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The Theosophical Society
In America



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No. 3

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



Lose this day loitering—t'will be the same story
Tomorrow—and the next more dilatory.
Then indecision brings its own delays,
And days are lost lamenting over days.
Are you in earnest? Seize this very minute—
What you can do, or dream you can, begin it.
Courage has genius, power and magic in it.
Only engage, and then the mind grows heated.
Begin it and the work will be completed.

GOETHE

THE AMERICAN THEOSOPHIST

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Sixty Years of Theosophy—Our Heritage

By CAPTAIN SIDNEY RANSOM

(Given at Olcott in the National Library to members attending the Link Convention. Captain Ransom's address followed the recording of Dr. Arundale's Jubilee Message to the members.)

I FEEL it is a very great privilege to be here in these beautiful physical surroundings, but far more than that, in the company of fellow-members. Many of you have already offered me your friendship, and I have no doubt more of you will do so, so that with even more of you I shall also grow to feel those links which bind, whether or not we know them yet on the personal side.

The introduction we have heard is in a sense more than an introduction. We have there really the whole message — everything we could say today. In a few words Dr. Arundale has indicated to us, given us a glimpse of those many things for which we are indeed grateful, for which this day we feel particularly grateful.

In the world of achievement he has indicated that The Theosophical Society has been responsible for revolutionizing thought in many directions, has been a lever, but he has also indicated that it is nothing compared to what is yet to be done. So much is it true that The Theosophical Society has been privileged to be such a lever, that I will venture to say there is not a single movement in the world that has for its object the upliftment of mankind, no single reform movement, no single one that I know of which is working toward the ideals of which we are thinking today, which does not owe, directly in many cases, in other cases indirectly, to the inspiration of individual mem-

bers, and sometimes to the Society as a whole. There is not time to pursue that subject this afternoon, but I am offering the idea as an opinion based on looking into the matter very closely, and on finding to my surprise, and as a result of my research, how many organizations, quite outside our Society, have in their ranks, on their committees, men and women who have been inspired by our own members, who were doing work because they were Theosophists, or employing the tools which Theosophy had given them for the shaping and molding of some particular piece of work.

There are one or two preliminary remarks I should like to make before we touch more particularly on what our heritage is, and the first remark is regarding our having any gratitude or feeling of thankfulness at all. You might think, in fact you probably do, that to raise such a question would be absurd, and yet curiously enough within the last ten years, when members have been adjusting and often maladjusting themselves, their attitudes, thoughts, feelings, many very curious topsy-turvy thoughts and feelings, some of them have come to the point where they think they should not have gratitude or reverence for anything! There is nothing to be thankful for! This attitude has sometimes been expressed quite strongly, an idea based on the feeling that we are

sufficient for ourselves alone — you know that aspect of truth. However, I think that period of adjustment has been largely gone through, and we are today not exactly where we were ten years ago — let us hope on a higher spiral — but still in a position where we are indeed thankful that we can be thankful, grateful indeed!

Now what does gratitude mean? What is thankfulness? You have the idea expressed at mealtime when grace is said, mentally or otherwise. I always say grace, though rarely verbally. What is grace? It is affirming one's relationship, and thankfully affirming one's relationship with the gifts which the kingdoms of Nature have provided — in this case of which I speak, the food. The kingdoms are around and within us. We should not take things just for granted as though we had a right to them, but rather by that establishing of our relationship, keep the channels of communication open and free, so that we do not merely take, but rather allow the living forces to circulate freely without hindrances; and in the act of recognizing that in grace, we are at the same time offering what we can give to those same kingdoms. So I do mentally at any rate say grace for every morsel of food I receive. But how much more is it very right and proper that we should say grace for those realities of which we particularly think today.

The Great Ones do not require that we should be grateful. It is to our own advantage that we should be grateful. As it is said in the *Gita*, is it not, the offering of a flower is indeed acceptable, because it is not so much the flower as such (because the flower is God's own flower) but it is the love and the willingness and the joy for which the flower is used as a channel — that is what is received. So we have the first point, that it is very right and proper that we should feel grateful. I hope there is no one here who has the curious idea that there is nothing for which to be grateful.

My second point is that though we look back at our great Theosophists who have passed on for the time being, and also remember very gratefully those we still have with us, yet in a sense those great founders of ours are so great that it might be said of them as of Lincoln when he died: "Now he belongs to the ages." There is to the personality just a tinge of tearfulness when I, for example, think of Dr. Besant, whom many years ago — well, what shall I say — whom one was playing games with. At any rate she was so great as to let us play games with her, and work with her, and there was that personal touch which of course always remains, but we realize she was so great that she now belongs to the ages.

I think the second reaction is one of still greater gratitude, to think that we also by that same token, we also who are here, belong to the ages — and what a tremendous heritage that is! Indeed there is no need for me to use words to speak of it, for just to utter the thought is enough, is it not? Enough for us just now as a body to feel that is all which is necessary.

Just as when one studies astronomy the first reaction is that one feels a very insignificant person,

such a small person compared to those enormously incredible depths and heights and profound distances. Then the second reaction is another, that we are heirs to a much greater kingdom than we at first thought, and may indeed belong to the ages. Greater indeed is the kingdom of which we are citizens! In us the processes are working as much as in the greater processes of the stars. And so there is that aspect. But I wish to offer the particular contribution today that though our leaders, of whom we are thinking, are bound to us, and we are bound to them most joyfully, yet let us not forget that in a very true sense they belong to the ages.

Now as to the next point, I would like us to feel that what has been told us as to such an occasion as is taking place now in Adyar is true — that there is formed (or the already existing formation is strengthened) what has been described by Dr. Arundale as a mystic body, which already has of course been formed. The word mystic is a very significant one because in the meaning of that word we are free from any limitation of time and space, which means that you and I are today a part of that mystic formation, and that it is possible for you and me to strengthen our realization of that membership. We are bound indeed by those links we have indicated, but the realization of that linking, that is enormously important to us individually, and even more important because it makes possible to communicate these realities to the outer world.

And so at this very moment, approximately in the early hours of the morning in Adyar, those of you who have actually been there in your physical bodies will very easily visualize with me the wonderful colors of the early morning. You will know how in the palm grove there are trees pointing their green leaves toward the Adyar River, and now there is a little stirring here and there, an early fisherman in the river, little sounds one after the other, and as one hears them, before one knows where one is, Adyar is astir, and in a few hours the first meetings of the day will have begun. But perhaps it is most opportune that at this moment, when normally speaking our brothers there are asleep, at this moment we can more easily feel a part of that mystic body. The realization of that mystic body is enormously important to us.

And so having made these preliminary points may we now just touch briefly on some illustrations of what Dr. Arundale has indicated, the changes in the world which have been effected by The Theosophical Society, and by recognizing those changes increase our gratitude, increase our realization of the enormous lever which The Theosophical Society has been.

Sixty years ago — I do not know how many years after sixty years ago — our two founders went to India, and one of those great founders was always known as the Corresponding Secretary, and the other founder was the administrator, the President of this great Society which was precipitated by the Masters. In those days, and it

would be very well if we recognized it more today as it was recognized then, the leaders as well as the lesser people had different functions to perform, and the functions never overlapped. Madame Blavatsky was obviously not the administrator, although I am quite sure that if she did express her mind on various administrative points, not many people opposed her. But she was not an administrator such as Colonel Olcott. It is a very great heritage, these two big people so diverse in person, so different in tradition, but so absolutely one in their devotion. That to my mind is a great heritage to remember, and if we believe in the value of heritage, the practical way of showing that belief is to hand on the same heritage to our children, theosophical and otherwise. Where our Society has been weak, as we know, is when there has not been recognition of unity in all the diversity, and when the various functions have been allowed to quarrel one with the other.

In the early days all this was very wonderfully worked out and the heritage that those two gave, and others also, remains to us today. In the case of Bishop Leadbeater and Dr. Besant, one of the great things they gave which we thankfully remember today is that for our age and for all time they bared their inner convictions that we might see what was so real to them. They tried to make live to us the realization which was so clear to them, namely their own consciousness and their knowledge of the Masters' world, a world in which values are very different from this world, a world wherein things are so different in perspective from this one that it indeed requires, it did require a great courage to speak of that world to another world which knew it not.

You all have heard the words, "Come out of your world into Ours." It was my great privilege and my wife's to have heard those words when they were first spoken, and although the actual words are wonderful indeed, the words after all were but a channel for an enormous reality, so that for a moment or two one felt in some way that one was just for those moments as the words were spoken *in* that world. Although they did not use those words sixty years ago, the spirit of the words was given when the founders said to their immediate followers, "Come out of your world into Their world."

Also you will remember how they attacked that problem of communicating to the world what was so real to them. It is a problem which you and I must face today. At least I hope we have that problem. I hope you have something so enormously real and big inside you that your practical problem is how can you communicate it efficiently, usefully, tactfully, beautifully to the world that so sorely needs a knowledge of that inner world. What we know as propaganda, publicity, etc., are really means and opportunities by which we can discover the basis of building a bridge across which the world may pass from the known to what as yet is the unknown to them, from what is visible, to what for them at the moment is invisible, from the real to the unreal.

Our founders made that great contribution and it is our heritage. They attacked the problem first of all along the line of religion, and what they began has been very largely accomplished. It is such an old story today, to us at any rate, that if we have joined the Society recently we can hardly realize the state of affairs fifty or sixty years ago in terms of religion. How people believed so zealously in their own narrow-minded doctrines as to condemn the rest of the world except those who followed that particular partial expression of the truth; how Christians looked upon those they called heathen, pagan — all this is a state of affairs which we find rather difficult to believe in this day and age. We have not that particular problem with which to deal. That has been very largely taken care of. The fact that today we can study comparative religions in peace is the accomplishment of the work which our founders began, and very largely finished for this modern world.

The Second Object of our Society was, was it not, to pursue that particular subject — and why? Primarily because of the brotherhood of man, because the brothers in this great human family belong to many different religions, and obviously one way of realizing brotherhood is to understand the various religions, to understand various approaches which our many brothers used and use, to understand their backgrounds. If you want to know your brother you must try to understand his background. When one is a Theosophist, then, one begins one's discovery not by first criticizing, not by desiring to show how inferior our brother's religion is, but we begin our journey as discoverers by recognizing that there are many colors in the one rainbow, and no one color is any more beautiful than any of the others.

If you travel in the East where the people are what is thought of in the West as heathen, pagan, you will soon discover the practical value of being a Theosophist. You are readily taken into their hearts. They know you are not asking questions of them merely to ridicule, but that you wish to know, and as their friends you wish to understand, because every friend is a new path to God, just as every religion is a new road to the heart of God. That is the attitude of the Theosophist.

Now one of the very practical ways in which Colonel Olcott expressed that was when he went to Ceylon and found there that the children could get their education only at the price of giving up their Buddhism. He knew that as a Theosophist he must not be in opposition to Christianity, or Buddhism, or Hinduism or any religion. He must not be in opposition to anything big, fundamental, wherever found. So what did he do? He was the means of getting an Act of Parliament passed which made it possible for the children in Ceylon to get all the education they needed, and at the same time to retain the religion of their parents if they so desired. And so still we have in Ceylon over 200 Theosophical schools, in any one of which if you visit it at the present time, if you mention the name of Colonel Olcott, you will know what gratitude means! And just because I was a mem-

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ber of The Theosophical Society I found very easy entrance into the schools when I visited there, as well as the temples, because Colonel Olcott had been close to them. It was a very, very wonderful contribution to the world of thought, to the world of religion, to the world of brotherhood which Colonel Olcott gave.

Exactly the same of course was done by Dr. Besant in India. You all know the story of how she started the Central Hindu College, and later the University was founded, entirely owing to her.

We know that the victory of comparative religion has largely been won. There are of course many, many narrow-minded people still about, but we think of them simply as an indication of how far the world has traveled, of how far the cultural world has advanced. So that today we recognize that the value of opinions is not a question of *counting* opinions but *weighing* opinions, and we consider as true not the opinion that is most believed, but the opinion that weighs most, that gives the largest life, the widest perspective, the greatest horizon. It is essential that all Theosophical students have an understanding of these facts, because such an attitude is the hallmark of truth. If you have some idea, some guide which comes to you, some book which makes you exclusive, less able to understand your brother, it is not likely to be true. But if on the other hand your new realization gives you a sense of freedom, more life and greater perspective, enables you to make more contacts in the great human family, then you are touching what is of the nature of the Master's work, of Their ideals for the world.

We recognize that a beginning has already been made in another great department of life, namely the department of politics, but in politics it has only begun. Dr. Besant began it. She showed that as in religion there is a certain fundamental, cardinal, vital principle, or principles, given to all religions, so in politics there are certain cardinal, pivotal, fundamental truths concerning human relationships which have nothing to do with what we know to be politics, which have nothing to do with having personal axes to grind, but essentially to do only with the understanding and the carrying out of that understanding of human beings as souls. I am sure that one day it will be possible,

and I think we must work toward it, that the different so-called political parties will be able to bring their various contributions, to consider the great fundamental human principles which are applicable to every race and not peculiar to any one. That is a contribution and heritage, so to speak, which has begun, but to some extent we must carry it on.

In another department we think we can see quite easily, for ourselves at any rate, how the various sciences have in many respects been revolutionized by the contributions of our great leaders, for example, Dr. Besant's book, *Theosophy and the New Psychology*, as of course her great book, *A Study in Consciousness*, marked a very important departure, and this was written long before other more modern books on psychology were to be found on our library shelves. Long before, she pointed out the road along which psychology was beginning to travel.

Then also in education we have a great heritage, for which we should be grateful indeed. As I said in the beginning, Theosophists and Theosophy are responsible for a great number of philanthropic movements, and in education we have a striking example in the fact that all which we today speak of as the new era in education, pioneering in education, all that we more or less accept as advanced in education, as what should be, is due largely to the work done some twenty-five years ago when a number of pioneer educators, among whom was of course our own Dr. Arundale, struck a new note — struck it, and of course were met by indifference, by contempt, by ridicule. However, these are merely the compliments which mediocrity offers greatness. And so we are very grateful indeed that these leaders were sufficiently courageous and far-seeing, in spite of the indifference and contempt and ridicule, to strike a note which today is more or less accepted.

To my mind one of the great heritages that we have is that there have been in our midst and are still in our midst those whom I do not too highly name when I speak of them as saints. It is a most wonderful heritage that we have in our membership men and women who in our own days have gone through what has been called in the New Testament the Crucifixion. It is a glorious heritage

to have those great ones in our midst, to feel that we actually have in our small membership in The Theosophical Society those who found the road clear, found the Path clear, and achieved! One does not particularly wish to speak of the names, but Madame Blavatsky and Colonel Olcott may be mentioned; and in our present day, Bishop Leadbeater, Dr. Besant, Bishop Wedgewood, as well as others. It is wonderful to realize that there are in our membership men and women living saintly lives because of the vision they have had.

Our work in the Society may be said to be two-fold. One is that we, ourselves, may unfold such saintliness, that we, ourselves, may know the Mysteries, that we may know the nature of the Masters' world, thankfully recognizing those glimpses which we have been given by those to whom Their worlds are so real. Secondly, having to some extent realized what the nature of the Masters' world is, then to communicate it by different means we may find possible to use to the world. To this end, if we glory in the heritage of the past, we shall follow the methods of those who passed on, which includes the idea of our willingly being pioneers, and knowing, as the *Gita* has told us, that the importance of the work being undertaken is in no way related to numbers, to facts, to the sizes of buildings, to the ordinary factual things of life — no relation whatever. Important indeed as the physical plane work is, efficiently as it has to be done, yet we know that all which has been said as to appearances, the physical side of things, represents but a fragment of the real work which is being undertaken, and the real work cannot be put into statistics or annual reports. Those who have understanding will always read between the lines of annual reports, and those who have no understanding will naturally always criticize.

So when Colonel Olcott and Dr. Besant and others, when they in their own way had to give reports of The Theosophical Society, in terms of statistics, etc., how often after the annual meetings were over, so to speak, Dr. Besant would speak to us a little of what the real work of the Society was, and it is that real work we are trying to think of today. By contacting that mystical body of which we spoke in the beginning we shall realize the life of that body.

In speaking of our heritage we can perhaps hardly omit speaking at greater length of Madame Blavatsky, because of the very special work which she did. We know of course, that she gave us *The Secret Doctrine*, and yet even that great work was but a shadow of the real heritage which she represents. After all, you know, *The Secret Doctrine* is a collection of very interesting facts, many of which, some at any rate, may be obtained from encyclopedias and other books. She said she gathered these flowers from every land, and made a bouquet of them, and yet after all that has been said, the whole of *The Secret Doctrine*, all the information it contains, would not give you entrance to the Hall of Wisdom. It is the implication of those facts, the implication is your password. We

are surrounded by facts and phenomena. Madame Blavatsky collected those facts for us and showed us their implication, showed us the direction, showed us that in spite of the apparent chaos around us, in spite of the planlessness around us, that on the contrary there was every evidence of a plan, a scheme, a process.

Madame Blavatsky was not, certainly, the first on this planet to tell mankind of that plan, and it was as though in her recalling faint refrains afterwards mounted to the full volume of a symphony. It was as though one could almost hear the spheres sing. As she painted the picture little by little one comprehended, and then as she said in her own words, "There is in spite of everything a Path, and although in the traveling your feet may bleed and the stones are sharp, yet there is a Path and being a Path there is a goal." Two thousand years ago the great prophet said, "I am the way, the truth and the life," and in the echoing of those words sixty years ago, or fifty years ago, she pointed out that in the traveling of this Path there was truth, there was a way, but there was life and life more abundant.

So the great heritage for which we are profoundly grateful today remains, that Madame Blavatsky and those who follow after confirm the existence of the Path, that Path which may be called by many names. If you will, it is the existence of the Mysteries. It is the existence of that reality which largely for years and years had been forgotten. In the outer schools and colleges one learns the familiar subjects of geography, science, mathematics and so on. What are the subjects that one learns in the Mysteries? Those are the subjects that Madame Blavatsky and Dr. Besant and Bishop Leadbeater and Mr. Jinarajadasa and our President have invited us to know. The knowledge of the Mysteries cannot be found in any book and cannot be indicated in any statistics. It is the living reality for which The Theosophical Society stands.

So in *The Secret Doctrine* or in other works which we may think of in connection with Madame Blavatsky, however valuable it is, still more valuable, enormously more valuable, remember, is the implication that she gave us of all those facts.

Many, many contributions we can think of in connection with Madame Blavatsky, but to my mind that is the greatest, the indication of the Path, how to travel and what the goal is. She, and Dr. Besant showed us in more detail, what after all is always known, has always been known in the Mysteries, that before you can learn, before you are allowed to learn you must follow a life of discipline. If you go to ordinary schools and colleges it does not very much matter for the learning of arithmetic whether you are moral or unmoral, whether you are selfish or unselfish, whether you are good or bad, as the phrase is. But in these schools and colleges a disciplined life is absolutely obligatory because unless our bodies are reasonably disciplined, reasonably attuned, under control, the real truths can never be communicated.

(Concluded on page 63)

The Beauty of Line

By MRS. BERTHA E. JAQUES

Olcott Day Lecture, October 27, 1935

LINE, straight or curved, is the basic utterance of life. It is the structural element of all created things; the melody in music. Outline is the simplest method of representing anything. It is the best way of conveying an idea, which may be done with grace or austerity, definitely or clumsily. It may sweep like a bird's wing or drag like a log. It may express everything or nothing.

All form has a boundary which may be expressed by a line, although no line is there. Nature presents planes and tones which are simple, rendered lines, but become complex when color and values enter.

There are few lines in Nature, though we see them in telegraph wires against the sky; the rigging of ships; leafless trees in a winter landscape; in sedges, rushes and tall grasses leaning above the river; and in a fishing pole with its line duplicated in the water.

A vertical line expresses power, dignity, aspiration, grandeur, like a tree and an upright man. A horizontal line expresses repose, calmness, quietude, like a figure reclining. There is no haste or rush in a horizontal line. A slanting line suggests movement; it does not support itself and must go on or fall. A circle is complete harmony, continuity, in which there is no beginning and no end—a symbol of the universe. Rhythm is a measured movement repeated. It is expressed in line by Nature as a series of compound curves like the flowing of a brook; by man it is more often a series of angles.

A line may express feeling by broadening or thinning to show force and delicacy. Consider also that by means of line, language was recorded; first in pictures used as symbols, these symbols growing into forms known as letters; hence writing was picture-making. And making pictures today is writing which appeals to the observer according to his understanding and power of interpretation. Music and art are the wordless languages that speak to the discerning but leave the closed mind dumb.

Line is the product of any tool that does not at one stroke cover a broad surface, such as pen, pencil, crayon, charcoal and the Japanese method of handling a brush. Hence the lover of line finds its best exponent in drawings. But these are individual accomplishments and for that reason, due to rarity, are generally too expensive for the average person to own.

It was a welcome discovery when a design could

be duplicated and multiplied without laborious copying by hand, thus enlarging its possibilities of usefulness and ownership. Hence print-making began as a labor saving device. As is almost always the case, any device that starts in answer to needs as a purely practical expression, becomes enlarged in scope, refined and modified by art vision.

Engraving, the oldest of the graphic arts, dates back some thirty thousand years to the paleolithic period when picture writing was carved on stone. Prints had to wait until paper was made and reached the stage when it could be printed on, which was about the middle of the 15th century. Italy and Germany claim the honor of making the first prints, the latter in 1446; but one of the earliest dated prints known, 1513, was by Urs Graf, a Swiss worker in armor.

The best and most available exponent of line in the arts today is etching, which entered the field of fine arts with Rembrandt of Holland over three hundred years ago. His mastery of line has never been surpassed. He truly said: "Line is everything." As appreciation is dependent upon understanding, it is necessary to know how etchings are made, which is briefly as follows:

In Rembrandt's time as now, etchings, from the word *essen*, "to eat," are drawn with a steel needle through an acid-resisting wax ground on a copper plate, and the lines so drawn eaten into the copper by various mordants, principally nitric acid. Drawing, as in all art, is of first importance; biting the line in various depths is next, as upon this depends the relative values. Next in importance is the printing of the plate, which requires the knowledge and touch of an artist. The plate is covered by a roller with a thick ink made for the purpose. The deftness of hand comes in wiping off the surplus ink with a printer's cloth, leaving only such as should remain in the lines. But for the invention of the printing press, etching would end with the inking, but possessing a press, the inked plate is laid on a steel traveling bed that runs between large steel rollers. Over the plate is the paper to be printed, which has been dampened by water to a softness. Over that felt blankets are laid, which, with the great pressure exerted by the rollers turned by a large wheel, push the paper into the lines and cause it to pick up all the ink. This process is repeated for every impression, the number of which is determined by the plate itself and how soon the lines wear down. At this point the plate is discarded and canceled.

The artist's signature to the completed print

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Rachmaninoff and Theosophy

By RENE PARKS MACKAY

(Besant Lodge, Boston)

(Editor's Note: The following recently appeared in the "Boston Evening Transcript.")

LISTENING recently to the masterly presentation of Rachmaninoff's remarkable work, the Second Symphony in E minor, by the Boston Symphony Orchestra under direction of Dr. Serge Koussevitzky, I found myself strangely affected. I very soon became conscious of an unusual element in the composition and I seemed to get flashes of a plane not quite of the earth.

The unconventional modulations and dissonances were interpreted by some inner sense as actual reproductions of the chaotic and confused vibrations of bewildered souls unable to comprehend their unfamiliar state of being, bereft of their material bodies yet vividly aware of continued existence. Souls that were madly striving to use their customary means of expression but found them inadequate.

As the movement changed I heard the gradual resolution of mental and spiritual struggle into something like order and simplicity. The puzzled souls began to find themselves — to understand that they were as fully alive as ever. The feeling of spiritual darkness grows less. The souls slowly separate into groups of harmonizing vibrations. Light appears and a sense of freedom develops. Joyousness comes into expression. The strings seem like a breeze stirring the leaves of trees whose every tremor scatters fragrance. The woodwind brings strains of bird song and flowing streams. The brasses suggest wailing of souls not yet free from painful bewilderment.

The mystical measures weave themselves into a new pattern. Tenderness and sympathy breathe in every phrase, and understanding comes to those who failed to grasp it earlier. Splendid harmonies proclaim that adjustment has been attained and existence takes on a new aspect. Activity reigns and the urge to find employment for the ripening faculties is apparent.

There is a spirit of eager, happy work prevailing and the exquisite melodies declare that the basic motif of the work is love. There is no hint of labor, which is what work devoid of love, becomes. All is spontaneous and joyful.

The picture is complete. The early struggles of puzzled souls. The helpful agencies of those who have already achieved, leading the bewildered to understanding. The gradual attainment of peace that grows into gladness. The drama has ended with a triumphant sense of striving that is no longer effort to escape from a strange and perplexing environment but happy activity in anticipation of unceasing progress.

Naturally, I am not suggesting that the composer is or may be a believer in theosophical tenets, but who can say that he may not, quite unconsciously to his outer mind, have made contact with that plane so close to our material earth and of which the higher faculties sometimes catch glimpses? The great musicians have always drawn their highest inspirations from that invisible world.

THE BEAUTY OF LINE

(Continued from Page 54)

and the announcement of the edition, are all aristocracies introduced within the last century and did not exist in Rembrandt's time. He was content to express an idea and identify it by a monogram or his name etched in the plate, a surer way of identification than relying on an artist's signature, which is not always there and can seldom be read when it is.

The things to look for in a good etching are an adequate thought adequately expressed; freshness

of conception; artistic vitality; excellence of design or composition; draughtsmanship and clearness of impression.

The best way to learn about prints is to see and compare them one with another. Go to exhibitions. Visit dealers where prints are shown. Ask why some are famous and others not. In this way you will come to understand and value the beauty of line and will find a source of pleasure that will never grow stale nor unprofitable.

Diamond Jubilee Convention Summary

A *DYAR NEWS* became a daily during the Jubilee Convention, and ten issues were printed and distributed among the 1,500 delegates, the largest number since 1925. Each issue printed the program of the day, the current news of the Convention and the reports of the previous proceedings. From the series of ten numbers we glean the following Convention news items:

Each day Dr. Besant's rooms, practically undisturbed since her use of them, were open to delegates for one hour.

Visitors were present at the Convention from twenty-one different countries. Each day *Adyar News* carried a "Who's Who" column, introducing to the delegates the better known personalities.

The press of Madras and elsewhere gave splendid cooperation in their pictures and reports.

From the brief reports of the main Convention addresses the following highlights are selected.

In the first Diamond Jubilee Address, the Vice-President, Mr. Hirendra Nath Datta, speaking on "God as Love," declared that man's destiny was to achieve divinity by the harmonious unfoldment of his three latent potentialities — by treading the three paths of *Karma*, *Jnanan* and *Bhakti*. In the early days of The Theosophical Society, he said, this emphasis was mainly on the wisdom aspect, almost to the exclusion of the other two, namely, power and love. In order that the devotion element might not be starved and *Bhakti* might be given its rightful place in the universal system of soul culture known as Theosophy, Dr. Besant had to come to the Society. She was a born mystic and a great *Bhakti*, emphasizing the great truth that "God is Love," and that the highest felicity of man consists in the dedication of love to God.

In a delightful way the Vice-President gave a mystic interpretation of the progress of Radha, through the "dark night" of her destitution until through utter self-surrender a new state of pure love is abruptly established and then Krishna comes back to her. The Christian mystics call this the novation of the mystic way, the "unitive way," when God and the soul are made one.

Mr. Jinarajadasa's title for the second Diamond Jubilee Address was "Let the Universe Enter." He said:

"The Theosophist's attitude is to accept every phase of the universe, barring the door to none. He holds religion, science, art, material progress, philosophy and philanthropy to be partial revelations of a unity. 'Let the universe enter' is his welcoming attitude. But it is not enough to be merely intellectually sympathetic. The seeker of truth must make the universe his own. He can do this only by a process of artistic creation. It is not difficult to make all religions one's own; the seeker need only live long enough and deep enough

in his particular type of religion to grow into the truth of all religions. He grows by transforming himself into an artist in religion. All the universe as energy and evolution can be sublimated into eternal concepts through the study of science, when the mind rises to intuition. The poet can sometimes reveal scientific truths more lastingly to the mind than a science professor."

Prof. J. E. Marcault, speaking on "Modern Theosophy and Evolution," said:

"Theosophy, in its absolute sense, is the knowledge of God's Plan for our world. He alone possesses it fully; the Hierarchies of Creative Orders possess it in decreasing extent, according to the portion of the world they have to rule over. It is taught to man as a frame-work within which his evolving consciousness can grow in the ascending order of the races and sub-races, and as man's consciousness ascends the evolutionary scale, he gradually discovers it in his observation of the outside world, and builds it into objective scientific truth. Every civilization, starting with the inspiration of an Elder Brother, and progressively elaborating His message in outward expression, occupies a specific rung in the ladder of theosophical revelation of the divine and of objective realization by man."

"Creation and the Gods: A Study in Creative Processes" was the subject of the fourth Address, contributed by Mr. Geoffrey Hodson. From the cosmic dawn, "when the morning stars sang together and all the Sons of God shouted for joy," he traced the evolution of a solar system, and then, having built up a mental conception of a universe, described how the full possibilities of macrocosmic Self-expression are contained in microcosmic man, who is an epitome of the universe.

"The source of creation," Mr. Hodson said, "is that Logos Who brings from preceding incarnations in earlier solar systems the fruitage of those systems, harvested at the close of the last creative day. When once more the darkness of creative night is to give place to the dawn, the Logos utters the Word. This Word consists of the creative energy vibrating on the many groups of frequencies of which the diversity of forms and beings are external manifestations. The Word therefore is a mighty chord, the Mantram of His Being, which the Logos chants from dawn to eve of the new creative day.

"Then what happens? Space answers. The planes of Nature, the archetypes and the forms appear — 'according to the Word.' The archetypes are established at the causal level of the globes, and constitute abstract ideations of form, divine creative concepts, relay stations for the Word-Force on its way outwards from the Source to the physical worlds. The Word-Force impinges

on the matter of the form worlds to produce varied forms."

Beautiful touches were added to Convention proceedings by an occasional half hour with theosophical authors at the Book Shop. An exhibition of art in industry; a beautiful entertainment dramatizing scenes from *The Light of Asia*; music of various lands; and a dance recital by Mrs. Arundale found their places in the program.

Adyar Library Addresses; a Conference on "The Neutrality of The Theosophical Society;" a meeting of the Federation of Young Theosophists; Press and Publicity Conferences; Theosophical Order of Service gatherings; meetings of the General Council were among other important activities.

Four Symposiums were included in the after-Convention activities, under the chairmanship of Mrs. Ransom, Prof. Marcault, Mrs. Arundale and Mr. Jinarajadasa. In the first of these, "Sixty Years of Progressive Theosophy," Mr. Jinarajadasa pointed out how at the founding in 1875 there was little clearness of ideas of religion, and so a number of idealists were brought together who were opposed to the tyranny of religious bodies; and progressively the ideas of brotherhood, reincarnation and karma were emphasized. The letters written by the Adepts to Mr. Sinnett and Mr. Hume revealed synthetic wisdom, and revealed for the first time that there was an organization of super-human types at work. At the inauguration of the Society the Adepts were not using the phrase "The Inner Government of the World." Gradually the ideas of the Manu, the Bodhisattva and the Logos were contributed; and through the investigations of Dr. Besant and Bishop Leadbeater, knowledge of the Monad and the group soul were received. The present emphasis is on the relation between wisdom and brotherhood, in which art has its place. "The more you open to the wisdom, the more will wisdom come to you," Mr. Jinarajadasa said.

In the course of the Symposium on "The Promotion of the First Object," Mlle. Serge Brisv spoke of applying brotherhood to ourselves individually to start with, and to be sure that we are at peace and at friendship as between our various bodies. Dr. Arundale added: "We all have our own negations of brotherhood which we have individually to overcome. Our first duty is Self-rhythm, a great and wonderful measure of Self-understanding . . . One wants The Theosophical Society to be really universal, really inclusive of everything on its new way."

In the third Symposium, "Theosophy and The Theosophical Society in 1975 — A Forecast," Mrs. Arundale said:

"I hope Theosophy will not then be a subject

about which we will have to talk. I hope Theosophists will not have to sign papers and pay in order to become members, but that we shall all be born Theosophists and believe in the fundamentals, the real things of life because we are born to believe these things and not because we are taught to believe these things. That will be the effect of Theosophy and The Theosophical Society as it is today. We need Theosophists today to work for a Theosophy that comes from the heart and not from a Theosophy that comes from propaganda."

Other notable features of the Convention were a lecture by Dr. Cousins on "Theosophy and Poetry," and a discussion of the Baconian Theory by Mr. Hamerster.

Important among the Convention activities were the gatherings of the Young Theosophists, especially of the Youth Parliament. Reports have not yet reached us, but under the chairmanship of Mrs. Arundale, a tremendous gathering was arranged for Young Theosophists from America, England, France, Holland, Switzerland, South Africa, Burma, Australia and India. These young people pooled their ideas as they looked at the new world and endeavored to answer the question, "What Are We Going to Make of It?"

Post-Convention activities also included discussions on education; *The Secret Doctrine*; the newer psychology; the construction of the atom; the six schools of Hindu philosophy and science; the inner life; the drama; and youth and world reconstruction — in which the names of Theosophists well known to us appeared as participants.

Of great interest was the exhibit of the original letters of the Masters, to which only delegates were admitted; some rare books; and some interesting personal tokens, for example: a presentation copy of *St. Joan* "to Annie Besant from Bernard Shaw with his love," dated 20th June, 1924; a copy of *The Voice of the Silence*, given by H. P. Blavatsky "to dear Mrs. P. Sinnett, my oldest friend in Theosophy, dated in London, September, 1889; also *The Key to Theosophy*, presented by H. P. Blavatsky "to my old and well-beloved friend Charles Leadbeater," London, 1891.

From letters from friends and from other sources we learn of the excellence of the arrangements for this large and many-sided Convention; and also of the splendid contributions of Dr. Arundale, our President, who has exhibited to the 1,500 delegates present, and through them to the whole theosophical world, the wisdom of the Society's choice in selecting him its head. While many contributed, to Dr. Arundale go the honors, and from many also a new affection and appreciation for a splendid Convention and fine leadership.

□

Winter holds the promises
of blossoms in the spring;
But Friendship knows all seasons
for its perfect flowering.

— Bertha E. Jaques.

The Arts and Theosophical Technique

By PROFESSOR H. DOUGLAS WILD

Rutgers University

ALL problems which test one's understanding of the unity of life — and which do not? — are of importance to the Theosophist. For him analysis is everywhere balanced by synthesis, and the infinite number of discriminations to which Theosophy gives rise are gathered up and resolved in the infinite harmonizations and transcending of difference which the same Science of Life contains.

The importance of the issue raised by Professor Arleigh B. Williamson in his article on "Didacticism and the Arts," in the January issue of *THE AMERICAN THEOSOPHIST*, will at once be recognized on a number of grounds. The whole immemorial question of the relation of art to social interests and to the life of action has, in our day, been renewed by the preoccupation of men with the process of social change. Furthermore, the deepest evolutionary factors of this change are visible in the consciousness of humanity as it strives toward synthesis. To Theosophists this transformation is directly evident in a change of technique now taking place in the presentation of Theosophy to the world, a change most pronounced in the direction of intuitive and imaginative method. The problem, then, of the uses of art in relation to the enlightenment of mankind, for which Theosophy stands, involves, characteristically, those activities of the creative understanding which mark the age, and which, Theosophists believe, it is the unique privilege of Theosophy to illuminate.

The case presented by Professor Williamson admirably discredits a mixture of the arts and theosophical didacticism. Perhaps for us the most conclusive thing to be said about such a mixture is that it is *untheosophical*. Lest there be misunderstanding, it may be useful to make clear the terms of these assertions. The words "didacticism" and "teaching" are used in the sense of intellectual instruction. From this standpoint, teaching and the arts are indeed, in the author's phrase, "essentially different," since obviously the main concern of art is not intellectual instruction, and every effort made by the abstract spirit of the latter to convert or appropriate the arts to itself is a violation of the *integral intelligence, the total, harmonious coordination of life elements and form elements*, which is the genius of the art spirit. Theosophically speaking, the difference is that between "head-learning" and "soul-wisdom."

But, true and important as this distinction is, an acceptance of it does not appear in any way to dispose of the deeper implications of the problem.

Starting with the supposition that use of the arts as media for theosophical propaganda really means, to nine persons out of ten, not joyful creation but didacticism, and that in practice such use results in at least an equal proportion of clumsy or lifeless failures, the course of inquiry leads to the ultimate question for the Theosophist: *Need* this state of things be? Is the hiatus which exists between intellectual and aesthetic-intuitive functions all along the line of our cultural life an inevitable and permanent barrier to the mutual enrichment, even the fusion, of teaching and art? On the other hand, does not Theosophy, as a supreme and all-inclusive cultural force, contain within itself every potency required by mankind to completely bridge this gap?

Having observed the pitfalls to avoid, we find in every modern circumstance an invitation to advance, an opportunity to supply what is needed for the most beautiful and superb constructiveness. Never was there greater need than now for an abundance of plays, stories, poems, which breathe the spirit we know as theosophical. But if it is not the essence of the theosophical *anima* to charge every creation, suffuse every act, with such freedom and wealth of life that doctrine is submerged in the flow of truth, and a vital focus is provided for the artistic transmutation of ideas into universal human experience and feeling, the Theosophist should never attempt to write plays. We know that when a play which sets out to be theosophical in a doctrinal-didactic sense fails, the failure is not because the play is theosophical, but because it is theoretical. It exists merely as a piece of dogmatic exposition, instead of rising into light from the depths of being as naturally and inevitably as a tree. The remedy is *more* Theosophy, not *less*, in the sense of a greater permeation of achievement with the message and the grace of life itself, which it is the glory of art to express.

This, then, is the heart of the matter. Given a type of art which is theosophical in its commensurableness with the profound yet simple unity, beauty, reality and nobility of life, and a type of teaching which is not merely intellectual but artistic, and the problem of didacticism and the arts will cease for the Theosophist. As he lives more and more, himself, in the inner unity of the world, he will more and more communicate that unity, whatever may be his field of action; and his deeds and creations will become superdidactic with "the power of an endless life," because for him every act — his own and that of all humanity

— interprets this endless life which he knows as a reality in himself. Whether he teaches in the classroom or writes a play, he becomes a channel of life by *identification* with the world, and the things which he thinks and says or writes are themselves patterns or images of experience which reflect man's universal relation to the world.

This ideal of objective, self-contained, yet super-instructive revelations of the all-embracing life must ever be to the Theosophist the supreme lesson of art. To him the technique of the True, the Beautiful and the Good is what dramatic poetry was to Francis Bacon, a "Musical Bow of the Mind." The great English philosopher-poet, hinting at the deep intent and inner mechanism of his plays (see "Distributio Operis"), described them as furnishing "actual types and models" of what he had spoken of in "precepts and rules" in his *Novum Organum*. The types and models were, in other words, the means "by which the entire process of the mind and the whole fabric and order of invention . . . should be set as it were before the eyes." In his "Cogitata et Visa" he expressed the fear that those who saw one of his plays would "miss the precepts in it. Still, many persons will be led to inquire into the real meaning and highest use of these writings, and to find the key to their interpretation, and thus more ardently desire, in some degree at least, the new aspect of Nature such a key will reveal."

The "sovereign management of reality" with

which Lord Bacon gave, in his plays, visibility to man invisible, may serve as an example of the wondrous technique to which it is clearly the business of Theosophists, however remotely, to aspire. The sovereignty lies in the power of the creative spirit which art has in common with Nature, and which lends its impulse of fire to the highest educational purpose and method. To Bacon the theater meant what it had meant to the "ancients," whose "care" was that "it should instruct the minds of men unto virtue."

There is great encouragement and support to every Theosophist in the demands which the call of the world for a more unitive and powerful existence lays upon him. The ardent adventurer into life's boundlessness learns from limits and boundaries the secret of surmounting them. He knows that life envelops the teacher with the music and atmosphere of eternal thought, until the teacher becomes the artist, upholding the leadership of the imagination. He knows that precept may be fused with example; that teaching and the arts have been made to converge in a common living communication of *attitude* toward the universe, at a point where truth and beauty blend; and that for each mode of action, the goal is human unity, freedom, happiness, through the refinement and expansion of consciousness. He will unite all ways and means in his realization of the *soul* of Theosophy, which moves within him as the ever-growing power to send forth the Light of Creation.

Trails

The old trail, the new trail,
The trail of a million lights;
Which of these lures you on,
As you strain toward the heights?

The old trail is the home trail,
And leads to a quiet place
Where fires gleam on life serene,
And children's winsome grace.

The new trail is the charmed trail,
And Romance goes before;
They see life and know life
Who tread its mazes o'er.

The other trail is the White Trail
That only the brave have trod;
It's the true way, the sure way,
The way we walk with God.

GRACE STAPLES

Some Winter Plowing

THE Art Committee which has so far had to do with the Art Exhibit at Olcott is hereby going to do some winter plowing. Sounds like spring can't be far away, and August is surely coming. We have the old plow and a couple of new horses in the way of ideas.

There is the unfinished business of herewith thanking all artists and friends who helped in making the Second Annual Exhibit last year a success. Many said they liked it even better than the first.

Aside from our interest in the grand inspirations and fruitful work which we trust the artists are having this year, and the interest we have in their contributions to the exhibit next August, we have a third interest. It's about those two "new horses." We have from time to time heard general comment and criticism as to the appearance of our (The Theosophical Society's) free literature. The Art Committee believes that it is their business to do something about this matter. Therefore, we are in the throes of a plan. Don't stop reading at this point — for we already have the money for our little scheme. (Praise the Lord, and a kind theosophical donor.)

We propose that next August a part of the Exhibit be devoted to:

First: A display of beautiful samples of printed folders of the kind that *might* be used by the Theosophical Press to enhance the appearance of our free literature, and inexpensive folders, booklets, etc. Now how will such a display be gathered? You, Mr. and Mrs. F. T. S., must be the collectors. That is, if you are interested in the beauty aspect of the folders. You might visit paper houses, or advertising agencies, or ask your friends to save the nice folders they receive through the mails. The few very best samples that are most adaptable to our work you will send to Olcott in August, as a contribution to this important display. That is the first part of the plan.

Second: The second part will be drawings and designs created by those artists who wish to contribute. These designs will be adaptable to use

for our folders. They will be such that simple, inexpensive line-cuts can be made from them. The two displays will be voted upon by all the people who attend Convention and view the Exhibit. Thus a popular selection of the best material will be made. This selection of samples and drawings will be turned over to Headquarters for their use in improving the appearance of the theosophical folders.

We spoke of a fund. At present it amounts to \$25.00. If there are no additions between now and August, it will be used to encourage the Exhibit as follows:

(a) The person whose samples prove to be the most popular both in appearance and practicality will receive a gift of \$5.00. The next five persons in order will receive one dollar each.

(b) The artist whose design is selected for first place will receive \$10.00, the second, \$3.00, and the third, \$2.00. If our fund should be increased, the prizes will be larger and Headquarters will be presented with the engraver's cut from the best drawing selected.

Now this is the plan in outline. The general details will have to follow later. But your interest should commence *now*. Please begin now to become *folder-conscious* so that you will soon become *beautiful-folder-conscious*, if you are not already so. It is not difficult to learn something about proportion and design and type, so far as good taste is concerned, in determining what makes a folder more dignified and pleasing in appearance. In doing this, you will be helping directly in taking a practical part in the artistic movement in the Society.

About the matter of "prizes." Theoretically, no Theosophist needs an incentive to do good work, so if you please, you may regard any prizes you receive as good karma for your lodge, and proceed to use the money for that purpose.

Any communications may be addressed to James S. Perkins, 123 Kinsey Avenue, Cincinnati, Ohio.

We are keepers of that steadfast Light
That guides a people's course and destiny.
Not ours the skill directing o'er the sea
The mighty beams that blaze aright;
Ours but the hands that, serving, keep it bright.
The bringers of the oil, the workers we
Who, day long, without pause and faithfully,
Toil that its radiance may pierce the night.
Above us are the Wills that guide and turn;
It is not ours to watch nor question these;
Ours but to see each wick is trimmed and fit.
O, keepers of the Light, keep faith with it.

— Theodosia Garrison.

The Theosophical Society — Past, Present and Future

The Present

By J. COATS

(Editor's Note: We present the following from a talk by Mr. Coats, who took "The Present" in the above series of talks at the English Convention of 1935.)

THERE appears to be an upward trend in the life of the Society. I think what really matters is that there should be more people in the world living Theosophy, whether or not they join the Society. Admitted this new life has started again, what are we going to do to help it on its way? I have three points.

The first is the word "Theosophy" itself. This word appears to be known in the world far too much in the wrong way and far too little in the right. To mention "Theosophy" simply as a word to some people causes them to make a face or shrug their shoulders. Heaven alone knows what that word conveys to them, but evidently something quite outside the pale of everyday civilization. It is our job to make that word better known and to see to it that the world shall give it its proper weight. We have to win that for Theosophy, and we must remember, I think, that if Theosophy has gained the reputation to which I am alluding, it is because people have talked, either too little, or, most probably, too much, and I think our best way of putting this right is again by talking, but in the right way. We must remember that when Theosophy is first mentioned to anyone who has not heard of it before, or who knows little about it, it will be the Theosophist who counts. The man to whom Theosophy is being spoken of will judge it very largely by the person who is speaking, whether it is the way he is dressed, his looks or his life. So a great onus is put upon us to see that in all our doings we are completely normal. We must never forget that these first impressions are very lasting.

Second, I think perhaps our attitude toward people could be more cooperative on the whole, not only as individuals but as a Society. I know the Society is limited in what it can do, by its Objects, but I do not see why the Society should not do something in the world which I would call "welding," that is, act in some way as a go-between in dissenting bodies. It would not be necessary to

take one side or another but the attitude would be simply to try to bring harmony and peace where there is conflict. If that is not allowed us as a Society, at least as members we must undertake it.

Third, I do not think it necessary to pay nearly so much attention as a Society to our old members, though I must add that I do not mean anything against old members. But what I do feel is this: that old members have Theosophy. If Theosophy is not good enough to keep them I do not see that we are losing very much if they go away. What I do think is, that we must turn outward all the time. I think we must parade our Theosophy. We must be positive (I do not mean ramming Theosophy down unwilling throats), unshaken and unafraid to show that we have taken a definite line and mean to live it. That, after all, is what our leaders did in the past. They were not afraid to stand up to the abuse and criticism of a non-understanding world. We also have to be fearless. Fear is everywhere. If we can be fearless we can do a great deal merely by being fearless, because it is an attitude which one does not often meet.

Thus Theosophy is a great privilege to us, a privilege to understand. We do not understand it all but in whatever measure we do it is a privilege. That is often said, but I very much doubt whether we entirely realize it. So I think we must go forward with fearlessness and unshakable purpose to spread it to the world. Also, we must be happy people. We must have smiles on our faces. We must have no miserable expressions.

The Society has had many hard knocks in the past and I have no doubt that you feel very much more than I the loss of our late President. Now we have a new President. I know the new one and in a way it means more to me because I know him, and I think he is a wonderful man. I think we have now to follow him as we followed others before.

Unless truth vindicates itself in practice, it easily slips into futile dogma. — *John Dewey.*

H. P. B.'S Statement about the Letters of the Masters

(Foreword by C. Jinarajadasa: As is now well known, the two Adepts who directed the work of H. P. Blavatsky and H. S. Olcott, wrote many letters to A. P. Sinnett and A. O. Hume during the years 1881-1884. These letters have been published in their entirety in the work *The Mahatma Letters to A. P. Sinnett*, in spite of the prohibition by the Adepts in the letters themselves that they would never consent to their complete publication. They allowed extracts to be taken from the letters, relating to matters of theosophical instruction; and these were distributed to the inner circle of students. It is these extracts distributed during the period mentioned which I published as *The Early Teachings of the Masters*.

Since the publication of the letters to Messrs. Sinnett and Hume, again and again the letters have been quoted to challenge the validity of any teachings later than of the date of the letters. It is therefore advisable that students should know that many of the letters were *not* written directly by the Adepts, but by their pupils, though under general instructions. What H. P. B. has to say on the subject is printed below. The original is among the archives at Adyar.

Nor should it be forgotten that, in these letters, the writers were Buddhists, that is, students who had approached the truth along the way of the Buddhist tradition, which is non-Theistic. Had the instruction been given by other Adepts, a different approach would have been made, with a different terminology.)

Statement By H. P. B.

How many a time was I (no Mahatma) shocked and startled, burning with shame when shown notes written in Their (two) handwritings (a form of writing adopted for the T. S. and used by chelas, only *never without Their special permission or order* to that effect) exhibiting mistakes in science, grammar and thoughts, expressed in such language that it perverted entirely the meaning originally intended, and sometimes expressions that in Tibetan, Sanskrit or any other Asiatic language had quite a different sense, as in one instance I will give. In answer to Mr. Sinnett's letter referring to some apparent contradiction in *Isis*, the chela who was made to precipitate Mahatma K. H.'s reply put, "I had to exercise all my ingenuity to reconcile the two things." Now the term ingenuity, used for meaning candor, fairness, an obsolete word in this sense and never used now, but one meaning this perfectly as even I find in Webster, was misconstrued by Massey, Hume, and I believe even Mr. Sinnett, to mean "cunning," "cleverness," "acuteness," to form a new com-

bination so as to prove there was no contradiction. Hence, "the Mahatma confesses most unblushingly to ingenuity, to using *craft* to reconcile things, like an astute tricky lawyer," etc., etc. Now had I been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness," "openness of heart, frankness, fairness, freedom from reserve and dissimulation," as Webster gave it, and opprobrium thrown on Mahatma K. H.'s character would have been avoided.

It is not I who would have used *carbolic acid* instead of *carbonic acid*, etc. It is very rarely that Mahatma K. H. *dictated verbatim*; and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest, He would say, write so and so, and the chela wrote, often without knowing one word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with — a reproach I am ever ready to bear though I have not deserved it, having been simply the obedient and blind tool of our occult laws and regulations — is of having (1) used Master's name when I thought my authority would go for naught, when I sincerely believed acting agreeably to Master's intentions,* and for the good of the cause; and (2) of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal; (3) *perhaps* (again for the same reason) of having insisted that such and such a note was from Master written in *His own handwriting*, all the time thinking *Jesuitically*, I confess, "Well, it is written by *His* order and *in His* handwriting, after all, why shall I go and explain to these, who do not, cannot understand the truth, and perhaps only make matters worse."

Two or three times, perhaps more, letters were precipitated in *my presence* by chelas who could not speak English, and who took ideas and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever! Yet they often appeared the most suspicious, and I had to hold my tongue, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or to say one word. What I suffered Master only knew! Think only (a case with Solovioff at Elberfeld), I sick in my bed; a letter of his, an old letter of his received in London and torn by me, *rematerialized* in my own sight, I looking at the thing; five or six times in the *Russian language*, in *Mahatma K. H.'s handwriting* in blue, the words *taken from my head*, the letter old and crumpled traveling slowly *alone* (even I could not

see the astral hand of the chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawing-room, correcting my manuscripts; Olcott standing closely by him and having just handled the papers looking over them with Solovioff. The latter finding it, and like a flash I see in his head in Russian the thought: "The old impostor (meaning Olcott) must have put it there!" And such things by hundreds.

Well, this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have no right to explain, if I had to be hung for it.

(*Found myself several times mistaken and now I am punished for it with daily and hourly crucifixion. Pick up stones, Theosophists, pick them up, brothers and kind sisters, and stone me to death with them for trying to make you happy with one word of the Masters!)

SIXTY YEARS OF THEOSOPHY

(Continued from page 53)

I think we can understand, then, the enormous difficulties of our leaders and how difficult it was for them, to whom the inner worlds were so real, to communicate to us what because of our lack of discipline we so very imperfectly understand, but which we must eventually understand. Hence if we would show our real appreciation of the great heritage, we have in this instance to offer a disciplined and consecrated life, and then indeed we shall find the Mysteries and shall find it possible to understand them.

And so, friends, these are just a few thoughts as an indication of a heritage in which we glory. Do not let us glory in it to the extent of thinking only of the past. Rooted indeed are we in the past, but remember that essentially our functions are in the future. Those who have passed away in this particular life are still with us. I feel that fact so very vividly. We know that Dr. Besant is nearer to us today than in the past, if that could be possible. There is a wonderful realization of this fact, which the Mysteries call communion, greater than thought, greater than ordinary communion, love, the realization of the communion with the divine life; and it is that communion with those who are for the moment out of this physical body which is so real and full of meaning, and which it seems to me is the greatest contribution, the greatest gift they have to offer to us.

You must all have had some awareness of Dr. Besant and Bishop Leadbeater, and we know how intimately they are interested and concerned in every little detail of their work, because after all

are we not children of the one great family? They are our Elder Brethren in that family. In them is indeed a wonderful heritage. However, as they told us ten years ago at the Fiftieth Jubilee, it is our work, our job, so to speak, to fill in the gaps which have been made by our great leaders. You and I and a thousand like us could not fill in the gap of Dr. Besant or of Bishop Leadbeater, but all together, so to speak, seeing the road which they have marked out, recognizing the marching orders which they have given to us, we together as a whole Society perhaps in some measure may fill in the gap.

That, as we know, is the kind of work in which we should be engaged. It is as though they pointed to a horizon far, far ahead, beyond us. We can see many things to do. No one of us would say there is any difficulty in knowing the road on which we should travel, because they have indicated so much of that road, and when we get to the end of that far horizon another horizon will appear. At the present moment the marching orders are very clear. We have an acid test as to movements we should encourage and discourage. We know the source from which cometh our strength. And in recognizing this I say that our heritage means that we must carry on in what we know we must do. We must not be like the elder brother in the story of the prodigal son who cared only to spend his time idling, spending the rewards, but rather like the pioneer son who went out to far countries and there learned to carry on the great work of his Master, his Father in Heaven for all time to come.



The first step of all, without which no approach is possible, may be summed up in four brief words: the Service of Man.
—Dr. Besant.

The Young Theosophists

DURING the sessions of the Young Theosophists at Convention last summer, we enjoyed the inspiring presence of Mr. Jinarajadasa. Each day he would listen attentively to what we had to say, and then he would graciously share with us his own mature wisdom and crystal-clear intuition on the subject that we had discussed.

On two occasions after we had finished such a discussion, he suggested that the thoughts presented during our sessions should be formulated into a movement, the idealism of which could be shared with youth at large, as apart from The Theosophical Society. The Dedication shown below is the result.

An earnest reading of the Dedication, and a moment's reflection upon the marvelous influence which an enlightened youth could have upon the negative conditions prevalent in the world today, should be enough to move all earnest Theosophists to action.

The Dedication was formulated under the guidance of Dr. Pieter K. Roest, and received the approval of Mr. Jinarajadasa before he left this country.

CARLE A. CHRISTENSEN
President, Young Theosophists
in America

Dedication of Youth

Man is responsible for the human world as it is today, and only man can change it from a world of sorrow into one of joy. The power for this renewal lies in Youth.

Youth has no interest in the quarrels, cruelties, hypocrisies and personal ambitions of the past. Youth has a nobler aspiration, in which the trappings of the dying era will be drowned; it is to recreate the world by a new way of life.

Knowledge of facts is not enough; we must have vision. We hold with all great men of vision that life, love, wisdom, power and joy abundant lie dormant in the human heart and seek release. Man's highest good is to arouse this sleeping beauty of the soul. Finding nobility within himself, he will express it in his conduct and change the world without.

We call for a Crusade of Youth against all enemies of the Soul. Believing in the power of the creative life within us, we dedicate ourselves to do our utmost to give this life a chance for the expression of its loveliness.

We will destroy the evils around us by the fiery spirit of a common Will within us.

We will fight ignorance by knowledge, and dispel the darkness of human hearts by the shining light of vision.

We will fight ugliness of spirit by sympathetic understanding and ugliness of form by choosing or creating forms of beauty.

We will fight exploitation of the weak on the part of the unscrupulous by a fearless stand for justice and fair play.

We will fight selfishness by the invincible force of

cooperation, believing that in selfless service of the world is to be found the flowering of our individual natures.

With all who strive toward the same ideals we link ourselves together in dedicating our lives to the re-birth of our nation and, through it, of the world.

(Signature)

.....
(Those desiring further contact and suggestions for study and activity along these lines should register on this blank, tear it off and mail it, with stamps enclosed, to *Crusade of Youth*, "Olcott," Wheaton, Illinois.)

The undersigned has read the *Dedication of Youth* and hereby links himself with those who try to live by its ideals.

Name (Mr., Miss or Mrs.)

Address

Age

Number of Dedication blanks desired for use among other young people

(One penny for each additional blank, to defray cost of printing, will be welcome. Stamps accepted.)

NOTE: The only purpose of this movement is to promote a way of living which will ennoble every department of the nation's life. The signer is left perfectly free to translate the ideals of the Dedication into appropriate action, individually or through the groups in which he exercises influence.

Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

A glance over our files shows that of 152 lodge presidents to whom a letter was written asking if their lodge was interested in the T.O.S., only 77 answered. This, I understand, is not a bad average as correspondence with T.S. members goes, and yet it certainly reflects very little credit on the Society. Madame Blavatsky once told a pupil to stick her stamps on straight if she wanted to get on spiritually; and answering letters is in the same category, for if we cannot attend promptly and courteously to the little duties of every day, it is hardly to be supposed that we shall suddenly find ourselves indispensable to the Hierarchy.

In view of the above tendency to put off until tomorrow what should be done today, it is gratifying to note that of the 77 lodges from which replies were received, 58 now have Head Brothers, and of these, 29 have at least two departments, and 18 have three or more departments organized.

Of the 75 lodges which did not answer, the majority are small, some of them tottering, so that it is not likely that we shall have the T.O.S. represented in more than a very few of them, but we should have another ten or twelve of the 77 that did answer, which would give us at least a Head Brother in some 70 lodges in the American Section, a number sufficient to make theosophical ideals of fair play and tolerance distinctly felt in the various fields of reform in which the T.O.S. takes part, thus giving the lodges a closer touch with the people of their community and a greater outlet for their creative energies.

What can be done to bring this about more quickly? In what way can the T.O.S. and the lodges work together for their mutual advantage? I should be glad to receive expressions of opinion upon these matters and upon the whole structure, purpose and functioning of the T.O.S., not only from Head Brothers but from lodge officers and members as well, so that by next Convention we can discuss any worth while ideas that may have been presented.

The Braille work is advancing splendidly and bids fair to become a major activity of the T.O.S. in this country. Already at least seven volunteers, including Mrs. Ruggles herself, are taking the correspondence course in Braille writing from Mrs. MacKenzie, and will soon be ready to add to the number of worth while books within reach of the blind. These of course need not be theosophical books, although T.S. members will naturally want to make all our T.S. literature available to those who cannot see the printed page.

Mr. Gordon Sweeny of Everett, Washington, has completed the course and intends transcribing all the seven Theosophical Manuals into Braille for the blind, having already started on the first one. Another addition is C. W. Leadbeater's book *The Other Side of Death* transcribed by Mrs. MacKenzie into nine volumes of Braille.

I hope that all those who feel that they can serve their unfortunate fellowmen in this way will write to Mrs. Flavia B. MacKenzie, National Head of the World Peace Department, Tulalip, Washington, or to Mrs. Edith Lee Ruggles, National Head of the Social Service Department, 2126 Twenty-seventh Street, Sacramento, California, and volunteer to take the course and learn to use the Braille system.

The necessary equipment costs \$2.05 (hand slate with wooden tablet, pitted beds of four lines of 34 cells and stylus), and this may be more than some members, otherwise willing, can afford. Let them write anyway and perhaps a small special fund can be raised to purchase equipment for those unable to pay for it. Those who take the course should be prepared also to pay the postage on the lessons and letters of instruction and correction, for although it is only a small amount for each student, it would amount to a considerable sum if it all had to be met by Mrs. MacKenzie or Mrs. Ruggles. Here too it may be that a small postage fund could be raised for those in really straightened circumstances. The papers costs \$1.00 a package.

The Detroit T.O.S. has taken seriously the suggestion made last year by the National Animal Welfare Head, and is now incorporating a Vegetarian Society with a nucleus of several dozen enthusiastic vegetarians and a fringe of several hundred more or less interested people. The proposed by-laws are of unusual interest, as they provide for classes of membership based upon the distinction between theory and practice. *The purpose of the society is "to unite in friendly cooperation all those interested in advancing the ideal and increasing the practice of vegetarianism — a non-slaughter dietary for mankind," a purpose which, while not excluding those who are interested only from hygienic motives, yet emphasize the humanitarian side.*

This is an example which might be followed to advantage by the Animal Welfare Brothers even in the small lodges, for a nucleus can always be found among the T.S. members, and a letter or two to the newspapers would probably unearth enough to make quite a respectable start.

What Lodges Are Doing

Annie Besant Lodge (San Diego) has inaugurated monthly open meetings, drawing upon its membership for lecturers. Following the completion of the Straight Theosophy Campaign, the closed meetings are being devoted to an intensive study of the Seven Rays. The president, Mrs. Lorie M. Hocker, extends a cordial invitation to all Theosophists and their friends who contemplate visiting the San Diego Exposition. The lodge is pleasantly situated at 2510 Fifth Avenue, one block from the main entrance to the Exposition. Members' meetings are held every Monday at 8 p.m., and public meetings the first Thursday of every month. The library is open every day, except Sunday, from 1 to 5 p.m.

Aurora Lodge was fortunate in having Captain Ransom for a public lecture on January 27. His subject, "Theosophy and the Bible," was very well received, and there was an excellent attendance in spite of the fact that the thermometer registered twenty below zero. The lodge has found that a brief but interesting typewritten notice sent to the local newspaper is usually printed practically as written; and that the attendance response is greater from such a news article than from a small paid advertisement.

Besant Lodge (Boston) is gradually increasing its social activities, with excellent results, since friends who attend usually become interested in the teachings of Theosophy. During the Christmas season there was advertised a "Post-Christmas celebration" which brought a large attendance. A program of music and recitations was given by members and was greatly enjoyed. This was followed by the distribution of small gifts, and then refreshments were served in the charming library room with its cheery open fire on the hearth. The January visit of Mr. William J. Ross of New York was very successful. It was planned to coincide with the convention of the New England Federation, and two public lectures were given by Mr. Ross. The lodge finds that regular advertising in local newspapers has had a good effect, as those papers are willing to give space also to news articles, which attract new attendants at the public meetings.

Blavatsky Lodge (Hollywood): The February program of public lectures carried four intriguing titles: "The Illusioned and the Illumined," "Dream Consciousness and Wish Fulfillment," "Mesmer: The Discovery and Development of Hypnotism," and "The Three Fates and Human Destiny." These lectures were presented by Mr. and Mrs. J. Henry Orme and Mrs. Elizabeth M. Geiger.

Chicago Lodge writes enthusiastically as follows: "The next time you are in Chicago, why not honor us with a visit? Remarkable progress is being

made by the study class in *The Secret Doctrine*. Various members have given some splendid papers and talks, and all feel the value and importance of such a class. Just what is the A.S.G.? Here's a hint. A class has been organized for the study of the ultimate physical atom, the permanent atoms and Platonic solids. The results will be most interesting and instructive as well. Our president is continuing the symposium idea, which proved such a success during the Straight Theosophy Campaign. One of the most delightful occasions of the past weeks was the visit of Captain Ransom to Chicago Lodge, when he gave an inspiring talk to members. We hope that Captain Ransom will come to Chicago again before he sails for England. We have found that 'it pays to advertise.' Our Sunday evening lectures have an appreciative audience and the appreciation as well as the audience is growing. Why not have the secretary of your lodge drop the secretary of our lodge a line and tell us just what you are doing? What fun it will be to have a letter from some lodge half way across the continent or even from the other side of the world! Let us hear from you".

Columbus Lodge met at 4 a.m. on December 26 in order to be in session at the opening of the Diamond Jubilee Convention at Adyar. Despite the early hour and low temperature, nine members were present, and a letter from Dr. Arundale and a copy of his message to Convention were read.

Detroit Lodge writes: "We have had rather a gay January. Our Young Theosophists gave a dance — their first — and it was an outstanding success. Mr. Pearson's class had an open meeting at which, it had been previously announced, there was to be an expert magician. We were all breathless with excitement, wondering who it would be. It turned out that one of our members, Mr. Edwin Lord, assisted by Mrs. Lord, was the magician. Mr. Lord, who has done professional work along this line, gave an excellent and mystifying performance. It is really astounding what talent is often hidden in a lodge!"

Kansas City Lodge: On January 15 the lodge served a curry dinner, followed by a public lecture on "The Portents of 1936," presented by Mrs. Allie Hazard Moore. The members were gratified by the unusually large attendance.

Milwaukee Lodge received much inspiration from Captain Ransom's four-day visit in January, and is eagerly looking forward to the time when a return visit may be possible. Mr. Dudley Brooks is chairman of a new seminar unit in "Creative Destiny," enrolling serious students of the Ancient Wisdom. Members and friends of the lodge spent a happy and care-free evening on February 14 at a delightful Valentine party in the lodge rooms.

Theosophical News and Notes

March

A Message From an Elder Brother

Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood.

Consult Headquarters

Lodge officers are again reminded that when approached by independent lecturers for engagements they should first write to Headquarters to see if such proffered engagements would conflict with anything that Headquarters is planning but perhaps is not yet fully prepared to present for lodge consideration. Such preliminary information is always available to those who need to know, even though a general announcement is not ready.

Ransom Notes

While our guest lecturer, Captain Ransom, is with us our lodges will have a special opportunity to distribute his fine booklet *The Ethics of The Secret Doctrine*. This is a printing of the Blavatsky Lecture, of which the honor of giving it for 1935 was awarded to Captain Ransom. (The Lecture is always given in London.) Members who have heard Captain Ransom ask for reprints of his lectures, and could find no better memento than this fine booklet.

This is also the time to order Mrs. Ransom's small book *Madame Blavatsky as Occultist*, thus to get better acquainted with the real power of our founder; or Mrs. Ransom's larger work *Studies in The Secret Doctrine*.

Captain and Mrs. Ransom have been keen students for many years. They write the kind of books which students need. And are we not all and always students? In this Diamond Jubilee year, when we are all seeking a deeper understanding of Theosophy, there is probably no better way than to contact its origins more closely through our founders and their writings.

Ethics of The Secret Doctrine, 25 cents; *Madame Blavatsky as Occultist*, \$1.25; *Studies in The Secret Doctrine*, \$2.00 — Theosophical Press.

World Congress at Geneva

The World Congress of The Theosophical Society held each seven years, next takes place this summer at Geneva, Switzerland. Here is the center of constructive world forces, successful only to the extent that the world responds.

The General Secretary of Switzerland makes the following stirring appeal:

"Come in numbers as big as possible to Geneva for the World Congress which will be held there at the end of July and the beginning of August next year.

"The world is passing through an extremely difficult period — I am not divulging any secrets in saying this. We in Geneva are trying to find a solution for a political peace, for an economic peace, for a social peace. Come, as many of you as can manage to, and bring your contribution for peace to Geneva.

"Next July the League of Nations will have moved into its new buildings, and you can through what I would call the mysticism of peace, create there an atmosphere, you can form there a shield of thought-forms so alive, so strong, that all the pessimism, the discouragement and the hate will be unable to pierce our defense. Thus the statesmen gathering in Geneva may be able to work in greater serenity, in greater calm, and they may be able to consider the various problems in a fraternal spirit.

"By coming to the World Congress in Geneva, by the fact of hundreds of Theosophists being present, a great work will be accomplished. I wish I could word this appeal so strongly, so enthusiastically, that you could but answer with this one sentence: 'Yes, there is some important work to be done in Geneva, so I am going there.'

"So to you all in the name of Switzerland, we say: Heartiest greetings, we hope to shake hands with you in Geneva."

If America can be so well represented as it has been at the Jubilee Convention on the other side of the world, at least three times as many we hope will represent this country in Geneva.

Our own Summer Sessions are being arranged to avoid conflict.

Geoffrey Hodson

Mr. Geoffrey Hodson, upon leaving the Jubilee Convention, proceeds to Java, lecturing on the way at various points in India.

What Is a Satisfactory Ballot?

A ballot that merely elects or reelects a national officer surely cannot be considered satisfactory unless it is a really expressive ballot. A final ballot of a few hundred votes might be overwhelmingly favorable to one individual, but it cannot be much satisfaction to the officer thus elected or to the Society to know that only a small proportion of the membership were interested enough to cast a vote.

In a Society such as ours there is always the danger that members will feel that things are all right and that they need not bother to express their views. Hence, a controversy of some kind brings out votes in great numbers, while under quieter conditions the response is relatively small. Yet, is it only when there are attacks and counter-attacks and violent differences, violently expressed, that those who serve the Society in official capacities should have indicated to them the extent to which the membership believes in them and supports them?

Upheavals should not be necessary to create opinion in our members or to induce them to express themselves. Every election is a time for a statement of member opinion, expressed through the medium of the ballot, and it is hoped that every member will do his part to make the present election really expressive of the views of the whole membership.

You must be for someone. State it in your ballot and mail that ballot in promptly. The ballot blank is reprinted in this issue. If you haven't voted already, vote now. Your ballot must reach Headquarters by March 10. *Vote Now!*

Civic Center of Theosophy and Art

Indirectly we have received such an interesting account of the fine work being carried on by one of our members, an artist, Miss Florence Young of Alhambra, California. Early last summer it was the happiness of Miss Young and our members in Southern California to open a most beautiful little art studio, and to participate in the ceremony which was conducted by Mr. Jinarajadasa. It was certainly an auspicious occasion both for Theosophy and art.

The development of that work has gone on most happily during this year, and we are informed that the Chamber of Commerce in Alhambra has been so much interested that Miss Young's studio is greatly in demand for various arts and crafts exhibits, so that it is becoming a civic center both of art and Theosophy.

Our warm congratulations go to Miss Young, and our best wishes for the continued and increasing effectiveness of this project so truly dedicated to the True, the Good and the Beautiful.

Here Is Your Ballot

Mail at once to The Theosophical Society,
Wheaton, Illinois.

OFFICIAL NOMINATING BALLOT
for
National President and National
Vice-President
of
The Theosophical Society in America

I NOMINATE

For National President

For National Vice-President

(Do not sign your name to the ballot!)

(Cut off here.)

Mailing Directions

1. Place your marked ballot in a plain envelope.
2. Seal it and mark on the outside the one word — "Ballot."
3. Enclose the sealed "Ballot" envelope in another envelope for mailing.
4. IMPORTANT — Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the mailing envelope.
5. Address and mail to The Theosophical Society, Wheaton, Illinois.

NOTE. The sealed plain envelope marked "Ballot" contains your secret ballot.

Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.

The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.

Only the tellers on March 10 open the sealed plain "Ballot" envelope.

Thus the secrecy of the ballot is preserved.

THE THEOSOPHIST

Official International Organ of the T. S.
Should Be in Every Public Library and in
Every Theosophical Home and Lodge in
the United States.

\$4.50 per year

Subscriptions through the Theosophical Press
OLCOTT, WHEATON, ILLINOIS

The Easy Savings Plan

Probably no one likes the thought of self-denial, yet all great things are accomplished by that means alone. When we set ourselves a goal we have to deny ourselves many things that do not help toward that goal, no matter whether that goal is education, fame, or any height in the various fields of accomplishment, and whether they bring to us the recognition of the world, or simply the satisfaction of doing well.

Power in one direction comes from self-denial in others. Whether we are willing to practice self-denial depends upon what we desire to achieve. We deny ourselves the movies for several weeks in order to attend a more expensive concert. We give up ice-cream or potatoes to preserve our slender contours. We are able to give up some things to attain others that we wish for. We do regularly practice self-denial. Some organizations depend largely for their funds upon "Self-denial Weeks," and observance of the Church Season of Lent is proof of the ease of self-denial.

What The Theosophical Society is asking of its members is much less than these denials. We have suggested a penny per meal. Let us put it on another basis. Who among us would not be willing to give up one meal per week? Surely few of us could not give up one meal per week and be just as well physically and better spiritually. Yet if we figure a meal at only 30 cents, the saving would be \$15 per member, and our whole membership could pay our building debt in one year.

If we can ever bring ourselves to realize what our united power amounts to and how easily we could bring that power to bear upon our problem, how simply and how quickly that problem would be solved! It can be solved, however, only if members put away the pennies that they save or the price of the meal that they deny themselves, as the saving occurs. Hence, the penny envelopes placed in every member's hands, that each may do his part.

Visual Educational Service

Through the pages of this magazine we have introduced to our members two visual educational plans. One, under the auspices of Mr. Fritz Kunz, is essentially a research activity; the other, conducted by Mr. E. Norman Pearson, a lecture service. These two do not conflict, though as to visual method they have something in common.

Study of source material and collection of new data is a contribution of great value and is suited to the temperament of some members and groups. For others of a different type, and especially for lodges and groups unable to discover a student leader, prepared studies serve a useful purpose, and provide for lodges fine theosophical presentations with which to create and retain an increasing public interest.

Approval

We have been interested in several letters received at Headquarters expressing approval that The Theosophical Society is facing its obligation to pay its debt. Repudiation and denial of obligations are not a part of the theosophical make-up, and there has been a fine response from our membership to the idea of paying our debts.

Not many members have objected to the method by which all share as they can. There is general recognition that the Easy Savings Plan is fair and just, and that all that is necessary is that everybody do his own small bit. It would help tremendously if every member would take his own pencil and pad and make it a matter of his own experience to see that what we claim could be accomplished. His enthusiasm at the prospect of a Society without debt would spread until every member in every lodge was a contributor.

Your Envelope

Is it in your handbag with your change?

Is it on your dresser, where you see it constantly?

Could there be a simpler plan for you to easily do your part?

"The Theosophical World"

Adyar News, as a monthly pamphlet of limited distribution, has given way to *The Theosophical World*, of which the first number has just reached us. Henceforth the "family" and organization matters of the Society will be presented in this publication, and *The Theosophist* will be free of these items.

In the first issue of *The Theosophical World* the President seeks suggestions and contributions from members everywhere on eighteen subjects dealing with our activities as a Society with a definite work to do. The keynote for 1936 is set, and the slogans for the year are "Think Theosophically Ahead" and "Win the World to Theosophy." A review of the past year and its accomplishments in the direction of the goal of the Seven Year Plan is given by Dr. Arundale; and his roof talk on "How to Live at Adyar" is included. Very interesting departments are "Inter-Section News" and a summary of the Section Reports for 1935. The current needs of the Adyar Library are presented by Mr. A. J. Hamerster; and Mrs. Sellon contributes a brief article relative to her wanderings in the theosophical field.

No member should fail to subscribe for this "family" magazine of the International Society.

<i>The Theosophist</i>	<i>The Theosophical World</i>	<i>Both Journals</i>
\$4.50	\$1.50	\$5.50

American Editorial Committee

Mr. Fritz Kunz, Prof. H. Douglas Wild and Mr. Claude Bragdon have been appointed by Dr. Arundale to act as the American Editorial Committee of *The Theosophist*, in association with the Editorial Board at Adyar.

Beginning with January, 1936, *The Theosophist* will be edited as far as possible in the interest of the general public, publishing articles which will relate religion, science, philosophy, psychology, politics, industry, etc., to the science of Theosophy in a manner calculated to arouse the interest of the public. *The Theosophical World*, an enlargement of *Adyar News*, will keep members in touch with the Society's special affairs and growth.

The American Editorial Committee has been requested to cooperate in the publication of *The Theosophist* through personal contributions, through gathering suitable contributions from other qualified writers, and also, if possible, by making arrangements for advertisements.

From Fritz Kunz

Mr. Kunz writes that he will be visiting lodges in Ohio, Maryland, the South, St. Louis, Kansas City and the West Coast, in March, April and May; and that while on tour he will solicit articles for *The Theosophist* from members and friends of the Society. He states that manuscripts may be sent direct to Adyar, or they may be sent to him for forwarding. During Mr. Kunz's tour, mail may be addressed to him care of The Theosophical Society in New York, Room 203, 9 East 40th Street, New York, N. Y.

Itineraries

CAPTAIN SIDNEY RANSOM, *International Lecturer*

February 16-March 12, Florida Federation.

March 14-16, Augusta, Ga.

March 17-22, Norfolk, Va.

March 25-26, Washington Lodge,
Washington, D. C.

March 27-29, Lightbringer Lodge,
Washington, D. C.

March 30-April 10, Baltimore, Md.

MR. L. W. ROGERS, *National Lecturer*

March — Los Angeles, Cal.

DR. PIETER K. ROEST, *National Lecturer and Field Director*

February 16-March 10, Northern California
Federation.

March 12, Medford, Ore.

March 13-18, Portland, Ore.

March 20-29, Northwest Federation.

March 31-April 4, Spokane, Wash.

Children's Advisory Group

The Children's Advisory Group of the Greater America Plan, whose leader is Mrs. Muriel Lauder Lewis, has recently prepared and distributed to our lodges an excellent program of suggested lines of research. Real research is the goal of this group. One of the suggestions covers research into the treatment of the problems of children themselves, both from the point of view of the progressive educator and from the point of view derived from a knowledge of Theosophy.

Subjects for discussion are given under seven main headings and twenty sub-headings.

An approach is suggested to home problems in relationship to the child, under the captions: "Parents," "Household Efficiency," "Beauty," "Play" and Literature."

A course of study is to be compiled, and various other splendid forms of service to the children are in prospect.

Those who are interested in contributing to this work of research to make Theosophy a practical thing in child life and training should write to Mrs. Lewis, Route No. 1, Ojai, California.

For a year's subscription to the Group Bulletin, send 25 cents to Mrs. Lewis (10 cents for single copies).

Orcas Island Camp

Theosophists in the Northwest would like to advise members throughout the Section of certain vital facts concerning the Orcas Island T. S. Camp.

1. The camp is always held the last two weeks of July.

2. The property is wholly administered by members of the Society and for the Society, and no board member receives any remuneration whatsoever.

3. The residuary possessor is The Theosophical Society.

4. The camp has been steadily assisted by Fritz and Dora Kunz, as well as many Northwest members, including many from other states and particularly from Canada. Fritz Kunz was one of the original trust board members and still is.

5. As usual, the 1936 camp will be held the last two weeks in July, and all members and friends anywhere and everywhere are cordially invited to attend. The finest vegetarian diet and cabins, everything furnished except blankets, at the usual price of \$2.00 per day.

It offers a wonderful outing on the Pacific Ocean, as well as instructive opportunities. Fritz and Dora Kunz are hopeful of being with us again this summer.

Illustrated folder and full details may be obtained from H. E. Emmons, 407 North Yakima, Tacoma, Washington.

RAY M. WARDALL, Chairman,
Orcas Island Foundation.

Theosophy in Action

One of our long-standing members, Mrs. Bertha E. Jaques, of Chicago, some twenty-five years ago founded, and as its Executive Secretary has ever since inspired, the Chicago Society of Etchers. The organization has since attained a world-wide reputation and membership.

In commemoration of its twenty-fifth anniversary, the Society has recently given its collection of 630 fine prints, representing 220 artists, to the National Gallery of Art in Washington, D. C. There this splendid creation of the enterprise of one of our members becomes the permanent property of the nation. Reports indicate that it has been beautifully housed for exhibition. Truly an international gift of art!

Our Funds

There are on Headquarters books the following accounts for various special funds:

- Besant Bust Fund (Olcott).
- Besant Memorial School Fund (Adyar).
- Besant Memorial Hall (Olcott).
- Besant Statue Fund (Adyar).

Blind Fund (to furnish theosophical literature to the blind).

Helping Hand Fund (to aid old and indigent members).

Tree and Shrubbery Fund (to beautify the Olcott estate).

Prison Literature Fund (to supply theosophical literature to prison inmates).

Publicity Fund (to supply theosophical literature for general free distribution).

Public Library Fund (to place theosophical books in public libraries).

Seldom are contributions received for these, but they are all worthy, and perhaps if we gave them more publicity their purposes would appeal to some.

Have you ever been a contributor to any of these funds? If so, the fund and we have missed you. If not, wouldn't you like to make one of them your special care for awhile?

New England Federation

The annual meeting of the New England Federation was held in Boston, January 12, Besant Lodge acting as host. The following officers were elected to serve during 1936:

- President, Mr. Lindsay Haines.
- Vice-President, Miss Emma Mills.
- Secretary, Miss Marion Swift.
- Treasurer, Mrs. E. L. Bragg.
- Chairman, Lecture and Publicity Committee, Mr. Robert Drew-Bear.
- Chairman, Organization Committee, Dr. K. C. Hitchcock.

The morning session took place in the lodge rooms, Mrs. Phillip Sherwood presenting a talk on "The History of Civilization," using the films and material prepared by the New York Seminar.

After lunch at the Hotel Westminster, a public lecture was given by Mr. William J. Ross of New York, on the subject "The Psychology of Everyday Life." Mr. Ross, whose keen enthusiasm and clarity of insight make him one of the most popular speakers in the East, was at his delightful best, and made a strong appeal to his large audience with his refreshing views on a most timely topic.

Statistics

<i>American Theosophical Fund</i>		
Previously reported.....	\$445.51	
To January 31.....	12.60	\$458.11

<i>Founders' Day Contributions</i>		
Previously reported.....	59.85	
To January 31.....	10.17	70.02

<i>Building Fund, January</i>		
Total.....		60.68

<i>Greater America Plan Fund</i>		
Previously reported.....	2614.68	
To January 31.....	266.76	2881.44

<i>Besant Memorial School Fund</i>		
Total.....		88.00

<i>Besant Bust Fund</i>		
Previously reported.....	139.45	
To January 31.....	7.00	146.45

<i>Easy Savings Plan Fund</i>		
Previously reported.....	915.40	
To January 31.....	497.01	1412.41

<i>New Territory Fund</i>		
Total.....		25.00

Deaths

- Mr. Lincoln E. Bradt, Lansing Lodge, January 19, 1936.
- Mrs. Margaret H. Gross, Herakles Lodge, January 27, 1936.
- Mr. Fred Segsworth, Palo Alto Lodge, January 14, 1936.
- Mrs. Susan E. Wilhelm, Kansas City Lodge, December 17, 1935.

Mr. Lincoln E. Bradt

Mr. Lincoln E. Bradt, of Lansing, Michigan, passed on Sunday evening, January 19. He was a devoted theosophical worker for thirty-five years in Saginaw, Detroit, and for the past nine years, in Lansing. Mr. Bradt was a lawyer by profession, but he retired from active practice about five years ago and since that time had devoted his entire time to theosophical work. He was a talented and experienced class leader and lecturer, and his passing has left a vacant place in the lodge membership which it will be difficult to fill. Those who knew him as a friend and teacher will miss his presence from the physical plane, and will always remember his delightful humor, his earnestness and loyalty to Theosophy.



American Round Table

RAY W. HARDEN, *Chief Knight*



A League of Young People Banded Together for Service.

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

*Pages: 7 to 11 years.
Companions: 12 to 17 years.*

*Squires: 18 to 20 years.
Knights: Over 21 years.*

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

From representatives at the Adyar Diamond Jubilee, we have report that very important Round Table sessions were planned, to take place during the next World Congress, which will be held in Geneva this year, probably from July 29 to August 5. It is desired that Chief Knights from as many countries as possible be present. Dr. Arundale's splendid plan for making the Round Table a potent youth movement throughout the world will be definitely formulated and put into immediate operation. Thus the Round Table can and will be made an instrument in the hands of the Inner Government, offering strengthening encouragement to those now in young bodies, and those coming into incarnation as the time approaches for Sixth Race world planning.

Considering the seriousness of conditions in all nations, it is evident that constructive new ways to peace, progress and human development must depend upon youth-training. In the great change, now recognized as inevitable, much effort is needed to prevent the threatened "stampede" against religion and occultism, carrying with it a wholesale denial of all spiritual consideration. The danger here is a blinding of young minds to the facts regarding true sources of human existence and the noble objectives to be attained.

For youth to "run riot" and fail of understanding, would seem to mean placing our present evolutionary scheme in danger of failure and dissolution. The Round Table, through its theosophical affiliation, holds a key to the youth situation which it is imperative to use — and not lose.

Our International Senior Knight, Dr. Arundale, in a recent statement, says: "The Round Table is of immense importance, and we must do all we can for it. I am much interested in the answers so far received, to my very tentative plan. In any case, solidarity matters more than anything else. Hearty agreement is necessary, and I am sure we shall be able to achieve this. I certainly think

it would be good to finalize the whole constitution and work of the Round Table during the course of the World Congress. Rukmini and I will certainly be present."

The Round Table Senior Council at the World Congress in Geneva will definitely outline operation of Tables working with ceremonial exercises and those working without ceremonies. Important decisions will be made regarding the proposed change of name; the new degree of "Leader;" the new form of election for Knights; new ruling on Honorary Knights; new activities for Knight Errants; reorganization of all degrees, providing for growth in membership among young people in various nations; planning of programs for increasing interest and attaining practical results. Other urgent matters, including consensus of ideas and plans from each Section, indicate the wisdom of Dr. Arundale's desire for a full representation of Chief Knights from every country at the Geneva meeting this summer.

Official Announcement of a Competition for a New Badge

"All members of the Order of the Round Table are invited to submit designs. The motto for the badge is "Follow the Light." Drawings prepared should be sent to headquarters before April 1, 1936. All drawings will be exhibited at the Senior Council of 1936 at Geneva, where our Senior Knight will make final choice. That which he considers to be the best design will be adopted for the new badge of the Order. Artists of the Round Table, it is up to you; therefore get on with the work."

Knight Francesco,
(Trudy Kern)
Chief Secretary,
Ticino, Switzerland.

Designs sent to American Round Table Headquarters, will be entered in the badge competition.

Great men are like meteors which shine and
consume themselves to enlighten the earth.

— Napoleon.

BOOK REVIEWS



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

Discipleship and Some Karmic Problems, by Annie Besant. Adyar Pamphlet No. 195. Theosophical Publishing House, Adyar, Madras, India. Price, paper \$0.15.

One of the remarkable features of Mrs. Besant's teachings is the inexhaustible fountain of true wisdom which is the source of what she has to offer on any or all subjects of perplexity which puzzle and trouble those who look to her for guidance. She has written so much on the subject of karma that it is a marvel to students of Theosophy that she still had something valuable to offer when she wrote this instructive little pamphlet, published in the last year of her life. Like all her writings, it is full of subjects for deep thought, as when she states that "the word 'disciple' does not necessarily imply initiation or saintship; it only asserts a position and a tie — that the person is on the Probationary Path, and is recognized by a Master as His." — W. G. GREENLEAF.

The Mystery Teaching in the West, by Jean De-laire. Rider and Company, London, England. Price, cloth, \$2.00.

This little work is a striking example of the "multum in parvo" in literature, for it discusses in a comprehensive and illuminating way the record of the life and teaching of the Christ, the mystical significance of the prominent events of His life and their relation to those supreme experiences through which every human being will sooner or later pass, and which we term the Initiations. The discussion of the inner meaning of the parables is most illuminating, making of the dead letter of the text a vivid presentation of vital truths which the Master desired to impress upon those who had "ears to hear." A careful study of this book will be an invaluable aid to the student of life and its deeper aspects. — W. G. G.

The National Being, by A. E. Macmillan Co., New York, N. Y. Price, paper \$1.75.

Although this book has for its focal point Ireland and the Irish State, the detailed plan for the betterment of its people and government can be fitted, more or less, to any country in the world today. A. E. has written with infinite kindness, understanding and knowledge. His book almost could be summed up in two words — Conflict versus Co-operation. It is one everyone should read, for its direct influence is to help the reader to be a better citizen, not only of his country but of the whole world. — A.F.B.

Freedom and Friendship: The Call of Theosophy and The Theosophical Society, by Dr. George S. Arundale. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$2.50.

The purpose of *Freedom and Friendship* is to evoke Freedom throughout the world through its supreme vehicle which is Friendship. Dr. Arundale represents Theosophy as the heart of friendship. He visualizes an ever-forthgoing stream of freedom and friendship starting in and from the individual member, gaining momentum in lodge and Section, and flowing irresistibly and torrentially from the Society as a whole.

"We are heading towards war . . . But The Theosophical Society can help to minimize the danger, perhaps even to dissipate it. Wise friendship and ordered freedom are the antidote to war."

The book contains a stirring Introduction and "The Call" which follows sends forth a ringing challenge that few can deny. The contents: Two Great Purposes — The Menace of Dogmatism — The Value of Theosophy — Theosophy: The Uncommon Sense — The Magic Mirror — *The Secret Doctrine* — Friendship — Freedom — Truth — Our World of Ignorance — The Saving Grace — The Freedom and Responsibility of Our Membership — Our Society as a Mother of Movements — Our Policy for the Future — Dreams — Conclusion.

Freedom and Friendship has a vital message for a world in frustration. "It is a Call to Escape, to Adjustment to the Beyond, to a glorious and ceaseless Becoming. It is a Call to each of us to *Live*." The science of freedom and the science of friendship were never so philosophically and truly expounded.

The Wheel of Rebirth, by H. K. Challoner. Rider & Co., London, England. Price, cloth \$3.00.

Written in fiction form, which adds much to the interest, the detail and the vividness of these remembered lives, still it is claimed by the author to be actual experiences. There is a foreword by the well known occultist, Cyril Scott, and other names mentioned are familiar to those who have read the several books by His Pupil. It leaves in the mind of the reader a more complete realization of the purpose of life. — A.F.B.

New Views of Reincarnation and Karma, by L. W. Rogers. The Book Company, Chicago, Illinois. Price, paper, \$0.25.

A lecture given by Mr. Rogers last summer at Olcott and thus presented in pamphlet form.

An Introduction to the Science of Peace

Annie Besant

Until man is anchored on the rock of clear thinking and spiritual vision, the whole of his being must remain in a condition of unrest. For there is no reality to be found save in the profoundest depths of consciousness; there alone is the Real, the Eternal, and only for him who knows the Eternal and abides therein is there Peace. Cloth \$1.00

Alchemy and The Secret Doctrine

H. P. Blavatsky
compiled by
Alexander Horne

Strewn through the various volumes of synthesized religion, philosophy and science, the scores of references to alchemy and allied subjects have been gathered together, verbatim, and so rearranged as to present, as nearly as could be done, a solid continuous whole. Cloth \$2.75

The Immediate Future

Annie Besant

If you desire a world religion which shall lay the basis of a civilization of brotherhood and bring about universal peace, then you must begin within yourselves rather than without. That which can never come by argument, controversy and intellectual reasoning will come when the heart of love within us has awakened the spiritual nature. Cloth \$1.25

The Commentaries of Hierocles on the Golden Verses of Pythagoras

From the French of Andre Dacier
by N. Rowe

Presented in the interests of a number of students who, valuing the Golden Verses and seeking to understand and learn from them, have felt the need of light on many points. Cloth \$1.25

Some American Lectures

Annie Besant

In addition to two splendid talks on the work of The Theosophical Society, this book contains forty-two pages of questions propounded to and answered by Dr. Besant. Questions and answers that cannot fail to impress. Cloth \$1.00

Mind Radio

Max Wardall

"No one, though he walk uprightly and speak with the tongue of an angel, is a good citizen unless his mind radio transmits good thoughts." Paper \$.25

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