

---

---

THE  
AMERICAN  
**THEOSOPHIST**

---

---

Official Organ of THE THEOSOPHICAL SOCIETY in America

---

---



IN THIS ISSUE

**A Tribute to Dr. Besant**

C. W. LEADBEATER

**The World Congress**

SIDNEY A. COOK

**The Theosophical Life**

L. W. ROGERS

**Madame Blavatsky's Own Ideas About  
Study of *The Secret Doctrine***

DR. PIETER K. ROEST



OCTOBER ★ 1936

---

---

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

---

---





IF WE only have purity, let us learn that purity purifies and is not soiled; purity helps and does not repel. The Spirit lives, as I have often told you, by giving and not by taking. The lower a person is, the more is our duty to uplift him. It is said of the Lord Buddha that, as He walked along one of our paths on earth, and saw a drunken man lying in the roadside, that man was dear to the Heart that was all love and tenderness for men. If you would come into "our world," cease your cruel and ignorant judgments of your fellowmen, cleanse your lips from unkind speech, and your heart from unkind judgment; realize that those who would serve the One must spread unity among the separated, that they must be centers of peace in the storm, centers of love amid hatred, centers of purity in the foul; and if you begin to realize the truth and then to live it, if knowing the truth, you do the truth, then you shall understand more and more of the teaching; for it is life, the life we live, which weighs in the balance of the Divine. "Come," if you will, "from your world into ours." But remember, you must leave behind you that which you may most prize on earth.

—ANNIE BESANT



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXIV

OCTOBER, 1936

No. 10

## A Tribute to Dr. Besant

BY C. W. LEADBEATER

*(The following lecture was delivered by Bishop Leadbeater in the Adyar Hall, Sidney, on October 2, 1927, to celebrate Dr. Besant's eightieth birthday.)*

LAST TIME I had the privilege of speaking from this platform my subject was one of the greatest women of last century, or perhaps of all time — Madame Helena Petrovna Blavatsky, the Founder of The Theosophical Society, a teacher sent to enlighten our western world by bringing to it the wisdom of the East. Tonight I have again to speak about a great woman — a very great woman — but this time happily one who is still among us, Dr. Annie Besant, the chief pupil of Madame Blavatsky, and the present President of The Theosophical Society and leader of several other movements. We are celebrating her eightieth birthday, and I have the honor of being chosen to address you about her because I have known her longer and more closely than you have. That is no mere figure of speech, I assure you; I do indeed feel it to be a very great honor to speak of her, though I know full well that no words that I can use will ever do justice to my subject.

This is a very great day for us — this eightieth birthday of our President. I know that a mighty host of her followers all over the world will join in this celebration, for it is to us who are Theosophists, all that the festival of his patron saint is to the most ardent churchman — all that and much more; for a man's relation to his patron saint, though it may sometimes be very real and very valuable, is often but vague and nominal; whereas in our case we have the strongest ties of love and gratitude to one whom we have seen and know well, a great teacher who has done for many of us the greatest of all services, for she has lifted our lives from darkness to light, she has made them vivid, full of meaning and power

— made them emphatically worth living in the highest sense of the word.

That you may see that I know that whereof I speak, let me first touch a personal note, and tell you a little of what your President is to me, her humble representative in certain capacities in this part of the world. She has just completed her eightieth year; for nearly half of those years — for thirty-seven of them — I have had the privilege of very intimate association with her, of working with her as a comrade and a close personal friend. There is a cynical proverb to the effect that no man is a hero to his *valet de chambre* — that is to say, to those who are in daily contact with him, but in the case of our great President absolutely the contrary of that is true; the closer the association that we have with her the deeper is our reverence and our love. For she is that rare phenomenon, a character wholly consistent, a saint who is always saintly, who never disappoints her devotees by falling below her highest level — a person of dauntless courage and immense determination, inflexibly carrying through to the end whatsoever she undertakes, yet ever gentle, courteous, and kindly to all. Wise with that eternal wisdom which she has learned at the feet of the Masters of Wisdom, she yet fails never to show forth the qualities of power and love which complete the triangle of the divine manifesting in man.

She is unquestionably the greatest woman in the world — the greatest, too, in many different directions. More and more as the years roll on we learn to appreciate her many-sidedness, to see in how many different ways she towers above the average humanity. We cannot but admire her



amazing versatility, her extraordinarily complete grasp of a vast number of subjects, her power of dealing instantaneously and effectively with any and every emergency. I remember a most remarkable instance of that versatility. She is a person of very wide reading on philosophical, religious, and scientific subjects, but I was not aware that she had ever turned to unraveling the tangles of the law. Yet when an action was brought against her in India to try to annul the papers of adoption which had been given to her by the father of the ward, Mr. Krishnamurti, she declined to engage counsel in the ordinary way, but instead sent for a cab-load of lawbooks from the library in Madras, devoted herself for a fortnight to an exhaustive study of the Indian law on that subject, and then went into court and conducted her own case with a brilliancy and vigor which astounded all those who were concerned in the affair. I myself attended as a witness, and can bear testimony to the eagerness with which all the lawyers not at the moment otherwise engaged crowded the court to listen to her speeches.

Her whole life shows evidence of this amazing thoroughness. When she took up Theosophy she very quickly mastered its intricacies and became its foremost living exponent, yet when she was instructed by her Master to work for the freedom of India she at once turned from Indian philosophy to Indian politics, and immediately became a powerful factor in that entirely new sphere of action.

She is the most strenuous worker that I have ever seen. From very early in the morning, long before sun-rise, to very late at night, she toils incessantly, never wasting a moment. The instant that one piece of work is finished, she lays it aside and turns promptly to the next, with no thought of rest or relief. Yet all her work is done with extreme care and accuracy. She is the most extraordinary mixture of tremendous energy, flaming enthusiasm, and steady persistence, and now at the age of eighty all these qualities are just as strong as ever. The Psalmist somewhat gloomily remarks: "The days of our age are three-score years and ten, and though man be strong that they come to four-score years, yet is their strength then but labor and sorrow." The Psalmist, however, had not the privilege of the acquaintance of Dr. Annie Besant, or he might have seen fit to modify his statement.

Our President has attained the four-score years, and in the course of her long and eventful life she has certainly labored harder and with infinitely greater result than most people; certainly also in the course of that life she has had more than her share of sorrow and of persecution; yet her attitude now is one of serene cheerfulness and

indomitable hopefulness. Her intellect is colossal, and the breadth of her mental vision seems all-comprehensive. At the time of those legal proceedings in India, I have often heard her discussing points of law with the late Sir Subramania Iyer, and it was most interesting to watch the play of intelligence between those two great minds, to see how instantly each grasped the points made by the other, leaving the other lawyers present far behind them.

She is by far the greatest orator of our time, at least in English-speaking countries. Here again I know whereof I speak, because I have in my time heard a large number of celebrated speakers, including Mr. Gladstone and others in Parliament, and all the most famous preachers of various denominations. She undoubtedly surpasses them all in fire and effectiveness, and her Irish poetical temperament gives her a wonderful readiness and gracefulness in speech. She possesses a faculty along those lines which I, at any rate, cannot in the least understand; she tells me that while in her public lectures she is speaking one sentence, she sees the next sentence in the air before her — usually in three alternative forms, from which, while still speaking, she deliberately selects that which she thinks best suited to the audience. I have never myself had any experience in the slightest degree like that, and I cannot comprehend how it is done, but at least I can testify to the magnificent result achieved. She is a veritable artist in words, and knows so exactly how to apply them. She delivers an enormous number of lectures, and as her life is so full of the most pressing business she has no time to revise them; yet so splendidly are they put together, and so beautifully are they expressed, that the stenographic report of them is usually printed without the slightest alteration.

Again, she is one of the most prolific of writers. Most of her books and articles are on the deepest and most difficult of subjects, yet she produces them with amazing rapidity. I do not know exactly how many books and pamphlets she has written, but some time ago the number was well over 300, and that does not include twenty-five works written in collaboration with others, twenty-one books and twelve periodicals edited by her, and six translations. As to articles, their name is legion. They are by no means all on Theosophical subjects, for her industry was equally great when she fought in the ranks of Free-thought. I know of no other teacher in the physical world who can be compared to her; she is revered and loved by hundreds of thousands who have been led by her lectures and her books to come from the wilderness of doubt, and to build their spiritual lives on a sure and certain foundation. During the twenty years of her presi-



dency, The Theosophical Society has more than trebled its membership, and the numbers of charters issued has risen from 900 to 2,500. Her services to the Liberal Catholic Church, to the Co-Masonic Order, and to the cause of the newer, saner, and more scientific education are well known to all who have any acquaintance with such matters.

All her life she has battled for freedom, for herself in earlier days, then for others. I do not know how many of you have read her wonderful *Autobiography*. If there be any who have not yet perused it, I should earnestly recommend them to do so without delay. It is a very wonderful record of the struggle of a soul from darkness to light, from slavery to freedom—a report of terrible suffering and persecution bravely endured, and of the royal reward which came at the end of it all. Born in orthodox surroundings, she presently found herself compelled to struggle for freedom from the fetters which they imposed upon her. The narrowness and illiberality of the presentation of Christianity which she encountered drove her eventually to adopt the atheistic position, and for some years she spoke and wrote with characteristic vigor against the fundamental delusions of orthodoxy. Her eloquence was scathing, but never vulgar. She never descended to the low levels of personal abuse by which many free-thinking writers spoiled the effect of perfectly legitimate arguments, and disgusted all nice-minded people. Atheist herself, she yet never asserted: "There is no God," but simply said, "I see no certain evidence of His existence, and therefore I cannot believe in Him."

The condition of the poor at that period, the hours and circumstances of their work, and the utterly scandalous slavery of little children aroused her burning indignation, and she was constantly engaged in various movements which were endeavoring to ameliorate those conditions. Just as she sought to free men's minds from the tyranny of a heartless creed, so did she also strive to obtain for them freedom and humane treatment on the physical plane.

It was in that earlier and stormier part of her career that I first saw her. I am not quite sure of the exact date, but I think it must have been about 1877, that, seeing an advertisement of a distinctly anti-Christian lecture, and being at the time an enthusiastic young clergyman of the Church of England, I went to the Hall of Science in Old Street, turning out of the City Road, to hear what this wonderful lady orator had to say. I confess that I was startled by her vehemence, and I felt that she was stating certain objections to the faith rather more strongly than need be; yet even then I was forced to admit that there was much reason in what she said, and that many

of her arguments were unanswerable. There was an unfortunate young man present who represented the Christian Evidence Society, and made feeble endeavors to argue with her, but in very short passage of arms she reduced that poor fellow to stuttering imbecility, so that one could not help being rather sorry for him, even while recognizing that he had not a leg to stand upon. I heard her two or three times at the same place when I happened to be in town, and I may say that it was in consequence of these lectures of hers that I came into touch with the works of Colonel Ingersoll and other liberal writers, so it was really she who prepared my mind for the ready response to the Theosophical truths which were to come to me some five years later.

We have all heard how Theosophy was brought to her notice by the fact that Mr. W. T. Stead invited her to review for his magazine *Madame Blavatsky's Secret Doctrine*—how she at once recognized the mighty truths that were hidden in that most wonderful of books, and promptly tried to come into touch with its author in order to learn more of the system. Madame Blavatsky met her with characteristic frankness, answered all her questions, and made a tremendous impression upon her, but would not allow her to join The Theosophical Society until she had first read the *Psychical Research Report* on the Coulomb case, at that time the most recent of the many amazingly unscrupulous attempts which, all through its history, have consistently been made (and are still being made today) by the enemies of Theosophy to discredit its teachings by fabricating the most incredibly wicked slanders against those who try to spread abroad its truths in the world. Our President went home and read the report, and at once decided to throw in her lot with Madame Blavatsky, whose faithful disciple she remained until the hour of her death; and, indeed, she remains so still.

When she joined the Society in 1889 I had already been working for Theosophy for five years in India and Ceylon, and I did not meet her as a Theosophist until I returned to England at the end of that year. In fact, my first encounter with her was in Mr. Sinnett's drawing-room in Ladbroke Gardens at a meeting of the London Lodge, to which somewhere about that period I became secretary. From that time onward I met our leader frequently at such meetings, and from the first I felt the strongest possible attraction to her—due, no doubt, to the fact that we had met in many previous lives, and had tried at various times and in various ways to serve our Masters together. The Theosophical Headquarters had been moved in 1891 to our President's house at Nineteen Avenue Road, St. John's

(Continued on page 223)



# THE AMERICAN THEOSOPHIST

Published monthly by  
THE THEOSOPHICAL SOCIETY  
IN AMERICA

National President . . . . .SIDNEY A. COOK  
National Secretary . . . . .ETHA SNODGRASS  
Publication Office, 217 Fox Street, Aurora, Illinois  
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 February 28, 1925, authorized December 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.

## Isaiah's Job

In the *Atlantic Monthly* for June there appears an article "Isaiah's Job" by Albert Jay Nock that touches a line of thought that has for some time been developing in our editorial mind. The author refers to the commission to the prophet to go forth and warn the people of his time of the fate that would befall them if they continued in their wickedness. The Lord explained that the message would probably have little effect on the ways of the people, the intelligentsia and the powerful would laugh and the masses ignore, but the message nevertheless had to be given for the few who would be appreciative of the truth. For these the interest of the Lord had to be made clear for their encouragement and because on them the future depended.

The world has made progress since the days when Isaiah warned the people of Judea but the problem of carrying the message of truth to the people has not changed fundamentally. It must still be spread abroad but only the few, the obscure Remnant, are ready to respond. Preaching and propaganda are essential that the world may know that there is a divine message, a Plan of progress toward peace and happiness for all, but there must be no discouragement that nearly all the world is content with the ephemeral happinesses it already possesses. Evolution continues to be a slow if a quickening process.

In the Remnant lies the power and the assurance for the future; they are the helpers on whom the Great Ones depend to keep the light of truth aflame. Though They aid the world through many channels, They chose The Theosophical

Society to be the repository of the Ancient Wisdom for the fulfillment of all who seek. There is a premise from which no assaults can dislodge us. But though the world may know of the existence of the Wisdom by propaganda and by preaching it will still generally ignore the divine message. The glory and the beauty of this treasure of the ages of which the Society is the chosen custodian can be made manifest only by its effects on those to whom it is the Truth.

There lies the very great responsibility of membership. It brings at once a share in the custodianship with which the Society is charged and a declared acceptance of the fundamental principle of Brotherhood as stated in the first Object. To live now as living will be in the future becomes a duty; to portray a standard of brotherhood beyond the world's present ken, a friendliness beyond its present power to enter into, a kindness, a lack of prejudice, a tolerance, a true impersonality and understanding that the world at large but dimly appreciates and but faintly recognizes as greater and higher than its own existing standards; by these shall the beauty and divine quality of the message be made known. Here is the rationale of the Theosophical life; not for ourselves but that the Truth may be made manifest. If Theosophists are vegetarians, it is that the future may be forth shown in them; if great brothers, because brotherhood is an inevitable quality of the world yet to be evolved. Can all be great? Yes, surely, for greatness consists of just this power to be of the future. It is not dependent upon social standing or higher education or accomplishment but upon the use of the power that all Theosophists possess of living every moment, in his own sphere of influences, according to a standard of the future. Such living alone causes the world to honor and brings it nearer to seeking the Truth, and only by such living does the Theosophist fulfil his responsibility as a custodian and a knower of the Ancient Wisdom. He is thus of the Remnant, and of the nucleus of Universal Brotherhood that the Society is intended not only to create but first to be.

## Defeat?

A blotter that recently came to our editorial desk carries the motto: "Yesterday's defeats help win today's victories."

Yes, but if they do they are no longer defeats but victories in themselves. Experience has but to be transmuted into wisdom and defeat becomes a word for but temporary application, for experience then becomes growth and growth is victory.



### Without Prejudice

There is danger in pet peeves and final opinions on matters of current moment for in a world where events occur and rapidly change we can seldom be up to date or completely informed. What knowledge we have of current events comes to us in fragmentary form, and already predigested or interpreted for our consumption. It is good therefore when we are able to contact an actual participant in distant events, and see directly a little more of the scenery and share a close onlooker's point of view.

So in fairness to Germany we quote from a conversation that took place recently in Switzerland with a German visitor.

"A great part of the western world does not think kindly of Germany. The reason is that the world does not know exactly what is going on. Foreign papers speak about the sad but single incidents that are said to happen in Germany. Many of these incidents never happened, and where is the government in the world that can prevent all crime in its country? There are faults in Germany but there are good things also that are being built up.

"I myself was anything but a National-Socialist when Hitler acceded to power, and there was no outer reason for me to become one, but I couldn't help seeing all the good and positive things growing all around me. We were very, very near ruin before, and as Hitler said: 'I had not the time to ask about fifty committees, and have meetings and speeches and speeches and meetings about what had to be done.'

"The papers abroad don't speak about the order we now have in Germany, and the fact that we have overcome more than two-thirds of our unemployment. They do not speak about our great organizations, 'Mother and Child,' 'Strength Through Joy,' 'Beauty in Work,' and what these achieve in the moral education of our youth for selflessness, for helpfulness, for sacrifice and true comradeship, or about the great enthusiastic idealism which inspires our whole youth as hardly ever before. There are many faults in Germany but there is much good."

It is easy to understand that the people of Germany are today happier than they were a few years back, and though there is much of national, racial and international policy that straight thinking cannot approve, let us remember also the good that may be associated with the ill. Fair thinking is essential to just doing.

### A Stalwart Passes

Though the gates of death are truly the portals of light to the Theosophist there must be regrets mingled with the joy when a stalwart passes. We extend our sympathy to the family and friends to whom Mrs. Barbara Sellon had been wife, mother and benefactor, and voice our regrets for the loss of a steadfast and capable worker in the Lodge, the Federation, and in a wider field as General Publicity Director at Adyar. Members and workers in many places will miss her able direction and ever ready assistance, but her new joy irradiates all.

A stalwart passes.

## There Is An Answer

**P**ATHETICALLY few of us know why we are on earth and what is needed for a happy, rich existence. Yet it is only ignorance to think that there exists no real knowledge on this subject. There is a science of life older than any of the world's great philosophies and religions, fragments of which are found in every great scheme of thought known to mankind. Its wisdom illuminated saints and sages, poets and artists of all times, and many mighty lawgivers of antiquity.

It was taught in the secret chambers of Egyptian and Greek mysteries, and is repeatedly referred to by the great Christian initiates St. Paul and St. John in the New Testament. But today its simple outlines are available to all. For sixty years a world-encircling movement has labored

to recover and re-state the principles of this eternal wisdom in direct, straightforward language; under its ancient, honorable name of theosophia (divine wisdom) or Theosophy, the science of life. The Theosophical Society of today is not—as many erroneously believe—a sect; neither is Theosophy a creed. They are the modern messengers of the most sublime truths discovered by man, in harmony with every fact unearthed by modern science, as well as with the noblest aspirations of religion and the intuitions of all great art; and every intelligent person seeking integration, wholeness of life and thought, should study and explore this ageless wisdom which makes life so infinitely more worth living.

P.K.R.



# THIS CONCERNS EVERY ONE OF US

ALL MEMBERS OF THE THEOSOPHICAL  
SOCIETY IN AMERICA ARE URGED TO  
READ THIS PAGE CAREFULLY, AND  
WHEN CALLED UPON TO ACT, TO  
MAKE A WISE DECISION

*Out of Every Crisis* through which our Society passes there arise greater opportunities for service as broader fields for work continually emerge. The testing comes in the effort we put forth to meet the changing conditions; the reward is the privilege of holding aloft the ideals of Theosophy against great odds and amid difficult situations through the overcoming of which we prove ourselves worthy of the trust reposed in us as members.

*Never Before* has the wholehearted cooperation of the entire membership loomed as vital as it appears at this moment. There is a Plan whereby The Theosophical Society may carry on its great work in a splendid manner despite the difficulties of a transition period. Constant recollection upon the part of every member is the most important requirement.

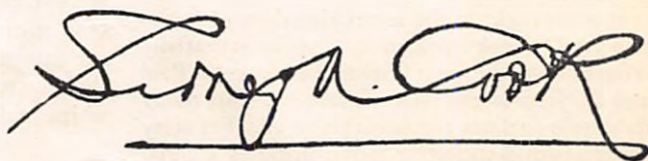
*During This Month* all Lodge Presidents will receive a letter from me asking their aid in making the Plan effective. Furthermore, every member, whether Lodge or National, will receive a notice explaining the needs of the Society and the hopes which Headquarters entertains for the entire success of the Plan.

*When You Receive Your Letter* consider it thoughtfully. For years the Board of Directors has tried in vain to solve the

finances of the Society without repeated appeals for funds for many purposes. Now, the means are at hand whereby the work may be adequately financed, and, with the help and enthusiasm of the membership, the Plan is bound to succeed.

*One Penny Per Meal* each day from every member would enable the Society to pay off all indebtedness, to widen its work while yet keeping its teachings pure, gradually to eliminate all requests for special funds, and to give much needed help to our International Center at Adyar. The holding in mind of the Great Work for which the Society came into existence, each time we partake of a meal, would aid every member to stand firm and thus communicate his strength to the Society; and the penny would prove a joyous sacrifice which all could afford.

*Your Help* will make it easy to accomplish the object of this Plan. Try it! When you receive your letter mail the return postal and work through your Lodge officers, or group leader. Thus can every member forge a link with Headquarters, a link which will mean much to you and to me as we together give our efforts to the Great Work.





## A TRIBUTE TO DR. BESANT

(Continued from page 219)

Wood; but it was in 1895 that at her invitation I went and took up my abode in that house, remaining there with her until it was sold to the adherents of Mrs. Tingley at the end of the century. From then until now I have been in constant communication with our beloved leader, and she has ever shown herself the kindest and most gracious of friends and the most loyal of comrades.

Her occult progress was amazingly rapid, for from the very first she did work for The Theosophical Society which no one else could have done. As practically her first introduction to it was through reviewing *The Secret Doctrine*, she made the study of that her specialty, and she interpreted it, systematized it, solved many of its problems, and reconciled its apparent contradictions as none but she could do. Well may we who are members of her Society celebrate her birthday and thank God for it, for the world would have been infinitely poorer if she had remained out of incarnation. We owe our Theosophy to our great founder, Madame Blavatsky, but it is Dr. Besant who has arranged it, interpreted it, and made it comprehensible to us. At intervals since then, when the exigencies of other duties have allowed it, I have had the very great honor and privilege of working with her along various lines of occult investigations.

Our labors have been directed not so much toward the discovery of anything new as to the verification and corroboration, the expansion and the explanation of what had already been told to us; so that we are now able to say with utter certainty that we know from our own personal experience that the main Theosophical teachings are absolutely true. Having worked so much with her in this way, I can bear testimony that our dear President is a most careful and painstaking investigator, and she has at the same time an unerring intuition and a splendid sweep of vision which enables her to arrive at accurate conclusions while I am still plodding far behind and building my way up step by step from below to a result upon which she has already descended with an eagle-like sweep.

Her magnificent enthusiasm in the cause of those who are oppressed, and her frank outspokenness in defense of what she knows to be the truth have, not unnaturally, made her a certain number of enemies. She has again and again been bitterly assailed, and foulest falsehoods have been told

about her by those to whom her strength and greatness were an offense. We know that in other lives as Hypatia and Giordano Bruno she has faced martyrdom in order that she might proclaim the truth, and the same fate has followed her in this incarnation, though the martyrdom has stopped short of actual bloodshed, and employed, instead, the ignoble weapons of slander and persecution.

In no part of her work has this been more conspicuous than in regard to her brave and long continued attempt to obtain Dominion Status for India. For many years she has energized in various directions for the helping and betterment of that Motherland of so many of our Masters, but through all that time she has never receded an inch from what she feels to be the right position, and has steadfastly maintained the necessity for the future of the world that India should remain an integral part of the British Empire, though attaining the fullest system of self-government possible under the circumstances. Many Indians have misunderstood her position in this matter, and have even abandoned her wise and statesmanlike leadership to follow others who are less far-seeing. Nevertheless, she has gone on her way undisturbed, and I think it will not be long now before we shall see her action justified and her purpose achieved.

Another and a very wonderful department of her work has been to train and to take care of the vehicle of the World Teacher. Many years ago now it was confided to her care, and she has been unremitting in her attention to that duty. Now, she is reaping the reward of that care, and is watching with joy the unfoldment of the bud which she nurtured, the blossoming of the flower whose fragrance shall fill the worlds.

And we, members of her Society, who owe her so much more than others do, what can we do to mark this auspicious occasion, to show to some small extent the overflowing gratitude which we all feel? There is little that we can give to one so much greater than ourselves, but if we pour out at her feet our loving homage and devotion we shall thereby generate force which she can use for the helping of the world she loves so well. Above all, let us show our devotion to her by doing our best to pass on to others all the many benefits we have received from her; let us do all we can to support the movements which at the

(Concluded on page 227)



# The World Congress

BY SIDNEY A. COOK

WRITING from the midst of the mighty snow-covered peaks of Switzerland with the tenuous clouds intermittently drifting down the valley across which I gaze from my hotel window I am vividly reminded of that birthday greeting of Dr. Besant:

"My Birthday Greeting to you, Brothers all the world over, is written from amidst the circling Himalayas. But not a vestige of them is visible, thick shrouded as they are in earth-born clouds. Shall I then doubt that the mountains are there, that their green slopes, their mighty crags, their heaven-piercing peaks of snow, are but dreams, imagination-fashioned?"

Nay, verily; for I have seen them, I have trodden them, and I KNOW.

With equal certainty, with equal surety, I know the unshakable truths of the Ancient Wisdom, of the Hierarchy who guides, the World-Teacher who inspires, the Embodied Will who rules. The Himalayas may crumble, but These abide in the ETERNAL. I see the STAR that shines ever over the White Island. Lift up your eyes, my Brothers, and you shall see it; then face fearlessly the raging of the storm."

The Congress is over — except that there are memories of great moments and new and splendid Theosophical friendships that will carry on and on — and the sense of a very practical work done by wholesouled people of an international Society in that center of international hopes and efforts, Geneva. It is good to have a few days of quiet thought on all that has preceded in the Congress week, and amid the loveliness and majesty of physical peaks recall the heights of experience and inspiration of the Congress itself.

To begin at the beginning: Our own Convention concluded, the final essentials of Headquarters' affairs attended to and the last minute uncertainties of the Congress trip having dissolved themselves, the long anticipated journey commenced. A fast automobile run to Montreal, a restful seven days of sunshine and sea air and we were all prepared to disembark at Havre and to meet and greet friends old and new. A three hours' evening run through northern France, its picturesque villages with their narrow streets and its countryside, and the Eiffel Tower foretold our approach to Paris. Settling quickly at our prearranged hotel we soon contacted friends who reinforced our party and planned with us the

activities of the following day — Sunday. First of course a visit to the Headquarters of the French National Society which Monsieur Blech so splendidly conceived and brought into being, a finely constructed, self-supporting building where all Theosophical activities are adequately provided for — an excellent lecture hall with impressive entrance, smaller halls and classrooms, library and reading rooms open to and used by the public and especially by students of world religions, and permanent facilities for the esoteric side of the work undisturbed by those not yet participating. It was a worthwhile contact with the working of another Section under the General Secretaryship of Prof. Marcault whom we later had the pleasure of meeting, in the meantime enjoying the acquaintance of the skeleton staff which was on summer duty especially Mlle. Frey and Monsieur Point. It was a happy experience to contact our brethren in the Great Work in France.

Only a day was available for Paris and so after a drive through some of its grand boulevards and a brief visit to the International Co-Masonic Headquarters we turned our attention to those two particular points of interest that next to Theosophical associations were our special Paris objectives, Notre Dame Cathedral and the Louvre. As to the Cathedral one could not fail to be impressed with its magnificent architecture and perspective, its detailed construction and adornment, its beautiful windows of stained glass and the centuries of devotion and skill in craftsmanship that have made the edifice what it is. In fact it is this quality of devotion built into the fiber of the structure by its creators, continually renewed by the constant stream of those who through the ages have passed in and added their adoration before one or other of the many altars and shrines, that gives the Cathedral its atmosphere.

The Louvre located around the end of the beautiful Tuileries Gardens was once an imperial palace, now assigned to many governmental purposes. Our interest was in that section, now a museum, where were displayed the great art treasures of ancient Greece, particularly the Winged Victory and the Venus de Milo. Exquisite and inspiring as are the replicas to be seen elsewhere, the originals possess a power of their own derived from the creative genius of the artists that cannot be sensed from mere copies. Our brief visit to Paris was not concluded without



a glimpse of the Sorbonne, that great center of learning which once was honored to present Dr. Besant from its platform.

In the evening another friend, Mrs. Norah Langdon-Thomas, arrived from London, and during dinner arrangements were made for an early start to Geneva the following morning. This time Mrs. Thomas joined our party. The run of 340 miles was uneventful but interesting in its unfoldment of various phases of the peasant life of France, its towns and villages through a wide wine-growing district, culminating in the beautiful scenery of the Jura mountains. Their steep slopes were ascended through the intermittent fog which veiled their summit, but on passing the crest the valley below on the eastern side lay bathed in sunshine welcoming us to the Congress City of Geneva just beyond.

Soon settled in our hotel we visited the Congress Hall, made ourselves known to Miss Dykgraaf, and picking up our mail found that we were to meet the President and Mrs. Arundale on their arrival the next morning, and place our car and ourselves at his disposal for the Congress period, a privilege that we were only too happy to fulfill.

Next day registrations, arrivals and the making and renewing of friendships that surely must have existed long since, they were so immediately real. Among them were of course some who are well known to our members in America, Mrs. Josephine Ransom, Miss Clara Codd, Miss Dykgraaf, but there were also the General Secretaries of nearly twenty other Sections and many others prominent in the work in their respective countries. Some of them we knew by correspondence but the reality of the brotherhood of The Theosophical Society comes home with the actual meeting of those who are co-workers in its service. It was for these contacts above all else that the Congress trip made its appeal and greatly was the anticipation fulfilled.

The official proceedings of the Congress, by resolution of the General Council, are to be given in *The Theosophist*, and for some time to come reproductions of the lectures and discussions will appear in its pages. Until such publication only impressions of the Congress can be given here. Before the sessions opened one realized how splendidly it had been organized. Miss Dykgraaf, the General Secretary of the Congress, and her committee assisted by Mr. Tripet, the General Secretary for Switzerland and his associates, had planned completely and well. The Congress held its sessions in the Hall where the Assembly of the League of Nations has held its historic meetings and where it continues to meet until the new Palace of the League is ready sometime next year. It was a fitting setting for a Congress of

whose deliberations justice was the keynote. International the Congress certainly was for twenty-seven nations responded when greetings were given at the opening session. Fortunate we were in having at our disposal the electrical system by which every speech in whatever language was simultaneously transmitted to each seat in five other languages to be selected by the listener by the use of head phones and the turning of a dial. America was honored by your National President being called to a seat by the side of Dr. Arundale as he presided at the opening of the Congress, and by his call upon your National Secretary to rise that all might know her. To sit before an audience from so many countries, to hear their languages in greeting, to sense the unity amid the diversity of dress and speech was to realize that mankind is all one, and that The Theosophical Society was indeed unique in that it offered membership to all with freedom for each to retain his individual opinions in all realms of thought, and forecast that brotherhood that would eventually reign all over the earth. There came home to all their responsibility to make that brotherhood a reality in membership, so that differences in opinion might exist strongly within our ranks without a jar to the unity that bound us into one body, making of our differences contributions to the whole rather than shattering divergencies, offering them but remaining a unit of brotherhood regardless of their acceptance or rejection by others.

Our gathering in this very deep sense of our unity seemed to foreshadow the day when all nations would meet in this or its successive building in the fullness of that special quality which as members of The Theosophical Society from many lands it was our privilege to exemplify. The earnestness of all who spoke throughout the sessions, their wholehearted service to the great cause for which the Society, in its first Object stands, was impressive indeed and brought a vivid realization that the Society is a unique brotherhood internationally bound together by a prevailing spirit of devotion to a great ideal infused into the Society at its founding. That same spirit in its broad tolerance and understanding it was felt would some day make of each national Society a great power in its land, as the unity grew more and more to overshadow the diversities of individual opinions.

To return for a moment from impressions — the hall was decorated with flags, the Stars and Stripes on one side of the rostrum, the flag of England on the other and that of Switzerland over the entrance with all the intervening wall space taken up by those of many nations, and the Theosophical emblem above the platform.

The program provided many public lectures as



well as members' meetings. Dr. Arundale as the General Chairman of the Congress gave his own unique quality of dynamic power and inspiration to the proceedings with sparkling interspersions of wit and merriment. Several sessions stand out with emphasis in our memories. The members' talk by Shrimati Rukmini Devi on *The True Spirit of Motherhood* was splendid for the quality of the spirit that pervaded the meeting no less than for the address itself. Confirmation of this realization came a few days later when non-members whom we later met in their own environment spoke similarly of the public lecture by Rukmini on *The Message of Beauty to Civilization*.

Then to mention but one more among many, there was the courageous lecture by Professor J. E. Marcault, General Secretary of the Society in France, on the subject *Justice for Injustice*. After a characteristically masterful introduction Monsieur Marcault speaking as one who had held educational positions in Italy and as a historian, but no less as a Frenchman and a Theosophist, appealed for a realization of the injustice perpetrated by nation upon nation which formed the basis of the injustice of the present. Taking the recent Abyssinian war as an example Prof. Marcault showed how from the standpoint of the Italians justice was on their side, and that in our judgment we must offer an understanding criticism in this as in all other cases. The session was a remarkable one making us realize that injustice but piles upon injustice with apparent justification until a recognition of the unity is gained, and perception that the interest of one is the interest of all supplants the spirit of individual self-assertion and self-interest. We can at the present stage condemn in principle, but always with a recognition that in the present complications justice requires that many past injustices be recognized as the cause of the world's difficulties.

Another high spot of the Congress came in the Question and Answer meeting open to the public. The President seized the occasion for a preliminary public presentation of the meaning of Theosophy and the purpose of the Society and spoke with fire and inspiration. But the peak came with the closing of the Congress, when during the President's address, the downpouring of blessing and the overshadowing presence of Those in Whose Name the work of the Congress had been planned and so successfully carried out brought to all a stillness impressive in its power. It was quite an interval of silence before the strains of beautiful music recalled our thoughts to participation in the final words that brought a truly inspiring and successful World Congress to an end.

So much remains to complete the record of a

happy and eventful week. Besides the sessions of which reports will presently appear many other functions took place. There were of course the official meetings of the General Council and of many important Committees. The delegates were officially welcomed by high officials of the Geneva State Council and entertained at tea at its Administration Building. The Secretariat of the League of Nations also entertained us and we listened to an inspiring address on the work and ideals of the League that brought a sense of splendid purpose amid the realization of great problems, an effort that must in some form be continued as the only hope of the world, despite apparent immediate failures. The "king's peace" which in olden days supplanted the self-protective efforts of baron kingdoms must in due course be extended to cover the world and include all nations and peoples in its universal protection. By the kindness of the Duchess of Hamilton and Miss Lind-af-Hagaby the delegates were entertained at luncheon by the International Humanitarian Bureau and were inspired by the work in the interest of our brethren of the animal kingdom carried on by that organization. Dramatic performances of a high order were contributed by students of the Dalcroze School of Eurhythmics and by Mr. and Mrs. Alex Elmore and their associates from Huizen. So much was given us that only part can be recorded.

The Congress over, we were specially privileged to go on our way accompanied by the President and his wife and to have them as our guests in the mountains of Switzerland. There amid the heights this report commenced though it has continued as the tour progressed, and like the tour must soon close. The passes of the Swiss mountains, Zurich, the beautiful country of the Black Forest of southern Germany, Heidelberg, Wiesbaden, Coblenz, Cologne with its wonderful Cathedral and other Rhine cities pass in memoried review, and then Huizen (Naarden) our own Theosophical Center for Europe.

Huizen Center cannot be adequately written about. It has to be lived in, and those who like ourselves were restricted by time to so brief a visit cannot but plan to return to live again amid its beauty, to sense again its spirit of peace, and to enjoy its friendliness. We were fortunate in that Dr. and Mrs. Arundale were there, but no less fortunate to meet and know its resident head, Mrs. Mary van Eeghen, the generous donor of the estate. She it is who maintains, in the absence of the Center Head (Mrs. Arundale), the spiritual beauty and directs the physical activities of the Center. Europe may not know the significance of Huizen, but those who recognize the power of inner work know the value of a spot preserved in peace and magnetic purity for



the distribution of the potent forces of higher planes. The gardens and grounds were beautiful, the setting attractive in every respect. We hurried on from Huizen with real regret at parting.

An overnight trip by boat brought us to England, landing us so near to the scenes of boyhood days that they claimed some of our time. To chat over incidents of the past with a now white-haired schoolmaster of over thirty years ago was a happy episode. To visit the old school and to see one's name still standing on the school wall as the winner of highest science honors was a thrill, but to visit the war memorial on the school grounds and to see that literally half the fine boys of one's own class died in France brings a feeling to one's heart that can be known only to one who knew those boys, for they were truly of the flower of England. That is why more than half of them died in the first few months of the war. They were the kind that would have done fine work in later years. One has to go to Europe to sense the waste of war. Every town and village has its long list of dead.

Then on to London and a brief tour of all the places whose century-old names spell such attraction, among them Westminster Abbey where lie the builders of a nation, great contributors to civilization both in war and in the cultural arts of peace. Here too the unknown soldier beneath a plain slab bearing only the

expression of an empire's gratitude. St. Paul's Cathedral brought us one of those rare moments that alone would have been worth the journey. By chance we arrived a little before the doors were opened on Sunday morning, and strolled about the cathedral grounds while nearby church bells pealed for morning service. We were almost the first to enter, and were silenced by the majestic power of the place. For to St. Paul's the thoughts of a great nation have turned in crisis after crisis. Here there have been great rejoicings, great appeals, the hearts of the people have turned there in their sorrows, the atmosphere was powerful with the inner meaning of great occasions in which millions have participated. Not in Whitehall, not in Threadneedle Street, but in St. Paul's, steeped in the tradition of centuries of a nation's deepest feeling, was the real heart of Britain. It was a never to be forgotten experience.

Only one day remained and a trip of three or four hundred miles in rural England with its castles, its cathedrals, its points of historic interest brought us to Southampton with an hour to load the car and bid farewell to Europe's shores. In a week we were back in Montreal and three days later at Olcott, glad to have had the experiences of the past six weeks, but finding Headquarters a place to which it was good to return, for Olcott too has its significance and fine people who help to create it.

## A TRIBUTE TO DR. BESANT

(Continued from page 223)

instance of her Master she has initiated. Her one object in all that she does is to serve her fellowmen; if we can, to some small extent, co-operate with her in that never-ending labor, I think that that will be the most acceptable of all possible expressions of our gratitude.

*Bishop Leadbeater appends the following note:*

Since the above lecture was delivered, our great leader has once again been chosen by the Hierarchy as the herald of a movement of a paramount

importance to the world. Through her was given forth the beautiful and touching call of the World Mother which has made so vivid an appeal to every woman who has had the privilege of hearing or reading it. In this line of work also we shall gladly and lovingly support her; we shall range ourselves under her banner, and follow her whithersoever she leads us, knowing that she is ever the servant and representative of the Holy Masters of Love and Wisdom.

(From *The Theosophist*, October, 1935.)

This world-song is never for a moment separated from its singer. It is not fashioned from any outward material. It is His joy itself taking never-ending form. It is the Great Heart sending the tremor of its thrill over the sky.

There is a perfection in each individual strain of this (world-song) music which is the revelation of completion in the incomplete. No one of its notes is final, yet each reflects the infinite. —  
TAGORE.



# The Theosophical Life

BY L. W. ROGERS

**A** FAMILIAR fact to all Theosophists is that the average human being becomes so engrossed with daily affairs that he misses the real purpose of existence; that he lives life after life making very slight evolutionary progress and wholly unaware that there exists within his easy reach a definite system of inner development that, if he only knew it, would give him the means of very rapid progress; that would not only lead him into a joyous inner life but would also enormously increase his ability to succeed in his material enterprises. But he is so completely absorbed in the routine of his accustomed occupation that he will live and die in that rut.

We see all that clearly but do we Theosophists realize that the majority of occult students are also in a routine rut and are as blind to great possibilities as the man of the world that we pity? It is true that we have the enormous advantage of putting forth our energies along Theosophical lines and that counts heavily in our favor as an investment for the future. But nevertheless most of us settle into a daily routine of existence that differs but slightly from that of the man of the world. It consists of six or eight hours a day given to our regular occupation, an hour or two with the daily papers, a little general reading, considerable time to the care of the physical body, visiting the doctors, dentists, and the lesser afflictions, calling upon friends or receiving their calls, and frequent visits to picture shows. In the whirl of it all the average Theosophist manages to get to some sort of a Theosophical meeting once a week. Meantime some of them have read a few pages of some work on occultism or perhaps have systematically studied it, but that is probably rare. A few have done a little in meditation or at least made a favorable gesture in that direction! It is that sort of rut into which we commonly settle and it differs only slightly from that of the man of the world. It contains as many petty interests as his does and wastes as much energy.

As the average human being drifts along in evolution for hundreds of incarnations with but slight gain in each so, it would seem, the easy going Theosophist may do, continuing in the right direction and being sure of a little spiritual progress. But if he can deepen his interest until Theosophy becomes the dominant thing in his life he will begin to make astonishing progress and can actually lift himself to the level of adeptship in

a very few incarnations. But to accomplish a result so amazing he must get rid of his multitude of small interests and become absolutely one-pointed.

No better authority upon such subjects is known to us than Bishop C. W. Leadbeater. Trained in clairvoyant development under the direction of a Master and with a foundation for occult progress laid in his previous lives in Egypt and Greece, he became in his recent incarnation among us the world's most famous investigator of the phenomena of inner planes. He spoke from direct observation and personal experience which make his books invaluable to the student of occultism. Speaking of what can be done by seriously giving the matter sustained attention he says in *Talks On The Path Of Occultism*: "When once the stage is reached where all our force and thought is concentrated upon this great task we shall go ahead by leaps and bounds: however backward we are now, when we can devote all our powers to the work to be done we shall be able to do it much more perfectly than now seems at all possible."

There is great encouragement for the person who feels that his efforts at meditation are feeble and fruitless. Being backward now simply does not count when you have reached the stage where for you the inner development overshadows in importance everything else.

The great occultist says in the same book (page 772) that he was once asked in India whether a man's progress on the Path might be measured by arithmetical progression. He replied that he thought that it was very much more like geometrical progression. As the Indians seemed to think that an extreme statement he took the matter to the Master Kuthumi and asked him whether geometrical progression would be a fair statement of the progress of one who had entered upon the Path. "No," was the reply, "that would not be a fair statement. When once a person enters upon the Path, if he converges all his energies upon it, his progress will be neither by arithmetical nor geometrical progression, but by powers." In other words instead of progress in the ratio of 2, 4, 8, 16, 32, etc. it would be 2, 4, 16, 256, 65536, etc!

Commenting upon the Master's remark Bishop Leadbeater says: "That throws a very different light upon the matter, and we begin to see that

(Concluded on page 230)



# Madame Blavatsky's Own Ideas About Study of The Secret Doctrine

BY DR. PIETER K. ROEST

IT WAS our good fortune recently to come into possession of a copy of some valuable notes, taken by an elderly student of Madame Blavatsky's, Mr. Robert Bowen, in a small class of students during the last three years of her life. The notes were published at one time in "Theosophy in Ireland", but in which year we could not ascertain. We reprint here some more important excerpts of these notes, as they not only give practical advice about the study of our great Founder's masterpiece, but also intimate glimpses of "H.P.B.'s" virile personality, and astonishingly clear anticipations in her oral teachings of Krishnaji's message today. Again and again she throws her students back upon their own intelligence, and the powerful, uncompromising thoughts of "H.P.B." are occasionally interrupted by the gentle, humorous remarks of Mr. Bowen, thus creating an intensely interesting and human document of inestimable value to Theosophists.

"H.P.B. was specially interesting upon the matter of *The Secret Doctrine* during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself it may be useful to someone thirty or forty years hence.

"First of all then, *The Secret Doctrine* is only quite a small fragment of the Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the world during this coming century. This raised a question which she explained in the following way:—

"The 'world' means man living in the personal nature. This 'world' will find in the two volumes of *The Secret Doctrine* all its utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in the 'world' cannot find any more in the book than the 'world' finds. Every form, no matter how crude, contains the image of its 'creator' concealed within it. So likewise does an author's work, no matter how obscure, contain the concealed image of the author's knowledge. From this saying I take it that *The Secret Doctrine* must contain all that H.P.B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers. Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a

stimulating thought to consider that it is possible that I myself may find in H.P.B.'s words knowledge of which she herself is unconscious. She dwelt on this idea a good deal. X said afterwards: 'H.P.B. must be losing her grip,' meaning, I suppose, confidence in her own knowledge. But Y, and myself also, see her meaning better, I think. She is telling us without a doubt not to anchor ourselves to her as the final authority, nor to anyone else, but to depend altogether upon our own widening perceptions."

(Later note on the above:—"I was right. I put it to her direct and she nodded and smiled. It is worth something to get her approving smile!")

She talked a good deal about the *Fundamental Principle*. She says: "If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from *The Secret Doctrine* one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to lead towards the truth." She repeated this latter expression many times.

It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an "interpretation" of *The Secret Doctrine*. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the truth. To accept such interpretations means anchoring ourselves to fixed ideas, whereas truth lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more.

Come to *The Secret Doctrine* (she says) without any hope of getting the final truth of existence from it, or with any idea other than seeing how far it may lead towards the truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules:—

Reading *The Secret Doctrine* page by page as one reads any other book will only end in confusion. The first thing to do, even if it takes years, is to get some grasp on the "Three Fundamental Principles" given in the *Proem*. Follow that up by study of the "Recapitulation"—the numbered items in the summing up to Vol. I, Part I. Then take the "Preliminary Notes" to Vol. II and the *Conclusion* (Vol. II).



No matter what one may study in *The Secret Doctrine*, let the mind hold fast as the basis of its ideation to the following ideas:

(a) *The Fundamental Unity of All Existence.* This unity is a thing altogether different from the common notion of unity, as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is *One Thing*, not any collection of things linked together. Fundamentally there is *One Being*. This Being has two aspects, positive and negative. The positive is Spirit, or Consciousness. The negative is Substance, the subject of consciousness. This Being is the Absolute in its primary manifestation. Being Absolute there is nothing outside it. It is All Being. It is indivisible, else it would not be Absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of *comparison* between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental One Existence, or Absolute Being must be the Reality in every form there is. I said that though this was clear to me I did not think that many in the Lodges would grasp it. "Theosophy", she said, "is for those who can think, or for those who can drive themselves to think, not mental sluggards." H.P.B. has grown very mild of late. "Dum-skulls!" used to be her name for the average student.

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis; that is their Real Individuality. It is this idea which must

be held always in the background of the mind to form the basis for every conception that arises from study of *The Secret Doctrine*. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of separation supervenes, and the study loses its value.

The second idea to hold fast to is that:

(b) *There is No Dead Matter.* Every last atom is alive. It cannot be otherwise since every atom in itself is fundamentally Absolute Being. Therefore there is no such thing as "spaces" of Ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That's the common idea. The true idea shows every atom of substance no matter of what plane to be in itself a Life.

The third basic idea to be held is that:

(c) *Man is the Microcosm.* As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but One Existence. Great and small are such only as viewed by a limited consciousness.

(d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesizes all the others:

As is the Inner, so is the Outer; as is the Great, so is the Small; as it is above, so it is below; there is but One Life and Law, and he that worketh it is One. Nothing is Inner, nothing is Outer; nothing is Great, nothing is Small; nothing is High, nothing is Low, in the Divine Economy.

No matter what one takes as study in *The Secret Doctrine* one must correlate it with these basic ideas.

(TO BE CONCLUDED.)

## THE THEOSOPHICAL LIFE

(Continued from page 228)

what is before us is not so impossible and not so wearisome as it sometimes seems. We have taken all these thousands of years to reach our present stage, and it does not seem a great achievement when we consider the time spent upon it. If our future evolution were to be equally slow the mind would fall back appalled before the contemplation of the aeons needed for us to reach the goal. It is encouraging to think that when we definitely begin to tread the Path we make progress with very great rapidity indeed."

Rejoice, all you who have felt that the task is great and progress almost impossible! You may be much nearer to the Great Event in the career of every soul than you have supposed. The period of patient plodding will be followed by the stage of deepened interest and freedom for concentration and that will mean that the night is drawing to its close and that the dawn is near.

(Note: This is the first of a series of articles by Mr. Rogers designed to create greater enthusiasm for occult progress.)

Behind all Rulers is the One King;  
Behind all Teachers is the One Teacher;  
Encircling our passing loves the Love Eternal;  
And above our weakness shines the STAR.

— ANNIE BESANT.



## Excerpts From "The Young Theosophist"

### What Have You Produced?

One of the most vital problems to young people is that of selecting careers. It has been investigated and experimented with by all sorts of people — professors, judges, social workers, and statisticians. But to me the big problem is that young people themselves in many, many cases do not try to discover and unearth their own talents, their own latent possibilities. Those in colleges are apt to take a course because some one else did, or because there is a future in it, however vague it may be, — or it may have prospects of bringing big returns. And those not in school must shift for themselves in a haphazard and unintelligent manner from one job to another. So that one can see that if young people really knew what they wanted and wanted it badly enough to battle for it, some vital changes would occur in the world. . . .

Let us imagine that we have a variety of careers laid out before us for our "looking over." Shall we start from the inside of ourselves — proceed, in other words, from the inside out? Then, if you are a young man who is scientifically minded, who likes above all to *prove* things, perhaps you could be a doctor or a scientist and try to discover something which is baffling science — be as great as Lister or Pasteur, or find out how quintuplets are possible. If you happen to be a young woman possessed of a sympathetic nature and a capacity for hard work, be a nurse — but be a Florence Nightingale!

Young people are needed desperately in government and civic affairs, so if you own a personality which responds easily to people, coupled with a natural aptitude for cleaning up things, go into politics. Be an ambassador or a statesman, and try to show the world that friendships are needed more than warships. . . .

If you are a young woman who likes children, there is not a more worthwhile field for you than teaching. Educators are needed of a type which will *educate* the latent spirituality of children in whose hands the future destiny of the world will lie.

The world is ever waiting for some new name to flash across the horizon of artistic achievement — be it painting, music, theater, the dance, or the many lesser fields of artistic expression. What greater sphere could any Young Theosophist desire in which to express himself? . . .

One can readily see that there are hundreds more of these possible fields of work. These have just been a few representative suggestions to illustrate the idea that you must try to choose

a profession which will suit your temperament — and do not try to adapt your temperament to a line of work which *seems* appealing. This will all take a vast amount of study and perseverance, but, once you have made your decision, roll up your sleeves and dig in — do not become discouraged at the many seeming failures which will inevitably come. The world will seem harsh and cruel at times, but do not become frightened, for you must realize that most of the time it is your own attitudes which call forth varying responses — when there are discords it is because you are not a great enough musician, you have not the master touch! . . .

SHIRLEY LARKIN

### Convention Impressions

The moon floated up into the sky, an apricot bubble blown by a strenuous breath from the far rim of the earth. The trees stood in a row along the white river of the road that goes to Wheaton, the trees stood tall and waiting for the significant drama of the rising moon. On the broad slope of lawn between the road and the long low building of Olcott, people stood and sat and walked on the grass like pale blurs smudged from the charcoal darkness, and cars came with wide swinging of lights from the road to purr up the winding drive in a slow caress of tires sinking in gravel. Welling up to the surface of sound the intermittent and sudden laughter was not more abrupt than silence nor less tender, for the heat melted and blended everything till even the moonlight was soft where it met the shadows, and the night itself was a slow caress that was gravely given and taken.

The two smallest girls intently squatting over about a hundred grey-blue replicas of the faces of movie actors and actresses spread out on the grass:

"There's an ant on Franchot Tone!"

"I'll trade you Clark Gable for Gary Cooper—"

They looked up with serious uncomprehending gaze at the stupid bursting sound of adult laughter.

LILLIAN BOXELL

In return for the beautiful inspiration gained from another "Olcott Session," let us strive to weave into our daily lives a more perfect semblance of the pattern we so clearly visioned there. Let the coming year mark a new era in our efforts to become better channels of Theosophy, and so will the work here in America and in the world be definitely strengthened.

BETTY RUDER



# Theosophy in the Field

## Lodge Activities

*Besant Lodge* (Hollywood) has spent a very busy summer redecorating and making ready their new lodge home. Great gratitude is due to Mrs. Sada Cowan for her skill and energy in supervising a rummage sale which netted the lodge a generous sum to cover the costs. The year's work is beginning most auspiciously in attractive quarters plus the enthusiasm of devoted achievement.

*Besant Lodge* (Tulsa): Under the leadership of Mrs. Marion Powell great enthusiasm is being shown. Lodge meetings and classes have continued throughout the summer and even during the hottest weather the attendance has not diminished. When Theosophy is a living force in our lives there can be no outing, no vacation which would intrigue us more than the study of the Ancient Wisdom. *Besant Lodge* of Tulsa seems to have proven this.

*Lightbringer Lodge* (Washington) welcomes all Theosophists who are passing through our National Capitol, and extends a hearty invitation to attend the lodge meetings at 312 Insurance Bldg., 907 Fifteenth St., N. W. Public lectures are held every Sunday evening at 8:15, members meetings every Thursday evening.

*Montclair Lodge* offers a unique form of publicity. A nine page booklet is given to visitors attending public lectures. In it the new comer can find much necessary information about Theosophy, and is told how he can learn more through the library and classes of the lodge. It is a dignified presentation, yet may be read in a few minutes before the lecture begins.

*Oak Park Lodge* is opening the fall season in a new home at 320 Lake Street, Oak Park, and extends a hearty welcome to all to visit the new quarters. The property, a large rented store room, has been made as attractive as resources will permit. Two display windows which front the public thoroughfare will admit splendid publicity.

An entertainment for the benefit of The Order of Service, which is being self-supporting this year, will include a chalk talk, *Far Countries in the Eyes of an Artist*, by Victor Paul Kolasinski, and two groups of songs by Mr. and Mrs. Frank Ridge.

The main fall theme is Dr. Arundale's plan *There is a Plan for You*, which is being carried out in members' meetings and for one public lecture a month.

On the occasion of the dedication of the new lodge home it was the great privilege of the members to welcome the National President, Mr. Sidney A. Cook, as well as our international lecturer, Captain Sidney Ransom, both of whom gave brief but inspiring talks.

*Milwaukee Lodge*. Under the enthusiastic leadership of Miss Phena Baker, Milwaukee Lodge has outlined a most interesting program of activities for the coming semester. The visit of Captain Ransom is particularly anticipated, as also Miss Henkel's engagement. The Lodge Bulletin includes Convention notes indicating the aspiration and eager desire of our Milwaukee members to make Theosophy a living reality in their own lives, as well as in their city during the coming year.

*Cincinnati Lodge* had an unexpected treat in the shape of a visit from Captain Ransom and Miss Winifred Boye of Headquarters staff on their return trip from the Florida Federation meeting.

Miss Boye generously consented to take over the evening's meeting, and after introducing the Headquarters staff and telling something of the splendid work done there under the direction of Mr. Cook, she showed three fascinating reels of films taken at Olcott and Adyar.

Captain Ransom acted as a guide to the Adyar films and it was noted that even a three day motor trip had not dampened his delightful sense of humor. His personal relationships with so many of the leaders, whose likenesses flashed across the screen, brought them very close.

Each member at the close of the evening felt a deeper sense of unity and joy in being able, in even a small way, to cooperate with these centers in Their glorious work.

## The Florida Federation

The Florida Federation of The Theosophical Society in America met in its Third Annual Convention in Daytona Beach September 5 and 6 with headquarters at the Troy House. Fifty-four delegates and members registered and enjoyed one of the most inspiring and uplifting Conventions during the short life of the Federation.

Saturday night Dr. Frank Keeler of Miami Lodge conducted an Informal Forum in which "Charts in Class-work" were discussed. Dr. Keeler brought from Miami the charts he uses in Elementary and Advanced Theosophy and Mr. Roy K. Downing of Jacksonville Lodge, brought his own large assortment of charts. The discussion aroused much interest.



The Convention was officially opened Sunday morning by Mr. Roy K. Downing, Chairman of the Program Committee, and the official address of welcome was given by Mrs. Dollie Crawford, Vice-President of the newly formed Daytona Beach Lodge. Mr. Ralph B. Kyle, Federation President, responded and then gave his report of the past year and his plans for the coming year.

Mr. John Selle, Vice-President of Gainesville Lodge, was in the chair during the election of officers. In placing Mr. Ralph B. Kyle's name in nomination for President during the coming year, Mr. Park Campbell, President of Miami Lodge, voiced the unanimous appreciation of Mr. Kyle's work, as well as that of his co-worker, Mr. Rawdon Sharpe.

The following were elected to office for the coming year:

Mr. Ralph B. Kyle, Gainesville, President.

Mrs. Bennie Bare, Miami, Vice-President.

Mrs. Maud Kennard, St. Petersburg, 2nd Vice-President.

Mr. Rawdon Sharpe, Jacksonville, Secretary-Treasurer.

At luncheon Captain Sidney Ransom, our distinguished guest of honor, was the toast-master. He first offered a toast to Mr. Kyle, Federation President, then to Mr. Cook, National President, and finally to Dr. George S. Arundale, our International President. Captain Ransom in this little after dinner talk certainly brought the members of Florida closer, not only to our National Headquarters and officers, but also to Adyar, our International Headquarters.

At 2 P. M. Miss Winifred Boye, formerly of Miami Lodge and now of Olcott, brought us a most delightful picture of the life of our National Headquarters. The peace and joy of Olcott which causes each to forget himself in dedication to the Masters' work lived vividly as she talked.

At 3:15 another Forum was held on "Lodge Aims and Activities" in which each lodge representative told of the activities of his lodge and the enthusiastic plans for the coming year.

Swimming in the Atlantic was also a feature greatly enjoyed by everyone.

In the evening Mr. Rawdon Sharpe sang the

aria "Un bel di vedremo" (One Fine Day He'll Return) from "Madame Butterfly" in his male-soprano voice. He was accompanied at the piano by his wife, Mrs. Marjorie Sharpe. Then followed the highlight of the Convention, the address by Captain Sidney Ransom on "Our Elder Brothers." It is impossible to describe Captain Ransom's lecture, but it was an occasion of greatest upliftment and inspiration. We are very grateful for the great privilege of having Captain Ransom with us.

After the lecture Miss Boye presented two reels of motion pictures of Adyar in which appeared pictures of our two great leaders, Dr. Besant and Bishop Leadbeater. When their pictures were flashed on the screen one felt a great force of love pouring into the room. Captain Ransom in his humorous manner pointed out international figures as they passed in review. Two views of the National Headquarters were shown as well as the World Congress in Chicago of 1929 at which Dr. Besant was present.

The predominating note of this Convention was the realization of the oneness of life and the brotherhood of all.

### West Central Federation

Mr. and Mrs. Dan V. Stephens of Fremont, Nebraska, entertained forty-five members of the West Central Federation Saturday afternoon and Sunday September 5 and 6, at their summer home on the Elkhorn River near Fremont.

On Saturday evening a reception was given. Stereopticon pictures of "Olcott" were thrown on the screen, and a lecture prepared by the Detroit Institute of Theosophy entitled "Inspiration" was read by Mrs. E. Leigh Brown of Progress Lodge, Omaha.

Sunday's meetings consisted of a business session, followed by five short talks by members from Des Moines, Omaha, and Fremont. A delightful luncheon was served by members of the Fremont lodge, after which all trekked through the woods to see the herd of ten buffalo and several other animals which Mr. Stephens maintains on his estate.

---

Unto this end our prayer is made  
That we from deeper vision won  
Here, where the night-like slumbrous shade  
Is cast and mixed with noonday sun,  
May glimpse where fast the shuttle gleams,  
Flying to weave in mystic ways  
Something of daylight in our dreams,  
Something of dreaming in our days.

— J. H. COUSINS.



## Theosophical News and Notes

### The Adyar Campaigns

Those lodges and members who participated in the *Straight Theosophy Campaign* have sensed the value of that work, and will be eager to take part in the new campaign *There Is a Plan*. It is hoped that their plans are already completely made, and that they long ago sent to Adyar orders for the special booklets produced for publicity purposes.

Even if looked at as the brain-child of the President or the product of some committee these plans emanating from Adyar are clearly of great value, but those intuitively inclined perhaps rightly give them a more exalted sponsorship. There must be more than an ordinary purpose in this linking of the lodges all over the world directly with Adyar.

### Not For You

If you have received this copy of THE AMERICAN THEOSOPHIST it probably indicates that your dues are paid. Members who have not paid have each received a letter pointing out that magazines cannot be continued beyond the September number while dues for the year remain unpaid (or cancelled by application directly to the National Secretary or through the lodge). The dues year begins on July 1 and dues are payable in advance before that date.

In the rush of preparation for an early Convention, followed by immediate departure for Europe the National President this year failed to pay dues in advance, and therefore found a letter on his desk stating that if dues were not promptly paid he would not receive the October number of the magazine, and would miss the reports of the World Congress! The dues were promptly paid.

But the important point is that those who did not pay promptly and whose names are removed from the mailing list create a great deal of work for Headquarters in the later reinstatement of their names. Will lodge secretaries please get delinquent dues in promptly so that these reinstatements may all be made effective for next month?

### Dr. Wild's Article

We regret the necessity of disappointing our readers who looked forward to a continuation of *Culture and the Arts* in this issue. The copy is at hand and will appear soon.

### Dr. Arundale Coming

We are glad to announce that the President and Mrs. Arundale, after a three-year absence, will be with us again for the Convention of 1937 and for a brief subsequent tour of the Section. We shall be planning a larger and more brilliant Convention than ever before, and this advance notice is especially for the purpose that members may plan to be present and that lodges may arrange to be fully represented with a large number of delegates.

Let all plans be enthusiastically pointed toward the Convention of 1937.

### Assisting Memberships

It was in deference to those who quite sincerely felt that they foresaw extreme difficulty on the part of some members to meet an increase in dues that the Board of Directors adopted the Assisting Membership at only \$2.00 beyond the regular dues. A considerable number of our members thought that equally satisfactory results would accrue from a voluntary membership at \$5.00, and the new membership was written into the By-Laws with the confidence that there would be a splendid response.

Many members have already paid their dues at \$3.00 (\$6.00 for National members) but it is hoped that even for the current year they will respond with the extra \$2.00 now entirely voluntary for those who are able to give the work this additional support. Won't you indicate your approval of this voluntary basis of increase by mailing your \$2.00 with a note attached simply stating "Increase for Assisting Membership," with your name and address?

### Our New Dress

As a magazine we appeared in our new dress in the height of the holiday season. Only a few wrote to express their opinions of cover design, type face, legibility, layout, etc. It was not to be expected that there would be many letters written from lakes and woods where vacation reading is done, but vacation is over now and we shall look for the comments of our members as evidence that they are normally readers if not vacation correspondents.



### Appreciation

Now that the National President is back from the World Congress he desires to make this public expression of appreciation and thanks to Captain Ransom and to Miss Ellen McConnell, who respectively filled the offices of National President and National Secretary, and to other Headquarters workers who so loyally stood by and saw that the work was carried on smoothly and efficiently while the national officers were absent in Europe.

### Continuing Progressive Field Work

As has already been made clear in the Statement of Policy adopted by the Board of Directors, the program of progressive field work, hitherto known under the title of *The Greater America Plan*, is to be continued. It is expected that as the year develops the Easy Savings Plan will produce funds sufficient for this and many other purposes, and that a special appeal for field work will then no longer be necessary; but for this year we must still rely upon the donations of those who have generously supported the program in the past and those others who have since realized its increasing value.

Will the members, therefore, please bear the need in mind and respond as in former years.

### The Theosophist—World Congress Number

The October number of *The Theosophist* will bring to members everywhere the fullest report of the proceedings of the World Congress that will be published. All of the most important addresses will be given. Order your copy NOW to avoid disappointment. Theosophical Press \$5.50.

### The Golden Chain

At Headquarters we are not sure whether the Golden Chain is an active organization or associated with any of our groups in America. Mrs. Margaret Hempsted who is at present the international head of the order, and whom the National President met in Geneva, would like to hear from anyone who is interested in reviving this valuable children's activity. Mrs. Hempsted should be addressed at 52 Springvale Terrace, Glasgow, N. Scotland.

### The National By-Laws

The By-Laws of The Theosophical Society in America have recently been reprinted with all amendments up to date. A copy will shortly be mailed to the President of each lodge.

### The President's Fund

The General Secretary in England has recently addressed a letter to the members there soliciting contributions to the President's Fund. In earlier years *The Theosophist* and the Vasanta Press brought Dr. Besant an income which wealthy members supplemented, and which Dr. Besant generously poured back into the work. The magazine and the Press have not produced profits in recent years, and supporters are unable to give as generously as in Dr. Besant's time. The private work she did to aid the education of promising young workers, and other work equally valuable to the Society no longer receives support, yet those who know the President and especially those who have seen his work recently in Europe know how great it is. But it is carried on under the constant pressure and difficulty of inadequate financing, since the President has no private funds to meet even personal expenses, and is dependent from month to month upon gifts from friends.

The General Council at Adyar has met this situation in some measure by a grant of £500, hoping for reimbursement from the Sections. This amount is insufficient to meet the need and is contingent upon general membership support.

In line with national policy in this Section we are not making an appeal for general contributions to this fund, but expect to meet the Section's share out of the international portion of the proceeds of the Easy Savings Plan. If any members desire to contribute directly to this fund Headquarters will of course be glad to receive their donations, but we want our members to know that this is among the several important international projects that their Easy Savings Plan contributions will support without making a special appeal necessary.

### Occultism True and False

Dr. Roest's splendid Convention lecture bearing the above title will shortly be available in attractive pamphlet form at ten cents net per copy. The lecture will not appear in our magazine, but every member should read this pamphlet, and lodges where Dr. Roest is to lecture will want to have it on hand.

### A Country Quest

Sparkingly written, delightfully humorous, full of the charm of the writer and the beauty of nature is this new book, *A Country Quest*, by Mrs. Bertha E. Jaques. Mrs. Jaques, a valuable friend of the Society, is a noted etcher. She is also an artist in words, with a knowledge of the birds, the plants and the country and of human nature that make this book an ideal gift. Theosophical Press \$1.50.



### ***Appreciation and Thanks***

We are indebted to Mr. Thomas Pond for the design and preparation of the splendid and attractive folders that are just now reaching our members in the mail. Mr. James S. Perkins was the artist whose drawings illustrate the folders, and the members of Maryland Lodge (Baltimore) are the faithful cooperators who addressed the envelopes and prepared them for mailing. We all owe and extend to these fine workers our grateful thanks.

### ***It Always Happens!***

Through an old acquaintance who was actually present we learn that in a meeting restricted to "the faithful" of the Ballard group it was announced that the Masters have withdrawn Their guidance from everything else, including The Theosophical Society, and centered it in the Ballard movement. This was special inner information to the accredited students of the group of which the audience was supposed to be exclusively composed.

It always happens that popular acclaim combined with just enough of psychism to contact those entities of the astral world who so delight in pretending to be what they are not and who thrive in the atmosphere created by those whom they so deceive — it always happens that this combination leads to claims so ridiculous that those who make them give themselves away and disclose the immensity of the fraud; not that they necessarily know it is a fraud.

What an absurdity, how preposterous, to suppose that the Masters Who live but to guide and to serve the world should have withdrawn from all else to give of Their blessing and guidance to one movement only. We had but to wait for the disclosure. Such an announcement "surely ought to awaken even a mummy" and provide a basis for judgment of other claims by which many have been attracted.

### ***Theosophy and Art Course***

Have you sent in your enrollment for the reading course in *Theosophy and Art*? Not everyone can produce creative works of art but everyone can be an artist in attitude and appreciation. The reading course will put you in touch with the viewpoints of Theosophical leaders in regard to art and its development in the future. The cost of the course is only one dollar plus the price of the books read — approximately one each month from October to March inclusive. Enrollments will be accepted up to October 15, but you must act quickly if you desire to start this month with the other readers.

### ***Introductory Course in Theosophy***

Now is the time to organize an inquirers' class in order to take full advantage of the renewed interest and energy that come with the fall months. Given a capable teacher, a coherent and orderly plan of procedure, and plenty of Theosophical books for supplementary reading, the earnest inquirer will usually develop into a member of the Society in about three months' time. Not even an experienced teacher, however, can afford to overlook the latest and best helps toward greater efficiency, such as are provided by the new *Introductory Course in Theosophy*, which is specially designed for inquirers' classes. Not only does it cover the fundamental teachings of Theosophy in logical sequence, but it also includes the special points of inquiry that are most often brought up by new students.

While it supplies all the text that is absolutely necessary for a first course in Theosophy, it also furnishes an abundance of references to a large number of elementary Theosophical books for extra reading. In addition, not the least of the value of the course is to be found in the numerous citations of parallel teachings in the Bible, ready to hand for the busy teacher who needs to make clear the links between the familiar Christian background and the universal scope of Theosophy. The course, however, is most useful when put directly into the hands of every student and not merely kept as a guide in those of the teacher. It is important that each student should have opportunity to read the lesson in advance and then to reread it after the class discussion, in order to confirm and correlate the knowledge gained from the comments and questions in class.

With this in view, Headquarters offers the new course of lessons at the low price of one dollar for each of the two parts — a price within the reach of every class member. Look over your lodge mailing list, get in touch with every possible class member, and order copies of the lesson course at once, ready for prompt work after the Theosophical lectures of the coming months. Don't forget that while the lecturers arouse initial interest in Theosophy, it is the efficient follow-up work of the class teacher that *holds* that interest and eventually provides the new helpers in The Theosophical Society.

### ***Mr. Rogers***

After over thirty years of itinerant Theosophical lecturing from September to May Mr. Rogers tells us that he has decided to take a full year of rest and will do no public lecturing anywhere before the autumn of 1937. Mr. Rogers will from time to time appear as a contributor to our columns.



### Young Theosophists Building

Mr. R. Gopalaratnam, Director of The Youth Headquarters Building at Adyar, writes to tell us that the foundation of the Headquarters building of the Young Theosophists has already been laid, and that the work of construction has been undertaken by members of the Vasanta Youth Lodge, Adyar.

Bricks, doors, flooring, etc., will be necessary for this 40 x 46 foot building with its veranda, kitchen and office. Materials will be donated by those near at hand, but the Director points out that the Youth Headquarters represents the youth of the whole Society, and that those far distant who cannot donate bricks and window-sills can donate the funds with which these may be purchased, and invites members everywhere to subscribe for bricks in any quantity at \$3.00 per thousand, doors and windows at \$1.50 each, and flooring at \$2.00 per hundred square feet. At these low prices let's give the young people some help before the boom starts to increase the cost of Indian building materials.

Subscriptions may be sent to Olcott.

### More Theosophy for the Blind

As a result of our display and talks at the Convention at Headquarters and the articles in THE AMERICAN THEOSOPHIST giving information about the Braille work, several people have become interested in Braille work and have graciously volunteered to take a course in Braille and copy books for our free circulating library. They will do the transcribing and The Theosophical Book Association for the Blind will do the binding and put the books into circulation.

Before the depression we were able to produce new books every year for our own free circulating library and to donate some of them to other libraries throughout the country. We were also able to publish 125 copies per month of our free Braille magazine, the "Braille Star Theosophist." But now we are not able to produce any new books and have had to cut the number of magazines down to ninety per month.

Out of the 20,000 or more Braille readers in this country and thousands in other countries, we should have at least 1,000 readers of our literature, for there is a splendid field for service to a terribly handicapped people who are so much in the dark and cannot understand what it is all about. We who are in the work *know* what a wonderful help and comfort the Theosophical teaching has been to those of the blind and especially the deaf-blind, who have been reading and studying our books.

There is a most urgent need for more of this kind of service and we trust and hope that each

one who reads these lines will offer his help in some way. The first thing that we need is more funds to bind the new books which are coming in from these new transcribers, and to increase the output of the magazine for which there is an ever-growing demand which we cannot fill at the present time. Second, you can take a course in Braille transcribing, and third, you can call upon any blind you may hear of in your community and explain what Theosophy teaches and tell them about our free books and magazines and help them to learn to read the Braille if they do not already do so. Here are three distinct types of service which are badly needed today. What can you do?

Address all communications to The Theosophical Book Association for the Blind, 184 South Oxford Avenue, Los Angeles, California.

### Visitors

During the past few weeks Olcott has been very happy to welcome a number of most delightful guests, including Miss Dorothy White (Chicago), Dr. Dorothy Rood (Columbus), Miss Mary Canavan (Chicago), Miss Mary Steinmann (Cincinnati), Mrs. Mary M. Patterson (Pasadena), Mrs. Walter Zollinger (Tulsa), Mr. Herman C. Schneider (St. Louis), Dr. H. Douglas Wild (New Brunswick).

It was also our pleasure to welcome Mr. and Mrs. A. F. Knudsen of Ojai on their return from the World Congress and their world travels, and in addition we were very glad indeed to have the happiness of a visit from Professor and Mrs. D. van Hinloopen Labberton from Vasanta House, Naarden, North Holland. These international visitors contributed richly to Olcott of their wide experience and friendship.

### Polish Literature

A splendid piece of work is being done by Mr. A. Berest, the Vice-President of Copernicus Lodge of Chicago. This lodge, consisting of Polish members working in the Polish language, not only gets out a lodge bulletin, but Mr. Berest digests and publishes in mimeographed form a considerable amount of our Theosophical literature, and distributes it to Polish friends outside of the lodge membership. He hopes to find Polish members in other cities who would be interested in seeing that this Theosophical material reaches a wider Polish circulation, to the end that groups of these people may form lodges or study groups.

If any members are interested in promoting study and distribution of literature among Polish people in their city will they please communicate with Headquarters?



### Adyar Library Association

In Colonel Olcott's Diary for January 1, 1886, appears this entry:

"In the name of the Masters and for the sake of Their cause," I, Henry S. Olcott, President of The Theosophical Society, this day turned the first sod for the Samskrit Library and Museum at Adyar. The only witnesses present were T. Vijiaraghava Charlu [F. T. S. ('Ananda')] and two of the gardeners. The impulse to do it came so strongly [suddenly]—after staking out the ground for the building that I did not call any of the other people in the house."

Fifty years later

"On January 1, 1936, Dr. G. S. Arundale, President of The Theosophical Society, formally announced the establishment on this day of the Adyar Library Association, in grateful memory of the Founder of the Adyar Library, Colonel Henry Steele Olcott."

The Adyar Library has hitherto been entirely dependent upon an appropriation from the funds of The Theosophical Society for its maintenance and growth. It is a project of such great importance and cultural value with its 10,000 Oriental manuscripts and 11,000 printed volumes in the eastern section, and 35,000 volumes in the western section, that it is desirable to place its financing on a more independent basis. It was for this object that the Adyar Library Association was formed with its board of seven including the officers of the Society. Membership is now possible in the Library Association, namely, Ordinary Members with annual subscriptions of 1 Rupee, Corporate Members who pay annually 6 Rupees and Life Members who donate 600 Rupees. A quarterly bulletin will be published as soon as the Association has a sufficient number of members.

### Sent to New Members

Do you know that every new member receives directly from Headquarters—

1. A letter of welcome from the National President
2. A copy of the booklet *Membership in the Theosophical Society*
3. The following pamphlets
  - Masters of Wisdom
  - The Advantages of Theosophy
  - Theosophy Simply Told
  - The Theosophical Society
4. A copy of *A Message From an Elder Brother*
5. Miniature copy of *At the Feet of the Master*
6. A membership directory blank
7. A picture of Olcott Headquarters
8. A suggested reading list
9. A memorandum regarding the National library and membership privileges

### "The Young Theosophist"

The last issue of THE AMERICAN THEOSOPHIST stated that the subscription price for *The Young Theosophist* was 50 cents a year. However, we have since been informed that the price has been increased to 60 cents a year, although subscriptions paid at the old rate will be honored until their date of expiration.

The first number edited by Mrs. Lillian Boxell is a splendid one—interesting, artistic, and very attractively prepared. You will note excerpts from it on page 231 of this issue.

Send subscriptions to Mrs. Boxell, 865 Dayton Avenue, St. Paul, Minnesota.

### Round Table Election

(EDITOR'S NOTE: We regret that this announcement was not given publication in an earlier issue.)

Report of votes cast in nomination of Chief Knight of the Order of the Round Table in America.

Nominees	Votes cast
Ray W. Harden.....	85
Elsie Pearson.....	6
Ruby J. Pitkin.....	1
Vida Reed Stone.....	1

Total votes cast.....93

Whereas a two-thirds majority is necessary for election, and whereas Ray W. Harden has received 23 votes in excess of a two-thirds majority, this committee declares Ray W. Harden duly elected Chief Knight of the Order of the Round Table in America for the period starting July first, nineteen hundred and thirty-six, and ending June thirtieth, nineteen hundred and thirty-nine.

Roy A. Tassi  
Franklin K. Lacey  
Thomas H. Tassi  
Grace J. Tassi

### A Practical Guide

Some of us have treasured for many years the booklet which we received when joining. A new booklet, *Membership in The Theosophical Society*, with similar purpose and with some photographs should be in the hands of every member. Chapter headings are:

1. An Address on Admission
  2. Why Become Members?
  3. The Theosophic Life
  4. A Note on Brotherhood
  5. What is The Theosophical Society?
  6. How Members Can Help the Society
  7. Some Words on Daily Life
  8. A Course of Study in Theosophy
- Send fifteen cents for a copy postpaid.



## Astrological Research

The Astrology Research Group which was inaugurated two years ago under the auspices of the Greater America Plan has completed a second year of successful work under the leadership of Mr. Alfred A. Strauss. This group is now starting upon a new year of effort in which those who are willing to maintain a critical and scientific, instead of a gullible and authoritarian attitude towards this branch of occult lore are invited to participate. Definite problems are outlined and the members are collaborating in amassing definite objective data which throw light on these problems, usually working out their evidential value statistically. Such astrological work is indeed to be encouraged, as it replaces the customary superstitious interest in the details of one's own personal fate as "written in the stars" by a wholesome effort to find out the truth about the claims made for celestial directions of worldly affairs. Research — the impersonal search for truth in any field — is truly Theosophical activity, and while Headquarters has not encouraged efforts to emphasize any department of occult study as a "doorway" to Theosophy, it has consistently encouraged the sane, painstaking work done by groups of serious students, such as this, to verify impartially the claims of notable branches of occult tradition. So we wish Mr. Strauss and his co-workers full success, and invite the students among our astrologically-minded members to communicate with him about the work of the group, and possible participation in it. His address is A. A. Strauss, 4337 Grand Ave., Western Springs, Illinois.

## Statistics

### Births

To Mr. and Mrs. C. A. Newcomb, 3rd, Detroit Lodge, a son on September 7.

To Mr. and Mrs. E. A. Sheldon a son, Edwin Addison, July 15, 1936. Mrs. Sheldon is a member of Fairhope, Alabama, Lodge.

### Deaths

Mrs. Estelle G. Brown, Washington Lodge, August 5, 1936.

Dr. Azro Jackson Cory, Washington Lodge, August 31, 1936.

Miss Margaret Gould, Akbar Lodge, July 9, 1936.

Mr. William N. Gourley, Columbus Lodge, August 25, 1936.

Mrs. A. G. Henry, National Member, August 4, 1936.

Mr. Samuel J. O'Reilly, Annie Besant Lodge, San Diego, July 27, 1936.

Mrs. Fannie Philip, Tacoma Lodge, July 31, 1936.

Mrs. Martha R. Saylor, Lotus Lodge, Philadelphia, August 31, 1936.

Mrs. Barbara Sellon, New York Lodge, September 13, 1936.

Miss Rose Taber, Los Angeles Lodge, Sept. 5, 1936.

Mr. Louis P. Tolby, secretary of Lima Lodge, Ohio, August 30, 1936.

## New Members for July and August

Applications for membership during July and August were received from the following lodges: Amer. Arundale Group (Santa Barbara), Atlanta, Besant (Cleveland), Besant (Hollywood), Besant (Tulsa), Boulder, Central (New York), Chicago, Detroit, Fairhope, Hamilton, Los Angeles, Milwaukee, Mobile, New York, Panama, Portland, Sacramento, San Francisco, Santa Monica, Seattle; and National members: Sheridan, Illinois, Wisconsin Rapids, and Washington, D.C.

## American Theosophical Fund

Previously reported.....	\$ 181.54	
To September 15.....	1414.53	\$1596.07

## Building Fund

Total to September 15.....	37.50
----------------------------	-------

## Greater America Plan Fund

Previously reported.....	552.83	
To September 15.....	85.00	637.83

## Easy Savings Plan Fund

Previously reported.....	319.24	
To September 15.....	184.56	503.80

## Olcott Tree Fund

Total.....	120.00
------------	--------

## Besant Bust Fund

Total.....	11.50
------------	-------

## Publicity Fund

To September 15.....	9.50
----------------------	------

## Itineraries

Miss Anita M. Henkel, Field Worker

October 3-6, Milwaukee, Wis.

October 7-8, Madison, Wis.

October 9-12, Des Moines, Iowa.

October 13-15, Progress Lodge, Omaha.

October 16, Fremont, Neb.

October 18-22, Kansas City, Mo.

October 24-25, Fort Smith, Ark.

October 27, Memphis, Tenn.

October 29, Knoxville, Tenn.

October 31-Nov. 3, Atlanta, Ga.

Captain Sidney Ransom, International Lecturer

October 1, Boulder, Colo.

October 2-5, Denver, Colo.

October 7-11, Casper, Wyo.

October 14, Butte, Mont.

October 16-19, Spokane, Wash.

October 21-Nov. 4, Northwest Federation.

Dr. Pieter K. Roest, National Lecturer

September 22-Oct. 5, Ohio Federation.

October 7-9, Buffalo, N. Y.

October 10-12, Rochester, N. Y.

October 13-15, Syracuse, N. Y.

October 16-18, Albany, N. Y.

October 20-30, New England Federation.

## Martha R. Saylor

Our members of Lotus Lodge, Philadelphia, inform us of the passing on August 31 of one of their staunch members and second vice-president, Mrs. Martha R. Saylor:

"She stood for all that was good and fine in life and we feel that the Society as well as her lodge has lost a devoted and tremendously worthwhile helper and friend. Her faithfulness, even during long months of illness, and contribution to the development of fine and splendid work of which her lodge may well be proud, assure her a lasting memory."



### Passing of a Pioneer Theosophist

Dr. Azro Jackson Cory was born in Lawrence County, Ohio, April 5, 1846, son of Benjamin E. and Susannah Lunsford Cory.

At eighteen he enlisted in the Ohio Heavy Artillery; April 24, 1865, was commissioned First Lieutenant in the 198th Infantry, Ohio Volunteers, and took part in the battles of Chickamauga and Lookout Mountain. When the body of the martyred President, Abraham Lincoln, lay in state at Columbus, Ohio, the then brevet Captain Cory had command of the guard of honor, and was the last to view the body and seal the casket. He was admitted to the bar in Ohio and later in Florida during 1874, and was admitted to practice before the United States Supreme Court. Engaged in the profession of Patent Attorney at Washington, D.C., and was appointed to a position in the Patent Office, where he served for forty years, becoming a Principal Examiner.

In 1882 he married Miss Marie Matheson Chase of Buffalo, New York. They made their home in Takoma Park, Maryland, where he read medicine.

Dr. Cory enjoyed communion with nature, and was a gifted artist, producing many beautiful water colors. He was also a profound student of comparative religion and occultism. April 13, 1897, Col. Olcott, President of The Theosophic Society, chartered a Branch, to be known as the Washington Theosophical Society, composed of Dr. and Mrs. Cory and twenty other members. Mrs. Annie Besant personally installed Dr. Cory as the first President, in which office he served for eleven years. He presided at lectures by H. P. Blavatsky, Wm. Q. Judge, Col. Olcott, C. W. Leadbeater, Mrs. Annie Besant, Swami Vivekananda, and other noted visitors, whom he also entertained at his home. In 1916 he retired from the Government Service, and devoted his time to gardening, art and Theosophical studies. The annual outings of the Lodge at his home were most enjoyable. He passed from incarnation in his ninety-first year, at 9:30 A. M. Sunday, August 31, 1936. Funeral services were conducted by the Lodge, Tuesday, September 1, 1936, and later the ashes were interred with military honors at Arlington Cemetery.

May Eternal Light shine upon him.

### Mrs. Barbara Sellon

On September 13 Mrs. Barbara Sellon, Publicity officer for The Theosophical Society at Adyar, and long a well known worker in New York, died in London. A very gallant lady, whose love and devotion to her friends and to our cause have rarely been equalled. Certainly for many this is the loss from this world of a brave captain. Her husband, Captain Sellon, will have the love and sympathy of a host of us who all owe so much to them both. Mrs. Sellon is also very dear to Dr. Arundale, as a person. As a worker how her place can be filled one can hardly see. Her gentleness of manner and generosity of spirit are united with a sense of beauty and with competence. The plans she had for our work must somehow be carried out. That would be the true memorial for this colleague.

FRITZ AND DORA KUNZ.

### Louis P. Tolby

In the passing on August 30, 1936, of Mr. Louis P. Tolby of Lima, Ohio, we rejoice in the release of one of our members whose faithfulness to the great work has been his joy and the inspiration of his friends through thirty-eight years of devoted membership in our Society. While he will be missed by his friends and by those dear to him, yet we are all glad in the happiness and freedom which have been so well earned.

### Mrs. A. G. Henry

On August 4 one of our old members, Mrs. A. G. Henry, passed away, leaving a memory to her friends of many years of devoted membership in the Society, and steadfast loyalty to the great cause of Theosophy.

It was the privilege of Mr. and Mrs. Henry in the earlier years of their association with the Society to entertain Mr. Leadbeater, and later Mr. Jinarajadasa, and these memories were a source of happiness to Mrs. Henry.

A new freedom has come to her in her release, and no doubt she will return to a later incarnation already committed to the ideals of our Society.

---

### Cycle

No more the brain shall break the body by persuasion

That dying can efface or counteract creation.

A seed which comes to birth, whatever its conclusion,

Is equal and is worth a flower's dissolution. —

MARTHA KELLER.



## Book Reviews

*The Web of the Universe*, by E. L. Gardner. The Theosophical Publishing House, London. Cloth \$2.00.

At a time when so many semi-theosophical books of a pot-boiling nature are being published, it is a sheer delight to welcome this real student's volume. The friends of Mr. Gardner have long wanted this fine student to collect some of the illuminating material he has been giving to his classes from some years, and here we have a piece of work offered to us all, which the publishers quite truly describe as the most important work for Theosophical students since the publication of *First Principles of Theosophy*.

There are some familiar diagrams included but most of the diagrams and charts are original and will stand close study. It is a grand sweep of the universe to which Mr. Gardner introduces us, yet shows that in spite of much interweaving and overlapping there is a wondrous simplicity of design.

The important occult hints are given as to man's origins, and the processes of out-going and withdrawal, but the author emphasizes that although the statements given are the results of experienced investigation, the student should regard the information as hypothetical until he is enabled by his own researches either to accept or reject.

The chapter on Some Descriptive Definitions is full of excellent illustrations, and a hide-bound student is given many chances to get loosened up. It is suggestive, e.g., to cease thinking of a permanent atom as some material tangible thing, but rather as a locus, a position, a focus of power.

—SIDNEY RANSOM

*The Technique of the Spiritual Life*, by Clara M. Codd. The Theosophical Society in England. Paper \$ .25.

The author presents clearly and sincerely the meaning, beginnings, methods of attainment, resulting changes, duties, and attitudes of the spiritual life. Her discussion is practical and convincing. Miss Codd through her gift of the understanding heart is able to recognize the obstacles in the path of the aspirant and to give valuable guidance. — F. M. PENDLETON.

*Krishnamurti. An authentic report of eight talks given by Mr. J. Krishnamurti at Ojai, California during the summer of 1936.* The Star Publishing Trust, Hollywood, California. Paper 55c.

*After Life*, by William Wilson. Rider & Company, London. Price, Cloth \$2.00.

A book particularly interesting because its author is a doctor of medicine. It is refreshing that the truly earnest and often penetrating insight found through its pages, comes from a mind trained in a science that is apt to be a little sceptic along these lines. The author shows his familiarity with psychic research, and at the same time a truly religious attitude broadens his conclusions.

Briefly it is encouraging to find a doctor of medicine believing so thoroughly in an after life and the definite existence of a living soul. — A.F.B.

*The Secret of Our Daily Tasks*, by C. Jinarajadasa. The Theosophical Press, Wheaton, Illinois. Paper \$ .50.

Without doubt our members will welcome the attractive booklet *The Secret of Our Daily Tasks*, which is so admirably adapted as a gift to friends who are not Theosophists. The contents include two public lectures given by Mr. Jinarajadasa at Olcott in 1935, one under the title of the booklet, the second *The Conquest of Spirit and Matter*. Both are inspiring but equally intimately associated with our daily lives and with the magic touch of beauty of which Mr. Jinarajadasa is a master.

*Theosophy As Beauty*, (Adyar Pamphlet No. 208). Published by The Theosophical Publishing House, Adyar, Madras, India. Paper \$ .30.

In this pamphlet the co-authors, Dr. George S. Arundale, Shrimati Rukmini Devi, and Mr. C. Jinarajadasa, reveal that shortly the Theosophical World will receive a new and vital interpretation of Theosophy through the medium of the dance.

This new presentation of Theosophy has already been started by Shrimati Rukmini Devi, who for several years has been a student of the great religious dances of India. She was an intimate friend of Madame Pavlova, and from her, learned the traditions of the classical dances of the west.

The frontispiece is a delightful picture of Shrimati Rukmini Devi, in one of her characteristic poses of the dance. — WARREN WATERS.

Nothing great was ever achieved without enthusiasm. — EMERSON.



**Special**  
**The October Theosophist**  
**Geneva World Congress Number**

Will contain descriptive matter, the addresses delivered in Congress, the President's Watch-Tower review and photo illustrations. The addresses will be printed in their original languages, English, French and German.

Libraries and Clubs Will Welcome Copies  
Your Friends Will Be Happy to Have Such Delightful Gifts  
Use Copies of The Geneva World Congress Theosophist  
For Christmas Presents

Only a Limited Supply Will Be Printed  
Place Orders Now  
50c Each, Postage Additional



You are interested in Theosophical literature. Why not round out your reading by taking

**The Theosophist**

The Monthly Magazine Of  
The Theosophical Society, Adyar, Madras, India  
Edited by the President, Dr. George S. Arundale  
\$4.50 a Year



**The Theosophical World**

A Family Journal for Members of The Theosophical Society  
Editorial Notes from the President, News and Special Articles  
\$1.50 a Year



A year's subscription to *both* these magazines may be had

**Special at \$5.50 a Year**

**THE THEOSOPHICAL PRESS**  
WHEATON, ILLINOIS