Life, C. W. Leadbeater. (\$5.00.) Vol. 2, pp. 321-353. Chapter on "Karma."

Elementary Theosophy, L. W. Rogers. (\$2.00.) Chapter 14.

Karma, Annie Besant. (Cloth \$0.60; paper \$0.35.) Entire book.

Life! More Life! C. Jinarajadasa. (\$2.25.) Pp. 160-190.

First Principles of Theosophy, C. Jinarajadasa. (\$3.50.) Pp. 61-78.

The Fire of Creation, J. J. Van der Leeuw. (\$2.00.) Pp. 68-69; 112-113.

The Secret Doctrine, H. P. Blavatsky. (\$17.50.) See Index on "Karma and Karmic Action."

Karma-Less-Ness, C. Jinarajadasa. (\$1.25.) First Essay.

The Key to Theosophy, H. P. Blavatsky. (\$3.50.) See Index on "Karma."

Emerson's Essays, Essay on "Compensation."

Elementary Lessons on Karma, Annie Besant. (Adyar Pamphlet No. 13, \$0.10.)

The Law of Cause and Effect, C. W. Leadbeater. (Adyar Pamphlet No. 20, \$0.10.)

On Karma, Annie Besant. (Adyar Pamphlet No. 125, \$0.10.)

Karma and Social Improvement, Annie Besant. (Adyar Pamphlet No. 128, \$0.10.)

Karma Once More, Annie Besant. (Adyar Pamphlet No. 133, \$0.10.)

THE DEVELOPMENT OF OLCOTT

(Continued from page 202)

will be established lectureships as in the literary and scientific societies of the world. Thus will prestige come to our own Headquarters.

But it is not from these activities alone that this concept can grow to fulfillment. Behind it all must be the spirit of Theosophy, and this can be inculcated only through the consecration of our members everywhere. It is this consecration that must create its soul and permeate it with the spirit of Theosophy in its creative aspect. It is this dedication that will infuse the project with the life which will express itself as beauty. It is of this that all must dream.

I conceive of this project in all its splendid idealism as the first of the units that will make of Olcott a great cultural center—"the spiritual Washington of the United States," to use Mr. Jinarajadasa's expression. I conceive of this as but a beginning, that presently there will be added, on another part of the estate, an educational department where the college graduate may take those further courses

which will give understanding of the unity of life and synthesize a mass of information into a grand conception of its meaning and his own place and purpose as he puts his capacities to world service.

The plans so far developed for the immediate project include early procedure with the construction of the central unit. Let us dream of this future when Theosophy is known as the creative spirit of such enterprises and when our Headquarters becomes the center of these larger schemes of practical service to America.

We are indeed grateful to Mrs. Shillard-Smith, who gives so generously to make a great part of the dream come true, and who provides for the income with which to perpetuate the work of this new department of theosophical activity, which will draw to us the thought of fine minds, the understanding of fine hearts, and will give to Theosophists and to Theosophy the opportunity for new expression in the universal language of beauty.

S.A.C.

The Longing

There is a loneliness, a fierce nostalgia of the soul,
Which grips the Neophyte upon the Path.

He feels himself torn loose from old desires, old
loves,

And set apart in some great depth of space
Wherein no one doth dwell,

And all is silence.

The way behind is closed.

No more may he return to that which once had
seemed the whole of life,

While all his future lies unknown, uncharted,

Grey with mist.

This loneliness, O Seeker of the Light,
Can ne'er be stilled by mortal aid.

Though thy heart's dearest lies close twined with-
in thine arms,

Thy soul will not be satisfied

Until it merge again

With That from whence it came.

This longing is the mystic cord which draws

Thy thoughts toward Him.

O know that soon the mists will part to show the
glory of His face,

And all the Path lie radiant before thee

Illumined by His smile.

Rona Elizabeth Workman

Theosophical News and Notes

Captain Ransom



CAPTAIN SIDNEY RANSOM

Captain Ransom will arrive in the United States to begin his lecture tour of the Section about September 16, and we are indeed happy to welcome him.

International lecturer, world traveler, editor and engineer, Captain Ransom brings to our theosophical platform an endowment of rich and varied experience as well as the potent qualities of a charming and magnetic personality.

An Englishman by birth, his technical training included a full course in electrical engineering, shop experience in the marine shops of a large steamship line and a year and a half at sea. Later for five years with the Midland Railway he had charge of the company's electrical work in the London area, and during this period he also became an Associate Member of the Institution of Electrical Engineers. Throughout the war as a technical officer in the Royal Air Force and with the rank of Captain, his duties (apart from actual flying) included wireless, meteorology and instructing cadets. Following the war, Captain Ransom was retained by the British Air Ministry and detailed to administrative work, press writing and as educational officer to a large unit.

An alert citizen, Captain Ransom is favorably known for his participation in political activity in

his own district and was nominated for Parliament by the Liberal Party.

For thirty years Captain Ransom has been intimately connected with The Theosophical Society, has known personally nearly all of our great leaders and was particularly privileged in his association with Dr. Besant. His professional skill enabled him to install the Headquarters electrical plant at Adyar which serves the estate of some 300 acres and supplies both light and power.

Again, in South Africa for two years Captain Ransom combined his gifts of Theosophist and engineer to serve respectively The Theosophical Society as General Secretary, and the Pretoria Municipality as Commercial Engineer. Throughout his long experience Captain Ransom has served The Theosophical Society as a gifted class leader and as a lecturer capable of presenting Theosophy forcefully and with inspiration, as well as with the clarity of the scientific mind and the wide vision of the man of affairs.

The Lodge Handbook

A number of new sections of the Handbook dealing with Federations, Library Work, Classes, the Order of Service, Youth Work, the Greater America Plan, have been sent to all lodge presidents, together with additional pages for the sections on Administration and Entertainment.

All officers are urged to inspect these new pages and to have the material inserted in the book and brought to the lodge for general member attention.

Our Trees

Eleven years ago our grove was planted. Tiny sticks have grown into splendid trees. Had we not planted eleven years ago we would have no grove or trees today. If we want more trees ten years hence we should be planting now. Small sticks become large trees only through a period of growth. Let us plant more trees now, that when we come to Olcott in the future there may be trees even as there are now, for some of what we now have will disappear, and we must constantly add more.

Wouldn't our members like to give a tree in the name of a lodge or in commemoration of some member who has faithfully served, in their own name or that of a friend who has been faithful, so that our grove may constantly grow and Olcott become always more beautiful? Let us plant trees every year!

Raising of Dues Postponed

★ ★ ★

\$50,000

**of Building Fund Pledges
*will never be paid***

★ ★ ★

Our Bonds *must be paid.*

A new Easy Savings Plan for
all to share is to be tried.
(See page 215.)

If this Easy Savings Plan
wins, the dues will not be
raised.

In any event there will be ***no
increase before July 1,
1936.***

There will be ***no increase
even then*** if all respond to
make this Easy Savings
Plan successful.

★ ★ ★

JUST THINK

One penny per meal from
each member will wipe out
our bonded debt in three
years.

One penny per day from each
would meet each year's ma-
turities.

Save your pennies and dimes
and keep the dues down.

Theosophists pay their debts
and ***our bonds are our
debt.***

Mr. Norman Pearson the Olcott Lecturer

The Olcott Lecture of the year, by selection of the judges, was delivered at Convention by Mr. Norman Pearson. The title of the lecture was "The Reality of the Invisible."

Mr. Pearson introduces his subject through a resume of some of the latest discoveries of science, demonstrating in his talk and by lantern slides that things are not what they seem, that science has discovered — it does not merely postulate — that all form is energy and that there is a deeper reality behind all the seeming facts of Nature, and that the invisible is much more real than the things we think we see, and its potency immeasurably greater. Thus the lecturer leads up to a recognition of the reality of the theosophical truths not yet demonstrated by science. We hope presently to publish the lecture.

We congratulate Mr. Pearson. A number of other lectures were very favorably mentioned and may also presently appear. We are grateful to all who contributed.

Is This the Last Issue for You?

THE AMERICAN THEOSOPHIST cannot be sent after September to those members who have not paid their Headquarters dues or advised Headquarters that they are financially unable to pay them. If your dues are in arrears, won't you please take the necessary action at once? If you cannot pay *all* of your dues now, please send at least one dollar at once so that the magazine will continue to reach you.

RECORD OFFICE

To Retiring Officers

It is a problem with newly elected officers in some lodges to obtain from their predecessors the records, documents and forms pertaining to their office. Minute books, application blanks, procedure books, supplies of various kinds — these it appears the officers often keep in all kinds of disorder, so that they are not only unable to close up their own period of office with completeness, efficiency and dignity, but bear the unfortunate karma of being unable to start off the new officers as well equipped as they themselves had been.

Instances have come to attention where the Lodge Handbook cannot be found by the officer responsible for it, and the lodge is thus deprived of the benefit, and new pages cannot be inserted in their places. Some lodges report that they have never seen the Handbook.

What a lesson these things should teach to our lodges as to the careful selection of people who really do have a sense of responsibility to their brother members and to the great work in which they have been given the privilege of playing a part.

The Easy Savings Plan

With the approval of Convention, our members throughout the Section are to be given an opportunity of meeting our theosophical budget through an Easy Savings Plan, which if successful, as it certainly can be if members enter into the spirit of it all, will set aside the prospective increase in dues.

The plan provides that each three months Headquarters will send three special sealed envelopes to each member, each one printed with the month in which it is to be used. The first set will probably be October, November and December. Each envelope will be provided with a slot through which small coins may be inserted, in order that each day regularly every member may make some small contribution.

At the end of the month the envelope will be turned in to the secretary of the lodge (National members will send to Olcott), who will send the contents to Headquarters. Thus we shall receive at Olcott every month from each lodge secretary the contributions of the members — one-half of the sum for Headquarters, one-fourth for an International Fund and one-fourth for the credit of the lodge to be used to promote its public work in its own locality.

It is a very simple method by which many members with small sums regularly contributed can meet a real national need. That need is that we start to pay our bonds in reasonable amount each year as they mature, instead of postponing payment as has been done during the years of depression. We must face the fact that the remaining Building Fund pledges will not pay the remaining bonds, and as members we must recognize that this bond obligation is our debt, which we must take steps to pay. If all members help in such measure as they can, by a small daily contribution, whether pennies or dimes, we can speedily dispose of this debt, save the interest and avoid increasing dues.

Just think how easy it is to put a dime in an envelope every day or every week, or a penny in an envelope every evening or every meal, and count up for yourself what a substantial sum would be made available for this debt reduction if everybody helped just a little in this way. Don't think that your pennies or your dimes are unimportant. It is the pennies and dimes of the 4,000 members every day and every week which make the large sum in dollars.

As your President I do not want your dues increased, but as your Treasurer I must pay your Society's debts, for this bonded debt which I inherited must be paid, even though the Building Fund pledges, which I also inherited, can never be collected. I am dependent upon your co-operation in order that I may keep good the credit and standing of your Society.

This plan makes it so easy for everybody to help as they can. It requires only systematic daily thought for a moment to make the whole scheme successful, both to pay the bonds and to keep

dues at their present figure. Remember too that in thus contributing you will be creating a fund at Headquarters for your lodge to hire a hall, pay for advertising and for public lecture work which now cannot be provided.

There is not a flaw in the scheme. This is an Easy Savings Plan to produce great results. When you receive your envelopes, put the first one on your dressing-table, and every morning and every evening, or both, insert a coin. At the end of the month turn it in to your lodge and put the next month's envelope where you will daily remember it.

Your thought of kindly understanding for what Olcott is trying to accomplish, a moment of aspiration, will add to the value of your daily gift and will strengthen the tie between the members everywhere, through which our purpose can be accomplished.

Reading Course in Theosophy and Art

Enrollment in the Reading Circle in art appreciation is now open for groups to begin October 1. This is a reading course of six months' duration, designed to give readers some understanding of the place and relation of the various arts in the Great Plan.

No detailed study or answering of questions is required — simply the reading of the monthly assignment and, if desired, the contribution of ideas and comments to the monthly letter circulated among the members of the reading group. If you are interested, send your name, address and one dollar at once to Headquarters at Wheaton for enrollment.

Summer School Proceedings

Everyone will want to share in the inspiration of Summer School, with its record attendance and unusually fine program. The full proceedings can be published if there are sufficient subscriptions. At present we have 200. We must have a minimum of 300 more in order to make the Summer School talks of Mr. Jinarajadasa and others available to our members. We cannot publish in smaller quantity except at prohibitive prices.

If you want a copy and want others to have copies, send in your subscriptions at once. See the advertisement on the back cover.

When, by surrounding men with beauty and by training them to respond to it, their intuitions are aroused, they discover a higher and more lasting truth than science can reveal to them. — C. Jinarajadasa.

Southwestern Federation

The Southwestern Federation met in convention at Tulsa, Oklahoma, August 3 and 4, with delegates present from Dallas, Fort Worth, Oklahoma City, Tulsa, Wichita and a National member from Baxter Springs. The reports of the various lodges showed that much inspiration, enthusiasm and devotion had been put into the work during the past year. The outlook for the coming year promises renewed energy and enthusiasm, with plans for more intensive work in the lodges and the spreading of Theosophy in other localities. To cooperate in the Straight Theosophy Campaign, to give support to the weaker lodges and to increase the strength of the larger lodges was the hope and aim of all the delegates who attended.

Olcott Gardens Honored

At the Glen Ellyn Garden Club Flower Show held September 5 in Glen Ellyn, Illinois, The Theosophical Society gardens at Olcott were represented by a number of gladioli entries by our gardener, Mr. Donald Greenwood. The judges awarded him five blue ribbons, three second prizes, three third prizes and three honorable mention ribbons.

The highlight of the entire gladioli exhibition was Mr. Greenwood's specimen of Picardy, a very tall stalk having nine five-inch blooms perfectly opened and eight buds, four of which were showing color.

Statistics

Births

To Mr. and Mrs. C. E. Jarvis, a daughter, Paulina, on July 17. Mr. Jarvis is a member of Genesee Lodge, Rochester.
To Mr. and Mrs. J. D. Moore, Jr., Birmingham Lodge, a daughter, Barbara Anne, July 31.

Deaths

Mrs. Mary L. Goldy, Ojai Valley Oaks Lodge, July 20, 1935.
Dr. Emily Hackett, National member, July 6, 1935.
Mr. Albert W. King, National member, recently.
Dr. Melvin O. Stone, Oakland Lodge, July 8, 1935.
Mrs. Ellen E. Wilson, Chicago Lodge, August 8, 1935.

Marriages

Mrs. Alice M. Blanchard and Mr. Theron R. Winston, both of Los Angeles Lodge, June, 1935.
Miss Helen Clemans and Mr. C. Elbert Beauchamp, both of San Antonio Lodge, August 3, 1935.
Mr. Donato Carazo, Spanish Lodge of New York, and Miss Anita Cantor, June 1, 1935.
Mr. J. J. Wojak, Copernicus Lodge, Chicago, and Miss Helen Kosinski, July 6, 1935.

American Theosophical Fund

To August 1.....\$21.00

Building Fund

To August 1.....\$45.00

Greater America Plan Fund

To August 1.....\$175.50

Prison Literature Fund

To August 1.....\$5.00

Radio Broadcasting from Panama

Panama Lodge has arranged a series of radio broadcasts over Station HP5B (49.75 meters), on the first Sunday of each month between 10 and 11 a.m., Eastern Standard Time. All members who own short-wave receiving sets are invited to tune in and to let Panama Lodge know how the program was received.

Miniature Paintings Lost

Two miniature paintings of California scenes entered in the annual Art Exhibit were lost during Convention. A prospective purchaser may have taken them and forgotten to notify the chairman of the Exhibit. Please write to Mr. James S. Perkins, 123 Kinsey Avenue, Cincinnati, Ohio.

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THE AMERICAN THEOSOPHIST

BOOK REVIEWS



Ancient Versus Modern Scientific Socialism, by Bhagavan Das. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.75.

In this book the author, who needs no introduction to theosophical readers, discusses in a convincing way the various social, economic and political ills that beset the world at the present time. The many schemes and "isms" (particularly Capitalism, Fascism and Communism) are passed in review — the proposals offered by each are carefully analyzed — the advantages and disadvantages of each are clearly set forth. The modern systems are compared with the ancient plan of Manu, which provided for the fundamental principles of "Planned Education, Planned Family-life, Planned Economy, Planned Defense, Sanitation, Judication, and Planned Religion, Recreation, Art" — an all-inclusive plan. The Manu's plan, termed by the author "The Ancient Four Guild

Socialism," is shown to be fundamental to all human relationships. It is maintained that this plan contains all of the benefits of the modern systems and is free from their defects.

The author believes deeply and fervently that the only possible solution to the world's problems is to be found in the Ancient Wisdom. Throughout the book many references are made to the Three Objects of The Theosophical Society and their application to the present situation. A stirring appeal is made to Theosophists to make the Three Objects a vital influence in their lives. If this can be accomplished they will be helping "Those Who are holding back the Forces of Darkness;" they will have a share in lifting a "little of the heavy Karma of the World." The time is so urgent and the need so great that all who read this book will be moved to accept its challenge. — H.W.

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	<i>Popular Lectures</i>75
Claude Bragdon.....	<i>Episodes From an Unwritten History</i>50
Irving S. Cooper.....	<i>Reincarnation, The Hope of the World</i>	1.25
J. Krishnamurti.....	<i>At the Feet of the Master</i>	1.50
C. W. Leadbeater.....	<i>A Textbook of Theosophy</i>	1.25
Total.....		\$6.60
Study Course — Part I.....		\$1.00
ALL FOR \$5.00		\$7.60

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