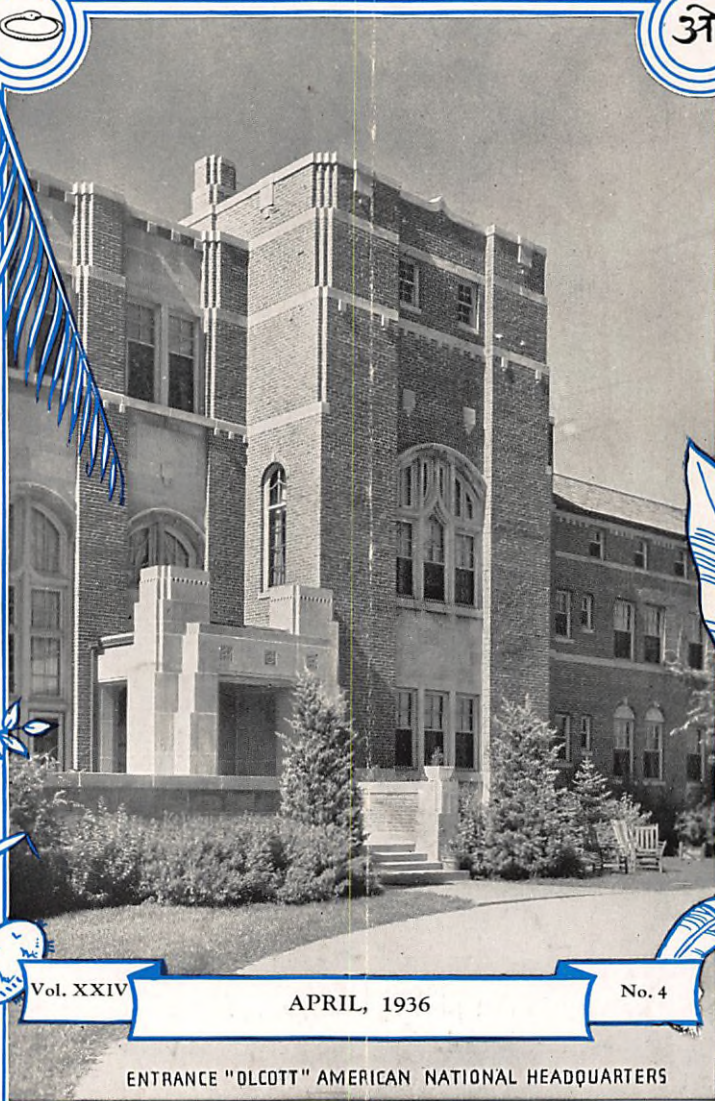


THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



Vol. XXIV

APRIL, 1936

No. 4

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





A
New
Portrait
of
The
National
President



Re-elected
March
1936

There is a Plan. The Theosophical Society was brought into existence to play in that plan a great part. This it has done in subtle and outer ways that have had a by no means inconsequential influence upon the world, despite the world's opinion to the contrary. But the Society can live up to its mission to the full only as it BECOMES a nucleus of Universal Brotherhood, and each member attunes his thought, feeling, and action to his expressed belief.—SIDNEY A. COOK

THE AMERICAN THEOSOPHIST

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The Diamond Jubilee Convention of The Theosophical Society

Adyar, December, 1935

By MRS. JOSEPHINE RANSOM

THE long-anticipated Diamond Jubilee Convention at Adyar more than came up to expectations. With beautiful Adyar for its setting and with eager helpers to assist in carrying out the many duties involved — above all with the President, vivid, tireless and careful that everything should be maintained harmoniously — the Convention was not only a striking success but a source of inspiration to each and all.

The meetings were held either in the dignified Headquarters Hall or under the wide-spreading banyan tree, or in Headquarters gardens under a very cleverly constructed palm-leaf roof — sun — but, alas! not rain-proof. Though Convention proper was held from December 26 to 29 inclusive, yet the President devised ways of keeping us busy from about December 15 to January 11. Throughout all this time strenuous and happy activity prevailed. Some took part in the Theosophical Publishing House, some in preparing exhibitions, etc., others completing the extensive preparations for Shrimati Rukmini's presentation of *The Light of Asia*, her dance recital and other entertainments, and so on.

There were 75 overseas delegates from 21 countries — America, Australia, Austria, Burma, Belgium, Ceylon, Denmark, England, France, Finland, Germany, Holland, India, Indo-China, Ireland, Japan, Jugo-Slavia, Rumania, Scotland, South Africa (Central), Spain, Switzerland, Wales.

By December 27 about 1,400 delegates had been registered. Many palm-leaf huts accommodated the Indian members. It did not disturb the capable manager of the Bhojanasala to have to feed the many hundreds daily. He borrowed some of his huge cooking vessels from nearby temples. Lead-beater Chambers was the main centre for European visitors, who were well cared for by Mrs. Stutterheim. The Besant Memorial School ran a restaurant which was patronized by all; the Adyar garden authorities set out enticing fruits and the Adyar Stores, amongst other things, disposed of a hundredweight of toffee!

For the convenience of residents at Chambers and Blavatsky Gardens, bookstalls were arranged and did brisk business. Various lectures were given by Mr. Jinarajadasa, Dr. Cousins, Mr. Hamerster, while Mr. Jinarajadasa directed a performance of the Ritual of the Mystic Star which is designed for public use. He explained that the purpose of the Ritual is to show the One Eternal Truth, not only in Religion but in our daily life. "God descends to us in our daily work; we can ascend to Him through our daily work also." By request the Ritual was repeated later on.

A useful symposium, arranged by the Theosophical Order of Service on *Theosophy and World Peace* took place on December 23, with Sir C. P. Ramaswami Iyer in the chair. He referred to his close association with Dr. Besant, and thought

that the Society, by the nature of its ideals, was eminently fitted for helping the cause of peace. In the evening a symposium was held under the chairmanship of Prof. Marcault on *A Theosophical World University*. He said that the proposed University had for its subject of research the law of evolution and the practice of education. Dr. Cousins pointed out that there was a world-wide search for education of a finer type than that now available, and that the Three Objects of the Society might form a substantial basis for future development. Mr. Jinarajadasa said that the true work of such a University was to discover the real; also to apply wisely all forms of true culture throughout the world.

On the evening of December 24 the President gave a dinner to the children of the Indian workers on the estate, who later gathered around a Christmas tree lit by tiny coloured electric lamps and decorated, each child receiving a present with great delight. Nearby, the great banyan tree looked like a giant Christmas tree with coloured lights gleaming through its leaves. At 7 p. m. Dr. and Mrs. Arundale and all the Europeans living at Adyar were the guests of honour at a dinner given by the residents of Leadbeater Chambers. A musical evening followed, when Mrs. Piggott and Mrs. Cousins, both fine pianists, and others who sang, gave freely of their gifts.

On December 25, Shrimati Rukmini presided over an international gathering of Young Theosophists from many countries, where she stressed the necessity for cooperation between youth and experience in the Society. In the afternoon the first meeting of the General Council was held. Later on Dr. Arundale opened the *Wisdom Bookshop*, the Convention name for the T. P. H. He said he wanted this publishing house to become a really world-wide organization supporting the campaigns that are to be carried out. The campaign for this year is to be *There is a Plan*, as disclosed by Theosophy, the great Plan of Evolution.

In the evening was given a fine performance of *The Light of Asia*, in dance and mime. The President read portions of Sir Edwin Arnold's stately rendition of the immortal story of the Lord Buddha's life, and the actors from time to time spoke appropriate passages. The play was produced by Shrimati Rukmini and was beautifully done. The scenery was splendidly carried out by Mrs. Sellon and the effective curtains by Miss Patricchio. All the players, many gorgeously and appropriately costumed, were pupils from the Besant Memorial School and rendered the play with a fine feeling for its spiritual meaning and dignity. Two performances were given and at each over 1,000 people were present.

On December 26 the day began with the customary-to-Convention Prayers of the Religions in Headquarters, where a packed audience stood reverently while age-old and much honoured declarations of faith were recited. For 9:15 a. m. the President had arranged a meeting to discuss *Winning the World to Theosophy; Vital Theosophical Literature*. He had asked seven members to send

in lists of 25 books which would form a model library. Though the lists varied, yet *The Ancient Wisdom* received 100 per cent, and *The Secret Doctrine* an 86 per cent vote; also *The Key to Theosophy* came high in the list. Dr. Arundale said that, in connection with the slogan for Convention and for 1936, *There is a Plan*, he thought it well to have some idea of the books most suited for study in order to discover what the plan is. He announced at this meeting and on each subsequent day a special bargain in books. This idea proved very popular. Later on there was a Convention of the All-India Federation of Young Theosophists. At 2:30 p. m. was the Opening of the Diamond Jubilee International Convention by the President. It took place in the historic great Headquarters Hall, with about 1,300 members present. He greeted all present and invoked upon us the blessings "of Those who, sixty years ago, restored Theosophy to the modern world, and, in The Theosophical Society, have established a free nucleus of the Universal Brotherhood of Life." He also invoked the blessings of the Society's noble Founders and of Annie Besant and her great colleague C. W. Leadbeater. "Essentially," he said, "membership of our Society means the recognition of the fact of Universal Brotherhood, and the free giving and receiving of sincere friendships, at least within our Society Opinions, beliefs, convictions, even on so-called vital matters, are of far less moment than such friendship, for friendship is the flower of all beliefs, of all opinions, of all convictions." Above all our conceptions of its work "towers The Theosophical Society with its lofty impersonal Objects, with its mighty call to Universal Friendship and to Perfect Freedom Appraisal, praise, condemnation, action: these are for the individual . . . the Society has no judgments to pass on any, nor does it pursue any discriminative policy, whether against persons or principles Theosophy is surely the supreme antidote to ignorance, to confusion, to antagonism, to war, and The Theosophical Society should be the potent and increasingly irresistible means for the dissemination of the antidote, both in its aspect of Truth as Wisdom and of Truth as Service In the midst of the present threat of world-wide storms there is a call to Theosophists which demands response in two great Campaigns — the Campaign to restore to Theosophy its rightful Kingdom in our lives and the Campaign to apply Theosophy towards the solution of the many problems which enshroud the world in darkness and frustration."

The President thought that our watchwords for the next few years should be Solidarity, Wisdom, Aspiration, as set forth in the Three Objects, and Activity as the fruit of all three. He encouraged the young people "to live and work in the spirit of Theosophy and shine with steadfast loyalty to the Society," for only so "will they be worthy to receive the heritage their elders have faithfully cherished and served." He welcomed, he said, the coming into being in 1936 of a World Federation of Young Theosophists. While not claiming any

special occult powers or relationship with our Elder Brethren, yet, said the President, "I declare that, as heretofore, those who gave birth to The Theosophical Society still watch over it with tenderness and solicitude for its welfare"

The Vice-President, Mr. Hirendranath Datta, also welcomed the delegates, as did the Treasurer, Captain Sellon, and the Recording Secretary, Dr. Srinivasamurti. There followed a heart-warming series of greetings from the delegates of the various countries, each giving to the President the assurance of warm support and loyal co-operation. Greetings were also received by cable, air-mail and post from many countries, Lodges and individuals, in many languages.

At 4:30 p. m. the Vice-President gave, in his own gentle yet forceful way, the Blavatsky Address on *God as Love*. His theme was that God is the trinity of Power, Wisdom and Bliss in unity, and man was also triune because made in the divine image. He achieved his divinity by harmonious unfoldment, by treading the three paths of Karma, Jnanam and Bhakti. In the evening there was a Reception by the President to delegates and friends. For this a gramophone concert was arranged by Mrs. Cousins and Mr. Greenlees, both from Madanapalle College, which included, to unaccustomed ears, strange music from Japan, China, Siam, Malaya, Java, Tibet, Persia, Egypt, also Hebrew, Somali, Ashanti, American Negro, Red Indian, and Maori music.

On the 27th, Mr. Jinarajadasa gave the Olcott Address on *Let the Universe Enter*. He pointed out that the Theosophist's attitude differs from all others in that he bars the door to none, no matter what his own special interest. He holds religion, science, art, material progress, philosophy or philanthropy to be partial revelations of a unity. "The more you know God, the more your gaze is turned to man As the universe pours into you, within you is a message, and you must give it." At the next meeting the Young Theosophists presented their greetings from America, England, France, Switzerland, South Africa, Australia, Java, Burma. Then followed a vigorous and helpful discussion on *Winning the World to Theosophy*. Mrs. Sellon, head of the Publicity Department, urged cooperation in the distribution of publicity material throughout the world, and asked that helpful ideas be sent to her. Mr. Henry Hotchener, now Manager of the T. P. H., among other useful suggestions, urged the use of more attractive "jackets" to books, and more translations of standard works, more brochures dealing with classical books and more books written by scholars and students.

During the afternoon the Indian Section Council and Convention met. The President in opening this Convention urged that there should again be a very virile Headquarters in Benares. At 4:30 Professor Marcault gave the Besant Address to Convention on *Modern Theosophy and Evolution*. His special point was that "Modern Theosophy shows, and science is gradually verifying, that the past and the future are positively active in the present, one Great Plan" In the evening there was a

second performance of *The Light of Asia*, this time undisturbed by rain, and, as on the previous occasion a Theosophical film was shown for those unable to attend the dramatic presentation owing to lack of room. During the day The Adyar Players founded, with many sympathizers, an Academy of Arts, with Shrimati Rukmini as president. She said they dreamed of having at Adyar a theatre worthy of this great Center of International Culture, and to begin its construction in 1936. She hoped the Academy would attract visits at least of the greatest exponents of the various Arts, and it is hoped to make "this great aspect of Theosophy an essential work of The Theosophical Society."

On the 28th Mr. Geoffrey Hodson gave the fourth, the Leadbeater Address, on *Creation and the Gods; a Study in Creative Processes*. He traced the building of a Solar System and then showed how man epitomized it all and came through evolution to cosmic self-expression. Afterwards the Parsee members arranged a beautiful Fire Ceremony, conducted by two Parsee priests. About this time the Young Theosophists were holding a Conference, at which it was decided to form a World Federation of Young Theosophists, with Shrimati Rukmini as President and Dr. Arundale as ex-officio Hon. President, with their Headquarters at Adyar. They adopted the following as their three aims. 1, To bring Theosophy to the Youth of the world; 2, To support and strengthen The Theosophical Society; 3, To promote practical Brotherhood — National and International. At 2:15 p. m. an Adyar Library Conference was held to celebrate the Golden Jubilee of the Library. An Adyar Library Association was formed, with a fee of about 10s. and open to all. Dr. Srinivasamurti, the Director, in a brilliant speech hoped that scholars would throng to the Library, especially if and when a University grew up at Adyar. Mr. Hamerster, Curator of the Western Section, urged that the Library be made independent of the Society for its finances, and he appealed to members all over the world for contributions of books. At 4:30 an important Conference on Neutrality took place, at which the President gave a stirring address. He said he preferred to use the word "universality" instead of "neutrality," so as to emphasize that we are all-inclusive, and that being so we cannot take any sides with regard to any particular opinion. To live happily with differences of view is the greatest service the Society can render to the modern world. It reflects the universal; it is the home of all, and must be maintained as such. Many took part in the discussion, and all agreed that in the word "Universality" the President has perhaps found the answer to the perplexing word "neutrality."

December 29, many activities went on during the day. Dr. Arundale prefaced the closing of Convention at 4:30 by moving a few resolutions (abbreviated): 1. That we offer reverent and grateful homage to the Elder Brethren who sent forth the Society with its message of Truth and Brotherhood, and sent forth also its first and greatest

(Continued on page 78)

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Editorials

April

A Message From an Elder Brother

You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life.

The Machinery of Peace

The problem of the progress of peace is the world problem to which every thinking person and especially every Theosophist should be giving constructive thought. Though there still is war in the world and wars may come in the future, peace machinery, non-existent when the great war started in 1914, is functioning to splendid purpose today. The greatest provocation to European war since 1914 has recently occurred in the military reoccupation of the Rhineland. Twenty years ago similar provocation would have precipitated major encounters and the horror of war before this editorial could have been written. Today the contestants take their complaints to the Council of the League of Nations, and France and Germany sit in London at the same council table to discuss means of adjusting, instead of means of fighting out, their differences.

Yet despite this evidence of progress in the cause of peace, there are men adopting a defeatist attitude, declaring that all effort to avert war will inevitably fail. This is ignoble. Though the nations are arming, yet the machinery of peace is proving its worth. No nation really wants another war, yet are we told that what no one wants is inevitable, and this new kind of defeatist attitude as to the impossibility of achieving peace affirms that war is bound to come. Nevertheless, within the month the machinery of peace has averted war.

An editorial in the *New York Times* recently stated:

"Some condemners of the League of Nations assert that it has become only a convenient tool in the hands of Great Britain and France. This is to ignore the powerful influence of the Scandinavian countries, as also that of Czechoslovakia, Poland and the South American republics. But even if it were true that the League is largely controlled by the leading Powers, its usefulness would

remain unimpaired. It would still be such a meeting-ground for diplomats and rulers as the world nowhere else affords. It would likewise furnish them a body of international doctrine, now well established, and a method of practical procedure otherwise non-available. The conclusion of the whole matter is that the present crisis in Europe shows the League to be indispensable. It may often falter and disappoint, but it is continuously proving that it is the best hope of all who wish peace to prevail over war."

Men of goodwill, peace-loving men, will yet recognize that peace must be worked for and that work for peace should have the support of every right-thinking citizen everywhere. If we shake off that defeatist attitude which says that peace cannot be won, we shall have taken the first step to insure the triumph of peace.

Sensational Attractions

It is a cause of great distress to some to see their fellow-members of the Society attracted hither and yon by every claimant to occult knowledge or connections. But should we expect it to be different? Membership in The Theosophical Society is wide open to any who care to apply. There is no sifting of applicants or attempt at selection for membership. The simple declaration of a belief in brotherhood is alone the key, and therefore all kinds of individuals — wise and unwise, understanding and foolish, those who carefully analyze and those who through their emotions can be led any whither — are to be found within our ranks no less than in the world at large.

Perhaps we expect members of The Theosophical Society, to whom Theosophy must surely mean something in deeper understanding, to recognize the nonsense and to avoid being misled by pseudo-claimants to occult recognition. But the world at large does not recognize or avoid, and those whom Theosophy has not really touched in its deepest significance are not very different from the world at large. Tibetan prognostications, Shasta pronouncements, dramatics by "Father" this or "Brother" that, white robes, claims to Christhood — all will attract for a time the unknowing to the unknown.

These and other similar attractions, often undoubtedly sponsored by sincere and well-meaning people (misled by shapes and visions) and so-called yogis by the score, mean nothing to the Theosophist who has found himself and who in Theosophy has discovered that which it contains of life and power and purpose. Compared with this, these attractions can offer nothing but temporary emotional exhilaration or, perchance in most cases, entertainment or excitement. What is true in any of them Theosophy gives in greater measure to those who truly seek and strive to know. What comes with less of seeking or of striving is of fleeting value.

Child Labor

Whether or not we approved of the N.R.A., Theosophists everywhere will be regretful to note that child labor, which that Act abolished, is returning to our industrial life.

A recent report of the National Child Labor Committee cites conditions in New Jersey silk mills, where fourteen-year-old children are working for \$4.00 to \$7.00 a week. North Carolina shows an increase in child labor, mostly in the textile mills, and in one month New York City recently issued nearly four times as many full-time work permits to fourteen and fifteen-year-old children as in the same month a year ago.

There still seems to be need for some kind of control. Brotherhood has yet to win its way into some of the dark places in our own national life.

Beauty Everywhere

Not all of us can be artists, performers on the instruments of the musician, or wielders of the tools of the sculptor or the painter, nor skilled in the literary arts, but all can be lovers of art, and through loving beauty can create the beautiful in thought and feeling and thereby contribute to the world of beauty by appreciation.

In the Contributors' Club of *The Atlantic Month-*

ly for September, 1934, an artist in appreciation contributes the following:

"I started a new page in my notebook entitled 'Things of Beauty.' I began to note things seen, heard, heard about, experienced, thought, felt, hoped for, dreamed, which would come under the category of beauty. There was no artificial search on my part, for I wrote down only what came to me, but I found myself constantly more receptive. I was also soon astonished at the great number of different types of things noted. I found new beauties in mere words and sounds and not only in their combinations with thought. I found that integrations of unlovely things often produced a previously ignored whole of beauty, and, on the other hand, that an unlovely whole often yielded by unconscious analysis beautiful components."

Among many beautiful things listed are the following:

A blue Chinese Porcelain vase.
The last scene of "Cavalcade."
Landseer's lions at Trafalgar Square.
The laughter of little children at play.
Corinthian columns actually supporting a fine entablature.
Lighthouses.
The line — "Out of the cradle endlessly rocking."
A neat, clean, simple balance sheet.
The Lincoln Memorial at Washington.
The Sistine Madonna, alone in its room at Dresden.
The prow of a boat.
The main foyer of the Pennsylvania station in New York.
Hands of growing boys.
Courage amidst insignificance.
Attended age, facing death, fearless and gentle.
The strong, assuring dignity of "O God, our help in ages past."
To disclose the beauties all around, to reveal the beautiful we are so apt to miss, that we may see God the Artist everywhere, is to make the whole world artists in appreciation.
Note: The above quotation was distributed to members of the Theosophical Reading Circles some months ago.

A Shadow of Tomorrow On the Face of Today

Out of the wreck and ruin caused by the world-wide economic depression, which is but an effect, the effect of individualism gone rampant, there is rising like a flower out of the mud, a new and more beautiful order of human relationships. Nurtured into life by the very forces that are the antithesis of all that it stands for, it slowly rises, its roots drawing life from the old, the corrupt and the dying, that the new and the more beautiful may be born. Nourished by sympathy, its heart pulsing in harmony to its new keynote, it lifts its head with its mystic blue aura in devotion to its ideal.

It remains with us whether it shall grow from a bud and blossom forth with all its potential beauty, power and virtue, or whether it shall die from starvation. It was conceived in pain and travail, and came into existence to serve the needs of men; it casts its faint shadow of a beauty that is yet to come upon the face of today.

It will thrive and grow strong, and its beautiful presence will enrich the lives of men if nourished with unselfishness, and watered with the spirit of peace on earth and goodwill among men.

Its name is Cooperation.

NORTON LEE HOLMES

THE DIAMOND JUBILEE CONVENTION

(Continued from page 75)

leaders; 2, That this gathering pledges itself to do all in its power to be true to the high purposes of the Society; 3, That we record our gratitude to Dr. Besant and Bishop Leadbeater in particular, and also to all who during the past 60 years have devoted their services to the Society. This was followed by a fine and rousing speech. Everyone, said the President, who had come to Adyar was privileged, and should use the power which had descended for the eager spreading of Theosophy throughout the world, and with increased zeal. Look to the good new days of the future, to the opportunities, the goal. Each has his own work to do. "I must use my term as President to perfect the form through which Theosophy can flow to the world" "Be very active," he pleaded, "be full of fire. Above all, let us stand for right principles in all departments of life." At 6 p. m. the President gave a dinner at the Bhojanasala to the Members of the General Council or their representative, to Executive Committee and to officers and heads of Departments of the estate. At 7:30 a lively Question and Answer meeting was held under the banyan tree. Some of the answers will later appear in the magazines.

At 8:15 a. m. on December 30 Shrimati Rukmini gave the Indian Convention Lecture on *India's Genius in Art*. She showed the great possibilities that lie in India to be reawakened. "We must make up our minds that the real, the true genius of India shall live again in all forms, whether religious, political, educational or artistic." Mr. Jinarajadasa and Dr. Cousins also spoke. At 9:30 the Theosophical Order of Service held a meeting at which the President said we should be represented in the world's activities and give through all schemes the light of Theosophy. He spoke specially of what could be done in India. Various business and Council meetings were held, and at 3:30 a Conference entitled *Our Brethren of the Animal, Vegetable and Mineral Kingdoms*. Mr. Jinarajadasa said we should show more brotherhood with the lower kingdoms, for in them as well as in saints the divine life is manifested. We should study the Theosophy of the plant and animal life. He spoke of his own interest in making Adyar international in the plant world. Dr. Arundale said that in our use of the mineral world we should pour it into beautiful forms. At 4:30 an official photograph was taken; and at 7:30 Shrimati Rukmini gave a Dance Recital to a crowded and enthusiastic audience.

On December 31st began the first of the interesting Symposiums, this one on *Sixty Years of Theosophy*, with myself as chairman. Several brilliant speeches were made by the President, Mr. Jinarajadasa, the Vice-President, Mr. Krui-sheer, Mrs. Betsan Coats, Miss Clara Codd, Mr.

Hodson and others. From 1:30 to 3 p. m. Mr. Jinarajadasa arranged an exhibition of some of the Letters of the Masters and other treasured and priceless objects. At 2:30 the President admitted a number of new members according to the custom in India. At 3:30 the Second Symposium was held under the chairmanship of Professor Marc-ault, on *The Promotion of the Three Objects of The Theosophical Society in the Immediate Future*. Many fine thoughts were expressed, the outcome of experience, careful consideration and insight. After this meeting the President distributed long-service medals to a hundred workers on the Estate; silver medals for twenty years and more, bronze medals for ten years' service. In the evening an Indian Concert delighted many.

On January 1st, at 8:15 a. m., a Third Symposium, with Shrimati Rukmini as chairman, was on *Theosophy and The Theosophical Society in 1975 — A Forecast*. She said she dreamt of a Society marvellously international, of a future of refinement, culture, happiness and understanding; when there will be no more war nor cruelty, and life will be simple, healthy, beautiful, because some at least of the true spirit of brotherhood will have been realized. Several young people took part in this Symposium. At 9:45 Hindus and Muslims gathered to consider how they could promote solidarity between these two great sections of India's people. At 3:30 the Fourth Symposium on *Fundamental Principles of Theosophy* took place with Mr. Jinarajadasa in the chair. Some of the excellent speeches will no doubt be printed in the magazines. At 5:30 many of us motored or trooped off to see the unveiling of the new sign-posts bearing the name Besant Avenue — a change sanctioned by the District Board. The road runs between two parts of the estate and on to the sea. The first sign-post was unveiled by Dr. Arundale, he and others making speeches to Indian music, and flowers and sweets were distributed. To the accompaniment of music we made our slow crowded way to the second post, unveiled by Shrimati Rukmini; from here only motor-loads drove to the beach, where Mr. Jinarajadasa unveiled and garlanded the last sign-post to the music of the waves and a glorious sunset. In the evening the Young Theosophists held a Camp Fire.

On January 2nd began a series of Conferences on the *Essential Origins of the Great Faiths* under the chairmanship of Mr. Jinarajadasa. The first was on Hinduism, at 8:15 a. m. The chief exponent was the renowned scholar, Sir S. V. Radhakrishnan. In perfectly chosen language he laid before us the ideals of Hinduism. Among the many arresting thoughts he presented, here are a few: "No organism ever corresponds to the ideal it conceals;" "A striving sinner is much better than

a satisfied saint." "Meditation is to stand before yourself in your own depths, silent, alone." "Any individual is inexhaustible in analysis." "Theologians with their mansions are like God's own estate agents." "The soul has its own infinity and its environment is infinity." This and other speeches will duly appear in *The Theosophist*. In the afternoon Buddhism was the Faith discussed, and with deep insight by the chairman, himself a Buddhist. At 6 p. m. the President gave another dinner at the Bhojanasala to the Visiting Delegates from overseas to meet the Executive Committee, and at 7:30 Mr. Jinarajadasa gave a Lantern Talk on *Glimpses from the History of The Theosophical Society*.

At 8:15 on January 3rd, a Conference on Zoroastrianism was held, Dr. Taraporewala, a well-known scholar, being the chief speaker. At 9:30 the President met General Secretaries, representatives and the chief workers at Adyar, to discuss the work of the Society generally and immediate plans. At 3:30 the Conference on Islam was presented by an extensive paper by a leading Muslim from Madras. In the evening another Question and Answer meeting was held under the banyan tree.

On January 4th, the Conference on Judaism and Christianity was held, the chairman read from material received and several people gave excellent speeches. At 3:30 Mr. Hodson was chairman for a Symposium on Healing at which Dr. Srinivasamurti and Professor Marcault spoke. In the evening an impromptu concert was given when the serious and gay entertained the delegates. January 5th was devoted to a Parliament of Youth with the subject *Youth Looks at the New World*. 1. What are we going to make of it? 2. A Practical

Platform — How to Apply it. Dr. Arundale gave the opening speech calling Youth to action. Shrimati Rukmini opened the proceedings in the afternoon. After tea, games, swimming, supper and an entertainment concluded the day. From January 6th to 11th a Post-Convention Week was held, of which it is impossible to treat at length.

Truly the Convention was busy, happy and entirely satisfying. Dr. Arundale seemed as fresh as ever at the end and had already turned his attention to plans for the World Congress in Geneva in July next. He is a tireless worker and inspiring leader, urging each and all to do their best.

Besides all that is related above, there were, of course, many other meetings: The E. S.; Co-Freemasonry; The Round Table; the Bharata Samaj; the Liberal Catholic Church; the Indian National League; the Rover Scouts' Camp Fire in the grounds of Olcott Gardens, attended by Scouts from all over the Madras Presidency, under the charge of Capt. T. Barnard. Dr. Arundale gave yet another dinner, before the large cooking pots were returned, to 700 Adyar workers and their families.

Yet one more beauty-spot has been added to the many. The hallowed place where rest the ashes of Dr. Besant and Bishop Leadbeater has been made into a lovely place, quiet and consecrated and called the Garden of Remembrance. With great reluctance those of us who had to leave went from this beautiful and thrilling home of Theosophists, enriched beyond telling by all that Convention meant. Long may Adyar inspire the generations of Theosophists who come to it to give and to take. It is a great place, this Home of the Masters. (Reprinted from *Theosophical News and Notes*.)

Theosophy Is My Adventure

By I. A. HAWLICZEK

THE ABOVE TITLE is adapted from a recently published book, *God Is My Adventure*, by Rom Landau, with which, however, this article has nothing to do. But the phrase itself is suggestive, and seems appropriate to our Diamond Jubilee Year.

There must be quite a number of members who can look back upon half, or nearly half, of the Society's history as lying within their personal experience. During that time we have witnessed many changes, a number of experiments having been tried with varying degrees of success. The changing times and the progress made have caused some to depart and others to join our movement.

But the "Old Brigade," which has stood firm and worked wholeheartedly through them all, is composed of such, surely, to whom Theosophy is not merely a system of thought or a rational explanation of existence, but rather a spiritual ad-

venture; an adventure which is full of thrills, full of interest and excitement, with its changing expressions of the one eternal truth. Each day brings a new and wider vision of splendor, and a growing sense of the infinitely more that is yet to come. Such members are not really "old." They are forever young, being instinct with the spirit of youthful enterprise and enthusiasm. They are pioneers of the spiritual world. They go neither back to Blavatsky, nor back to Besant, nor back to anyone else, however clearly they recognize the immense debt of gratitude they owe to these great leaders. For the moment they will go "forward with Arundale" and (if they live long enough) forward with his successor, into the glory of the future. May there be many in our Society who can say honestly and wholeheartedly "Theosophy is my Adventure."

(Reprinted from *Theosophical News and Notes* of the British Section, December, 1935.)

Election Announcement

FOLLOWING is the report of the tellers appointed to canvass the vote for nominations for National President and National Vice-President of the American Section, T. S., which closed at 10 p. m., March 10, 1936. The tellers found the result to be as below:

National President

Sidney A. Cook	940
Fritz Kunz	15
Robert R. Logan	12
Charles E. Luntz	8
A. P. Warrington	7
C. F. Holland	4
Others	6
	<hr/>
	992

7 Ballots void or invalid because of no name or address.

CECIL BOMAN, CHR.
ELIZABETH W. BALLARD
E. CHARLES BEST
PAULINE DUPEE
AVA BOMAN

Tellers

National Vice-President

E. Norman Pearson	851
Pieter K. Roest	27
C. F. Holland	13
Thomas Pond	8
Charles E. Luntz	8
J. D. Watson	5
Fritz Kunz	4
Etha Snodgrass	3
Miss E. C. Gray	3
Others	11
	<hr/>
	933

We hereby certify that the above report is correct.

SIDNEY A. COOK, *National President*
ETHA SNODGRASS, *National Secretary*

As Mr. Cook and Mr. Pearson each received more than sixty per cent of the nominating votes they are therefore duly elected to the offices of National President and National Vice-President respectively as the By-Laws provide.



Certificate of Nominations for Directors

IN ACCORDANCE with the requirements of the By-Laws we hereby certify that the following members have been regularly nominated and have signified their consent to stand as candidates in the forthcoming election of members of the Board of Directors: (The names appear in the order in which nominations were received.)

Mr. Robert R. Logan—nominated by { Thomas W. Pond
George W. DeHoff
Robert B. Pumphrey

Dr. George W. DeHoff {
Mr. James S. Perkins, Jr. { nominated by { Sidney A. Cook
Miss Marie Poutz { E. Norman Pearson
Miss Etha Snodgrass { E. C. Boxell

Mr. Ralph B. Kyle — nominated by { Rawdon Sharpe
Park H. Campbell
John F. Selle

Mr. Logan was also nominated by Mr. Cook, Mr. Pearson and Dr. Boxell.

SIDNEY A. COOK, *National President*
ETHA SNODGRASS, *National Secretary*

The ballot blank will appear in the May number of THE AMERICAN THEOSOPHIST and balloting will then proceed until June 10, as the By-Laws provide.

The National President's Acknowledgment

THIS month's issue of our magazine records the result of the recent Presidential election, and I acknowledge with genuine gratitude the great honor that the members of The Theosophical Society in America have bestowed in reelecting me as their National President. I am happy too in the election of Mr. E. Norman Pearson as my co-worker in the Vice-Presidency. But it is not only as an honor but as a very great responsibility that I accept the office for a new term of three years.

I am grateful for all of the assistance generously given in what is often an arduous task by members of the Board of Directors, by lodge officers and members everywhere, by lecturers and field staff, and by our loyal Headquarters organization. Without this support, what has been done to secure the foundations of our American Society could not have been accomplished. On these foundations and with the renewed spirit of courage and certainty in the membership, new building can be undertaken. Of plans and policies for that up-building, I shall not speak until after the election of the new Board of Directors. At this time I would ask only that everyone who has any interest whatever in The Theosophical Society; all who are active; all who may become active in its work; all who are real members with Theosophy in their hearts, shall read the following excerpts from a letter written in 1884 by the Master M. to a group in London:

"A band of students of the Esoteric Doctrines who would reap any profit spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other at least — leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other — that which rejoices A must fill with pleasure B. Is the London Lodge, or even its Inner

Circle, in such state — which is required absolutely by our Rules and Laws? It is only owing to K.H.'s great kindness that notwithstanding the deplorable state the London Lodge was in for nearly two years and its lacking the said requisites, he still corresponded occasionally with Mr. Sinnett. The recent succession of domestic troubles would have been soon disposed of, and most of them avoided, had there been that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. I am forced to say that only an entire change of feeling in the London Lodge can bring out its potential usefulness to the great cause we have espoused. In its present state, we find it tending in the opposite direction . . . It will have to change its hitherto exclusive and selfish policy if it would live. It will have to become part and parcel of the 'Universal Brotherhood' if it would be a *Theosophical* body. It will have to act in full harmony with the Parent Body and promote the observation of perfect solidarity and unity of thought throughout the entire Society."

In these words of the Master the secret of all Theosophical progress and accomplishment is contained. I urge that it be read again and again by every member and by every lodge officer, that its spirit and its meaning may become deeply rooted in the consciousness of each. It is only through true brotherhood between individuals, between groups, between lodges, every one to every other, including all to Headquarters, that the utmost of our work can be undertaken and successfully accomplished.

I add to thanks already expressed deep gratitude to Those Who in these words have so wisely and so understandingly advised us how best to serve our Society which is still Their Society, and to Them I dedicate three more years of service to you all.

SIDNEY A. COOK

Fellowship

The greatest of all the mysteries of life, and the most terrible, is the corruption of even the sincerest religion, which is not daily founded on rational, effective, humble and helpful action. Helpful action, observe! For there is just one law, which, obeyed, keeps all religions pure — forgotten, makes them all false: Wherever in any religious faith, dark or bright, we allow our minds

to dwell upon the points in which we differ from other people, we are wrong . . . At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them; and the moment we find we can agree as to anything that should be done, kind or good, then do it. Push all together! — JOHN RUSKIN, *Sesame and Lilies*.

The Vice-President's Acknowledgment

DEAR MR. COOK:

May I, through the columns of THE AMERICAN THEOSOPHIST, express my cordial thanks to all who registered their votes in the national elections just completed.

Primarily, because they returned you to the office of National President.

Secondarily, because they honored me by calling me to assume the office of National Vice-President, an honor of which I shall do my utmost to be worthy.

Unofficially, that office calls upon me to support the President in all the arduous duties of his office, in every possible way; to help, in thought, in word and in deed his efforts to carry on, to extend and improve the work of the Society.

Officially, that office requires that, should there

unfortunately occur a vacancy in the National Presidency, I shall temporarily fill that office.

I hope I may *always* be active in the former, and unofficial, capacity, I hope I may never be active in the latter, and official, capacity.

I congratulate the American Section on its choice for National President and, with your permission, may I take this opportunity of publicly expressing my own personal confidence in your capable leadership and of assuring you, and declaring to my fellow-members of the American Section, that I shall cooperate to the fullest extent in the furtherance of the work, under your guidance, during the coming years — for in Union there is Strength.

Fraternally yours,
E. NORMAN PEARSON

Official Itineraries — 1936-1937

(Directed by Headquarters)

Captain Sidney Ransom Miss Anita M. Henkel Dr. Pieter K. Roest

<i>September</i>	Chicago Milwaukee Omaha	Chicago	Michigan Federation
<i>October</i>	Denver Casper Billings Butte Spokane Northwest Federation	Milwaukee St. Paul-Minneapolis Des Moines St. Louis Memphis	Ohio Federation Buffalo Rochester
<i>November</i>	Portland Northern California Federation	Birmingham Atlanta Florida Federation	Syracuse Albany New England Federation New York Federation Philadelphia
<i>December</i>	Southern California Federation	Mobile New Orleans	Baltimore Washington Norfolk Baltimore New York Federation New England Federation
<i>January</i>	Michigan Federation	Texas Federation	Albany Syracuse
<i>February</i>	Ohio Federation Birmingham Atlanta Florida Federation	Southwest Federation Kansas City Omaha Des Moines	Buffalo Ohio Federation
<i>March</i>	Augusta Norfolk Washington Baltimore Philadelphia New England Federation Albany	St. Paul-Minneapolis Milwaukee Chicago Area	
<i>April</i>			Michigan Federation

The Wreck

By C. JINARAJADASA

HE SAT THERE, in that cheap eating-house, with his head resting on the table, and to all appearance he was one of life's failures. A discolored hat lay on a chair by him; his overcoat was frayed and dirty, and his hair looked as though it had not been combed for many a day. He surely must have been tall and strong in his youth, but now the whole body had an air of being tired and worn.

The Chinaman who kept the restaurant came shambling up and stood beside the man. He raised his head wearily and gave his order. As he raised his head you could see in it misery and utter discouragement. The face was handsome once, that of a soul born to lead; it was now wrinkled and old, and the beard was grimy and ragged. But there was an unusual softness in his eyes, and the look of a hunted deer. It was a face that wrung your heart for sheer pity.

And his was a pitiful tragedy indeed. For he was a man with an over-mastering vice, with which he fought day after day, year after year. The battle was still raging, but he was utterly tired out. There seemed to be no ending to it. He was no stronger today than years ago; his failing was no weaker for being withstood, though unsuccessfully, all these years.

Three noisy youths, self-satisfied and aggressive, stumbled into the eating-house with loud jests and laughter, and sat at a table behind him. Their laughter was coarse and loud, and in their talk every other word was an oath. The air was full of meaningless profanity. Every object was "God-damned," "Curse it," "O hell," and other exclamations came from them all the time. They had no idea of being profane, and they were merely having a good time in their own way.

The profanity was nothing new to the man; indeed, it was the common speech of men he had worked with for years. It was one of the counters in the game of life in his underworld. But somehow tonight it jarred him. Perhaps it was because he was so tired.

Then as he lay there with his head on his arms he seemed to want to look on the past, his own past. He was so near the end, he felt, and it gave him a serenity and a desire to contemplate what he once had been. And this is what he saw.

A happy childhood, and vivid memories of his mother. How clear the picture of himself as she tucked him in bed and kissed him goodnight! Then youth and manhood, brilliant and successful as the world saw them, but with them the slow growth of his failing. It seemed to come all unseen, and at first he thought nothing of it. So

many others had it! But slowly it grew and grew till he was its slave. If only he could have condoned it, as did so many others. Why should he consider it so wrong, why should he despise himself for it, when others more charitable called him "a good fellow"? Had he a keener moral sense than they, a more sensitive conscience? He never thought out the problem, but obeyed an impulse to resist and fight. And what a fight it had been!

No one had helped him, no idea or ideal gave him strength. Love of his mother was still strong, but no help came from that. He had loved many women, and for the sake of each in turn he had tried to master his failing. Surely, there he would find inspiration! But it was not to be. Religion had little helped him, for God seemed so far away, and what could Christ know, sitting up there in high heaven, of him in the underworld? He had prayed a few times, and it had helped him; but the strength was soon gone and he was once more the same man with a devil on his back he could not be rid of. He had gone down and down, till he was where men now saw him.

Surely death would be a relief. Why had he not sought it? He had; nay, he was seeking it now, but it would not come. Many a dreary night he had stood on the bridge and looked at the dark, eddying current below and pitied all the poor devils that had jumped in there to make an end of themselves, of life, of everything, seeking forgetfulness. He pitied himself, too, but he could not go that way, though for no reason that he knew. He was no better than they, no stronger in any way; only he felt that what he wanted, forgetfulness of himself, would not come that way. Ah, but when would it come?

If ever a soul cried out in agony, he did now. The battle had been fought again that day and once more he had failed. He felt inside, a mere tool of a craving, no longer a soul with self-respect. Henceforth, though he might live a few more dragging years, it would be only as a piece of wreckage, driftwood carried hither and thither, but not as a man, for the man in him was dead.

As thus he reviewed his past and future, an old, old memory came vividly before him. It was the picture of himself, as a boy, in a procession of mourners, and the priest led the way, intoning words that stood out in his memory, the most awesome and wonderful words he had ever heard: "I am the Resurrection and the Life, saith the Lord, he that believeth in Me, though he were dead, yet shall he live, and whoso liveth and believeth in me shall never die."

But now that he was dead — indeed, how could

he be more dead, beaten as he was? — could there be a Resurrection for him? What did He mean by "he that believeth in Me"?

His train of thought was rudely interrupted. He heard someone opening the door of the restaurant and shouts from the youths behind him.

"Curse it! Here's Jimmy!" cried one of them.

"Jesus Christ! Where in hell did you come from?" shouted another.

The old man started as if shot, and slightly raised his head. Jimmy, the newcomer, passed by him to join his boon companions. The man's head dropped on his arm again, as he softly said to himself, "Ah, Jesus Christ, when will it end?"

A touch then on his arm, so soft that he hardly noticed it, and there spoke a voice that had in it the tenderness of his mother's voice and of every other woman he had loved. "Brother," it said softly.

The man raised his head to look, and there stood by him a figure. Then had you been there you would have seen a wonder, a sunrise on a dark world. For a moment the old man's face was that of a child, but in his eyes there shone unflinching heroism. The figure still kept His hand where it was, and again spoke gently, "Little brother," and was gone.

"O, my God! my God!" whispered the man to himself, as once again his head dropped on his arm. But life was changed for him from then. He knew that he must still fight on, that death would come to him before victory, but he also knew that there was One who, looking into his heart, saw it was pure, and in whose sight he was evermore a child, His "little brother."

As he stepped out into the night from that eating-house, the wonder of it was still with him. "My God!" he whispered, "He said — brother — to me! Then it is true, after all. 'Neither do I condemn thee.'"

He looked up at the sky; there was not a star shining, and all was as black as his own future. But he knew within that the dawn was near, that he would some day be free from this weary self of his, and would stand face to face with Him again. He knew, too, of the smile and the greeting that would wait him then — "Welcome, little brother!"

Alone in that darkness he prayed, in his heart of hearts; the words came of their own accord now: "I am the Resurrection and the Life, saith the Lord, he that believeth in me, though he were dead, yet shall he live, and whoso liveth and believeth in Me shall never die."

Then he went out into the night, but not alone.

(First published in *The Messenger*, March, 1910.)

Baseball

First Game in Madras; Adyar Teams Lead

(From a Correspondent)

Madras, February 1, 1936.

AN EVENT not without interest to the world of sport is the first game of American baseball played last Friday between the two teams of the Besant Memorial School at Adyar, Madras. The game was a very fast one, and the two teams were captained by Felix Layton and Gopal Rao. The winning team made 36 runs and the losing, 21. The game consists of 9 innings, but only 8 were played for want of sufficient light.

The baseball played was not the old familiar baseball of the U. S. A., with the small hard ball, but a modification which has become popular in the last few years, especially for schools. The ball used is larger and softer.

The regular paraphernalia of American baseball was used. It consists of the special bats, balls, catcher's mask and gloves. There were the usual strikes, balls, home runs and the two "dugouts," where the players waited to enter one by one into the game; the diamond, the plate, pitcher, catcher, etc. As this was their first match and the teams are still far from expert, particularly in catching, runs were fast and each inning did not last more than five minutes. American baseball is a very fast game.

An introduction of baseball to Adyar is due to

Mr. C. Jinarajadasa, who brought with him the necessary outfit from the U. S. A., where various Theosophical lodges contributed a dollar each towards the cost.

It is interesting to note that there is a curious connection between Theosophists and baseball. Its history is as follows: During the American Civil War one of the Generals of the Northern Army, Major-General Abner Doubleday, was in charge of a camp of invalided soldiers. In order to keep them busy, he organized teams for the well-known English game of rounders. Very quickly the old game underwent modification into the modern baseball. When The Theosophical Society was founded, General Doubleday became one of its members; and when Madame Blavatsky and Colonel Olcott left the U. S. A. to come to India, General Doubleday became the Vice-President of the Society. Since Mr. Jinarajadasa himself is a past Vice-President of the Society, and feels the need for Indian children of the powerful vitalizing influence of a game like baseball, he has been eager to introduce it to India.

After the teams have become expert in soft ball playing an attempt will be made later with the more difficult hard ball.

Shrimati Rukmini Devi's Dancing

By KULAPATI JAMES H. COUSINS

FOR SOME years those who are interested in the arts in India have been aware of the developing promise in dance and drama shown by Shrimati Rukmini Arundale. Last night, in her first full-length recital of classical Indian dancing at Adyar, in connection with the Diamond Jubilee Convention of The Theosophical Society, she passed triumphantly into the small company of adepts, and, without a hint of effort at theatrical impressiveness, took her large audience captive. Yet her triumph was not that of a person, but of a subtly invoked spirit of impersonal perfection. One lost sight of the artist frequently in the supreme achievement of the art; one watched, not a dancer but dance.

Some share of this effort rose out of the physical reticence that is characteristic of the classical Indian dance, which is founded on religious devotion and has no place for merely bodily exploitation. Traditional costuming makes such exploitation impossible, and traditional gestures and postures, the elaborate code of *mudras*, are free from the languorous suggestiveness called now-a-days sex appeal. The eye and the mind are completely occupied with what India values most in the arts, the "science" and the meaning. Shrimati Rukmini, being not only an interpretative but a creative artist, invested both her appearance and her work with a special quality that enriched tradition. Her costume came simultaneously out of Ajanta and Agra Fort: it combined both north and south, past and present. Her actions had the classical angularity that moves the aesthetical and emotional interest from the person to the idea, and to these she gave a deftness and swift articulation that is the counterpart in Indian dance of the delicacy and assurance of line in Indian painting. She had never to erase, so to speak, a movement. She never garbled a phrase or stumbled over a

word of her elaborate motion-language. What this means of preliminary work and memory adds to admiration for the finished performance.

But it does not imply a mere mechanical expertness. There was in Shrimati Rukmini's performance that sense of spontaneity that marks the great artist, that gives to even a thrice repeated performance the character of never having been made before, even as Henry Irving made the auditor feel that the lines of Shakespeare that he was saying were being said for the first time and by himself. This is the achievement not only of art but of intelligence, and when intelligence is possessed by a perfect artist, things are certain to happen in art. Shrimati Rukmini has not only demonstrated the origins of the various phases of the dance in India, such as the Kathakali, and of its variants abroad, such as the classical dance of Java, and perhaps of Japan; she has also indicated the direction of its development towards a more perfect aesthetic, a more delicately strong finesse, and the expression not only of customary ideas but of the artist's own vision and ecstasy.

The occasional participation of the dancer in the singing of the songs which she was interpreting in motion made a delightful conjunction of the two arts. Indeed her dancing at times passed into cadences and phrases and codas that were pure visual music. One realized the meaning of the phrase, "the poetry of motion," and then found that one was witnessing a transformation of dance into the very motion of poetry. And perhaps the best that one can say of this humanly exquisite and spiritually radiant artist is that she was as eloquent in repose as in motion.

When an actor in Japan achieves unique distinction, he is renamed. Shrimati Rukmini might well be renamed — Natarani, Queen of Dance.

(Reprinted from *The Adyar News*.)

Beautiful Words

There is a beauty of language, just as there is a beauty of face. There is a harmony of words, just as there is a harmony of sky and stars, green foliage and crystal waters. There is a delicacy of speech, just as there is a delicacy of tints in the masterpiece of canvas, in shimmer of light on the dewdrop, in the semi-transparent petal of the woodland flower.

Beautiful Nature is the robe of God, woven on the loom of His everlasting Word.

The beautiful word, placed in the depths of mind, beautifies the language of life. Kind words, firm words, tender words, righteous words, loving words, draw on these elements of God, bringing them to bloom in human life, as the wick draws the oil and produces light.

The beautiful word makes beautiful faces, beautiful manners, beautiful lives.

— IMELDA OCTAVIA SHANKLIN

The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

Lest We Forget

To some members and to even a few lodges the Greater America Plan still seems to be as unfamiliar and remote as is the Dawes Plan in international finance. The Greater America Plan means so much more than that Miss Henkel and Dr. Roest are traveling through the Section and visiting lodges which national or international lecturers often have to neglect. When considered only as a reason for contributing to the expense of this service the real meaning of the Greater America Plan becomes completely obscured!

This splendid Plan was launched at the 1933 Convention with tremendous enthusiasm and the support of almost everyone present, and it became the prime duty of Miss Henkel and myself to carry its message and its spirit throughout the Section. But once we had accomplished this general task, we naturally began to stress special points of the Plan; the period of communicating the general Plan was over and the period of settling down to steady work had come. So it is rarely that we now devote our whole time during a meeting with a lodge to an explanation of the five General Objectives, and the fourteen Specific Objectives of our Plan's "Educational Program." But it is most desirable to take the trouble to frequently refer to that magnificent set of suggestions so that it may not become, to any of us, merely a name which suggests vague notions of "traveling field workers" or "pictures must hang straight in the lodge room." New members sometimes ask with some bewilderment, "What is the G.A.P.?" And occasionally one may find even an old member believing that the G. A. P. is something of the past.

To this surprising attitude we can only reply that the Plan is very much alive and eager to make the acquaintance of lodges and members, old and new, who may be its prospective employers. The birth of a baby always causes a good deal of interest and sympathetic attention, but the few years in which the baby has its measles and mumps, in which it grows strong and goes to school — these make not enough "news" for front-page copy and universal discussion. Yet nobody would deny that this period of growth and adjustment to the world around is just as important as was the first month of its existence. It is the same with the Greater America Plan. What is needed is one hundred and sixty lodges who will act as employers and set it to work!

And so — lest we forget that we have *hardly started* a truly great undertaking — I wish to introduce to you an able-bodied, intelligent, well-behaved and courteous youth, *eager to be used* in the

big task of invigorating the American Section of The Theosophical Society, and thereby in building a greater nation. The name of this youth is the Greater America Plan! Let me tell you a few of its ideals — the ideals with which it was ushered into the world and which then caused so much enthusiastic comment. Those ideals have not paled in the minds of those who have kept track of the Plan in its period of adolescence; they have many times been put to a test and have proven their merit as powerful forces of life in Theosophical work.

The Goal

From the first the goal at which the Plan aimed was far greater than any improvement of lodge rooms or methods of work. It was a call to the most important, the most valuable achievement which any association of human beings could set for itself:

"That every member of The Theosophical Society, whatever may be his degree of education or culture, his environment or his occupation, shall show such definite inner growth that it shall be reflected in all his outer life and action. That every Theosophist shall be known among his friends and acquaintances both Theosophical and non-Theosophical, as a REAL person, fulfilling the words of the Master, 'The world may be uncomprehending, but our duty is to shine.'" This splendid goal is known as the first General Objective of the Greater America Plan. Let us join to it the splendid second Objective:

"That every lodge of The Theosophical Society shall be a center of deep spiritual life; of stimulating, progressive and creative thought, and brotherhood in practice."

Some do not yet seem to understand that this high, spiritual note is the *keynote* of the Plan. All the other General and Specific Objectives, all the activities of the official agents of the Plan, all the special aid and suggestions given for better work and more beautiful equipment, are but means to an end which should fire every true Theosophist with a new vision and purpose and a flaming enthusiasm. For this goal is nothing less than the goal of true human life itself: the ever fuller unfolding of the truth or wisdom in man, expressed in ever fuller activity of the divine will and love and thought in him, and through him of their expression in the world.

"How," some skeptic may ask, "do you expect to promote that by means of a program?" To which I would reply that no help whatever is expected from the program, but that a good deal is

expected from our members and lodges *working with the program*. The program is simply an energy conductor; it has been carefully constructed from the experience of many workers of the needs and possibilities of our Theosophical activities, to make our energies flow into work that will *count*, into work that will build and integrate our Section. Each of us should occasionally study it anew for reference and inspiration. But its *goal* can be promoted only by each member individually as — in *working with the program* along one line or another of his choice — he keeps that goal in mind and seeks to unfold spirituality in himself by the daily, dedicated exercise of his *will* and *love* and *thought* and *labor*.

Suggestions for Lodge Work after Completion of the Current "Theosophy in Modern Life" Series

In the rush of many diverse activities it is easy to forget the three great Objects of The Theosophical Society; yet these Objects provide a practically limitless field of useful research and action. We suggest therefore that lodges divide the four weeks of each month according to these Objects and their practical implications. During the first week the attention would be called to the First Object — that of brotherhood. The topic of discussion would be some phase of life treated from the point of view of its effectiveness in bringing people (and other forms of life) closer together, or in hampering the advance of brotherhood. Religion, politics, business, all sorts of movements, inventions and events can be discussed *from this angle*. The penetrating student will see in all of them — even in war — certain forces that drive men to a practical recognition of the unity of life, to fuller cooperation.

During the second week the lodge would take up some aspects of the world-wide field of past or present religions, philosophies, sciences or arts, in an effort to understand the various ways by which man has sought reality and fullness of life. In the third week the study would be concerned with the hidden side of Nature and of man, and with the problems of human evolution from savage to Adept. The fourth week would be devoted to the normal consequence of all study of realities: *service*. For instance some active service might be rendered to the community in which the lodge exists — through art, through music, or some other cultural activity arranged or sponsored by the lodge; or through some definite help to man or animal; or through the planning of some definite activity to the benefit of the district which the lodge serves (with or without the cooperation of other local agencies); or through a perfectly prepared, well-advertized and well-appointed lecture. The next month the same rhythm would be repeated.

In arranging this program one must exercise a little imagination and ingenuity, as well as perseverance. It is not well that every month's pro-

gram should be suggested in detail — bibliographies included — by Headquarters, as has been done in the last six months. Lodges begin to rely on such outside help too much and fail to develop their own talents along these lines. The program suggested here will leave all the details to the intelligence of the program committee, while providing a very definite scheme to all lodges willing to use it, which will prevent dissipation of energies along too many disconnected lines of study. After a few months of consistent work along the lines here suggested, the members and the public will become familiar with the definite rhythm of subjects dealt with each first, second, third and fourth week of every month — the fifth, if available, being left open for special occasions or needed supplements.

The great Objects of the Society, and their practical implications, will gradually become living realities to all; and this fuller appreciation of our Objects will imply a fuller appreciation of the Society which exists to realize them. The whole scheme will have the effect of eliminating narrow, sectarian, or lopsidedly "psychic" interpretations of Theosophy and of the function of the Society.

The first or "brotherhood" week might become the occasion for a penetrating glance around in the world of events, guided by the question: What is happening all about us that has the effect of bringing people closer together, of making life more human? It can be made into a fascinating comment on life around us, in the light of the principle of the *One Life*. By the second week's work members can tap the immensely rich cultural treasures of humanity, thus educating themselves to a fuller life. In the third week they will study the wisdom which underlies and explains all this diversity, thus developing into real Theosophists capable of communicating the wisdom. In the fourth week they will *practice* the Theosophical life as a lodge, showing to others that Theosophy is the ally and inspirer of every noble impulse in man. In fact, where there is a department of the Theosophical Order of Service, the fourth week might well be dedicated to its local activity of service; or to the planning for such lines of work as are not yet provided for, and which are suitable to the community and to the temperaments of those who have some time and energy to spare for others.

Too often our lodges are mere study centers (if they are *that*!) and seem to forget that "no one can be truly a student of the divine wisdom, who is not also a servant of the divine life." Let us wake up and grasp the splendid opportunities for unfolding our divine nature which The Theosophical Society and its adjunct, the T.O.S., are providing for us. The program suggestions here outlined can become a source of endless delight and education to *every* member — since they give variety as well as an orderly scheme of work — and of real blessing to the communities our lodges are meant to serve. And our Society will be very much the better for the increased interest and appreciation for our Objects among members as well as among the public. Let us give them a good trial!

News From Adyar

The Theosophical World, our new magazine for members, brings to us many interesting items of news about people and activities. Certainly it is to be hoped that every member in our Section will subscribe to this magazine, and grow in the realization of our world-wide unity and activity.

Further word comes of the happiness and goodwill which were the outstanding qualities of the Diamond Jubilee Convention. Leading in spontaneous and wholehearted friendliness was Dr. Arundale himself, whose vivid and wise enthusiasm inspired all who contacted him, and deepened the realization of the privilege which is ours in his magnificent leadership.

It is suggested that Adyar intends to release a course of study on the Plan as Theosophy discloses it, the Plan for evolution for the individual and in terms of religions, races and nations. Certainly our lodges will welcome such a course which may be regarded as of like nature with the Straight Theosophy Campaign, which proved so inspiring last year. Let us all look forward to this course, with the hope that it will be available for the fall season.

It is interesting to note that the next International Convention will be held at Benares, returning to the custom which obtained during the presidentship of Dr. Besant, when the Convention alternated between Benares and Adyar. We congratulate the Headquarters of the Indian Section on this privilege which is to be theirs of welcoming our International Convention next December.

Enthusiastic plans are being formulated for the World Congress which will be held in Geneva, Switzerland, this summer July 29 to August 4. Mr. Tripet, the General Secretary of the Swiss Section, and also the leader of the Young Theosophists, extends a most cordial invitation to members throughout the world to attend our World Congress this year. This event will be of great importance in the life of our Society, and it is significant also that it is to be held in the home of the League of Nations. May we not, as Mr. Tripet suggests, gather there as Theosophists to flood Geneva with ideals of brotherhood and peace for all races and nations?

Dr. and Mrs. Arundale are sailing from Colombo on May 22 and will reach Amsterdam on May 12. They will make their headquarters until the end of the month at Vasanta House, Huizen, and thereafter will go to London to attend the English Convention.

Dr. and Mrs. Arundale will travel throughout Europe during the summer and early fall, to inspire

and strengthen the various sections which have not as yet had the privilege of their presence.

Mr. and Mrs. Ernest Sellon leave Adyar in April to travel first in North India, then to Europe, where they will attend the World Congress, and then back to the United States, where they will visit in New York and later attend the Orcas Island Camp in the Northwest.

Mr. and Mrs. Henry Hotchener are soon returning to their home in Hollywood for a brief time before their coming to Olcott for Convention. Thereafter they go to Europe to be present at the World Congress in Geneva, and later to return to Adyar to make their permanent home. These two friends are fortunate in having the privilege of responsible duties at Adyar, Mr. Hotchener as the Manager of the Theosophical Publishing House, and Mrs. Hotchener as Associate Editor of *The Theosophist*, and Managing Editor of *The Theosophical World*.

In order that we who are perhaps far distant, geographically speaking, may know our Adyar better, let us share the following excerpt from a letter written about Adyar:

"Adyar is really too beautiful to be true. Wherever you look, it is as if you were gazing at a scene painted by an artist and it has, therefore, that sense of unreality — like some dream city you have visioned. The shadows change so quickly that even gazing at one spot, you have myriads of creations of beauty melting one into the other. It would, therefore, be most difficult to portray any one scene, and I doubt if it can ever be made real until we have the type of moving color-photography that will be possible, say twenty-five years from now. You will never see Adyar until you see it in color; just one example is the Headquarters building itself, which is in a beautiful rose stone with white and green trimmings — no picture we have of it has done it justice. Then what mere sepia sketch could do justice to the view from my veranda as I look over the river at a Maharaja's palace in gleaming white on the other side, and the whole scene overcast with that faint unearthly blue of a tropic sunset with its dull haze of gold, all through a foreground of palms and the native huts temporarily set up for Convention. The beauty of the place just catches you and holds your heart athrill with a sense of exquisite perfection; then stills you with an other world peace. This is not just a rhapsody. You will say, when you have seen it, that my words are most inadequate and prosaic to describe its reality. Adyar would be an artist's paradise and his despair."

Win the World to Theosophy

Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

I don't know what we should do without Mr. Cook's cooperation in giving us space in *THE AMERICAN THEOSOPHIST*. Even if we had a magazine or monthly bulletin of our own it would not fulfill the same purpose, for we should reach only those who subscribed, whereas now we may catch the eye of any member of the American Section.

There is much in each department of the T.O.S. that if properly presented would interest many of the members of the T.S., but having only limited space we cannot feature them all at once. Just now we are trying to show our membership what splendid service is being rendered to the blind under the Social Service Department and how greatly that service might be extended.

Mr. F. A. Baker, whose fascinating and inspiring workshop the Chief Brother has just had the pleasure of visiting, will write some informative articles in regard to the work. The first of the series is as follows:

"In the year 1909 there was started in Boston, by one Mr. Ole W. Dahl, as a league of the 'International Order of Service,' a work of service which has proven to be of tremendous value to the blind, not only in this country but in many other countries as well. Until then the blind of the United States were entirely without Theosophical literature written in the Braille system. Mr. Dahl, through his fine sense of love and devotion, realized this great opportunity to serve and, with the cooperation of a few interested friends, organized and began the work there. Gradually he mastered the Braille system and obtained equipment with which to do the work and soon had the beginning of what is now a good-sized Braille library. At the same time he began corresponding with the blind and eventually had quite a large correspondence with them in regard to Theosophical matters.

"A few years later he accepted a position with the Theosophical Headquarters, then located at Krotona, Hollywood, California, and transferred his little Braille plant to that city. He worked faithfully, in moments spared from an already busy life, and finally got the cooperation of a few friends and organized 'The Theosophical Book Association for the Blind'. Mr. Dahl was elected president, and among those interested friends who were associated with him were: Miss Marie Poutz, Mrs. A. H. Taffinder, Miss Marjorie Tuttle, the Rev. Charles Hampton, and Dr. and Mrs. John Ingelman. Eventually the demands from the blind readers became so great that Mr. Dahl found it necessary to make a change, and asked Mr. F. A. Baker, who had recently learned the Braille system, to take over the work. Mr. Baker undertook this work in

1918, and it has been under his management ever since that time. The present officers of the organization are: Mr. Fred J. Hart, President; Mr. Franklin Dean, Vice-President; Mrs. Alice Wheelock, Secretary-Treasurer. By the splendid cooperation of many friends throughout the country the library has been tripled in size and many volumes have been placed in other libraries in different parts of the country. In 1926 a free monthly magazine called "The Braille Star Theosophist," was launched. This publication has become very popular with Braille readers who are at all interested in Theosophy.

"In 1931, the Association, in conjunction with the American Brotherhood for the Blind, of which Mr. Baker is also Manager, moved its plant to better quarters where the work could be carried on more economically and with more modern equipment. Since the early days the method of printing and binding Braille books has been vastly improved. Until recent years the printing was done on only one side of the paper, but with the modern machines the method of plate making has been so improved that now the printing is done on both sides of the paper, thus creating a big saving in expense where many copies of a book or magazine are to be made. Hand-copied books, however, can be made with printing on only one side.

"Because of lack of funds, the Association is now unable to publish new books. The teachings of Theosophy seem to be so necessary to the blind, because it gives them a measure of understanding of why they are in the position in which they find themselves, that it seems a pity not to have more of the writings of our teachers and leaders in Braille. For this reason there is a fine opportunity for those who can, to learn the Braille system and copy a few books to be added to this library, or to be placed in public libraries that have a Braille department."

The Social Service Department of the Theosophical Order of Service is sponsoring a class at Summer School and Convention this year. This class will be Braille Transcribing, and the instructor this year will be Mrs. Flavia B. MacKenzie. Those interested in this class please get in touch with Mrs. MacKenzie, Tulalip, Washington, immediately, so that equipment and material may be ordered.

Those who have already received certificates from Washington, D. C., for writing Braille, will please get in touch with Mr. F. A. Baker, 184 So. Oxford Avenue, Los Angeles, California, immediately, so that he may give them a list of books which are most needed, and to avoid duplication.

What Lodges Are Doing

Albany Lodge (New York) moved into a new Lodge center consisting of two large rooms at No. 3 Elks Street, Albany, New York. On the evening of March 6 six new members joined Albany Lodge. After the regular meeting refreshments were served and a get-acquainted time was enjoyed by all.

Berkeley Lodge; Berkeley Lodge is increasing in membership, the lodge meetings are more interesting and varied in their nature, therefore a noticeably larger gathering of members on Thursday evening of each week. Early in February the lodge voted to have the Young Theosophists present two programs in February and two in March at the regular lodge meetings. Dr. Pieter K. Roest spent four days in Berkeley the last week in February, giving two public lectures, one afternoon talk, one talk to Young Theosophists and a members' meeting, the last specially interesting and well attended. We look forward to a return visit from Dr. Roest in the not too distant future.

Besant Lodge (Cleveland): An interesting feature of the program outlined by this lodge both for members and the public is the fact that the members themselves are assuming in large measure the responsibility of talks and lectures. We congratulate the lodge on this development in their own membership. A feature to which the lodge is looking forward is the visit of Miss Anita Henkel.

Besant Lodge (Hollywood): The members in Southern California are congratulating themselves on the series of lectures given during February by Dr. Alvin Boyd Kuhn, who made a very fine impression both on the members and the public. Miss Yvonne Keene was the responsible chairman for a very successful lodge social. The lodge is also finding the use of the Visual Education series released by Mr. Fritz Kunz excellent material for their lodge meetings.

Casper Lodge; Our lodge here is growing steadily and our meetings are most interesting and instructive under the leadership of Mr. Roy Bible. Our closed meetings are held at the homes of members, but if the attendance continues to grow as it has, we may be obliged to conduct a public meeting on each Sunday evening. At present Mrs. Jessie Crum is presenting a series of lectures on Bible symbolism.

Chicago Lodge writes: "Our president has presented two interesting films — one on India, prepared by Mr. Kunz, and the second prepared by Mr. E. Norman Pearson on 'Symbolism, the Key to the Universe.' We all enjoyed them very much and hope that there will be more to follow. With the authority of our president, I hereby extend congratulations to Mr. Sidney A. Cook, our re-elected National President, and to Mr. E. Norman Pearson, our newly elected Vice-President. Words do not adequately express our appreciation for the excellent way in which Mr. Cook has carried on

the work in the Section and I am sure that all lodges will agree. We are looking forward to still greater accomplishments in the years to follow, so let's cooperate! The last of a very successful series of suppers will be given March 28. Delicious dishes are always prepared — the kind Theosophists delight in. After the supper an interesting program is presented. Every Saturday afternoon at 3, we have either a book review of some current book, or a lecture, with tea and a social hour following. The very atmosphere is permeated with ideas and suggestions of an intriguing nature, especially those which concern the lodge proper, and here is the reason: We are cooperating heartily with the Chicago Federation in its plans for the coming 'Carnival'. It all sounds most inviting and should prove thrilling as well as profitable. Our secretary is still waiting to hear from your secretary, and when you are in Chicago do come and visit us."

Detroit Lodge reports: "We have again started our monthly teas, which were so successful last year. Miss Florence Case is again hostess, and a very delightful one. Probably few realize the amount of work and expense which go to make these teas so enjoyable, but Miss Case smilingly takes the whole responsibility of them, and the behind-the-scenes work is done so skillfully that no one thinks of anything but the beauty of the surroundings and the deliciousness of the sandwiches and tea. At our first tea we had a short talk and discussion, led by Mr. James W. Ashcroft, on the appreciation of art. In spite of the weather, which was cold in the extreme, we had a very good crowd. Altogether, the event was in every way a happy one. We also had an Adyar Day celebration, at which Miss Gwendolyn Garney, who has spent some time at Adyar, talked to us about our International Center; and Mr. E. Norman Pearson showed pictures on the screen to illustrate the various points. On this occasion we had an initiation ceremony, admitting a number of new members. We now have a membership of 92."

Genesee Lodge (Rochester): Miss Anita Henkel was a welcome visitor for several meetings, and is reported as an excellent speaker who contributed both pleasure and inspiration to the members and their friends. The lodge is also looking forward to the coming of Mr. Fritz Kunz. They report their adoption of the program outline presented by Dr. Roest in *THE AMERICAN THEOSOPHIST*, and look forward to the use of this schedule of activities under the guidance of Mrs. Mason, the chairman of the committee. The president, Mr. Percy, is presenting a series of talks on the fundamentals of Theosophy.

Harmony Lodge (Toledo): The lodge announced a mid-winter social to which all members and their friends were invited for the evening of February 26. The president, Mrs. Anna P. Bird,

continues her very successful newspaper publicity by means of which she is conveying many fine Theosophical ideals to the public.

Hermes Lodge (Philadelphia): The monthly bulletin announces a series of Sunday evening lectures to be given by speakers drawn both from the lodge and the vicinity, including Mr. Thomas W. Pond of Baltimore, and Professor H. Douglas Wild. The bulletin also announces their anticipation in the visit of Captain Ransom in April.

Lotus Lodge (Philadelphia): Our lodge is not yet a year old, but, in spite of its youth, widely scattered membership, and severe winter weather, we have had interesting meetings, and accomplished some of our hopes. We followed the Straight Theosophy Campaign program, and thoroughly enjoyed the visits of national lecturers and our national field worker, Miss Henkel. When Miss Henkel was with us for the second time, her Sunday afternoon lecture, followed by music and tea, was very well attended. Her lecture gave a comprehensive bird's eye view of Theosophy — just what we needed for the new people in the audience. We hope to have her with us in the near future. On November 30 the lodge invited friends to its Reincarnation Party, which was particularly planned to interest young people, and was a great success. We have a joint Right Citizenship class with *Hermes Lodge*, and a fine library of over 200 books. Our members have cooperated generously in the Easy Payment Plan and in contributing to the Adyar Day Fund.

Montclair Lodge recently enjoyed a visit from Miss Anita Henkel, and they write enthusiastically of the excellent presentation of Theosophy which Miss Henkel gave to their public meeting. *Montclair Lodge* is also presenting reelslide lectures, which they introduced to their mailing list with excellent and pointed announcements addressed to it.

Oak Park Lodge is certainly giving evidence of its increasing effectiveness in its own community since the public meetings have grown so definitely in numbers as to make it imperative that the weekly gatherings be held in a larger hall than the home of Mrs. Hurd, where they have been held for so long a time. We congratulate *Oak Park Lodge* on this change, and wish for them increasing success in presenting Theosophy each week to the public. It is undoubtedly preferable that public gatherings should be presented in the impersonal environment of some location other than a home, and in this change to the Carleton Hotel we have no doubt that *Oak Park Lodge* is taking a progressive step. It is of further interest that this change in

their activities is of news interest to their community, and is therefore presented at some length in the suburban paper, together with a statement as to the ideals of Theosophy.

Ojai Valley Oaks Lodge: The letter of the president, Mrs. Alberta Kirk, to the members indicates a very worth while program for the month of March, including a variety of speakers and the stimulus of different subjects.

Pacific Lodge (San Francisco): Two new members joined *Pacific Lodge* during February. A meeting of the Northern California Federation was held in *Pacific Lodge* rooms on February 22. Dr. Roest addressed the meeting, giving a very inspiring talk on "The Outlook of the Work in General." The latter part of the month the lodge was favored with four lectures by Dr. Kewal Motwani of India.

Palo Alto Lodge: The refreshing enthusiasm of Dr. Pieter K. Roest strengthened our members and friends who were fortunate enough to hear his recent talks. The Theosophical Society is to be congratulated upon retaining his full-time service. We wish more people could have embraced the opportunities offered to be uplifted by his lectures. Those who heard Dr. Roest greatly appreciated his inspiring messages.

The lodge continues to hold Sunday afternoon study classes and monthly, or by-monthly public lectures. Occasionally we have a social afternoon, serve tea, read something short and interesting which will arouse questions and comments. Mr. M. P. Christensen usually comes from San Francisco monthly; his talks are well received here. In the weekly lodge meetings, we endeavor to follow the Straight Theosophy Campaign.

Pythagoras Lodge (Cincinnati): Following the close of the Straight Theosophy Campaign the lodge has adopted a series of subjects for each week, the first week being devoted to business matters, the second to the T. O. S., the third to meditation and the fourth to the study of the Ancient Wisdom, the fifth being regarded as the most interesting of all, since it is devoted to questions and answers.

An interesting experiment for the public meetings consists of discussions conducted by Mr. Perkins based on *Light on the Path* as the fundamental text. This departure has proved very successful. Keen interest and fine cooperation of the membership contributes largely to the helpfulness of the work in all its aspects.

Tacoma Lodge: A full schedule of public lectures is announced for the month of March, including two series of lectures, one by Dr. Alvin Boyd Kuhn, and the other by Dr. Pieter K. Roest.



Better one's own duty though destitute of merit, than the duty of another, well-discharged. Better death in the discharge of one's own duty; the duty of another is full of danger.—*The Bhagavad-Gita*.

Theosophical News and Notes

Convention Dates-July 4 to 8

The Board of Directors have now definitely determined that the Convention of 1936 will be held July 4 to 8, perhaps preceded by a brief period of Summer School. All comment that has been received relative to the earlier dates has been favorable; two especially important considerations have been advanced:

1. That the early dates permit attendance by some who have never been free in August, and thereby provide opportunity for a new group of members to visit Headquarters and participate in Convention activities.
2. That hitherto delegates to Convention (who are often lodge presidents) have to prepare the fall program of their lodge before Convention because the new season's activities open so soon after returning home, with the result that the inspiration and the material and the ideas developed in the course of Convention cannot be used until some months later. The early Convention permits all of this material and the enthusiasm that goes with it to be incorporated into the programs at the very beginning of the new season, for there will be much more time between closing of Convention and opening of lodge work.

Library Regulations

It is with very keen regret that the Administration has been compelled to come to the conclusion that access to the National Library must in the future be restricted. We have always felt that during Convention the freedom of the library should be granted to every member, but the discovery that during last Convention numbers of books, both large and small (even complete sets of *The Secret Doctrine* in three volumes), were removed to rooms and never returned, nor later discovered in those rooms, obviously necessitates the closing of the library except when the librarian can be in attendance.

If any members inadvertently packed books belonging to the library with their own purchases, the librarian would be glad to be advised in order that the books may be recorded as loaned.

The Ohio Federation

The Ohio Federation presents a pleasing announcement which refers first to a very successful Federation gathering which was held last November, and makes announcement of the program of March 29, on which day Mr. Fritz Kunz addressed the members on the subject "Mysticism and Magic."

Classes Important

The more experience we have in noting ways of progress and the spirit of true growth, the more we find corroboration of the fact that it is by means of independently conducted and warmly friendly class work, carried on faithfully through month after month and year after year, that we must depend for the growth of our Society.

Several specific cases where classes have been using the new Correspondence Course prepared by Mrs. Simons bear evidence of the usefulness of the class method, since from these classes applications are coming in for new members, including in several cases young people who promise to become splendid workers in the lodge. Certainly it is the patient, understanding guidance of a wise teacher, whose own life is radiant with a Theosophy which is lived, which inevitably draws into our work intelligent people whose idealism has been stirred to a devotion which will endure, and creates splendid workers, and servers of the Society.

The public lecturer may come and inspire for the moment, but if his endeavor is not followed by steadfast and wise effort on the part of the lodge which he has served the public lecture series is in large measure lost effort. Let us recognize more and more the tremendous importance of class leadership, and class activity both for inquirers and new members.

A Wedding at Olcott

The Headquarters Library is again to be the scene of a wedding on the evening of March 25, when Miss Eva Minnich will become the bride of Mr. Claude Bolton, formerly a member of the Headquarters staff.

Miss Minnich is a much loved member of the staff, whose direction of the Record Office is achieved most competently and faithfully. Fortunately for Headquarters Miss Minnich will continue her service, since Mr. Bolton will be at work in the vicinity.

Their many friends wish for Miss Minnich true happiness and extend to Mr. Bolton hearty congratulations.

An Anniversary

Congratulations we gladly extend on the celebration of the first milestone to the Western Women's Buddhist Bureau, which was organized just a year ago. Their work is developing and they look forward happily to further progress during the coming year.

Childish or Childlike?

Various kinds of comment reach Headquarters relative to the Easy Savings Plan. There was a recent letter from a member who read the report in the February number, who simply cannot understand how it is that in two months 4,000 members could turn in only an average of 10 cents each a month. This lady realizes what could be accomplished and urges that Headquarters insist that a representative be appointed in every lodge to strongly present the possibilities of this Plan. Headquarters does not insist, but does wish that somebody in each lodge would get behind it and bring about a realization of the effectiveness and the power of the Plan, and the ease with which the goal could be accomplished.

Then there is the other kind of member who will have nothing to do with the Plan because it is "childish and churchy." Churchy, yes, because churches have found it effective and therefore use it, but no more churchy than it is clubby, no more applying to religious organizations than to institutions of any other type; and is it not unreasonable that we should deny to The Theosophical Society the use of plans that other quite legitimate organizations have found effective? Let it be churchy, but it is also Theosophical. But as to its being childish, surely the member is using the wrong word and really means childlike. Childlike in its simplicity, childlike in its beauty in that it is unselfish but sharing; childlike because it involves saving as a child would save with infinite faith, uncritical of the method but enthusiastic for what the saving will accomplish.

New York Bulletin

There is a freshness and zest as well as vivid friendliness about the Bulletin from New York which conveys a good deal of the life and activity of that center. We note the continuing series of public lectures, lodge classes and seminars which are constantly being carried on, as also the happy social times of tea on Saturday afternoons, and an occasional special day such as Adyar Day. Mr. and Mrs. Kunz are important factors in the excellent work done there, but also there are a good many other members in New York who carry on splendidly as lecturers and teachers and efficient lodge officers.

We are always glad to receive a Bulletin, and to know that in New York friendliness no less than thoughtful Theosophical study are going hand in hand.

Lectures by Mr. Rogers

Theosophical Hall, 6039 Hollywood Avenue, Hollywood, Every Sunday in April, at 4 P. M.

Theosophical Hall, 113 East Union Street, Pasadena, Every Thursday in April, at 8 P. M.

Our Folder Exhibit

The purpose of the Folder Exhibit to be held at Olcott this year is to encourage and inspire a higher degree of artistic quality in the general appearance and set-up of our folders, pamphlets and free literature. The best way to do this is to gather actual examples of excellent work that might inspire efforts along similar lines by those who have charge of producing our Theosophical folders. In the collection of these examples every Theosophist who is interested may take part, and we hope all *will* take part.

A still more valuable contribution might be made by those members who are deeply enough interested to investigate the work that is being done by the finest printers in America, perhaps to interview really good printers and possibly have specimen pages and covers set up, using the actual material of some of our folders, such as those on *Karma*, *Reincarnation*, etc. If this is done we cannot be satisfied with the mediocre in appearance. It should be really fine.

Some sound advice on this subject has come to the Art Committee from Mr. Harold Kirk of Ojai. He says: "Whoever has charge . . . needs to get hold of some good examples from the university presses at Yale, Chicago, Harvard and Oxford, and some of the stuff that Bruce Rogers is designing for Cambridge University . . . Study books from some of the great printers such as Daniel Berkeley, Merrymount's Press in Boston, or Grabhorn in San Francisco." Mr. Kirk also says there is someone at the Chicago University Press doing excellent work.

Another five dollars has been added to the fund that is to go into prizes for the best exhibits, demonstrating that interest is waxing in this project which the Art Committee is fostering, and which of course has long been a matter of concern to some members of the Section.

Lodge Demise

There are certain distinctive signs by which those with experience can sense the approaching demise of a lodge, or at least that weakening which, if continued, leads to final dissolution. One of these signs is serious inattention to Headquarters correspondence, sometimes undoubtedly unavoidable. This delay, however, may often be correctly interpreted as a failure to realize the solidarity of the organization, a lack of interest in the Society beyond the confines of the lodge. Headquarters, for the sake of its field staff as well as for the welfare of the lodge, asks that mail and business matters of all kinds be given reasonable care. Please let us have no more instances of letters mailed to lecturers in care of lodge presidents or secretaries being returned to Headquarters many weeks after the lecturer leaves the lodge. Too often this means that the lecturer has failed to get information necessary for his activities at the next lodge.

In all of these quite ordinary matters, in which the outside world at least is efficient, let us be efficient too.

Mrs. Peterson at Adyar

Friends of Mrs. Adeltha Peterson, of whom there are very many throughout our Section, as well as at Olcott, will be happy to know that Mrs. Peterson is proving a tremendous asset to the work of our International Center. We receive the finest praise of her competence as a reporter during the strenuous days of the Jubilee Convention, as well as of her ability in the offices of the T.P.H., and in her capacity of Assistant Editor of *The Young Theosophist*.

It is very fine indeed when a consecrated member has gifts to offer to Adyar of trained skill and dedicated service.

Reelside Successes

The following is taken from a letter addressed to Mr. E. Norman Pearson:

"Enclosed please find one dollar for the use of the reelside film which was returned to you today, (our meeting was last evening) also the lecture under separate cover. It was very favorably received and the number of comments indicated it was highly appreciated.

"I am so pleased with the reelside machine, the pictures are very clear. The mind will remember the illustrations long after the words are forgotten. It was our most successful meeting this season. We thank you for making this possible for us."

The Michigan Federation

Detroit Lodge was host to the annual meeting of the Michigan Federation on Sunday, March 1. About 75 members gathered together on this occasion to be welcomed by Miss Anna E. Kerr, the president of The Theosophical Society in Detroit, and under the gracious chairmanship of the president of the Federation, Dr. B. Jimenez.

The members were glad to welcome on this occasion Mr. Sidney A. Cook, our National President, and Miss Etha Snodgrass, our National Secretary.

The Theosophical Society in Columbus, Rainbow Group

In Columbus, Ohio, a new lodge has been recently chartered under very happy and enthusiastic auspices. The new president is Captain Martin H. Burckes, and with the help of his co-workers this group promises to be a thoroughly progressive and consecrated lodge. Its location in the downtown area will contribute to its impersonal development, and will, it is hoped, enable the members to establish an outstanding center. Our congratulations go to those members on their initiative and courage, and we assure them of our sympathetic interest as their work goes forward along the lines of their aspiration.

Broadcasting

Headquarters has a number of talks suitable for broadcasting purposes, dealing with various Theosophical subjects, and for periods of from 10 to 15 minutes. Lodges and members who have opportunity to use the radio should write to Headquarters in advance of the broadcast, explaining what they desire in order that a suitable talk may be selected and sent to them in good time for announcement of title, etc. Frequently members write to Headquarters stating that they had an opportunity if only some prepared talk had been available.

Now let us hope that every opportunity will be utilized.

Mrs. Bull, Poet-Composer

Our members throughout the Section will be much interested to know that one of our members, Mrs. Lawrence Bull, is to receive the honor of having her poem, "Immanence," which she herself has set to music, sung at a Festival of Contemporary American Music which will be held on May 18, 19 and 20 this year at the Westminster Choir School of Princeton. We are happy in this honor which has come to Mrs. Bull, and extend hearty congratulations!

It is of further interest that the program is to be given a national broadcast on one of these days. Details of the radio program have not as yet been released, but interested members will find it easy to secure the necessary information on the dates noted.

Appreciation of Lodge Handbook

"We have not mentioned to you our deep appreciation of the Lodge Handbook sent several months ago. It is a *very valuable* jewel: to all the contributors are due our sincere gratitude for the great help it offers. The originator had a magnificent idea."

Itineraries

MISS ANITA M. HENKEL, *Field Worker*
April, Ohio Federation.

CAPTAIN SIDNEY RANSOM, *International Lecturer*
March 30-April 10, Baltimore, Md.
April 11-18, Philadelphia, Pa.
April 19-30, New England Federation.

DR. PIETER K. ROEST, *National Lecturer and Field Director*
March 31-April 4, Spokane, Wash.
April 6, Wallace, Idaho.
April 9-10, Butte, Mont.
April 14-15, Billings, Mont.
April 17, Sheridan, Wyo.
April 19-23, Casper, Wyo.
April 27-30, Denver, Colo.

MR. L. W. ROGERS, *National Lecturer*
April, Los Angeles, Cal.

Statistics*American Theosophical Fund*

Previously reported.....	\$ 458.11	
To February 29.....	78.00	\$536.11

Building Fund, February

Total.....		91.81
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Greater America Plan Fund

Previously reported.....	2881.44	
To February 29.....	91.50	2972.94

Besant Memorial School Fund

Total.....		88.00
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Besant Bust Fund

Previously reported.....	146.45	
To February 29.....	1.00	147.45

Easy Savings Plan Fund

Previously reported.....	1412.41	
To February 29.....	376.10	1788.51

New Territory Fund

Total.....		25.00
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Marriages

Mrs. Era Bazzell, Paducah Lodge, and Mr. Homer T. Smith, February, 1936.

Mrs. Sarah A. Dyer, Miami Lodge, and Mr. A. Brant, January 6, 1936.

Miss Eva Minnich, Olcott Lodge of Wheaton, and Mr. Claude Bolton, National Member, March 25, 1936.

Birth

To Mr. and Mrs. R. Edward Rice, a daughter, Carol Jean, on March 2, 1936. Mr. Rice is a National member.

Deaths

Mr. Dwight L. Filley, National Member, February 20, 1936.
 Mrs. Aileen W. Harris, Birmingham Lodge, March 13, 1936.
 Mrs. Frances Prout, Fairhope Lodge, February 1, 1936.
 Miss Josephine Senter, Columbus Lodge, February 24, 1936.
 Mr. Henry F. Starrett, National Member, February 24, 1936.

Mrs. Aileen Harris

Birmingham Lodge announces with a profound sense of loss, the death of one of its staunchest and most loyal members, Mrs. Aileen Harris, whose glad release came on March 13, after eighteen months of illness.

Young Theosophist Makes Sketch of Adyar Estate

Frank Durand, member of Progress Lodge, Omaha, Nebraska, presented Progress Lodge with a large colored sketch of the Adyar Estate, showing the roads, buildings, gardens, and other important points of interest. So fine was the workmanship that the lodge voted to frame the sketch.

The Young Theosophists

WE ARE happy to say that a recent appeal to lodges to give support to the organization of Youth Groups has borne results. Thus far we have some seven new groups in the process of formation, and we hope many more will be developing in the near future.

In preparing material to aid in the process of establishing and carrying on new groups, we formulated certain fundamental ideas which we feel will be of interest.

In some localities it has been felt impractical to organize a young people's group because there are so few members in the lodge who are under the age limit of the Young Theosophists. However, there are provisions in our By-laws for members of The Theosophical Society between the ages of thirty and thirty-five to become Associate Members of the national organization where their assistance and cooperation is essential to the organizing and carrying on of the local group. Further, if there is a lack of young members in a lodge it would indicate that additional emphasis might well be placed upon that aspect of the lodge work which attracts young people to its membership.

Surely, the formation of a Young Theosophist group along the lines followed by many lodges in various parts of the country is an ideal way to do this. Even if there are but one or two members who are eligible for membership in the Young

Theosophists, it is quite possible to develop a group of this kind with the cooperation of some of the older members who are interested. A nucleus, however small, can be organized and through it regular contact can be made with the young non-theosophists in the community. Gradually, as young people contacted through the group do join the Society, a larger membership will develop. The really important function of any Young Theosophist group is to contact the non-theosophic youth, and in order to do this a large membership is not necessary. A few earnest workers who are willing to plan interesting programs which include talks, forums and discussions on subjects which are vital to youth can do quite as much as a larger group.

Possibly this idea regarding a lack of Young Theosophists has kept back the formation of a group in your community, and if it has, we sincerely hope that the persuasiveness of the above paragraph will be sufficient to move you to action. In closing I can but repeat, "... a great opportunity for practical service is open to those willing to work to correlate the teachings of Theosophy with the problems of modern youth and to present these truths in a manner which will appeal to non-theosophic youth." Ours is the opportunity. Now let's make the most of it.

CARLE CHRISTENSEN

President, The Young Theosophists



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.

Of greatest importance to all who are interested in the Round Table Order is the council to be held during the T.S. World Congress at Geneva this summer. Since Dr. Arundale's proposal to reorganize the Round Table and greatly intensify its activities as a powerful instrument of the Masters in contacting the youth of the world, it has been evident that the Order was wisely designed for this purpose, under the far-seeing concepts of Dr. Besant, Bishop Leadbeater and the great founder of this renewed knighthood, George Herbert Whyte.

The transition period, leading toward the more vivified Round Table, has naturally been one of experimentation, suggestion and indecision. This is well, because it has produced valuable results and ideas. The council will provide an opportunity of bringing these together now and out of the sum total, produce the definite policy under which the new Round Table shall be formulated and launched upon its vital mission to the boys and girls of all nations, giving forth the fine influence of which a modernized knighthood is capable, in building the new Race.

Many tests have been in progress during the past two years throughout American Round Tables. The fresh ideas of youth have been invited. Less authority has been imposed by the leaders, permitting more self-expression and self-discipline to become manifest. Various results prove interesting and highly encouraging. The American Round Table section has much to contribute to the council at the Theosophical World Congress.

It is obvious, therefore, why Dr. Arundale is so emphatic about the importance of every country being represented by the Chief Knight at this World Congress conference. Only in this way can concerted effects be fully brought together, and each country receive to the fullest extent, the benefits and inspiration which will result.

Switzerland, the scene of this International Council, has fine, active Tables at Geneva, Lau-

sanne, Basel, Aarau and Minusio, two large Tables having been recently formed at Lausanne and Basel. The national secretary, Adrien Gogler, reports that the work is growing, nationally. There are meetings held with ceremonies and others for social service. Discussions and debates upon actual problems of youth, education, politics, world peace, Theosophy and general subjects, have been presented.

The Round Table Plan of the Senior Knight, Dr. Arundale, has been widely discussed, with ample opportunity for the introduction of opinions and ideas of the young members.

There was a very fine ceremonial meeting in Geneva, and another in Munsio-Locarno, upon the occasion when our Knight of Honor, Raja (Jinara-jadasa) was present. Three new Knights and a Squire were admitted by him.

The Round Tables of Switzerland operate both with and without ceremonies. They have also enjoyed the international lecturers who have visited the T.S. center at Geneva. On their tours, Knight Serge Brisy and Knight Elly Kantinger visited the Tables, presenting interesting talks on "The Knightly Ideal" and other subjects. Dr. Kamensky was among the much appreciated visitors.

In Geneva the Round Table held a Christmas celebration for the benefit of many poor children of the city. In Minusio, on December 6, called the "Day of St. Nicholas," a festival day was celebrated under Round Table auspices, for the benefit of the children of poor families in that city. Toys, food and clothing, mostly made by the members themselves, were distributed.

The ROUND TABLE REVIEW had to be temporarily suspended, due to lack of funds for that purpose, but the National Council has been reconstituted, after several years of non-functioning, and a secretary and treasurer appointed.

Activities of the Order in other countries, compiled from the international report received from Mrs. Trudy Kern, International Secretary, will be summarized in future issues of this page.

Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt. —
Shakespeare

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



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

Concerning Beauty, by Frank Jewett Mather, Jr. Princeton University Press. Price, cloth, \$3.00.

The title is of beauty; but it would appear that the author deals more in academic details and a minute dissecting of all art and the artist. The book covers many phases of his subject in a form that strikes the reviewer as more interesting for the class room than for the casual reader.—A.F.B.

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 Cooperation. 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.

Anti-Christ, by Joseph Roth. Viking Press, New York, N. Y. Price, cloth, \$2.25.

To one who is seriously impressed with conditions as they are today the world over — the rumblings of war, disasters and economic devastation — this book will seem like a call through the wilderness of our unrest and bewilderment; yet the author is only telling what a close observer and reader may see for himself; and he who contemplates the reason of our being, will find in the author a companion in his search for a solution.

Anti-Christ to him is the personification of greed, selfishness, war and its machines. His strong mysticism discerns the great forces of the universe turned to the use of this materialism, "which is anti-human, anti-God and Anti-Christ;" to the ultimate destruction of mankind.

This is not light reading, but a work that may well arrest the attention of every thoughtful man and woman who is striving to serve humanity and promote brotherhood.

The author says of his book, "I have written this book as a warning and exhortation, that Anti-Christ may be recognized in all the shapes in which he appears. — V.B.H.D.

Gita-Rahasya or the Science of Karma Yoga, Volume I, by Lokamanya B. G. Tilak, English translation by B. S. Sukthankar, Published by B. S. Sukthankar, Bombay, India. Price, cloth \$4.00.

Vital Magnetic Healing, by Adelaide Gardner. The Theosophical Publishing House, London. Price, paper, \$0.50.

This is a transaction of the Medical Research Group of the Theosophical Research Center, composed of students and healers, and is intended for those who have an interest in the subject and sufficient Theosophical knowledge to understand its terminology. To such, its outline of technique affords a clear presentment of various phases of magnetic healing. It will be especially helpful to nurses and masseuses. It deals with the nature and reactions of the etheric body. The discussion follows the lines of hypnotism and magnetic healing, the human etheric body, and magnetic treatments. It contains an interesting chart of the chakras and their relationships. This pamphlet will prove of interest not only to professional people, but to those serious students along this line who, because of its previous study or of willingness to pursue it, can understand and benefit by its teaching. — F. M. P.

Clairvoyance, by C. W. Leadbeater. The Theosophical Publishing House, Adyar, Madras, India. Price, boards, \$1.75.

The reprint of this popular book comes to the reader in an entirely different format. The type is larger and thus more easily read than the earlier work. A clear exposition, interesting and valuable because the author writes from his own direct knowledge. The book is not in any way a compilation of other people's speculations and opinion. The chapter on "Methods of Development" is especially important. Many will welcome this standard edition of the familiar book, *Clairvoyance*, for it has been out of print for many months.

Dr. Crosby's Strange Experience, by Joseph W. Walker. The Peerage Press, Kansas City, Missouri. Price, paper \$0.25.

A pamphlet of ninety-odd pages containing interesting ideas on a possible future system of economics and living conditions in the United States. If one does not agree in toto, it at least starts one thinking seriously on this all-important subject. — A. F. B.

Clairvoyant Research and the Life After Death by Geoffrey Hodson. The Theosophical Publishing House, London, England. Price, paper, \$0.25.

This dainty gift booklet is the clearest and most instructive description of the life after death published in recent years.

Natures Finer Forces

RAMA PRASAD

Throws a good deal of light upon the scientific researches of the ancient Aryans of India, and will leave no doubt in the candid mind that the religion of ancient India had a scientific basis. The more those who are devoted to the pursuit of truth without prejudice study the book, the more wisdom they are sure to find in it. Cloth \$2.50

Heredity and Reincarnation

OLIVE STEVENSON HOWELL

Indicates an interesting and helpful line of investigation for those who are not yet convinced of the fact of reincarnation. Shows how essential this teaching is for any intelligent appreciation of the method of human evolution and demonstrates that without it no satisfactory explanation of life's processes can be forthcoming either from the scientist or the philosopher.

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A common-sense guide to balancing meals for health, appetite appeal and economy. Simple basic recipes for original cookery. Washable cover \$1.00

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Confidence is one quality necessary to success. It is divided into three elements — Confidence in Self, in Others and in Life. The subject has been expertly expounded by the author and will well repay the reader's time. Cloth \$.75

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CLARA M. CODD

"All life is a song, even when most hidden in pain. By sorrow is the way to Union carved." Paper \$.10

The Science of Theosophy

GEORGE S. ARUNDALE

"The science of Theosophy is the science of happiness, of peace and purpose; and everyone who is a Theosophist, who has studied that science, must be happy because he has so much to look forward to which he knows awaits him sooner or later, because he knows he has in his own hands the means and the power which enable him to tread the way to his own divinity, wherever and whatever he may now be." Paper \$.25

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