

THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



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No. 5

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



WHITE LOTUS DAY — MAY 8



E. NORMAN PEARSON
NEWLY ELECTED NATIONAL VICE-PRESIDENT

THE AMERICAN THEOSOPHIST

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H. P. Blavatsky

By DR. FRANZ HARTMANN

Translated from the German by A. H. Heinemann

ONE OF THE most memorable figures of the last century was Helena Petrovna Blavatsky. She was a Russian by birth, endowed with most remarkable psychic forces, with great will power and superior intelligence. She is entitled to be reckoned among the greatest reformers of the mental life of modern times. For in spite of whatever may be said about her personality by her numerous enemies and detractors, there is not one that was able honestly to deny that the doctrines promulgated by her did teach many thousands of people to see with their own mental eyes, did pull them out of the swamp of materialism and thus enable them to see the bright light of knowledge, and to liberate themselves not only from the worry of doubt but even from downright despair. She was a true champion of light and liberty. Her writings more than any other publications of modern times have tended to put an end to all superstition, scientific as well as religious. Her writings did more than anything else to start that higher conception of the universe which is at the present time moving and spreading throughout the world. The truth promulgated by her is eternal and will be appreciated more and more, though the name of "Blavatsky" may sink into oblivion. What she taught was not an invention of her own; neither was it essentially new; it was the Ancient Wisdom, which is contained in every system of religion hidden under symbols and allegories. She, however, lifted the veil of these secrets, and displayed in the light of day the spiritual kernel previously concealed within the hard shell. She never pretended to have

discovered these truths by her own acumen, but asserted to have been led up to and instructed in them by certain Adepts.

If we consider the sublime and exalted character of the new aspect of the world promulgated by the Adepts through H. P. Blavatsky, a discussion of the personal attributes of this instrument of the Masters of Wisdom appears to us as meaningless as if we proposed to describe the brush by means of which Raffael painted his Madonna. Yet Blavatsky was not a blind tool of the Adepts; she was not a spiritistic medium in the common sense of that word; she understood what she wrote; she was instructed by the Masters and reproduced the thoughts communicated to her in a suitable form.

There are, no doubt, a good many people who would like to learn some particulars about this remarkable person, and as I was intimately acquainted and in mental communication with her for many years I shall here add a few remarks to the reports already published, so as to throw some light upon a few misconceptions.

In 1831 there was at Yekaterinoslaw, in Russia, an old woman. She lived very retired, and was seldom seen anywhere. Her circle of acquaintances was very limited. She was known, however, to be very charitable. Rumors were abroad that she was engaged in occult studies, which caused her to be regarded as a magician by some and shunned as a witch by others. One of her few intimate friends was the wife of the Russian Colonel Peter Hahn. This friend became the mother of H. P. Blavatsky.

The old woman one day foretold her acquaintances that she would die on a certain date, which she named, and she added that she would reincarnate immediately. In fact, she died on the day she had named without any indisposition whatever preceding her death. At the same hour Helena Hahn, who lived to become H. P. Blavatsky, was born.

Thus we may presume that the soul of this mysterious woman was reincarnated in Helena. This supposition grows more probable owing to the fact that when little Helena had learned to speak she would repeat to her mother certain things which the old woman had confidentially told the mother before she died. Moreover, little Helena had the habit of going to the tomb of the old woman and remaining there for hours, although nobody had ever spoken to her of the existence of this tomb.

A good-sized volume might be filled with tales regarding the clairvoyant power of Helena and the occult phenomena occurring in her presence. But these things are hardly worth mentioning at a time when anybody acquainted with spiritism knows all about such facts. However, it is of importance to know that Helena often had visions of living people appearing to her in their astral bodies, among which, it is claimed, were two Adepts, who were said to live in Tibet. These Adepts she met at a more advanced age on the physical plane, namely, in Tibet and the East Indies, and They were her instructors and taught her day by day to the end of her life on earth; and They did this even while Their abiding place was located at a distance of thousands of miles from where she was living.

No doubt this assertion sounds very strange to those who are as yet quite ignorant of those psychic forces which have not yet been developed in everyone; but the fact that a practical acquaintance with so-called telepathy enables a man to transfer his thought to another man at any considerable distance is well-known today, and we also know that a greater or lesser amount of miles intervening between two people is of as little importance in thought transference as it is in wireless telegraphy. The power which will carry thought to any distance whatever is the will. Remembering that force and matter are essentially the same thing, and looking at the phenomena of thought transference in this light, the fact that a man may be able to transfer his thoughts to another man with whom he is mentally connected by mutual sympathy, or even that he may appear to the other in person, does no longer appear supernatural at all. It seems to be entirely within the range of natural law.

Helena's mind was in connection with the minds of her Teachers. We are told that the soul which dwelt within the body of Helena had in one of its preceding incarnations lived in the body of a disciple (chela) of these Adepts in Tibet, and that this soul had incarnated in Helena in order to be able to take upon herself the charge of carrying the knowledge of the Ancient Wisdom

of the East to the nations of the West. Helena's organism was especially adapted to this purpose, although by no means owing to any particular holiness or ethical perfection on her part, but rather on account of her psychical and physiological development or accomplishments acquired during her previous incarnation; and, furthermore, by virtue of her remarkable intellectual faculties and physical constitution, all of which enabled her to live on the physical plane and in the super-sensuous world, as it were, at the same time. The spiritual connection established with her Masters in a previous earth-life continued in this life. Her own intellect enabled her to reproduce in a suitable form whatever the Adepts taught her. In this way her writings, *Isis Unveiled*, *The Secret Doctrine* and numerous other books and articles were produced.

At the age of seventeen, Helena, then Madame Blavatsky, of whom we shall hereafter speak as H. P. B., ran away and began traveling through the world. Dressed up as a cabin boy and hidden away in the hold of a steamer she went from Odessa to Constantinople, where she met with Countess K—, a former acquaintance of hers, with whom she traveled in Egypt, Greece and other parts.

In Egypt H. P. B. met an old Copt, said to be a magician, who gave her instructions in occult matters. Her relatives at Tiflis, in Caucasia, did not know where she was staying, but she corresponded with her father, who paid her traveling expenses.

In 1851 she went to Canada and lived for some time with an Indian tribe. Thence she went to New Orleans and witnessed the feats of sorcery performed by the negroes and called "voodoo." Then she wended her way through Texas, Mexico and the West Indies. In 1853 she arrived in Bombay, India. Her attempt to reach Tibet in the company of an Englishman and a Hindu chela, by way of Nepaul, did not succeed. So she went to South India, and thence to England and again to America, where she lived at New York, Chicago and San Francisco. In 1855 she sailed again, by way of Japan and China, to the East Indies, landing at Calcutta.

In 1856 she met three Germans traveling in pursuit of mystic studies at Lahore, and traveled with them and a Tartar Shaman to Cashmere and Leli, in Ladakh, where she witnessed most astonishing occult feats, described in *Isis Unveiled*, Vol. II., pp. 599-626. The Shaman led her into certain regions visited by few Europeans. She left India in 1857, a short time before the rebellion.

In 1858 she traveled through France and Germany to Russia. In 1866 she went again to India and succeeded in reaching Tibet. Thence she went again to New York, in 1871. During her stay in Tibet she is reported to have lived with the Adepts and to have been personally instructed by them.*

*These events the author has gleaned partly from H. P. B.'s own narratives and partly from reports made by Mrs. Jelihovsky, a sister of H. P. B.'s.

In traveling in America, in Mexico, Egypt, India and many other parts of Asia, such as are still little known, H. P. B. had in view the main object of obtaining information on occult subjects. In 1875 The Theosophical Society was founded at New York. A few years later the headquarters were transferred to India, first to Bombay, then to Adyar, near Urur, a village at Madras, where Colonel H. S. Olcott was the manager. There H. P. B. lived and wrote until 1885, when she left for Italy, accompanied by the author of this sketch. We remained a month at Torre del Greco, near Naples. She then moved to Wuerzburg, Germany; afterwards to Ostend, Belgium, and finally to London, where she died May 8, 1891.

The adulation offered to the personality of H. P. B. by her devotees is just as foolish as the vilifications uttered against her by certain self-conceited models of virtue, unable to discriminate between the tool and the Master workman. She was in the habit of speaking her opinion straightforwardly, and sometimes her remarks, hitting some sore spots, used to offend most seriously those to whom they were best applicable. Her most implacable enemies, however, were always found among certain would-be disciples, inflated with the vainglory of their own greatness, who had been disappointed in their expectations of being made into Adepts, and who turned the brunt of their wounded ambition against her.

If the end of H. P. B.'s aspirations had been nothing but the satisfaction of amazing the world by occult phenomena, and if it had been the mission of The Theosophical Society to investigate the genuineness of such phenomena, or if there had been an intention to make money by exhibiting to the public bogus phenomena; if such had been the intention of H. P. B., then a searching investigation into the nature of the phenomena produced by her might be of importance. But such was not the case. The phenomena were for H. P. B. no more than a means to attain her end, namely, that of enticing mankind to forsake the dark caves of materialism and superstition,

and of inducing men to investigate their own systems of religion and to seek first after that wisdom which is not to be found either in books or in any phenomena whatever, whether genuine or fraudulent, and which is not to be found anywhere else than within the man's own higher self.

Such was the aim and object which H. P. B. had in view. Her intention was to lead man to think for himself, independent of any belief in authority; to descend into the temple of God within his own inward self, where is the abiding place of the spirit of truth. The doctrine which she held forth was none else than that which every sage in the world, Socrates included, has ever taught, and which is this: "Man know thyself!" *Within our own self salvation is to be found.*

Whosoever truly finds himself, does find God and immortality. And whosoever teaches men to tread the right way leading to this higher self-knowledge, or who induces them to seek it out for themselves, is a savior of mankind. Looked at in this light, H. P. B. appears to me as a savior, a benefactor of the human race, in presence of whose great spirit all the defects and weaknesses of her personality vanish into insignificance.

The Theosophical Society may cease to exist, there being few people sufficiently matured to realize the ideals held up as the goal of Theosophy; and the name of "Blavatsky" may sink into oblivion; but the mists which H. P. B. scattered in order to clear the way for the light of Truth will never again bar the way of progress toward that light.

Many of the discoveries described in H. P. B.'s work, *The Secret Doctrine* have been corroborated by academical science since her death, and many prophecies of hers have been fulfilled. It was she who enlarged the scientific horizon of the world; it was she who raised religion to a higher mental platform, and thereby established a connection between real science and the spirit of true religion.

Let her Manas rest forever in peace!

(Excerpts reprinted from an old issue of *The Word*.)

Speak Out!

In order to make progress intellectual effort is absolutely necessary. You stultify your minds by not using them, by taking everything said as true without analyzing each intellectual proposition and exercising your minds upon it. You should not accept any statement without bringing to bear your own powers of judgment upon it, for repeating the opinions of other people does not help you at all. . . . In order that the growth of the intellect may go on, I would specially urge upon you, for your protection, that you maintain your liberty

of thought and exercise it continually. Guard the liberty of thought of the lodge of which you are a member; encourage the members of that lodge to speak out what they think, whether they are right or wrong. It is better to express a mistaken thought which is one's own than to repeat the opinions of others, and a lodge will get sluggish unless encouragement is given to members to think and speak independently. The mind cannot grow in an atmosphere of authority.

— ANNIE BESANT.

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50th Annual Convention—July 4-10

A VERY great amount of consideration has been given to determining the nature and extent of the program of the Summer Sessions. Among the factors are:

First, that change or variety is sometimes desirable.

Second, that the earlier days of Summer School are often rather poorly attended, the number of registrants building up toward its close, thus making anything in the nature of an organized school impossible because members want to drop in at various stages of the work.

Third, that this condition is likely to be accentuated this year, since Summer School will be earlier.

Fourth, that the World Congress coming in August requires the condensation of our work into a shorter period.

A happy compromise is provided in the program as now arranged, for a much longer Convention than is usual has now been divided into two parts, the first two days devoted entirely to the business sessions so that with these out of the way the continuing period may partake largely of the nature of the former Summer School, thus making a pre-Convention Summer School unnecessary.

Provision for the longer period for business sessions is necessary because there is likely to be more than the usual amount of business, and also because our By-Laws create an anomalous situation in that a new Board does not take office and therefore cannot meet and transact official business until Convention convenes. While this is a technical point it nevertheless guarantees essential legality to the activities of the Board. I hope that the new Board members will be able to meet several times just before Convention to consider the various matters that should be brought before them but upon which they cannot legally act until Convention has opened. Therefore time for a Board meeting within the Convention period has been reserved for that purpose.

The Convention will be held from Saturday,

July 4, through Friday, July 10, including arrival and departure, practically 7 days.

The general title of the program of the World Congress at Geneva in August will be *Theosophy Demands Justice*, and Justice has been chosen as the general theme of our own Convention. An unusually interesting program is in prospect with details taking shape in a very attractive way. I have no doubt that the business sessions will be as enticing to full attendance as the inspirational and instructive sessions that will follow. Foremost among our contributors in those sessions will be Captain Sidney Ransom, who has found such a warm welcome and who has made so many friends by reason of his own friendly personality and happy and helpful approach to all who have come into contact with him. It is no exaggeration to say that Captain Ransom and his work have been the subject of an unusually large number of enthusiastic and appreciative letters from lodge officers and members throughout the Section where he has traveled, and during Convention those who have not yet had the privilege, and those who perhaps would wish to meet him in the informality of our summer gatherings, will have that opportunity.

Others at present in prospect as contributors to the program are better known, but will have new and interesting material to present. In a way this Convention program will be more a members' program and less a speakers' program than has sometimes been the case. More opportunity for member participation through symposiums and forums will be provided. Interesting social occasions are under consideration. The Young Theosophists, who contributed so splendidly last year, will again have their place, as will also the "Olcott Lecture," the Theosophical Order of Service, and one or two other items unique but not yet ready for announcement. Captain Ransom will give the public lecture on the opening Sunday. There will be a considerable amount of committee work and the program has been conveniently arranged so as to allow various committees to receive and consult

with the members generally so that representative opinion can be obtained.

Although there will be no activities prior to Convention, pre-Convention guests who arrange in good time will find Olcott ready to welcome them, and more attractive than ever both within the building and about the grounds. In the experience of those who live at Olcott and from the views expressed by those who visit from time to time, there is every reason to believe that the happiness of previous Conventions is to be excelled this year and with it all there will be a greater restfulness.

The Convention as a whole should be the starting point of a new era of development of our work and we, who are preparing for you who will be Con-

vention guests, are looking forward to your coming and to the work that will be accomplished by your presence. There are many indications that splendid and inspiring as past Conventions have been, we have in store one of the happiest and brightest and most constructive. Come and share it with your fellow-members at Olcott, your National Center.

Time to Register

Register now for Convention and insure the reservations you desire, and also help the limited Headquarters staff by being among those who register early.

Convention Rates—July 4-10, 1936

Accommodations

- Type A — Cots in Headquarters rooms — sharing room and private bath.
- Type B — Cots in Headquarters dormitory — sharing general showers.
- Type C — Room in village (board at Headquarters).

RATES

Registration, Board and Accommodation

<i>Convention</i>	A	B	C	
July 4-10.....	\$27.00	\$18.00	\$18.00	
Registration Only for any period.....				\$2.00
Registration Only for any period, Young Theosophists (under 30).....				1 00

Meals Only

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

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

“St. Michael’s News”

THE OFFICIAL bulletin of St. Michael’s Center is alive with heavenly inspiration; no Theosophist can afford to ignore its regular monthly messages. The flame of wisdom burns through its pages, and a renewed determination for service is experienced through reading the organ.

One is made aware of the responsibility and sacredness of the Center of St. Michael in this little messenger, and splendid are the talks by outstanding Theosophists not published in most cases in any other magazine. In the first few issues Bishop Wedgwood has a series of wonderful articles, there are distinguished letters by Mrs. Mary van Eeghen-Boissevain, Representative of the Center Head, and illuminating are the messages from Dr. Arundale and the Head of the Center, Shrimati Rukmini.

In the January number there is an article by J. H. Kengen called “Epiphany,” of interest to every Theosophist. Here the story of the Three Wise Men is given a new interpretation, and we

realize with the author that a “New Spirit is again dawning upon the world and the Lord of Love is again trying to draw the world a little nearer to Him The Theosophical Society takes a large part in the Great Work itself through its various kindred activities. . . . They have seen the Lord in His coming.”

The birthday greetings of Shrimati Rukmini by St. Michael’s youth in the February number are a memorable appreciation to her who is the embodiment of youth, and the tribute to her dancing in the March number by Dr. Cousins is singularly important. Dr. Arundale’s fine requiem oration at the passing of King George V is also included in this bulletin. Surely no one can fail to be inspired by this little magazine so full of articles on art, beauty, world affairs, education, and that all embracing wisdom — Theosophy. Subscribe to *St. Michael’s News* and help the Center!

— LUCIA MCBRIDE.

My Wheaton Home

By CAPTAIN SIDNEY RANSOM

THE TITLE of this article was to have been *A Stop-Over At Wheaton*, thinking that my impressions were going to be those of a tourist who makes a detour on his journey. But, instead of a mere incidental detour, an interesting stop-over, Wheaton has already become a treasured home to me. One can be oneself here, and can sort oneself out in readiness for the next adventure in the outer world. There are no good-byes in the true, no good-byes to home; and so the setting out on new excursions can never mean good-bye to Wheaton. Always, it will be "au revoir."

From the time of my landing in New York last September, the lodges certainly had been preparing me for Olcott. That members loved their National Headquarters was noticeable, and many a genuine hope was expressed that he (or she) might have the privilege, someday, of staying there awhile. Some hundreds, of course, already had been to Conventions, but hundreds again had not yet been able to visit Wheaton.

I quickly saw that many members look to the annual Convention as a Refresher Course in Theosophy, in which their realization is deepened and strengthened. The regular visit to Wheaton was a definite (even "necessary", some thought) impetus to carry on the work of lodges for the rest of the year. "Wheaton just helps me carry on" said a member to me, "and" he added, "an annual visit is particularly useful to the lonely outpost that I am." There are several National Societies which have no Headquarters. The address of some General Secretaries is their own private house; and I know of one whose whole complete Headquarters was contained in a cabin trunk which he kept under his bed. Be that as it may — and our work is capable of much adaptability — it remains a fact that to have a Headquarters that is merely an administrative office is an advantage to any Section, but to have a Headquarters that is at once a Home, a living Home, where the one desire is that it may prove a fit channel for blessings to every member — such is of incalculable value. And Wheaton is not only a channel, but also an instrument. Sections rightly explore the ways and means for bringing more life to their lodges, and more realization to members. I am convinced that one of the most certain and fruitful helps is in the building up of a Headquarters whose life and work inspire and encourage its members. Such a Headquarters would rarely be an object for criticism; still less for misunderstanding, for its "Welcome Home" to every member, without distinction of age or status, would be genuine and hearty.

Members have been known to ask whether

Adyar were the best place for our International Headquarters. Such a question could of course be asked of whatever locality had been chosen. Subsequent events have certainly shown how wise a choice was Adyar, and may we not reasonably assume that Olcott, Wheaton, which was founded and built with so much devotion and sacrifice, will prove to be a well-chosen spot for an American Headquarters. It has several geographical advantages. It is happily in the country, though easy of access. Its facilities for making a "retreat" are obvious to all who have lived here. One can be alone, or not-alone, just as much as one wishes.

A delightful understanding pervades which allows of freedom to each and all. To meditate, or not to meditate, as you wish. To study, or not to study. Just lazily (or even usefully) to wander around the gardens is itself going to make a visiting member more valuable to his lodge. A splendid library, with quite a study-atmosphere, is always available; and if, instead, your thoughts turn to a local Picture House a party will be arranged to take you (after office-hours, of course). As members develop the habit of coming to Olcott, for short or long periods, so, automatically, will increase the scope and number of facilities available. As the Household increases a Household gathering will no doubt become a regular feature. Around the fireside (or radiator) what happy times there will be, to share afterwards, with our lodge-members!

The term "center" is somewhat loosely used. In a general sense, every member and every lodge has the possibility of being a live center. Of whatever kind, a center has to be built up, and the early stages of a building-up can so easily be criticised! Yet, there is ever the inspiration of the Design, already born, that but awaits our cooperation for its full manifestation. Most of us do believe that there is a Plan behind the building of centers. We must regretfully admit that many a lodge has failed to function as the "center" it could, a center for good-will, inspiration and wisdom. Many another lodge, happily, has been truly such a center of blessedness to its town and neighborhood. With a National Headquarters more planning is called for, but then so much greater is its function. The extent to which a center of Theosophical activity may become really a "center" — i. e., a channel through which may flow the inspiration and enlightenment that comes from higher levels than we normally touch, depends primarily on the care and foresight of the builders. With what delicacy and love should we build, remembering the high purposes to which our building may be put!

The Theosophical Society, while always retaining its democratic basis, has to many members a deep, inner significance. A member is of course under no obligation to recognize such a significance, but it may be fairly said that the majority of our members do instinctively believe in what they might call occult values and occult purposes. The Society, for many, is seen as in some measure an entrance to the Mysteries. These occult considerations can hardly be noted in our business rules and regulations; nor can they be measured in the figures or statistics of an Annual Report. The wonder is, that in spite of ourselves, we might almost say, we have been privileged to take part in the building up of "centers." We did not fully know perhaps, for what high purposes we built! "The gods work for us" as Plato once said, and perhaps we might add: "If we will only let them." I do sincerely congratulate The Theosophical Society in America on Wheaton. Even in these comparatively early days, he would be dull indeed who did not see wondrous promise, and the beginnings of magnificent achievement. What is needed as far as a visitor can see, is that every member should strengthen his link with Wheaton and for every lodge more definitely to do so too. "All one body we," is a fact, but nevertheless, unless we act and plan and think as though we meant it, our lodges can never be alive. Every member who consciously feels his responsibility for Wheaton is definitely helping in its building-up. Materially, every mem-

ber should have some share in clearing it completely of debt. The total sum may appear large, and yet an all-round cooperation would soon relieve Wheaton of its material burden.

I have lived in several centers, and the distinctive flavor, or quality of each center has always interested me. I have no doubt that a center must ultimately show forth all qualities, but it seems as though the expression of the One Great Work is infinitely adapted to the needs of time and place. The Society has a pioneer message for every country. In every country, today, there seems a disbalance of the elements that make for progress. Is it not possible that the members of The Theosophical Society, by the lives they live, by the thoughts that absorb them, by their attitude to things eternal, can help each nation to restore its balance? And further, to suggest the road along which each nation can nobly and most fruitfully travel? I believe that such is the precious service our members in this country can render to the United States, and if well done, to the larger world beyond their frontiers. To invite this splendid work implies that Wheaton must grow in strength and loveliness. I believe this will be so, and that before so very long there will be few members who are not profoundly thankful that Olcott is in their midst. Olcott really already is a triumphant milestone, showing us not only how far we have gone but assuring us that the direction is right.

Theosophy and the Arts

WE ARE GLAD to reproduce as a contribution to the subject dealt with in the recent articles by Prof. Arleigh Williamson and Dr. H. Douglas Wild an excerpt from *The Life and Letters of John Galsworthy*, the celebrated novelist. Writing to a friend he said:

"Then again you ask me: 'Does the modern novelist exercise any appreciable influence on national evolution?' I have no doubt that he exercises a vast influence, but I have a doubt whether that influence is appreciable. I mean that nothing perhaps is more intricate and subtle, and less capturable for the purpose of weighing in the scales than the shafts of thought and feeling which go out into the minds of the readers of fiction. It is as if a man, passing down a street, were to try and gather in his hands all the reflections and feelings he gained from what he has seen, felt, heard and smelt, during that passage. The reader of fiction passes down the streets of imaginary life — who knows what he gathers, and what he lets go by? The novel is the most pliant and far-reaching medium of communication between minds — that is, it *can* be — just because it does not preach, but supplies pictures and evidence from

which each reader may take that food which best suits his growth. It is the great fertilizer, the quiet fertilizer of people's imagination. You cannot appreciate and weigh the influence it has, except in the case of novels frankly propagandist, which, paradoxical as it may seem, have (in my opinion) the least real influence. To alter a line of action is nothing like so important as to alter or enlarge a point of view over life, a mood of living. Such enlargement is only attained by those temperamental expressions which we know as works of art and not as treatises in fiction-form. The purpose of all art is revelation and delight, and that particular form of art, the novel, supplies revelation in, I think, the most secret, thorough, and subtle form — revelation browsed upon, brooded over, soaked up into the fibre of the mind and conscience. I believe the novel to be a more powerful dissolvent and reformer than even the play, because it is so much more slowly, secretly and thoroughly digested; it has changed the currents of judgment in a man's mind before he even suspects that there is any change going on; the more unaware he is, the more surely he is undermined, for he has no means of mobilizing his defenses."

The World Congress

GENEVA, JULY 29 — AUGUST 4



Palace of the League of Nations, Center of World Peace

A THEOSOPHICAL World Congress occurs only once in seven years. The Congress of 1936 is to be held from July 29 to August 4 at Geneva, Switzerland. Dr. Arundale will preside. In large measure the gathering will be open to the public, for the Congress will be devoted to the cause of Justice in all of its aspects and in all phases of individual, national and international life. The world internationally is to learn through the Congress what Theosophy and Theosophists stand for in relationships personal, civic, religious, and in those wider activities that embrace whole nations and the world.

Program

Three mornings will be reserved for meetings of members only and one day will be devoted entirely to youth. There will be two evening public lectures and the sessions generally will take the form of lectures devoted to expositions of the Theosophical understanding of Justice and its application to the solution of problems now preventing progress. Musical and dramatic presentations and an international art exhibition will be features. *Theosophy Demands Justice* has been chosen as the general title. Among the speakers already selected are Dr. George S. Arundale, Mrs. Rukmini Arundale, Mrs. Josephine Ransom, Mlle. Serge Brisy and Professor J. E. Marcault.

Registration Fees for the Congress Week

1 Member.....	\$2.50
2 Members of 1 Family.....	4.00
3 Members of 1 Family.....	5.00
4 Members of 1 Family.....	6.75
Young Theosophists (under 30)...	2.00

These fees apply to June 1, after which all registration fees will be \$3.50 per member. Registrations should be made promptly through Headquarters (Olcott) for remittance to Geneva.

Accommodations

There are numerous hotels and rooms available but very few Theosophical homes. Hotel rates in

Geneva are about the same as in America (with board \$3.00 to \$7.00 per day). A good vegetarian restaurant will be established near by.

Reservations

Headquarters (Olcott) can furnish necessary information to members contemplating attending the Congress and can arrange steamship bookings and accommodation. Members of the Society should make these sailing arrangements through Headquarters, where a steamship agency is maintained and through which commissions are earned for the Society's general funds. Ocean travel is very heavy and steamship space is being rapidly taken up. There should be no delay in making travel arrangements.

A Great Occasion

The Congress will be the occasion of a greater meeting of Theosophists from all over the world and especially from all over Europe than for a number of years past. It will not only be an inspiring gathering to those who attend but it will be the occasion for making Theosophy and the Society felt throughout the world. Geneva is the world's International Center, the one place to which the thoughts of all nations and the representatives of all nations hopefully turn for an ultimate solution of international problems, and especially the problem of international peace. It is to this great purpose and in the recognition that peace can come only with the establishment of Justice everywhere that the Congress meets at Geneva. A very large attendance of Theosophists is needed, and we may be sure that none who attend will fail to receive some blessing or to comprehend in far greater measure the world's need of that Brotherhood to which the Society is above all else forever dedicated.

Give the Congress publicity among your friends and in your community. Let the world know what The Theosophical Society is about to do to permeate the world thought with the great principles of Brotherhood and Justice.

The New Road to Atman

By C. JINARAJADASA

ALL OF US read the daily paper; yet what does the news in it from all parts of the world mean to us? To most men, the larger world which the paper reports has but a slight meaning; what is real to them is their village or town, their province or state, or their country, according to their vision of what makes "life." Yet to-day it is possible to live a fuller and richer life than was ever dreamt of in any past epoch. But this richness of life is only for those few who will step outside the boundaries of their land or race, and will deliberately seek to identify themselves with the world as a whole.

Within the last century, there has been taking place an unique process which our Indian sages would not have held likely, which the Greeks and Romans would have thought impossible. It is the unification of the world. When Jules Verne wrote his *Round the World in Eighty Days*, all considered him to be writing pure romance. But the world has shrunk, and twenty days to go round it is tedious travel these days.

More remarkable still is the way that the countries are bound to each other by commerce. Wheat and meat pour into England from the Argentine, and machinery, so badly needed in the Argentine, is sent in return. Cotton is sent to Germany from India, and dye-stuffs and microscopes are sent in exchange. Tea, plumbago and copra are sent from Ceylon, and several countries of Europe send in return manufactures of all kinds, cottons, bicycles, clocks, paper and a hundred other commodities needed by the individual and community.

So the tale continues, showing how countries are dependent upon each other, if they would live economically, that is, giving what they can make most readily to other countries, and receiving in return what those countries can produce with maximum output for minimum labor.

As I write this, I am a miniature world as to my clothes. I happen to be in European clothes — a rare proceeding for me in India. Here is the list: my suit is English (but where its silk originally came from I do not know); my shirt (a "coat shirt") is American; my collar was made in Australia. My tie is American (Woolworth, ten cents); my undervest is India (Coimbatore); my unmentionables were made by a Muhammedan tailor; my socks are American (ten cents again); my slippers are Brazilian. My cap is from Bombay; my wrist watch is French; my glasses are English, and my pen, a Sheaffer, is American. Perhaps I am a curiosity?

Yes, but what a rare "life" is mine, to have so much of the world with me. My karma has cer-

tainly given me a larger world than most possess. As I write, I look across my table at the wall with its four bookcases. On the top of them all are forty volumes of *The Theosophist*. But below them, in shelves, are all Shakespeare, in handy volumes, one volume to a play (I have too a beautiful three volume India paper edition); all Ruskin; most of Kipling; three editions of Dante, and with him, other Italian masterpieces; all Wagner's plays; poet after poet in English; some in French, a few in German. Spanish and Portuguese are there, and on other shelves about. The *Iliad* and the *Odyssey* are on the bottom shelf (I have forgotten my Greek). Plato is found, though not all of him. All the Greek tragedians are on the shelves, in Italian translation. There are of course the Upanishads and a few stray Pali books. As a far off reminiscence, there are the two Suktas of the *Rig Veda*, with Sayana's commentary, which I had to study for my Tripos examination. It gave me the background of ages.

Is it all literary? Not completely. I have on a sofa several books on the League of Nations; in another room a heap of books which I must read on the new economics, psychology, child-training, juvenile courts. And at this moment, on my veranda, are some plants from far off lands; *Ilex paraguensis* (from which Matte tea is made), and a lovely new rose Bougainvillea which I have brought from Panama (my third and successful attempt) which I mean to call "variety Princess Margaret Rose." There is also my "Rose of Sharon" from Cuba, which came to India from England *by air*, a hibiscus whose flower is white in the morning and rose in the evening; it is a delicate baby still, and is being nursed for me by my friend, the Curator of the Victoria Gardens, Bombay. All these possessions are so many opportunities which karma has given me *to make the world mine*.

Was not that what the ancient sages aimed at? "One without a second," they cried, as they looked at the multiplicity of life and form. They realized the Unity through the broodings of their hearts, through an inner illumination. But we can begin a similar attempt to-day, though differently.

There is no need for a man to know many languages. One besides his own should put him in touch with the larger world (preferably English, as opening the door to the largest world, and next best is Spanish). But he must deliberately *seek* that larger world, by opening the doors of his heart and mind. His nationality, his race, his caste or class, sometimes his religion too, have

(Concluded on page 106)

To the Members of The Theosophical Society

AS THE TIME for closing nominations for the Board of Directors approached with only one nomination to hand, it became evident that as has been true on other subjects, the membership desired a lead from the Chief Executive. They rightly hoped for the nomination and election of a harmoniously working directorate.

The practice of nomination by the National President is by no means new, but when it came to selecting five whom I might nominate, I found so many in the Section who could helpfully contribute to its administration that a real problem presented itself. A survey of this talent has led me to a plan for its utilization which I shall presently propose, if it meets with the approval of the Board about to be elected. But I could legally nominate for the Board not more than five. Among these five I felt that some women should be included and that those women best known for their service to the Society should be nominated.

I would like to say that I recognize the fine work which Mr. Ralph Kyle (the other nominee) has done in his leadership of the Florida Federation, but in choosing from among so many who were eligible, much fine material had to be passed over. Mr. Rogers, Mr. Holland and Dr. Boxell wished to retire. So after much consideration and with the approval of the officers of several federations and many lodges scattered from coast to coast, I selected five, and I briefly present the following as their qualifications:

Dr. George W. DeHoff — finely respected and helpful member of the Maryland Lodge and the East Coast Federation, and an unfailing attendant at Convention;

Mr. Robert R. Logan — known throughout the Section and in many Sections abroad for his constant and varied activity in the interests of the work;

Mr. James S. Perkins, Jr., President of the Ohio Federation, a younger man of great promise representative of the growing youth outlook in the Society;

Miss Marie Poutz — known everywhere for her many years of loyalty to the Society and for a very wise helpfulness to many members;

Miss Etha Snodgrass, the Society's National Secretary, in which capacity she has become known in every lodge and to thousands of members, is next only to Miss Poutz as an inspiringly helpful woman in the Section.

With these five in this group, together with Mr. E. Norman Pearson as Vice-President, and myself as National President, the Society would have a Board constituting a blending of youth and age, the masculine and the feminine, the professional and the business, the artistic and the practical, the executive and the devotional and inspirational types of service working in constructive harmony. In my opinion, these will give a new impetus to the work of the Society in America.

Though I here express very genuinely a deep appreciation of the cooperation of the old Board whose members served the Society for so long a time, I look forward with real joy to a period of service in the understanding and cooperation of those who will soon take their places.

Sincerely yours,
SIDNEY A. COOK,
National President.

THE NEW ROAD TO ATMAN

(Continued from page 105)

served till now to make him feel his "I-ness," his uniqueness as an individual. But it is to-day a false individuality, an exclusive "undividedness," which erects barriers round it to keep itself divided. To be so "undivided" is to live a mean, narrow life; but to be divided is to have something to give to all; it means to enter on a richer, larger life.

New lamps for old was Aladdin's cry; the cry to-day — for those who have ears to hear — is: New worlds for old. To travel to many countries is an education, if one wants to be educated, which

very few travellers desire. But there is another kind of travel which is not by aeroplane, steamer or train. It is with the newspaper. The mind is then the magic Vahana, or vehicle. And if you who are the driver of the vehicle know yourself as the Spirit, the Atman, who has not only found the "Ekam," the Unity, but rejoices in it, then even as you open the daily paper a larger life is yours.

To think with the world, to plan with it, to work with it, to dream with it, to suffer with it — this is to live in the heart and mind, realizing *Ekam Advitiyam*, the One without a second.

Letters From Members

Cleveland, Ohio.

Editor American Theosophist:

May a member offer congratulations to The Theosophical Society in America on the outcome of the recent election which overwhelmingly endorsed Mr. Sidney A. Cook as its leader and standard-bearer?

With the clouds of depression lifting somewhat, we can look back over the past five years since his accession to leadership and, noting other organizations, be inclined to marvel at the fine way in which The Theosophical Society has come through the difficult period — not only solvent and of high morale, but with such a splendid record of work accomplished, of ideals translated into action. If Olcott stands today gladly recognized by all lodges as the place to which they look for inspiring guidance in organization activities; if it is becoming ever more the "Flaming Center" for America that Adyar is for the world, much of the reason must surely be found in our devoted National President and the fine group of officers and workers he has gathered around him.

Have we not, in thus endorsing Mr. Cook's continuance in office, pledged ourselves thereby to work wholeheartedly under his leadership to aid in the service of our country, through our work as Theosophists, that America may fulfill its glorious destiny in the Great Plan? May we truly so pledge ourselves!

Fraternally yours,
HERBERT A. STAGGS

Chicago, Illinois.

Dear Miss Snodgrass:

The result of our recent election of National Officers is very gratifying in that it is an expression of the confidence which the members have in the leadership of Mr. Sidney A. Cook. The tone of any organization is dependent not only upon the quality of leadership, but also upon the understanding and the goodwill which exist between those responsible for the administration and the members in general. When such an ideal relationship exists, the whole body flowers, so to speak, because the rhythm of harmony and cooperation is synchronized with that greater rhythm which exists among Those Who stand behind the Society, and Who pour out Their peace and power in such generous measure whenever we establish the conditions which make such outpouring possible.

And so I feel that we have every reason to expect that the American Section will continue to go forward in ever-increasing strength and one-pointedness of purpose. The calm, clear vision of the President, his tireless energy, his unceasing

devotion to the work, and his complete selflessness in service are inevitably reflected in the response of the members, and create that confidence and certainty which are essential to achievement.

Most sincerely yours,
EDITH F. ARMOUR

Hinsdale, Illinois.

Mr. Cook:

I just want you to know how glad I am that you are to serve again as National President of our American Section. I congratulate you and I congratulate the members.

You have given the most dedicated and devoted service in a way that has inspired much confidence, and I am sure that the years just ahead will mean continued support, with abundant reason for gratitude and appreciation.

I trust that members will offer the cooperation that is so vital to the work and that every department may be helped upward and onward.

I am sure that Mr. Pearson will have a warm welcome as Vice-President. He has certainly served the cause with heart and soul.

My happiest wishes go to you both, and all who will be closely associated with you. May you find helpers on all sides and ever-increasing efficiency and enthusiasm.

With gratitude to you and your co-workers,

Sincerely,
LULU C. SAMUEL

Baltimore, Maryland.

My dear Mr. Cook:

Those who endeavor to serve through The Theosophical Society are influenced by inner convictions alone, and work only that the world may be a better place in which to live because of the ideals of Theosophy. The fact that 95% of the ballots, a proportion sufficient to make your nomination tantamount to election, were cast for you shows the spirit of confidence regarding your administrative work now pervading the membership, and as a member I congratulate the Section upon your return to the office of President as a result of a work well done.

Sincerely,
THOMAS W. POND,
President, Maryland Lodge.

San Francisco, California.

April 12, 1936.

Dear Mr. Cook:

The undersigned officers and members of the lodges of the Northern California Federation wish

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In Search of America

By PROF. H. DOUGLAS WILD

THE CALL to American youth sounded by President Roosevelt in his Jefferson's Birthday address is the latest of many summons to the nation to renew its vision and purpose by a return to essential depths. "Hold fast to your dreams. America needs them." One feels reasonably assured that the majority of idealists throughout the country will, regardless of their political convictions, respond to what every listening Theosophist knows to be the Divine Command as it is whispered across the tumult of the people.

There are many dreams and many Americas. These all, however, converge in the one dream, the Master Idea, which is most fundamental in American character. To discover and nurture this hidden yet all-embracing concept as it is revealed to us by each experience in our national history, and particularly by our present crisis, is a work of love, of patient, imaginative brooding and discernment and of vigorous championship which may be expected to win a unique measure of comprehension and support from the Theosophists of our Section.

In these United States the past two decades have been phenomenally marked by an effort to interpret the national life. We have heard much during this period about America's coming of age, about new frontiers and programs of rediscovery. An immediate case in point is the analogy drawn by President Roosevelt between early regional pioneering and modern social pioneering. All of this thought is rich in meaning, since it springs from the real things of the past and at the same time points to a change of consciousness — the only true source of change — which is now effecting a momentous transfer of the focus of life in America from materialism and economic anarchy to a higher plane of national ethics. Everything points to the fact that the soul of this country has reached a vastly important turning point, and that the angle of vision, the quality of search, the self-understanding and leadership now required are precisely what our Section can furnish, *provided there is a full realization of the nation's needs and the values of our work.*

Obviously, the first step to be taken by a Theosophist in the patriotic task of reasserting our American ideals is to familiarize himself as fully as possible with the most illuminating interpretative data of the hour. This of course does *not* mean absorbing the sophistries of the newspaper! It means, rather, becoming actively conscious of the more serious endeavors of the national being to make itself understood. On the side of culture, than which no side is more vital, it means a

working acquaintance with a number of such volumes as Van Wyck Brooks' *America's Coming of Age*, Waldo Frank's *Our America*, and *The Rediscovery of America*, Lucy Hazard's *The Frontier in American Literature*, Henry A. Wallace's *Statesmanship and Religion*, and *New Frontiers*, Frank Lloyd Wright's *The Disappearing City*, William A. Orton's *America in Search of Culture*, and Alexander Meiklejohn's *What Does America Mean?* This list is far from complete, but it represents some of the more solid contributions to the subject. Once having become sensitive to the nature of this new national urge towards Light, the Theosophist will be able to employ his understanding of the Great Plan to best advantage. Lacking this national insight, he will be unable to take a duly effective part in the splendid effort.

What, then, are some of the possible activities for those of us Americans who are, first of all, Theosophists? Each of us is so beset by the political psychology of our environment that we are obliged to be continually on the alert lest we either fail to think beyond it, or else permit our initiative and sense of responsibility to be lulled by the far too prevalent notion that individual convictions are of little moment in a land where mass thought rules. It seems pitiable indeed for Theosophists to conform to the habits of merely political reasoning which so largely characterize American expressions of opinion regarding affairs of state and the words and doings of those who are elected to conduct them. Yet often it happens that members in our Section will be content to echo the current political chatter. As if the vast human issues involved in our present crisis, and in the nobler efforts of our administration to meet it, were not infinitely deeper than politics! As if, too, it were not imperative that every moment be utilized for awakening everywhere the most inspiring conceptions by considering less what movements achieve "and more the ideals which they embody."

I know of two Theosophists who, during the winter, wrote letters of appreciation and moral support to President Roosevelt, encouraging him particularly in his effort to clarify the human crisis of our country, and, in one of the two cases, suggesting a more extended practice of interpreting problems and policies to the people. I can hardly refrain here from adding my personal wish that the number of expressive members in our Section might be two thousand! It is understood, of course, that such a thought is not intended to imply the least curtailment of intellectual liberty. The paramount value involved lies in the actual generation and release of constructive force.

Interpretation, then, begins at home, where in quiet ways idealism flowers in the common daily "service of the nation-family." But there is a demand for more special undertakings. The whole of American life waits to be gathered up, coordinated and made beautiful and majestic in a national consciousness which is more than merely political or economic. It awaits transformation into a new and higher unity, which is that of culture. It invites infusions of *livingness* from its own dynamic will, inspired by the highest love in harmony with reason. Theosophy in this land of the birth of our Society has yet to enter fully into the vast dream of bringing the American soul to the maturity and completion of its still incomplete ideals.

Emerson once wrote, "Every man would be a poet if his intellectual digestion were perfect. The test of the poet is the power to take the passing day, with its news, its cares, its fears, as he shares them, and hold it up to a divine reason, till he sees it to have a purpose and beauty and to be related to astronomy and history and the eternal order of the world." In greater or less degree, just this is the task of every member of our Section in creating a new consciousness of America. For, truly, all of our activities can be modes of transmitting the atmospheric suggestion of this higher meaning, can be interpretations of this mingling of the oversoul of the nation with our moods.

In specifically literary ways, an image of the Greater America is being slowly built up by a few poets and intuitive, artist-minded thinkers here and there. But progress suffers from lack of the impetus which comes from concerted, mutually inspired effort. Where else, in fact, than in our Sectional membership does there seem to be promise of anything like a real group inspiration, an effective unity of varied labor in conceiving and manifesting a lofty cultural harmony of national ideals?

This question brings me to my final proposal. It is that in every possible manner the interpretative and prophetic resources of our Sectional intelligence be deliberately called into play in the cause of American leadership. Personal gleanings of vision can be noted down from daily or weekly

reading, and from the growth of reflective thought upon these and upon events observed. In all domains of the national life the currents of tendency may be brooded upon in the clear, steady light of the laws of the Great Plan. Clarification will increase, also, from the juxtaposition, within this sphere of radiance, of the ideals of our national beginning and those of our coming of age. It will be found an excellent aid if the flights of imaginative reason and intuition are pursued under the influence of great music, as a Theosophist friend of mine who is a lover of Wagnerian opera can testify. Even a pure conception of music inwardly heard is a valuable factor of creation.

In addition to the coordinated group aspect of our enterprise, a central thread of purpose and meaning — the purpose and meaning of America — will give to the whole interpretative construction the unity of a work of art. The eventual achievement, however small its beginnings and however slow its development, will be a work of art; that is, objectified creative contemplation. The grand lesson of history, namely, that mankind is ever attaining a deeper and broader unity of intention, will be made to shine forth with new splendor when the American dream is approached from a standpoint which is neither political nor economic, nor both together, but artistically synthetic of the most purely creative impulses and forces of America in their *entirety*. There is, after all, no real reason why our Section cannot produce a psychical history of the United States, or, to start with, a handbook of American profundities for the use of writers, speakers and educators.

By a harmony of inspiration which shall be unmistakably that of the national genius, we Theosophists may point the way to lifting the mechanics of our American civilization into the glow and power and wonder of eternal beauty. United by manifold researches into our past, present and future, we may conceivably bring forth prophetic groupings of heroes and events, of ideals, symbols, moods, energies, stupendous Nature-elements and deep, sacramental human yearnings which, radiating inwards to the God-heart of our mighty organism, and outwards to our national circumference, will disclose the drama and destiny of American character as a pattern of divine reason.

LETTERS FROM MEMBERS

(Continued from page 107)

to express their appreciation of the renewed enthusiasm and vigor your past term as President has brought to the Section.

We feel your fine spirit of cooperation has in no small measure been instrumental in strengthening the bond between the lodges and Olcott and uniting us with our great International President and

Adyar.

Under your leadership we look confidently forward to continued development during your ensuing term of office.

With hearty fraternal greetings.

(This letter bore the signatures of 36 officers and members of 8 lodges of the Federation.)

Third Volume of The Secret Doctrine

By C. JINARAJADASA

Since various irresponsible people are hurling accusations against Dr. Besant that Vol. III of *The Secret Doctrine* does not consist of the writings of H.P.B., it is as well to put an end to this fantasy. There were two people who were intimately connected with H. P. B. in helping her with *The Secret Doctrine*. These were Mr. Bertram Keightley and his nephew, the late Dr. Archibald Keightley. Mr. B. Keightley has narrated in his "Reminiscences of H. P. B." published in 1931, what really happened. Regarding the material of the third volume, he says that after the material had been selected for the first and second Volumes, "there still remained a certain amount of matter over; mostly unfinished fragments or 'Appendices' or bits about symbolism, which could find no suitable place in the selected matter, or — more frequently — were not in a condition or state for publication. Of course we asked H. P. B. about this matter, as it was she herself, not Arch nor myself — who had set it aside for the time being. She put this left-over matter in one of the drawers of her desk and said that 'some day' she would make a third Volume out of it. But this she never did, and after H. P. B.'s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed — without complete and extensive revision and re-writing — as part of Vol. III in the revised edition." (pp. 13-15)

I should like to mention further that Vol. III contains some of the original material of H. P. B.

which she did not incorporate in either Vol. I or II. I mean by original material that five sub-Sections were written by her and are in the original draft of Vol. I of *The Secret Doctrine*, which exists in manuscript form here at Adyar. It was this manuscript which she sent to Mr. T. Subba Rao, whom she regarded as her co-disciple, and who was announced by her in the original announcement as assisting her. Fortunately for us, Mr. Subba Rao severely criticised the lack of method and order in the manuscript. This was naturally a blow to H. P. B., but it forced her to recommence her work. Part of this original draft of Vol. I was published in *The Theosophist* in October 1932 and subsequent issues.

I publish for the information of all interested the titles of the parts in the original Draft which appear in Vol. III of *The Secret Doctrine*.

O. D. — Original Draft;

- | | |
|------------------------------|---|
| O. D. Section IV, Sub-Sec. I | Who was the Adept of Tyana
S. D. Vol. III, p. 129. |
| O. D. " V Sub-Sec. II | What the Occultists and Kabalists have to say.
S. D. Vol. III, p. 211. |
| O. D. " V Sub-Sec. III | Re Souls of the Stars. Universal Heliolatry.
S. D. Vol. III, p. 332. |
| O. D. " V Sub-Sec. IV | The Mystery Sun of Initiation.
S. D. Vol. III, p. 277. |
| O. D. " V Sub-Sec. V | The Trial of the Sun Initiate.
S. D. Vol. III, p. 270. |

From "The Theosophist"

THE PRESIDENT writes in the Diamond Jubilee Number of *The Theosophist*, under the heading "Theosophy — The Eternal Word": "We sometimes forget that occultly there are three Sections constituting The Theosophical Society. The Third Section comprises the general membership, the democratic, autonomous Society as we know it in the outer world, with its General Council, its officers, its Memorandum of Association, its Rules and Regulations, its incorporation, and its three great Objects.

"The Second Section was established by H. P. Blavatsky in the very early years of the Society's existence. It is known as the Esoteric School of Theosophy, and consists of members who desire, through special study, meditation and practice in self-control, to fit themselves to become recog-

nized pupils of one or another of the Masters, thus becoming apprentices in the service of the Inner Government of the World. This Esoteric School of Theosophy was given official recognition and abode at Adyar by the President-Founder himself in 1888, as a natural outcome, for some members of the Society, of their deeper studies in Theosophy and of their application of such studies in the service of their fellow-men.

"This Second Section at first consisted exclusively of H. P. Blavatsky's personal pupils, but soon admitted others to its ranks, and became, under the headship of Madame Blavatsky's successor, Dr. Annie Besant, a School with a worldwide membership. This School has, of course, no official connection whatever with The Theosophical Society, though it has been declared to be the real

heart of the Society, since it consists of members who, recognizing the origin of the Society in the Elder Brethren of mankind, seek to fit themselves to share with Them, however humbly, Their sweet but heavy burden of helping the world.

"The First Section consists of these Elder Brethren Themselves, the Inner Founders of The Theosophical Society and Their Fellow-Members in the Company of Just Men Made Perfect, the Inner Government of the World. These, in 1875, 'restored' Theosophy to the world, and constituted The Theosophical Society as the new channel for its distribution. During a certain period of the Society's history this First Section was compelled to withdraw from all active association with the Society. But in 1907, as Dr. Besant has told us, 'the First Section reconstituted itself' as such.

"Thus, occultly, there are the three Sections of our great movement — the Elder Brethren;

those who are aspirants to Their service in which is perfect Freedom; the general membership of the Society, the outer-world movement.

"It is a fine testimony to the spirit of Freedom which is The Theosophical Society's very life's blood that the outer-world movement stands on its own feet, has its own complete independence, and asks from its membership no belief whatever as regards either the First or Second Sections. Yet, the Ladder which brings down our Elder Brethren to us is no less a means whereby those of us who so choose may ascend to Them. And there must ever be some among our members who are ascending this Ladder and who, therefore, are able to testify to their personal acquaintance with Those who descend to meet them half-way, and who not infrequently descend to the very foot of the Ladder to cause Their glory to shine in our very midst."

Lord Grey on Reincarnation

LORD GREY, who was Foreign Minister of England during the early years of the great war, writes in *The Weekly Dispatch* as follows:

"Ancient Wisdom tells of the journey of the Spirit, and sees man as the pilgrim to eternity. And the goal of this journey is the evolution of the individual soul. Evolution means liberation from ignorance and petty aims and paltry motives. It is to be free from mental slavery, discordances and fear.

"This freedom, Ancient Wisdom tells us, is not easily achieved. It may take thousands of years, as many deaths and births as there are sleepings and wakings in a single lifetime, lives as many as leaves, not of a summer, but of thousands of summers. And the object of this journey is that the wayfarer may reach home.

"Ancient Wisdom gives the matter three headings. It tells of the unevolved multitude that comes back because it knows no better, and incarnates again and again as inevitably as water flows downhill.

"Then of a smaller number, differentiated by individual effort, to a higher degree of consciousness. These come back because they have some specific work to do, some injury to redress, some love to fulfill, or some ideal to strive for.

"Thirdly, it tells of that little band of Higher Ones, the Masters of Life, rare lives, exponents of the Christ-Spirit, Who deliberately leave the Father's Mansions to help in the Lower Worlds."

Lord Grey proceeds to discuss the reasons why

we do not remember our past lives, points out that the memory of the eons behind us is not lost, but that we are only exiles from those memories in the denser bodies, and advises:

"But let no one regret that the facts and acts of our past lives are forgotten. The omissions and commissions of one life weigh heavily enough. Were we burdened further, could we go forward at all?

"The Ancient Wisdom tells us of those periods spent in Paradise, in the subtle body, between our lives, sessions of rest and illumination, when with eyes washed clear by the tribulations of earthly life, and with mind undimmed by the cloud of the flesh, we read the book of ourselves. We see all that we did and all that we might have done. We recognize the little we were, and this with a truer sense of values than is possible in the dense body here.

"There is anything but forgetfulness on the farther side of death. A flaming vision of self-imperfection, a hypersense of lost opportunity, and a scorching capacity for remorse — Purgatory — according to our need. But just as the degree of progress attained by the soul governs the conditions of the new incarnation, so, in its turn, the quality of life lived on earth orders that which we reach in Paradise."

We would only say, a Theosophist cannot hope for a better presentation of the Truth. The details may not be filled in, but the outline is there.

(Reprinted from *The Ceylon Theosophical News*, 1927.)

Many Gifts to Libraries

THROUGH the generosity of a few friends who have kept our library activities supplied with funds, much good work has been accomplished during the past year or two.

In 1934 the libraries of 41 prisons and penitentiaries were supplied with Mr. Rogers' *Elementary Theosophy*.

In the same year many colleges were supplied, and in 1935 the following colleges and universities accepted books:

University of Arizona
University of Chicago
University of Colorado
University of Idaho
University of Illinois
Iowa State College of Agriculture and Mech. Arts
Kansas State Agric. College
Louisiana State University
University of Minnesota
University of Missouri
University of Nebraska
North Carolina College for Negroes
North Dakota Agric. College
University of North Dakota
University of Oklahoma
Oklahoma City University
Oklahoma College for Women
Oregon State College
University of Oregon
University of South Dakota
South Dakota State College of Mines

South Dakota State College of Agric. & Mech. Arts

University of Texas
Texas Technical College
University of Utah
Washington University

In 1936 the following were added to the list:

Columbia University
Dartmouth College
Harvard University
University of New Hampshire
Princeton University
Purdue University
Yale University

A number of public libraries have also been the recent recipients of Theosophical books or of *The Theosophist*, as well as the libraries of some additional prisons and C. C. C. Camps.

It should be noted that books are never sent for any libraries until after previous correspondence with the warden of the prison or the librarian of the public library or other directly responsible official, and the receipt of a definite expression of willingness to place the books in use and accessible to those who use the library.

In the past two years well over 100 libraries have received Theosophical books upon their promise to place them in circulation.

This is a splendid work, to which it is hoped our members will more and more give their support.

What Is a Model Library?

IN THE COURSE of the Jubilee Convention at Adyar Dr. Arundale said:

"We must win the world to Theosophy, we must let the world know that 'there is a plan,' and in order to do this we must study the classical Theosophical literature and know what the plan is. What are the best twenty-five books for this purpose?"

The discussion that followed led to the selection of the following twenty-five books as the nucleus for a model Theosophical library:

1. *The Ancient Wisdom.*
2. *The Astral Plane.*
3. *The Devachanic Plane.*
4. *At the Feet of the Master.*
5. *First Principles of Theosophy.*
6. *The Inner Life.*
7. *Isis Unveiled.*

8. *The Key to Theosophy.*
9. *Light on the Path.*
10. *Lives of Alcyone.*
11. *Man; Whence, How and Whither?*
12. *The Masters and the Path.*
13. *The Mahatma Letters to A. P. Sinnett.*
14. *The Other Side of Death.*
15. *In the Outer Court.*
16. *Old Diary Leaves.*
17. *The Path of Discipleship.*
18. *The Science of Peace.*
19. *A Study in Consciousness.*
20. *The Secret Doctrine.*
21. *Talks on the Path of Occultism.*
22. *Textbook of Theosophy.*
23. *Thought Power.*
24. *The Voice of the Silence.*
25. *You.*

The Greater America Plan

By THE NATIONAL PRESIDENT

Products of the G. A. P.

It is good at times to review our statement of objectives and see what progress has been made. When we look over the general and specific objectives of the G.A.P. we discover many points upon which there has been considerable progress, particularly a better administrative cooperation between the lodges and Headquarters; a strengthening of federations and the weaker lodges; a greater cultural value in the lodge environment; an improvement in the tone of lodge programs; a recognition of the value of youth; a training of workers through H.P.B. classes and otherwise; and we hope an enhanced spiritual understanding and a broadened general knowledge on the part of our members. Along these lines much has yet to be done, and in respect of other items we have hardly begun.

There is general recognition, however, of a new standard of work in and for the Society, an appreciation of what the G.A.P. stands for, and has so far accomplished. It has its critics, as all forward looking movements must have, but no one who studies its objectives will criticize them. And those who understand recognize that changes of the kind that the Plan undertakes can be brought about but slowly, but that when accomplished, they represent a real measure of such progress as a spiritual and cultural organization prizes highly for the soundness of the foundation thus built, and for the fact that it creates those values on which alone the world progresses and the Great Plan unfolds.

The G.A.P. through Dr. Roest has presented in recent months program outlines for lodge activities; through its field representatives contact has been maintained with practically every lodge in the Section; the tone and morale of the whole Section has been raised. But today I would direct attention particularly to two of the lesser known activities of the G.A.P.

First, the work of the Mother's Advisory Group directed by Mrs. Muriel Lauder Lewis. I have on my desk the sixteen-page bulletin that ushers in the second year of the work of this group. This, the March number, is the Pre-School Bulletin, excellently prepared with vital material of interest to those who are thinking of the Theosophists of the future and who have them in their care. No Theosophical home should be without this bulletin as it is issued from time to time. So fine is the work of this group that it is proposed to combine all of the bulletins to date into one binding and, if subscriptions are sufficient, to supply them for 50 cents to any mother who desires. Surely no lodge will fail to see that every mother represented in its membership is made fully aware

of the value of this work. The current bulletin deals with the Nursery School Movement and Parent Education in connection with it. The bulletin does not enter the field of teaching but presents studies in progressive education, submitting the findings of the research group in the form of helpful hints on child problems in non-technical, condensed form to busy mothers. A bulletin of intense interest with articles by authorities and from authoritative sources, some of the captions are: "Parents by Profession," "Babies After Death," "The Backyard Playground Project," etc.

The G.A.P. and The Theosophical Society are proud of the work of this research group.

Another activity of the G.A.P., still less known perhaps, is that of the Astrological Research Group under the direction of Mr. Alfred Strauss. Here is a group which is not only interested in astrology but in developing an understanding of the science in its finer and higher aspects. As Dr. Arundale said in a talk given at Headquarters in 1932:

"There is no more fascinating study than astrology, not so much because it tells you all kinds of interesting details that you want to know, and thus running the gamut of the small when it might lead you into the ocean of the large, but because it makes the universe one in its own unique way. I feel convinced that the true astrologer has a sense not only of the unity of the universe, but even more of the intimacy of the infinitely large and the infinitely small. So, however far a star may be, however remote, majestic, magnificent, inconceivable, it has nevertheless its own specific and individual relation to you. In other words, astrology helps to take you out of the microcosm and to give you freedom in the macrocosm. But it is only as you have a tremendous conception of the Plan as Theosophy gives it that you are inclined to move onwards with the help of astrology into the almost pathless regions towards which it points."

It is something of this pathless greatness of astrology that this research group attempts to recognize in its practice, and from such a nucleus perhaps some day there may develop that rebirth of astrology from its present often degraded usages. Mr. Jinarajadasa has suggested that just as the artist may wipe clean the canvas and paint a new and more beautiful picture, so may we all recreate the past and make of the present and the future something altogether different from what that past would dictate. For that present and that future the past has then been recast into the pattern of a new future with which the old past has no connection. Here is a thought that has

(Concluded on page 114)

The Inner Life

By CLARA M. CODD

Theme for the month: *The mental body.*

Thoughts for the month: *"Your mental body wishes to think itself proudly separate, to think much of itself and little of others . . . When you meditate it will try to make you think of the many different things which it wants instead of the one thing which you want."*

I must apologize for being late with this next chapter in our series, but I have been traveling these past two months so much that I could not get it done before.

Now we must try to understand and control our mental selves. The myriad thoughts which pass through our minds are either evoked by the circumstances of our lives, or by our desires and longings. And they make life for us. "What a man thinks upon in his heart, so is he." Even the events of life do not make such a difference to us as *what we think about those same events.* An event has no importance save in how each man or woman meets it; to each its consequences, each of his own doing or not doing."

Our mental bodies are very sensitive and subtle things. Almost instantaneously they take on a rate of vibration, a rhythm, caused by some exterior or interior cause. And every one of our mental bodies have a range of vibrations to which they most readily and easily respond, induced by the normal and habitual thinking of the past. The best way to eliminate by degrees undesired thoughts, and to prevent their formation, is to set apart a little time each day for determined thought upon high and sublime subjects. Thus slowly the mental body will acquire a habit in another direction, and the less desirable point of view will gradually disappear. This little practice alone will also bring the thoughts under some kind of control.

The mental body is also the seat of the idea of individuality. That is why very mental people

so often have such a strong sense of ego-hood; and also why, when the mind is controlled and transcended, this over-powering sense of ego-hood disappears. It is the same of "I." Yet we cannot overcome it merely by denying or ignoring it. The psychic nature, that is the mind and heart, must be enlarged, purified, and controlled, in order to enable a man to realize his deeper, truer nature. "The whole nature of man must be used wisely by the one who desires to enter the Path . . . when he grasps his whole individuality firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes as his growth slowly develops his intelligence, to reach to the life beyond individuality."

So let us try to realize that the mind with all its numerous thoughts is not our real selves. The true Self is pure knowledge, but as Patanjali says, "though pure, it looks out through the vesture or medium of the mind." Let us concentrate this month upon the idea that our thoughts are not ourselves. If we will watch our thoughts a little, see where they want to go, what they most readily dwell upon, and for a few minutes each day make our minds think solely upon some topic chosen beforehand, we shall soon notice that our thoughts most readily center round those things where our emotions, happy or unhappy, are concerned. Hence the immortal rule that thought control is achieved "by constant practice and by dispassion." Let us learn to be big-minded about things, philosophic where troubles are concerned, otherwise we shall find greater trouble where the control of thought is attempted. Loosen the hold of the "I" sense a little too. What I think, what happens to *me* is not so terribly important!

Then the next few times we will consider other aspects of this important subject.

THE GREATER AMERICA PLAN

(Continued from page 113)

kinship with the teaching of Krishnaji, freeing us from the limitations of the past. As the pebble dropped in the pond causes ripples to its edge, stirring every particle, so does the pebble cause a modification in every particle even with the ocean to receive it, and no less does a human thought stir every star and modify the universe. Thus do we create our destinies, modifying them from moment to moment, and we can at any moment make them all anew. The stars in their places but reflect the forces we generate.

Such is the conception of astrology of the research group of the G.A.P., and with such vision and such purpose this group cannot fail in time to regenerate the science.

No less a vision of accomplishment in all fields of Theosophical endeavor is included under each and every objective of the G.A.P. Field work, essential as it is to the integration and morale of every member and every lodge, is but a part of the program to the consummation of which the G.A.P. is dedicated.

Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

"For many years the Theosophical Book Association for the Blind has been struggling to build up its free circulating library of Braille books, and it has succeeded in bringing the 'Theosophical light' to a large number of the blind who were enduring a life of both physical and spiritual darkness. During the year 1935 there were about one hundred borrowers from the library and more than double that number were reading the free monthly magazine, *The Braille Star Theosophist*. Out of the 120,000 blind people in this country there are no doubt many more who would be glad to know about and study Theosophy, but before more publicity can be given, more books should be added to the library, and old ones should be replaced with new ones. A splendid opportunity offers itself to those who have the time and can learn Braille transcribing.

"During 1935 only five titles were added to the library. They were as follows: *The Eternal Poles*, by Claude Bragdon, two volumes, 144 pages; *A Message From an Elder Brother to The Theosophical Society*, 15 pages; *Mount Everest*, by Dr. Arundale, three volumes, 240 pages; *The Spirit of Youth*, by Dr. Arundale, 61 pages. Two titles have been added thus far in 1936 — *The Other Side of Death*, by C. W. Leadbeater, nine volumes, 760 pages; *The Story of the Other Wise Man*, by Henry Van Dyke, 64 pages.

"At the present time there are three persons devoting part of their time to transcribing for the library. One or two others are now taking a course in Braille writing with this service in view. This fact, coupled with the plan of the Social Service Department of the Theosophical Order of Service to sponsor a class in Braille transcribing at the coming Convention and Summer School this year with Mrs. Flavia B. MacKenzie as teacher, looks as if people are beginning to realize the tremendous value there is in providing Theosophical literature for the blind. It is to be hoped that as a result of this others will take an interest in the up-building of the only Theosophical Braille library in this country, and help render a service of inestimable value to the blind.

"All Braille work done in a Braille plant is made on metal plates with power machines, but all work transcribed outside the plant must of necessity be done by hand. By this method only one copy of a book can be made at a time, but if many copies of books and magazines are needed, plates have to be made.

"Anyone wishing to enter the class at the Summer School this year should immediately get in

touch with Mrs. Flavia B. MacKenzie, Tulalip, Washington. Those who have already received their certificates from Washington, D. C., and wish to do Theosophical work, will please get in touch with F. A. Baker, 184 South Oxford Avenue, Los Angeles, California, in order to avoid duplication, and to obtain a list of the books most needed."

Mrs. Elizabeth B. Wagner of Chicago has received her certificate for Braille transcribing and is working with the Johanna Lodge of the United True Sisters, a Jewish organization composed of very altruistic people. Her first work was *By What Authority and Now*, by J. Krishnamurti, bound in one volume. She is now working on *Om*, by Talbot Mundy, which will make ten volumes in Braille and will be finished in June. These books are placed in the Chicago Public Library, where they already have 27 Theosophical books in Braille for lending.

If the T.O.S. could free all the congested Theosophy which tends to clog the auras of our lodge members, its existence would be justified even if its efforts made no visible impression in the outer world. And yet small as it is in numbers, it does even now exert some influence outside of its own ranks and perhaps advertises Theosophy more effectively by its example of cheerful service than the ordinary lecture or printed leaflet.

At all events it was extremely gratifying to the Animal Welfare Department to have its helpfulness so generously acknowledged by Mrs. Adelaide Hecker, that staunch and tireless antivivisectionist of San Francisco now acting as Executive Secretary of the California Citizens Committee for State Humane Pound Legislation. In a letter to the Chief Brother dated March 14, 1936, Mrs. Hecker said:

"No words of mine will ever be able to express my personal gratitude for the encouragement you gave me at a time when I had almost despaired of finding enough response to the idea outside of our own little circle.

"Your letter to the Theosophical Order of Service was like a magic wand; from that time on I seemed able to overcome all obstacles — and they were many."

May all the departments take heart from this tribute — would it were wholly deserved! — and realize how much they are accomplishing already and how much more they can accomplish in the future by their willingness to work with others for the Good, the True and the Beautiful, however fruitless at the moment their efforts may appear.

What Lodges Are Doing

Besant Lodge (Hollywood): During March the lodge meetings were devoted to a comprehensive study of "Mysticism." The lodge bulletin states: "The studies were much appreciated and the various speakers are to be congratulated on the way in which they conveyed to the other members a real understanding of the true significance and inner reality of this form of spiritual experience. Much favorable comment has reached the members of the board, and this subject may be further developed at a later date." Mrs. Mary Gray's talk on "The Political and Occult Situation in Europe," and the public lectures given by Mr. William C. Wattles and Prof. Alfred Jenkins were also noteworthy. During April Mr. Rogers presented a special series of public lectures on Sunday afternoons.

Chicago Lodge sends the following report: "We were indeed happy to have with us members who were visiting here from Minneapolis. We are hoping to see you at our Federation Carnival, which is to be held April 23 and 24, somewhere in the Chicago Loop. An interesting and unusual musical program, featuring the opera 'Parsifal,' and an occult interpretation of it, was presented by Mr. J. C. Myers on April 7. Mr. Myers has planned also a beautiful program to celebrate the Wesak Festival. He will be assisted by our president, Miss Edith Armour; and Mr. and Mrs. David Holguin will furnish the music for the occasion. Is your name in our 'Book of Visitor's Auto-graphs'?"

Colorado Lodge (Denver) writes: "An interesting feature of the program is a fifteen-minute drill of our H. P. B. Training Class in Parliamentary Law led by Mrs. Gladys Hawthorne. The drill precedes class activities, and the cooperation of the members is splendid. Members of the Denver group, as well as the Federation members, are looking forward to Dr. Roest's visit April 27 to 30. Mrs. Kramer's class in *First Principles* by Mr. C. Jinarajadasa continues."

Columbus Lodge appreciated the receipt of a check for a part of the \$500 legacy from its deceased member, Miss Elizabeth McLeish. Two of the lodge members will also share in the estate, as will National Headquarters. The lodge had an old-fashioned spelling bee recently, which occasioned much pleasure. The second vice-president, Miss Harriett Bradbury, won the prize for her excellent memory and efficient spelling. On April 19 the lodge celebrated its twenty-second birthday with a party commencing at 3 o'clock in the afternoon and ending late in the evening. Columbus Lodge has the distinction of having held a meeting every Tuesday evening since its inception.

Detroit Lodge writes: "At our March tea we had a special treat — Phillip Adler, well-known

writer and traveler, spoke to us on Japan. It was very interesting to hear intimate details about the Japanese people; and after learning about their customs, attitudes and reactions in various matters, we began to feel that the Japanese would be a delightful people to know. Our Sunday evening lectures have been dealing with Theosophy in relation to modern trends, and have proved decidedly successful."

Hartford Lodge: Activities in Hartford have included public lectures by Dr. Hornell M. Hart, professor of social ethics at the Hartford Theological Seminary, on the subject "When Religion and Science Meet," and by Fritz Kunz on "India's View of Man and Superman." Unusual publicity was procured in the local newspaper by Mr. Robert Drew-Bear by means of an illustrated half-page article on yogi practices. While somewhat sensational, yet the distinction is clearly drawn between the extremely dangerous practices of Hatha Yoga and the royal or Raja Yoga.

Los Angeles Lodge: A series of public lectures by Mr. Rogers throughout April and probably during May is contributing greatly to the up-building of the work. A course in "Home Beautifying" by Mrs. Henrietta Kapp offers an opportunity for creative expression. Mrs. Baverstock's class for the public continues to inspire and challenge the beginner in Theosophy, while the members in the lodge meetings are gaining new vision and consecration through the study of *Freedom and Friendship* by Dr. Arundale.

Milwaukee Lodge: Encouragement is found in the growing strength and unified purpose of the lodge activities and in the response to class work conducted by Mr. D. Brooks on "Personality and Creative Destiny."

Oakland Lodge: Dr. Alvin B. Kuhn was greatly appreciated in a series of lectures which were well attended. The annual lodge Homecoming welcomed many former members as well as letters from members at a distance. One such traveler, MacDonald Hassall, is now in British Guiana, giving weekly talks on science, in which he interweaves the Theosophical viewpoint.

Sacramento Lodge reports: "On March 5 and 6 the lodge enjoyed a particularly helpful visit from Dr. Roest, who delivered two well-attended and deeply appreciated public lectures, gave a talk to lodge members and conducted an open forum for young boys. As a result of Dr. Roest's visit our little lodge is greatly strengthened and we only wish he could be with us more frequently. For our present study work we are taking advantage of Dr. Roest's splendid suggested three months' program appearing in *THE AMERICAN THEOSOPHIST*. Our members are most grateful for this timely assistance which we feel is helping us to derive increasing benefit from our lodge meetings.

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Theosophical News and Notes

The Olcott Lecture

The plan originated by Mr. E. Norman Pearson, by which an original lecture is selected each year to be given by its author at Convention, is to be continued. We invite our members to prepare and enter their lectures promptly that the Committee may have time to judge them and select the *Olcott Lecture* to be given at Convention in July.

The author of the selected lecture is given free registration and accommodation for the period of Convention, and himself presents his lecture as a part of the Convention program.

During the past two years there has not only been an increasing interest among lecturers for this honor, but a growing interest among the members generally in this particular item of the program.

Manuscripts must be in our hands by June 1, and they should not exceed 45 minutes in length.

Summer Sessions Report

The Report of the Summer Sessions of 1935 will soon be off the press as a subscription edition. Only a few copies are unsubscribed for, and those who order at this time will receive *Unfolding the Intuition* and the extra booklet *The Secret of Our Daily Tasks*. The price of both books is \$2.00. The small booklet may be purchased separately for 50 cents, and it should be on the bookshelf of every Theosophist and freely distributed as a gift.

Steamship Tickets

We hear of members going abroad to the World Congress at Geneva and elsewhere. Again we remind our members that a Steamship Ticket Agency is maintained at Headquarters, and we urge them to permit the commissions on their sailings to flow into the treasury of the Society. Full information on all sailings is at all times up-to-date at Headquarters. Write to the National Secretary.

Trees

Headquarters ought to be extending its grove. Its present grove was planted 11 years ago, and trees planted today would make a grove 8 to 10 years hence. Excellent trees for the purpose can be obtained for from \$3.00 to \$10.00 each and we now have an opportunity of purchasing at especially low prices.

Won't you give a tree toward our future grove, perpetuating, if you wish, your own name as a donor or that of someone whose memory you wish to preserve?

White Lotus Day

No doubt every lodge has in mind a program for May 8, or White Lotus Day. This is our opportunity to remember again with joy and inspiration the wonderful life of our Founder, Madame Blavatsky.

It has been suggested by another magazine that the article in the February *AMERICAN THEOSOPHIST* by our National President, "Theosophy Today and the Future," would serve admirably as a feature on a White Lotus Day program. Others too may welcome this idea.

Also please remember that Headquarters will be most grateful for whatever help you can give in sending your White Lotus Day contributions to us.

Good Reading

No matter what our political leanings, as Americans we must have some interest in the hopes and the vision of the President for our country. Newspapers too often give not the speech but only their partizan comment, but thoughtful people prefer the original so that they may judge the speaker and the speech by standards of their own, rather than to have these judged for them by lesser political standards.

A speech by President Roosevelt delivered in Baltimore on April 13 to the youth of the country, scarcely political but stirring in its appeal for a greater vision of America's purpose, is among the best reading of the month.

The Theosophist - A Gift to Lodge Libraries

The New York Theosophical Society very kindly offers to donate to the libraries of other lodges duplicate copies of bound volumes of back issues of *The Theosophist* for the nominal cost of 25 cents to cover postage. It is their desire to distribute these as widely as possible, and first applicants will be first served.

Write to Mrs. Emily Sellon in care of The New York Theosophical Society, No. 9 East 40th Street, New York City.

World Congress of Faiths

We are glad to make announcement of the second International Congress of the World Fellowship of Faiths to be held in London July 8 to 18 of this year.

Official Voting Ballot**For Members of the
BOARD OF DIRECTORS****Term Expiring 1939**

Vote for 5 (five only).

☐**George W. DeHoff**Nominated by Sidney A. Cook
E. Norman Pearson
E. C. Boxell☐**Ralph B. Kyle**Nominated by Rawdon Sharpe
Park H. Campbell
John F. Selle☐**Robert R. Logan**Nominated by Thomas W. Pond
George W. DeHoff
Robert B. Pumphrey☐**James S. Perkins, Jr.**Nominated by Sidney A. Cook
E. Norman Pearson
E. C. Boxell☐**Marie Poutz**Nominated by Sidney A. Cook
E. Norman Pearson
E. C. Boxell☐**Etha Snodgrass**Nominated by Sidney A. Cook
E. Norman Pearson
E. C. Boxell

(See instructions under "Voting Directions.")

(Cut off here.)

Voting Directions

1. Mark 5 names on the ballot with an X. *Only five.*
2. Do *not* sign your name.
3. Seal your marked ballot in a plain envelope. Mark this envelope with the one word "Ballot."
4. Enclose this plain envelope in another envelope for mailing.
5. **IMPORTANT** — Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the outer envelope.
6. Address and mail to The Theosophical Society, Wheaton, Illinois.

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

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

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

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

Thus the secrecy of the ballot is preserved.

The voting closes on June 10, 1936, 10 P.M. Ballots received after that time do not count. Vote early. In the recent election many votes were received late and for 30 days after the closing ballots were still coming in. Your ballot is in this issue. Use it NOW.

All members with Headquarters dues paid or holding membership card to June 30, 1935, are entitled to vote.

Printed ballot blanks have been placed in the hands of each lodge secretary (sufficient for every member) for the use of those who prefer not to cut the pages of the magazine.

Exercise your voting privilege — VOTE NOW.

**The Easy Savings Plan — A
Member's Views**

"Dear Mr. Cook:

Perhaps you have not guessed how much your monthly letter is appreciated by an individual member. It has the power to strengthen my faith that someday I may be drawn into closer touch with Headquarters; it renews my interest in numerous items, and, when the little colored envelopes are enclosed, awakens new enthusiasm and thankfulness that such a simple thought has made it feasible for me to collect an insignificant gift into something worth mailing at least three times a year!

A National member, without lodge affiliations, and contacts with members at rare intervals, is apt to let other worth while activities take the place of duties in the T.S. It is easy to say that all good works belong to the Master anyway — then comes your letter, like a signal in code, 'to carry on for Theosophy' and calls forth the response to *strengthen* the link 'that must never be broken.' So I want to thank you for that message and to pledge my mite again in service to Headquarters and to the Society.

Sincerely,

(A National Member)"

Reelslides

Mr. E. Norman Pearson reports rapidly growing interest in his Reelslides issued through the Detroit Institute of Theosophy. New lectures are being prepared with some special juvenile Reelslides for children's groups, Round Tables, etc., and much diagrammatic presentation of Theosophy is to be included with the new material.

A recent bulletin explains that the cost of the projector, now exceptionally low, is the only cost, for Reelslides and manuscripts are rented at such low prices that the collection cannot fail to cover the cost.

Write to Mr. E. Norman Pearson, 455 West Hancock Avenue, Detroit, Michigan.

A Lodge President Writes of Captain Ransom

"Captain Ransom has completed his engagement here and has gone to the next city. A word for his fine work is in order, and as a lodge we extend to him the greatest possible compliment which a lodge can bestow, in that we are already speaking of and looking forward to his return next year.

"There is something very real about Captain Ransom, and his lectures to the public, his lodge addresses, and his personal contacts with individual members were valuable in many ways.

"Some people carry with them a quality which is inspiring and helpful, and Captain Ransom has that power to a remarkable degree. We feel that our lodge is better for his having been here. When he returns please allow us the privilege of having him with us as long as possible."

Appreciation

A check in the amount of \$1,100 was forwarded to International Headquarters as a result of the Adyar Day Fund. Those who have been in charge of the work wish to extend the sincere appreciation of the Committee to all who contributed so generously. The Fund is an annual event which enables every member to strengthen the tie between Adyar and America.

ERNEST STONE, Treasurer
THOMAS W. POND, Chairman

Congratulations to Panama Lodge

We have a most encouraging report from Panama Lodge telling us that they are continuing their regular monthly radio programs on the first Sunday of each month from 10 to 11 in the morning over Station HP5B, 49.37 meters. It is splendid that they have this privilege of broadcasting, and without doubt their influence will increase, and they will pass on to the world the great blessing of Theosophical knowledge even more successfully than they may realize. Our congratulations on this fine piece of work!

Money for the Lodges

Through the Easy Savings contributions a number of lodges have collectively standing to their credit on Headquarters books the sum of \$523.03. Any lodge upon inquiry may learn of its particular amount and may use it to pay for any part of the expense incurred in public work by Headquarters lecturers or representatives.

Statistics

New Members for March

Applications for membership during March were received from the following lodges: Springfield, Genesee (Rochester), New Orleans, Washington, Besant (Seattle), St. Louis, Omaha, Besant (Hollywood), Rainbow Group (Columbus), Glendale, Casper, Pythagoras (Cincinnati), Seattle, Besant (Tulsa), Portland, Albany, Milwaukee, Miami, Panama, Dallas, Fresno; and National member: Durango, Colo.

Deaths

Miss Arroline V. Smith, Akbar Lodge (Chicago), January 21, 1936.
Mrs. Clarice N. Hulett, Brahmavidya Lodge (Tampa), March 20, 1936.
Mr. Samuel Gordon, Pacific Lodge (San Francisco), March 20, 1936.
Mrs. Joanna E. Lamb, Ojai Valley Oaks Lodge, March 21, 1936.
Mr. John H. Young, Annie Besant Lodge (San Diego), March 8, 1936.
Mrs. Mamie C. Detamore, Colorado Lodge (Denver), April 13, 1936.

Marriages

Mrs. Martha Sullivan and Mr. Lee A. Roed, both of Fresno Lodge, recently.
Miss Betty Muller, Madison Lodge, and Mr. Howard W. Brey, December 3, 1935.

American Theosophical Fund

Previously reported.....	\$ 536.11	
To March 31.....	998.11	\$1,529.22

Building Fund, March

Total.....	40.18
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Greater America Plan Fund

Previously reported.....	2,972.94	
To March 31.....	401.08	3,374.02

Besant Memorial School Fund

Total.....	88.00
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Besant Bust Fund

Previously reported.....	147.45	
To March 31.....	22.50	169.95

Easy Savings Plan Fund

Previously reported.....	1,788.51	
To March 31.....	441.68	2,230.14

New Territory Fund

Total.....	25.00
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WHAT LODGES ARE DOING

(Continued from Page 116)

St. Louis Lodge: Two series of three public lectures each were given by Mr. Kunz in April. St. Louis always looks forward with eager anticipation to Mr. Kunz's visits. Mr. Chas. E. Luntz, president, on April 6 presented "The Occult Mean-

ing of the Book of Revelation" — a valuable lecture in his "Bible Interpretation" series. The members' meetings have been devoted to a study of "Theosophical Light on the Human Soul; on Evolution; on the Purpose of Life," etc.



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.

Election of the Chief Knight

The Round Table in America elects its Chief Knight this year, for the three-year term beginning July 1, 1936. Ballots have been mailed for all members of the "Knight" degree, including that of "Supporting Knight" (which corresponds to "National Member" in The Theosophical Society). These ballots are issued for nomination only, but in the event that any nominee receives a two-thirds majority of the votes cast, such nominee shall be declared duly elected to the office of Chief Knight, without holding a second election.

The duties of the Chief Knight are that he or she administer the business of the Order of the Round Table in America, furnishing supplies for the establishment and maintenance of Tables throughout the country; and, whenever possible, travel to visit the Tables, and hold meetings for the purpose of forming new Tables by lecturing and explaining the objects and activities of the Order. The Chief Knight also confirms applications for the degree of "Knight" and the appointment of Leading Knights for all Tables in America. Service in the office of Chief Knight is without salary.

The original plan of the Election Committee was that balloting be closed April 25, but in order to make certain that all Knights may have sufficient time to return their marked ballots, the date has

been set for May 20. This means that one who wishes to vote must get the ballot into the mail not later than midnight, May 20. Acceptability of ballot will be judged by postmark on envelope.

Any Leading Knight or official of the Round Table Order, including the present Chief Knight, is eligible for nomination.

The nominating ballot is reproduced here, for use by those who may not have received their ballot by mail from Round Table headquarters.

BALLOT

I hereby place in nomination for Chief Knight of the Order of the Round Table in America, the name of:

.....
 with the proviso that any nominee who receives a two-thirds majority, shall be declared duly elected to office of Chief Knight, for the period starting July 1, 1936, ending June 30, 1939.

Ballots must be in the mail not later than May 20, 1936.

Election Committee, Order of the Round Table in America

Roy A. Tassi..... Chairman
 Franklin K. Lacey..... Secretary

Address ballots to the Secretary, P.O. Box 92, San Jose, California.

Alma Mater

Dedicated to Annie Besant

Mother serene, on wings of peace uplifted,
 Hold high your lamp of wisdom overhead,
 That we who stumble onward in the darkness
 May have a light upon the path we tread.

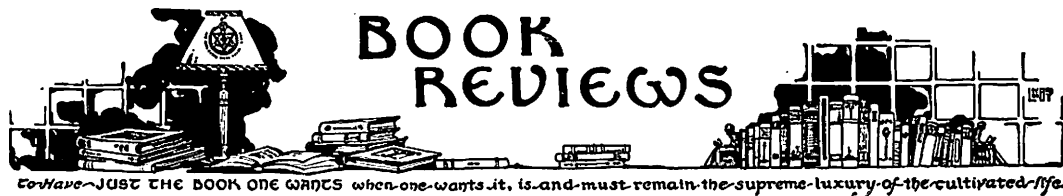
We who would follow you are young in striving.
 How often do we need a guiding hand!
 And even when we falter and fall backward,
 You, who were once as we are, understand.

The path is long and steep and it is easy
 For weary feet to lag upon the way,
 But in the silence we can hear you saying,
 "Courage, my children, you do well today!"

BEATRICE RAKESTRAW

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.

Old Diary Leaves, by Henry Steel Olcott, Sixth Series. The Theosophical Publishing House, Adyar, Madras, India. Price, \$3.50.

Do you wish to take an exciting Theosophical journey? If so, take it in company with Colonel Olcott in the Sixth Series of his *Old Diary Leaves*. You will not only learn of the growth and development of The Theosophical Society during the years of 1896, 1897 and 1898, but you will also have an interesting account of the travels of Colonel Olcott.

"The passage up the Red Sea was smooth and pleasant; we reached Suez and entered the Canal at 5:00 P.M. on the 6th of June. At Port Said, the next day, we were detained only a few hours for coaling and then got out on to the Mediterranean where we found delightfully cool weather and a calm sea awaiting us." I read this passage on a cold winter's evening. I liked it more and more, and was ushered into a scene of adventure.

In the chapter "Work in Ceylon," the Colonel describes a journey to an inland village, of which the following passage is an excerpt: "Although experience had prepared me for the terrors of the ox-cart, I preferred to face them rather than the risk of being swept off the big elephant's back by a bough of some one of the many trees of the forest that we would have to pass under."

Read *Old Diary Leaves*, latest series, just off the press — you will like it. — WARREN WATERS.

Jamshed Nusserwanji, by Gurdial N. Mallik. The Young Builder Press, Sevakunji, Karachi, India. Price, paper, 25c.

This small book contains an inspiring account of Theosophy in action in the person of Mr. Jamshed Nusserwanji, one of our members whose great service has been rendered as Mayor of Karachi in North India. A life lived in service to his community and in the light of Theosophical idealism is indeed a noble challenge, especially in our modern world where statesmanship is so greatly needed. — E.S.

The Soul and Beauty of Adyar, by A. L. Hamerster. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$2.00.

The numerous illustrations comprise a very well chosen and beautiful series of pictures of Adyar, while the brief descriptive stanzas convey the inspiration and beauty of the Eternal which are of the spirit of Adyar. — E. S.

A Search in Secret Egypt, by Paul Brunton. Rider & Co., London. Price, \$4.50.

Every page of this remarkable book is filled with absorbing interest. Mr. Brunton, evidently a sincere student of the occult, has the rare gift of ensouling his words with vivid life, which enables the reader to receive a picture so definite and satisfying that it is next best to having himself lived through the experiences recounted. The night spent quite alone in the Great Pyramid; the visits to Karnak and Luxor; the snake charming; the strange meeting with an Adept — these are a few of the experiences that make up this unusual book. The book is not written — as are so many books of travel — by making exoteric statements of facts, colored and embellished by the writer's personal outlook; but it is told with an esoteric understanding; an added "something" that makes this book stand out, and in a class alone, among its peers. — A.F.B.

Peace With Honor, by A. A. Milne. E. P. Dutton & Co., New York, N. Y. Price, cloth \$2.00.

In this book A. A. Milne has given us a new slant upon the question of how to do away with war, and has presented a plan which is original and courageous, and which exposes those selfish interests that mask themselves behind a false patriotism. In a deeply sincere and interesting style, the author attempts to show war as the monster that it is; he proves clearly that civilization cannot survive another general conflict; and he pleads for a better sense of values, both in the minds of those in power, who will be the last to suffer, and of those who follow blindly the standard of a traditional belief that belongs to barbarism.

This book is a valuable aid to clear thinking and an arraignment of those in high places, who must be brought to realize that the mass of the common people refuse to be dazzled any longer by the false glamor of war. — F.M.P.

A Study in Evolution, by L. W. Rogers. Theo Book Company, Chicago, Illinois. Price, paper, \$0.25.

A small booklet readily available for distribution.

Better unwise activity than an overdose of too wise inactivity, apathy or indifference, which are always the death of an undertaking. — H. P. B.

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