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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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JULY ★ 1936

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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LET US BUILD ALTARS TO the Beautiful Necessity. If we thought men were free in the sense that in a single exception one fantastical will could prevail over the laws of things, it were all one as if a child's hand could pull down the sun. If, in the least particular, one could derange the order of Nature, — who would accept the gift of life?

Let us build altars to the Beautiful Necessity, which secures that all is made of one piece; that plaintiff and defendant, friend and enemy, animal and planet, food and eater, are of one kind. In astronomy is vast space, but no foreign system; in geology, vast time, but the same laws as today. Why should we be afraid of Nature, which is no other than "philosophy and theology embodied"? Why should we fear to be crushed by savage elements, we who are made up of the same elements? Let us build to the Beautiful Necessity, which makes man brave in believing that he cannot shun a danger that is appointed, nor incur one that is not; to the Necessity which rudely or softly educates him to the perception that there are no contingencies; that Law rules throughout existence, a Law which is not intelligent but intelligence, — not personal nor impersonal; it disdains words and passes understanding; it dissolves persons; it vivifies Nature; yet solicits the pure in heart to draw on all its omnipotence.

— EMERSON



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 7

## Envisaging the Plan

BY DR. GEORGE S. ARUNDALE

*(Excerpts from a talk given at Olcott in 1932.)*

**M**Y DESIRE is to ask each one of you to make part of his meditation and part of his practical Theosophy, an endeavor to envisage the Masters' Plan for this world of Theirs. I want you to try to become Plan-conscious, and to keep the great sweeps of it ever present in your minds, for the main value of the Plan to most of us lies rather in its splendid sweep than in those details with which it is very difficult for us to become acquainted. And having the spirit of the Plan in you, then I should like you to carry on that spirit into the work in which you are engaged.

Now what can we know of the Plan? We know first that it is an evolutionary process. The explanation of that is given in our Theosophical literature. The question is as to how that evolutionary process is being expressed at the present moment so that we have contact with it, and shall endeavor to carry it out. I want to lay stress on those words "carry it out" because there can be nothing more important than to feel yourselves agents for the Inner Government of the world, to feel that you can fulfill Their will in splendid, impersonal measure, and can feel consecrated or reconsecrated to the Masters' service, Their representatives in infinitely truer measure than heretofore, so that the will of the King may be done in your field of activity as well as you can do it.

Now that means impersonality, a triumph over your own temperamental peculiarities, whatever they may be, for if we envisage the Plan we perceive that it is far above such temperamental conditions and differences which here separate us. We perceive that that Plan is a marvelous synthesis of all the different activities of the different rays, which seem so divergent and often so irreconcilable in this outer world.

Therefore, be busy seeking to consider how this great Plan for evolution is working in immediate

contact with each one of you. First, of course, there is The Theosophical Society and the teachings which we have inherited from H. P. B. You must never allow your own temperamental inclinations to obscure you to the supreme value of those teachings, and to the fact that they form the basis of all other activities, indeed the basis of the very Plan itself, so far as we can understand it. Everything should be subordinated, no matter how you may be temperamentally inclined, to the teachings given to us by H. P. B. and given to us, also, by those who have followed her.

There is a great tendency on the part of our members and of our lodges to stray away from the path they should take. X is interested in numerology, Y in astrology, Z in palmistry, A and B and C in psychology, or in innumerable other scientific presentations of truth, so that there is sometimes a tendency to allow these to obscure the basic principles. As far as our Theosophical Society is concerned, everything must take second place to the great teachings themselves. Many of those things which are somewhat fascinating to the superficial student because he thinks he can understand a great deal (although as a matter of fact, he can understand very little), must take second place.

We must remember that insistence on a deep study of fundamental principles as given to us in our Theosophical science must be our primary concern, and no lodge will ever prosper in reality which gives most of its time to other sciences, however true and however important they may seem. One sometimes is distressed as one looks down the lecture lists of lodges to see how little Theosophy there is save as disguised beyond all recognition, and sometimes one has great sympathy with the movement called "Back to Blavatsky," because at least the name of Blavatsky is



mentioned, and at least it is realized that in her teachings lies the life today and the future of The Theosophical Society and all those sciences which depend upon the divine and eternal Wisdom. Even if one did not feel inclined to say "Back to Blavatsky," at least we should say, if we are going to use the word "back" at all, "Back to Theosophy," without the understanding of which it is impossible deeply to penetrate into these other sciences which themselves are splendid expressions of the Plan itself. So I do very strongly recommend that first of all our members should be students of Theosophy, and that they should be given a splendid grounding in the great principles as given to us in our books.

First, therefore, there comes this great Theosophical Society and the general Plan which it discloses. If you are not centered in that, you will move hither and thither, browsing here and browsing there, immersing yourself in this or that particular idea, becoming obsessed by this or that, until you return home to Theosophy and find the rock of ages there. If Theosophy is your foundation, then upon it you can build what superstructure you will, according to your own temperament.

We will assume that the basic principles of Theosophy and many of their innumerable permutations and combinations are familiar to you. With that as your basis, you look out upon our particular world, and at once you perceive, ostensibly coming forth from the one great source of the Inner Government of the world, streams of force many of which appear to be mutually antagonistic. We take for granted, for example, that The Theosophical Society comes right down from the Inner Government, also the teachings of Theosophy as we know them. We take for granted that in ceremonial as we have it in Masonry — specifically in Co-Masonry — in religions, in churches, in the Liberal Catholic Church, the force all comes from the same source; also that Krishnamurti himself is a force streaming from that Inner Government. If we are small Theosophists we sort out these various streams according to our own individual standards. We shall probably say: "This is true. That is not true. This surely does come from the one source, but I am very doubtful about that." Thus within the limits of our imprisonment we seek to understand the freedom which is outside.

For the average member of The Theosophical Society these are indeed problems, but I am very thankful that they do exist for him, and that he is not allowed to pursue the even tenor of a narrow way. I would not take him out of his perplexity, nor out of his doubt, as to whether after all the Theosophy which he has heard, studied and for long accepted, is after all the

real thing. So he leaves this and goes into that, but because he has not stayed long in this, he will not stay long in that, for whenever an individual declares that at last in this or that form he has found his ultimate reality, you know by those very words that he has but entered a form in order to leave it later on for some other form which at last he declares to be his ultimate reality. And so on and on until, having listened in vain to the without, at last he inclines his ear to the within, and then he hears but one great song and knows that that song is sung in all these movements, in all these forces, even though the music seems to be so different and perhaps so discordant as compared with other music.

Now I want you to rise above the streams, to follow them upward into their mountain source, and having dwelt in that mountain source, come down and be at home in all of them, keenly, enthusiastically, knowing the one amid the many. You could set a great example of that impersonality which alone will take you to the mountain source, and if from those heights you will look down upon these streams of the life of God, and perceive how thereby God is all things to all creatures, I think that you will gain a truer, far more splendid conception of the Plan and you will be free everywhere and constrained nowhere.

My desire, then, is that you should go strongly, securely, surely through life, seeing the Plan as it has been disclosed to us, standing for that Plan, guarding it in every aspect of its manifestation, and with tremendous understanding for every other part and for the whole. And if you want to serve The Theosophical Society, see that all doors are open whereby the seeker after truth can enter into our magnificent temple and worship at the central shrine.

I will read to you a little story which to a certain extent expresses the whole of what I want to say:

"Three artists went into a room where a large number of students were at work each painting according to his inspiration.

The first artist, holding up a painting he had brought with him, said: "Look at my picture. Why do you go on painting?"

And some of the students threw away their canvasses and paints and brushes and went without.

The second artist, also holding up a painting he had brought with him, said: "Look at my picture. Clean your canvasses and copy it."

And some of the students hastened to clean their canvasses and set to work to copy the picture before them.

And the third artist, who also had brought a painting with him, placed it in a corner where all could see it, and then went among the students helping each to paint his own picture beautifully."



## Our Newly Elected Board of Directors



MARIE POUTZ



ETHA SNODGRASS



JAMES S. PERKINS, JR.

(DOONER, PHILA.)  
ROBERT R. LOGAN

GEORGE W. DE HOFF

## Election Announcement

FOLLOWING is the report of the tellers appointed to count the election ballots for five Directors of The Theosophical Society in America, which election closed at 10 p.m. June 10, 1936. The tellers found the result to be as below:

|                           |     |
|---------------------------|-----|
| George W. DeHoff.....     | 925 |
| Ralph B. Kyle.....        | 469 |
| Robert R. Logan.....      | 946 |
| James S. Perkins, Jr..... | 908 |
| Marie Poutz.....          | 934 |
| Etha Snodgrass.....       | 895 |
| Invalid.....              | 11  |

CECIL R. BOMAN, Chairman  
CARLA J. MIDDLEKAUFF  
CHARLES BRUGNONE  
T. B. CHANEY  
PAULINE DUPEE

*Tellers*

We hereby certify that the above report is correct.

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

Messrs. DeHoff, Logan, Perkins, and the Misses Poutz and Snodgrass are hereby declared elected as Directors of The Theosophical Society in America.

Congratulations are extended to the newly elected members of the Board upon this evidence of recognition and confidence of the membership, as also to the Society itself in its selection of its representatives.



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

## July

### *A Message From an Elder Brother*

Cease to judge a movement, a cause, an opinion, by the extent to which it appeals to you, satisfies you, or perhaps antagonizes you. Examine rather the measure of its power to be of service.

## Fifty Years

The forthcoming Convention will be the fiftieth of The Theosophical Society in America. Much has happened in the half-century just closing. The Society has grown to strength, suffered depletion, and grown to strength again. Within this cycle minor cycles have appeared. Great people have passed through its ranks—great as leaders or great in the steadfastness of the individual member, the bulwark of its strength. Leaders have risen to fame among us. They have passed on and others have always filled their places. Those who pass on are not always permanently approved. Such is the way of greatness, or perhaps such is the ephemeral nature of public acclaim and appreciation. Greatness cares not, but neither do those of but fleeting gratitude.

Yet is it true that The Theosophical Society has contributed richly, casting the light of truth into many fields that those who worked therein might have illumination in their respective services, though they saw not the light itself. Outer evidence of this lies in the fact that the Society through all the years has gone on. Nothing useless (and so devoid of material wealth) persists

for so long a time. Its existence today provides the evidence of its worth. Today it stands stronger than ever because it stands still unshaken and in continuing service in a world of many more counter-attractions than at any period in its history. In devoted and steadfast members its strength still lies, for these are they who have seen the glory which stands behind all outer work.

In its fiftieth year, adjusting itself to the needs of a new era and with renewed vision and steadfast purpose, the Society gathers strength afresh.

## Gone Modern

One who accepts the editorship of such a magazine as this either must write innocuously, or fortify himself to submit to drastic criticism.

The editorial of last month brought both praise and blame. That is well. Two or three years ago, an editorial in appreciation of former President Coolidge on the occasion of his death (although usually the contribution of a national leader may be given recognition in any American magazine) similarly brought both praise and blame.

But in this issue we offer an editorial, or perhaps a managerial innovation, which we hope will meet with pleasurable response by all, though we still invite our critics to be audible. We refer to our new dress. From cover to cover we have "gone modern." Design, paper, type-face, legibility—all are intended to meet suggestions from time to time expressed, and we hope herein fulfilled.

## The Greater America Plan

In conformity with the limitations of our new format, the Greater America Plan page as such, as also a number of others, will now appear less frequently. Since the purposes of the Greater America Plan—to make our members beauty-conscious as to their lodge environment, to improve our standards of work, to rebuild the interest of members through departure from the cut-and-dried in programs, to sense again the eternal splendors of the Theosophy for which they work—have been achieved at least to the extent of making them live issues in all of our activities, the title "Greater America Plan" may no more appear. The work under that heading must, however, go on. The title stood for worthy and necessary work well done, and we shall continue to press on to better and better attainment.

We trust that our members will be no less generous in their support of this program of work, and articles regarding it will still appear from time to time over the signature of Dr. Roest.



# Culture and the Arts

EDITED BY DR. H. DOUGLAS WILD

THE birth of a new page in our magazine, to be devoted specifically to the things of art and culture, seems appropriately to be an event of spring, like the blossoming of an orchard. If I may be permitted a personal word, it is to express the sincere hope that this happening may prove to be a matter of as much rejoicing to others as it is to myself.

It is doubtful if anything is more *essentially* characteristic of the Theosophical vision of life than its release of the springs of creativeness and joy. It is equally doubtful if any contribution to world culture in these days is more absolutely necessary than that of unlimited knowledge, an ever-fresh, unified yet all-embracing attitude, and a pure, fiery energy of constructive purpose born of conviction; in other words, the contribution which it is supremely the mission of Theosophy to supply.

In the light of these facts, the uses of such a page as this stand forth clearly. Within the limits which necessarily exist, much can be done to communicate the spirit and method of Theosophical vision in its *form-creating* activity. The forms of true culture are living, in the sense that they concentrate and put in motion the higher powers of the soul. Since this livingness is preeminently the concern of Theosophy, it is clear that the art of creation, or the relation of the dynamic, formative function to the release of vision, must constitute a subject of the most practical study and development by Theosophists. For obviously the very order which the Theosophist is privileged to introduce into things, the new world which his perception of life entitles him to create, must remain incompletely realized and expressed until substance and form, rhythm and structure, knowledge and radiant power are perfectly wedded in love and in beauty.

For our banner of culture I find nothing comparable to a definition stated by Nicholas Roerich in his volume *Fiery Stronghold* (chapter on "The Heart of Culture"). It is as follows:

"Culture is reverence of Light. Culture is love of humanity. Culture is fragrance, the unity of life and beauty. Culture is the synthesis of uplifting and sensitive attainments. Culture is the armor of Light. Culture is salvation. Culture is the motivating power. Culture is the heart.

"If we gather all the definitions of culture, we find the synthesis of active bliss, the altar of enlightenment and constructive beauty."

One cannot read this magnificent declaration of principles without a leap of the heart, a widening of perspective — preferably a tremendous one! Most presumably the mission of our art page will be accomplished to the extent that the rays of this conception are enabled to permeate all of our work.

As we well know, instances are numerous of the urgent individual need of the "synthesis of active bliss" on the part of Theosophical workers everywhere. A typical illustration is contained in a letter written to me by a most capable Theosophist after a visit we made recently to the Roerich Museum in New York. "One gets so lost in the ruck of thousands of tiresome details in the work I do . . . and though there are of course wonderful compensations . . . , still I need at the present anyway more artistic-emotional stimulation than I have been getting, and yesterday supplied the need." How true! The forms and duties of life are to be kept luminous with the artist's way of looking at and doing things. Nor is this enhancement a mere luxury, but rather a necessity, just as the song of a bird is needed to complete the beauty of the fields and woods, or as beauty itself is needed to complete anything.

I conceive of this art page as a kind of literary studio for the discovering and sharing of new harmonies, wherever found. Since the enterprise has the advantage of being a highly co-operative one, I wish to take this opportunity to request the sending to me of suggestions and contributory material, original or otherwise, which may be of use in stimulating the cultural life of our American Section. So far as possible the principle of balance will be observed between attention given to principles and that given to practice. That is, due proportion is intended between articles or vital utterances dealing with interpretative ideas, and those contributions which are direct transcripts of life, such as poems or short sketches and stories. In all cases brevity must be the rule: perhaps a maximum of seven hundred words.

At all times the spirit of freedom and beauty in the fellowship of life is to breathe across the page. The doors of Nature are to be opened

(Concluded on page 151)



# Fourth World Congress of The Theosophical Society

GENEVA, JULY 29 — AUGUST 4

(Condensed from a letter from Miss C. W. Dijkgraaf, the Congress Secretary.)

OUR CONGRESS will be held in the *Salle du Conseil General*, one of Geneva's finest buildings, not far from the "Jardin des Bastions" and the "Plaine de Plainpalais"; it is in this very building that the League of Nations will hold its assemblies next autumn.

The first item in the program of the Congress will be the opening of the Art Gallery. At this inauguration we shall have the pleasure of hearing Shrimati Rukmini Devi.

At the official opening of the Congress, speeches will be made by the host, Mr. George Tripet; by Miss Dijkgraaf; and by our President, Dr. Arundale.

At the opening, and at the tea following it, members are requested to come in their national costumes, as this will greatly contribute to the expression of our international friendship through national art.

During the Congress, addresses will be given by (in alphabetical order):

Dr. G. S. Arundale, P.T.S.

Dr. L. J. Bendit.

Mme. Serge Brisy.

Tullio Castellani, General Secretary in Italy.

Miss Clara Codd, former General Secretary in Australia.

Sidney A. Cook, General Secretary in the United States.

Peter Freeman, General Secretary in Wales.

Mrs. Adelaide Gardner, General Secretary in England.

Prof. J. E. Marcault, General Secretary in France.

Miss Phoebe Payne.

Gaston Polak, General Secretary in Belgium.

Fritz Schleifer, General Secretary in Austria.

Shrimati Rukmini Devi.

George Tripet, General Secretary in Switzerland.

Miss Charlotte Woods.

This list of speakers is in itself a guarantee of success, and everyone will readily understand how important the Congress is going to be, both from an intellectual and from a spiritual point of view. It should be remembered that the Con-

gress takes place only once every seven years, and the next will undoubtedly not be held in Europe; this too is of importance. We may also rightly hope that the Congress will be made a channel for spiritual outpouring and become a sequel to the Adyar Convention.

The Authorities of Geneva have decided to offer all members of the Congress a five-o'clock tea at the Eynard Palace.

Members will also have the opportunity of visiting the International Labor Office and the League of Nations.

Art playing an important part in the evolutionary progress, it is but natural that our committee should strive to give it its rightful place in the Congress program. Both before and after the public lecture by Prof. Marcault, Mrs. Pittard, professor of piano and composer of great talent, will give a piano recital. She will also accompany some songs. At Shrimati Rukmini Devi's public lecture, Mrs. Marie Panthes, pianist and artist with a world-wide reputation, will come from Paris to give us the benefit of her art.

The Young Theosophists have also desired to contribute to the success of the day, and thus Mr. Alex Elmore and his Players will give a performance. This show has in store for us more than one surprise that we must not divulge!

We also intend to engage the Red Indian Chief, Os-Ko-Mon, now in Paris, who will afford us the occasion of seeing some Indian dances and hearing some Indian songs, in one of Geneva's best theaters, the "Comedie." On the same evening, preceding Os-Ko-Mon's recital, the Institut Jacques-Dalcroze will give us a performance.

Members will also be able to take part in the rejoicings on August 1, Switzerland's National Fete Day. An excursion on the lake will take place (included in the Congress card), with fireworks, "yodelers" (singers of Swiss songs), etc. This attraction will be characteristically Swiss. Many other excursions at greatly reduced prices are contemplated.

The question of the different languages spoken during the Congress has perplexed us not a little, but we are glad to say that the difficulty has been overcome; the League of Nations amiably puts at our disposal her telephone apparatus. For instance, let us suppose that a lecturer is speak-



ing in French; four translators just in front of the platform will at the same time translate his speech, through a microphone, into English, German, Dutch, and Italian or Spanish. Everywhere listeners-in will be able to choose the translation they wish, by simply turning a dial. In this way foreign members can follow the lecture in their own language. Nobody can now have any valid excuse for not attending the Congress.

However, our physical bodies may push forward a claim or two! To a wealth of spiritual, intellectual, and artistic pleasures, our Committee thought fit to add an abundance of material advantages. We have therefore enlisted the services of Switzerland's first-rate vegetarian cook, Mr. J. Piguet. Members may choose their own menus à la carte, or accept the menus provided at very reasonable rates. They may, if they wish, have their breakfast at our restaurant. There will be also a tea room where one can have not only tea but ices, and all sorts of vegetarian titbits.

We particularly wish to emphasize that in

opening a restaurant our idea has been to advertise the possibilities of vegetarian cooking; our aim is propaganda rather than business. In fact, members taking all their meals at our restaurant will have a discount of ten per cent, if they buy our series of tickets sold for 10 frs. instead of 11 frs. Therefore we hope that members will as much as possible take their meals at our restaurant.

We sincerely hope that you will do your best and see that your National Section is fully represented at the Congress. Reductions obtained on the various state-railways are such that, for instance, members will pay less from Paris or Brussels to Geneva than Swiss members coming from Basle or Locarno!

Please believe us,

Very sincerely yours,

G. TRIPET,  
President of the Swiss Committee.  
C. W. DIJKGRAAF,  
G.S. of the Congress.

## CULTURE AND THE ARTS

(Continued from page 149)

along the ways of the Self in its assimilation of life's materials and in its fashioning of forms of loveliness from them in accordance with their laws. The goal is the kingdom of Theosophical creatorship, in which a man "shall build a building, a society, a life, as himself . . . training his imagination to see life as the architect trains his imagination to see the nature of glass as glass, to see the nature of steel as steel . . . !" (Frank Lloyd Wright, *The Disappearing City*.)

H. DOUGLAS WILD.

### THE ANSWER

Borne on the winds from out the east,  
A suffering people's plaint:  
"Oh give us honest toil again,  
Or else we faint."

Borne on the wind from out the west,  
A suffering people's wail:  
"Oh give us back our faith again,  
Or else we fall."

Borne on the wind from out the south,  
A suffering people's cry:  
"Oh give us back our dreams again,  
Or else we die."

Borne on the wind from out the north,  
A suffering people's call:  
"Oh give us back our hope again,  
Or else we fall."

Borne on the winds of all the world  
The answer wise and good:  
"When Freedom's flag has been unfurled,  
Seek Brotherhood!"  
PEGGY STROME, Hermes Lodge, Philadelphia.

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In the spell of the wonderful rhythm of the finite He fetters Himself at every step and thus gives His love out in music in His most perfect lyrics of beauty. Beauty is His wooing of our heart; it can have no other purpose. — TAGORE.



## Where Lies Our Strength?

BY DR. PIETER K. ROEST

THE CAREER of The Theosophical Society has ever been a stormy one. The conventional mind resists all new ideas which disturb its customary thought; so a Society which releases such ideas will inevitably become the butt of its attacks. The effort of Christian missionaries in India to wreck the Society in its infancy was one of those attacks. The Roman ban on Theosophical literature is another indication of this enmity. The prohibition against T.S. lodges in Russia is a third, and the unintelligent scorn of materialistic intellectuals a fourth; but these are no longer serious threats to our existence. Since Holland fought its eighty years' war against Spanish overlordship to establish freedom of belief, societies based on unchained thought have almost everywhere survived the onslaughts of reactionary minds. So has The Theosophical Society. But what it promulgates is so far in advance of what the world is ready to accept, that subtler efforts to destroy its influence have been at work, in minds quite often unaware of their subconscious motives and apparently sincerely devoted to the cause of Truth. In recent years we have seen numerous movements arise "to take the place" of ours, which was supposed to have been shipwrecked on dogmas or on lack of dogmas — according to the viewpoint taken by the self-styled leaders; and numbers of our loosely attached members were absorbed by these new groups. Whenever I meet these solemn prophets of disaster I take great delight in informing them that what they thought to be a corpse is very much alive indeed! But this news, I find, is too disconcerting for them to believe.

Another and more potently destructive method of attack insinuates that our movement is either wholly or partly built on fraud or on delusion. This is done in literature supposedly biographical (like Bechthoffer-Roberts' *The Mysterious Madam*, and Marvin Williams' *The Passionate Pilgrim*) or — more recently — in such books as Ernest Wood's autobiographical travelogue which is sold under the title *Is This Theosophy?*, and in the frankly hostile book by H. E. and W. Loftus Hare, *Who Wrote the Mahatma Letters?*. As all these works are apparently inspired by love of the unvarnished truth, besides being interestingly written, they will leave in many minds the suspicion — if not the conviction — that Theosophy is just another bubble on the ocean of human ignorance, produced by wishful thinking and

exploded by the light of day. Again members may resign, and some decline membership — *but The Theosophical Society will go on*. How is this possible; what causes this strength? Are we but credulous fanatics whom nothing can convince of the folly of our undertaking? Undoubtedly that will be the verdict of the thoughtless and of some thoughtful few who try but fail to see the reason for our corporate existence. But then why do so many sane, intelligent, keenly critical people remain with us?

### The Secret

The answer lies in two directions: in the nature of our organization and in the nature of the attacks that are made on it. Attacks may serve to reveal our weaker spots, but they equally reveal our strength which remains untouched. The builders of The Theosophical Society built on firmer soil than can be undermined by ferrets, and with materials far too tough for termites. That soil and those materials belong to an archetypal world which nothing can destroy, not even proofs — if such they *were*! — that leaders were misleaders. For the latter is about all that these tiringly repeated "exposures" try to "prove"; usually *after* the safe demise of the one "exposed"! One need not be a lawyer to shoot holes in these "exposures," nor a psychoanalyst to find the weak spot in those who wrote them, which provided the *true* motive, distinct from the *conscious* motive, for their revelatory efforts. Facts and events are not synonymous, we must remember. Events perceived by different minds become entirely different "facts" to them by being differently *interpreted*. A radio *must* be a spirit-box to the primitive — he cannot otherwise conceive of its peculiar "magic." Likewise the methods of the occult world must, for a long time still, be unexplainable to the literal-minded intellect except in terms of fraud and self-delusion. The greatness of an Annie Besant escapes the powers of comprehension of a Mrs. Williams; and so the latter "explains" that towering genius in terms familiar to her smaller mind: *erotics*! We need not multiply examples, for the point is clear. Attacks on personalities in the disguise of honest biographical material reveal more of the limitations of the *author* than of his subject — to those who *knew* the latter! Neither can the acknowledged, undisputed imperfections of any great person wipe away the record of his greatness



left in his enduring works. And this is one of the reasons that these personal "revelations" leave the most discriminating people unaffected in their estimate of the victims.

### The Indestructibles

But even apart from the inherent weakness of the criticisms usually made, these criticisms do not touch The Theosophical Society itself. For the Society is not a mere idea, but a living organism of people moved by indestructible Ideals. The first of these is the spiritual Will to realize — be it only as a nucleus, in miniature — in actual life the brotherhood of all beings, which is the manifestation of the fundamental cosmic Fact: the Unity of Life. Theosophists ask no questions from an applicant about faltering past or humble present — they accept as brothers those who accept them, regardless of their race or creed, asking only sincerity of effort in maintaining the ordered freedom of our association. We do not ask perfection and we do not expect it. But we expect the *best* of each, according to his lights; and this cements us stronger than any tie of race or creed could do.

And we believe — *not* in the infallibility of those whom we elect to places of responsibility among us — but in their earnest striving to *minimize* their mistakes. This optimism, embedded in the deepest realism concerning human nature, is found to *work*! What if our leaders of the past *did* make mistakes? What if our present officers and teachers *do* make other ones? Have we not bound ourselves together by the strength of our *good Will*; and are *any* of us, or *any* of our critics, free from error and all human frailties? Our strength lies in our *Will* to do the right — not in our having perfectly achieved it. "The greatest thing in life," says Mr. Jinarajadasa, "does not come in the victory, but in dashing forward to victory." What does all the barking of detractors avail against this irresistible spirit of true humanity? We have a *work* to do and we are doing it, no matter how poor we may be at it yet! We sometimes trust where we may lose by trusting; for in the long run we gain more than the cautious and suspicious ever know: cooperation, friendship, richer, deeper life.

The next ingredient of our strength is *Wisdom*. In the teeth of scepticism, despair and ridicule, we believe that Wisdom *can* be found; we find it by degrees ourselves; but we do *not* presume to *have* it, bottled, corked and packed, ready for shipment at so much per ounce! We *have* a literature which we consider valuable because it swiftly straightens out the mind for the unfoldment of that Wisdom which innumerable misconceptions have obscured in us. And we share enthusiastically with others such discoveries of

the Wisdom as great ones of all ages have made and handed on in different tongues and with much varying emphasis. But we insist that Wisdom is the unfolding of an inner glory — not the repetition of someone else's formulas; and that no one can truly be a student of the Divine Wisdom, save as he is active in the service of the Divine Life. We quarrel not with different presentations, antagonistic as they sometimes seem, knowing that Life is one, even though its forms must sometimes seem to clash, and seeking to recognize the Light in *every* color. When any thought we hold is challenged we welcome the challenge, in the knowledge that whatever real Wisdom we possess is indestructible, and that what *words* can blast away was obviously not rooted in our essential being — *not* Wisdom. Thus Theosophy-as-Wisdom is the second secret of our strength; we do not ask belief, we do not seek to destroy beliefs; we encourage all to penetrate them with living understanding and sympathy.

The third ingredient of our strength is our encouragement of the study of true occultism. To some this will come first; to others it will naturally follow in their search for Wisdom; and not infrequently a member will have no interest in this phase of life. All have the freedom to express their inclinations on this subject. But many are the eager intellects in our midst which as fearlessly experiment with occult science as with mundane. We do not ask belief, but open-mindedness of our members; no one is pressed to study occultism, still less to practice it. But most of us enjoy Theosophy-as-Science no less than Theosophy-as-Wisdom. And while indeed few can investigate first-hand, there is no limit to the number of those who can profit from reports of such researches if they study them *intelligently* — not blindly. To those who know most of the ordinary science of our day, occult information will be most useful. For they will see bridges where others see only gaps; they will perceive in classic occult literature the vast amount of gold beneath the layer of dross on which denouncers fix their icy glance. Have they not learned to use the same discrimination in every ordinary science? So real students are not disturbed if they find some distorting prejudices in the minds of even our greatest occult authors — do they not find the same unconscious twisting process in *every* scientist? Thus — in the honest labor of separating dross from gold, they find their mental powers expand and their realization of basic truths grow deeper, making Theosophy-as-Science more and more their own by intellectual conquest and individual corroboration. Such rock-built knowledge in our most industrious members is the third indestructible element of strength in our Society.



Invariably, these find on their way another source of strength—a source they come to know as no less mighty than the other three together. That is the hidden power of evolution flowing through those Elder Brothers of our race Who were responsible for the founding of The Theosophical Society and Who speak of it as "Our Society." Directly, and through present agents among us, Their spirit still is brooding over this inconspicuous band of pioneers devoted to the cause for which They also labor: the swifter liberation of humanity from the pain and bondage caused by ignorance. But They impose themselves upon no one, and bless the disbeliever in Their existence none the less where he sincerely works in harmony with the universal Wisdom. Nevertheless, the few that know Them must bear testimony of this *other* source of strength which is the greatest in *their* experience.

### What Makes Us Weak?

Thus it is not attacks that make us weak. But they will reveal our weaknesses. Whatever weakness is thus bared, is due to losing sight of the great Indestructibles which we have mentioned. Where we set our conceptions of what-others-should-be-like above the will to friendship, we are weak. Where we set intellectual formulations of *any* kind above the Wisdom of the intuition, we are weak. Where we shut off our minds of little knowledge from fuller information as soon as our small picture is disturbed by puzzling factors—we are weak. Indeed, The Theosophical

Society is well served by the attacks that have been made on it or will be made. These weaknesses are thereby brought to light, and members with too small a vision shaken out. The band of workers which remains is forced to find the sources of its real strength; the work will be invigorated and improved!

### The True Security

The true security of The Theosophical Society therefore lies not in hiding from any attacks, but in bravely meeting them in so far as they cannot be ignored. Then we shall find there is not much to meet! It lies not in an anxious clinging to personalities, however great, or to the works of personalities. All these are inescapably imperfect and are not meant to bind us, but to free, and show the way which our *own* feet must tread. It lies not in defense of what is indefensible in anyone, on the ground that he or she could never err; but rather in admitting imperfections and weaknesses when they are clearly shown, and loving all the more the heroism of those who undertook an almost superhuman task with human handicaps. But above all our strength lies in the indomitable spirit of good humor, which from heights of vision smiles at all the dust thrown up by its marching legions and with shouts of laughter leads them on to victory! For this is not the strength of words, of wealth, or of our small perfections; but rather the elemental strength of growing things, of lives attuned to Nature and to God; of *Life* itself!

## The Lone and Lodgeless Worker

**I** SPEAK from experience, for I had long been one. The lone and lodgeless worker has a greater responsibility to the Society, because by his sole example the undiscerning neighborhood will judge the Society. He has still a greater responsibility to himself, as he is without the daily guidance and solace which is derived from fellow members of a lodge. His everyday critics are not the understanding lodge brothers, but hardened men and women of the world, who judge him by their own individual reactions to what he *is*, and not to what he says he is.

But even a lonely and lodgeless Theosophist, if he is a true Theosophist, if his Theosophy initials with a capital as well as a small "t," soon makes the word "Theosophy" respected and loved in his neighborhood. The hard-boiled materialist who deals with him the whole day long unconsciously contacts in him an idealism that is free from pedantry or pose. The wronged find

in him a sympathy that soothes and relieves, the dull find inspiration, the fallen a true friend whose influence elevates without engendering the inferiority complex.

It is the youth who are, however, the true test of his value. Youth realizes where misguided age often can only criticize. The youth then flock to him and take him into their most intimate confidence. What is more: a lodge will soon grow around him. The lodgelessness of a true Theosophist is shortlived. If therefore a member of the Society finds himself alone and lodgeless for any length of time, he may well introspect for the reasons. The true test of wise enthusiasm is in its impartation—it is more catching than mumps! I know this also by experience. I caught it quickly enough from a lone Theosophist, and we soon were two. We are now a lodgeful. — C. A. B.

(Reprinted from *The Theosophical World*, March, 1936.)



# The Association of Art With Theosophy

BY C. JINARAJADASA

(Notes of a talk given at the European Congress of the Society at Barcelona.)

TODAY the particular aspect which needs to be presented in the development of Theosophical work is that of the association of the great realm of art with Theosophical ideas. The more we study Theosophy the more we realize what is the essential nature of art. In Theosophy there is the understanding of the Divine Mind. The great principle of the Stoics was that the nature of the Logos could be sensed by the individual as the divine order of things. We find this thought in the works of the great Stoics, Marcus Aurelius, Seneca and Epictetus. There must be conformity with the divine order and this conformity is not outside the individual. In a Theosophical lodge we stand to help mankind toward the truth, but the problem is not that of presenting truth to the individual from outside, but that of calling forth from his own soul truth which in his real nature he already possesses.

In our Theosophical propaganda we must appeal to the intuition. There are two ways in which this can be done. First, we should create in a lodge a center of intense harmony and affection among the members, so that a stranger coming in should feel more deeply in his own soul something of the divine truth. A second way of appealing to the intuition is by producing an atmosphere of beauty in the lecture room or hall. Many lodges would do better work if they cleared away from their premises all unnecessary encumbrances. There should be proportion in the dimensions and an inner quality of harmony in the room. But even when the hall or room is of the right proportions, attention must be given to details; for example, to the arrangement of the lecturer's table where an ugly water bottle may destroy the artistic effect and harmony of an otherwise beautiful and dignified room.

Music before a lecture is one of the best means of producing an harmonious atmosphere, but the music must be appropriate, it must not only be well performed but it must be the right music. (See article by Miss Sybil Marguerite Warner, "Music Before Lectures" in *The Theosophist*, February, 1924, p. 673.) We should have groups of people to look after the artistic side of our lodges, to aid The Theosophical Society in these ways. They will find difficulties in their work, for people will say, "What has this to do with Theosophy?" But it has much to do with it. As

an illustration of this the speaker described his own experience while lecturing on the subject of reincarnation in Java. At Batavia in Java, the Theosophical lodge has taken an old house and transformed it and made of it a beautiful hall, beautiful because right in its proportions and harmonious in its details. As the lecture proceeded, there seemed to arise a clearer perception of the subject and a closer relation between the speaker and the audience. But there developed also an extraordinary inner effect. Reincarnation deals with fundamentals, and although the lecturer was speaking of reincarnation only as it affects human beings, yet during the lecture there seemed to take place a transformation in the substance of the building, of the walls, of the furniture, and of the flowers, because the great principle refers to them also and they appeared to be expressing thanks, as a cat purrs when it is stroked. This was made possible by the artistic atmosphere of the center.

Another important point with regard to our lodge rooms is the admission of sunlight. Sunlight is a radiation from the Logos, and there is a purification in it which is an aid to understanding. Theosophical teaching can be given better in places where sunlight is allowed to enter. Sunlight was an essential feature of Greek culture; a Greek temple was a place surrounded by light. Light is holiness and therefore a holy atmosphere needs light.

We cannot continue our Theosophical lectures unless we are constantly transforming them. We have now the competition of the radio talks, and people are no longer inclined to attend ordinary lectures. People are no longer attracted by the old type of lecture, and we should consider what is to be our new type of teaching in this generation; these are vital problems. We must intensify our centers of propaganda by creating new molds for Theosophical ideas. We should look into our national traditions, which are disappearing, but which are close to the heart of the people, and resuscitate them; utilize ancient forms of culture as new vessels, and carry Theosophy into new fields, for our work as Theosophists is only beginning. The generations of the future as they come into incarnation should be greeted by a great artistry in life. Children of the new age will want art and beauty to bring them nearer to their own souls.



# FIFTIETH ANNUAL

1886

## Program

### SATURDAY, JULY 4

Arrival and Registration of Delegates.

4:00 p.m. Garden Party.

### SUNDAY, JULY 5

7:30 a.m. Meditation.

9:30 a.m. E.S. Meeting.

3:00 p.m. Public Lecture, "Internationally Speaking"—  
Captain Sidney Ransom.

6:30 p.m. Official Convention Photograph.

7:30 p.m. Music.

8:00 p.m. Address to Members — Sidney A. Cook.

8:30 p.m. Poetry Selections — Mrs. Elizabeth Anhalt.

### MONDAY, JULY 6

7:30 a.m. Meditation.

9:00 a.m. Address of Welcome.

Opening of Convention.

Greetings of Delegates.

Appointment of Committees.

Introduction of Resolutions.

10:30 a.m. Business Session

Report of National President.

11:45 a.m. Adjournment.

2:00 p.m. Meeting of the National Board of Directors.

Committee Meetings.

8:00 p.m. Address, "A Dynamic Theosophical Society" —  
Dr. Pieter K. Roest.

### TUESDAY, JULY 7

7:30 a.m. Meditation.

9:00 a.m. Business Session

Reports of Committees.

10:30 a.m. Intermission.

10:45 a.m. Business Session Continued.

11:45 a.m. Adjournment.

2:00 p.m. Symposium — "The Foundations of Justice"

(a) "Dharma" — Prof. R. Brenes-Mesen.

(b) "Karma" — Mrs. Hallie Watters.

(c) "The Laws of Man — Our Evolving Standards" —  
Robert R. Logan.

(d) "What Are the Safeguards of Justice?" — Thomas W. Pond.

3:30 p.m. Round Table.

7:30 p.m. Music.

8:00 p.m. Entertainment — The Midway Singers, Mack Evans, Director.

### WEDNESDAY, JULY 8

7:30 a.m. Meditation.

9:00 a.m. Address to Members, "Occultism—True and False"—Dr. Roest.

10:30 a.m. The Young Theosophists.

2:00 p.m. Final Business Session — The Board of Directors.

4:00 p.m. Adjournment.

7:30 p.m. Music.

8:00 p.m. The Olcott Lecture, "The Inner Life" — Mrs. Allan Boxell.



# L CONVENTION

1936

## Program

### THURSDAY, JULY 9

- 7:30 a.m. Meditation.  
9:00 a.m. The Theosophical Order of Service —  
Robert R. Logan, Chief Brother.  
3:30 p.m. Symposium — "The Application of the Principles of Justice"  
(a) "To the Races" — Anita Henkel.  
(b) "To the Classes (Economic Justice)" — E. Norman Pearson.  
(c) "To International Relationships" — Captain Ransom.  
(d) "To Motherhood" — Mrs. Nathalie Parker.  
(e) "To Youth" — Shirley Larkin.  
(f) "To Art" — James S. Perkins, Jr.  
7:30 p.m. Music.  
8:00 p.m. The National President.

### FRIDAY, JULY 10

- 7:30 a.m. Meditation.  
9:00 a.m. Questions and Answers.  
10:30 a.m. Address to Members — Captain Ransom.  
2:00 p.m. Forum on "Justice."  
6:00 p.m. Picnic Supper.  
7:30 p.m. Artistic Finale — "Arabesque," Mrs. Ruby Page Euwer.  
Closing of Convention.

### SUNDAY, JULY 12

- 3:00 p.m. Public Lecture, "Giants of the Spiritual World" —  
Captain Ransom.



## YOUNG THEOSOPHISTS

*(All Young Theosophist meetings to be held under the willows in the grove.)*

### SATURDAY, JULY 4

- 2:00 p.m. "Get Acquainted" Gathering.

### SUNDAY, JULY 5

- 5:00 p.m. "The Young Theosophists in America," by Carle A. Christensen, National President.

### MONDAY, JULY 6

- 4:30 p.m. Open Forum — "Bringing Theosophy to American Youth," led by Seymour Ballard.

### TUESDAY, JULY 7

- 4:30 p.m. Open Forum — "The Young Theosophist Movement and World Justice," led by Byron Bole.

### WEDNESDAY, JULY 8

- 4:30 p.m. Talk to Young Theosophists by Captain Ransom.

### THURSDAY, JULY 9

- 4:30 p.m. Open Forum — "The World Federation of Young Theosophists,"  
led by Shirley Larkin.

### FRIDAY, JULY 10

- 2:00 p.m. Annual Business Meeting and Election of Officers.



# The Seventh Ray

BY J. I. WEDGWOOD

(A talk given at Tekels Park, Camberley.)

I AM TO SPEAK to youth this morning about the Master Rakoczi, the Chohan of the Seventh Ray. I am not able to tell you anything about His relation with the famous Rakoczi family. That has recently been discussed in *The Theosophist* by two friends of mine, Madame Rathonyi and Mr. A. J. Hamerster. And Mrs. Cooper-Oakley wrote a book many years ago entitled *The Comte de St. Germain*,\* which put together what material she was able to find in relation to His work under that name. She spent many years, and traveled all over Europe, gathering together material for this book. My own knowledge of the Master does not take in historical details of that sort; it relates rather to the work in which He is engaged, to movements in which He is interested, to people working under Him in those movements, and to the methods of work used by Him.

We have been told that this Master is in charge of the political work in Europe. A study of the constantly changing political situation leaves us with some understanding of the scope and magnitude of that work. I have been privileged from time to time to contact incidents in this work. There is measure of truth underlying the tradition of the divine right of kings. I know of one case where a monarch who succeeded to an important throne stood in the presence of the Master, and undertook his duties on condition that a group of leading politicians of the country should support some new phases of politico-social work. That support was promised by them. The new king was now brought into exquisitely close and beautiful relationship with the Master, and through Him was consecrated to his new office by a marvelous flashing out of power and blessing from the Sacred City.

The Master makes use of some prominent statesmen in one fashion or another. I was listening on one occasion over the wireless to Mr. Ramsay MacDonald when he was speaking at a meeting in Geneva and trying to rescue the Disarmament Conference in one of its critical phases. To my welcome surprise the Master was using him on that occasion. One must not take these things too much for granted, however. The same gentleman was due to speak at the important function of The Lord Mayor's Banquet in

London. The speech made was quite a good one and dealt with the political situation, but was not inspired as one had hoped might be the case. The Master looked down at me with a twinkle of amusement in His bearing; He showed me a picture of the room with viands, glasses of wine, cigars, etc., and indicated that it was a little difficult to work through speakers under like conditions.

Part of the Master's work consists in the balancing of one nation against another. Nations can be regarded as so many classes for specialization in the school of humanity. Put an Englishman, a Frenchman, an Austrian, and a Swede in a room together, and one sees four specialized types, the product of centuries of racial breeding and development. The endeavor of the present age is to bring nations into the same attitude of mutual understanding and goodwill as has already been made to prevail so widely between individuals. The trouble about international disputes is that they stir up the sense of antagonism in nation against nation. The words of Luke VI, 27 *et seq.*, represent the outlook and the achievement of the Great Ones. "Love your enemies, Do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you . . . . ."

. . . . . And as ye would that men should do to you, do ye also to them likewise." This is the time-honored maxim of the Brotherhood. Only in this way will peace be brought upon earth. Mutual trust and understanding, cooperation and unselfishness, among the nations are prerequisites to the Golden Age. This standard is a long way short of achievement as between individuals; how much more then as between the congeries of individuals called nations. Their very specialization of character-attributes has led to differentiation. But the task now before them is this task of mutual reconciliation. Meanwhile each nation makes its distinctive contribution to the whole, and efforts are being made to draw them together into ties of trust and fellowship — witness the League of Nations. The disciple has to go a stage further than this. It rests with the disciple to keep the sense of love and understanding burning in his heart; he must not allow himself by partisan thought and feeling to add to the burden of the



world's distress. It is his duty to lift the heavy burden of the sin and sorrow of the world, not to add to it. This does not mean that he should shirk issues or refuse to face facts. It does mean that he must not add unnecessarily to harsh feeling in regard to those facts. I spoke of the right use of the mind in my last talk; in its pristine sense the word "criticize" means to judge or arbitrate.

One notices sometimes that in the thick of some international dispute a new factor suddenly intrudes itself in the shape of some extraneous issue, which captivates attention and relieves in large measure the previous strain and stress. Such maneuvering of issues is part of the unmatched diplomacy of the Master the Prince.

Another branch of the Master's work has to do with the introduction of philosophical thinking into Christian theology. The Master had an incarnation as Proclus. He is largely behind the guiding of Christian thought into line with the Neo-Platonic tradition in Christianity. Of this thought Dr. W. R. Inge, the late Dean of St. Paul's Cathedral in London, is a foremost exponent. It is also known that the Master is behind the movement known as Freemasonry, which has done so much to shape human character and to promote human solidarity. He works especially through the building up of ordered relationship between persons in group-activity, and this may be considered the special *yoga* of the Seventh Ray. The scheme is to get a number of people working together for a common purpose and with a common aim, using a common form of language and ritual. When the scheme is rightly carried through, the people merge themselves into one body-corporate, each member of the group contributing to the work his own distinctive qualities. Such a group of people working together in unison is a much more powerful body than the same individuals working separately and in isolation. Each serves to stimulate the other. These groups can be used as focal centers for the distribution of spiritual power and blessing over the world. This technique represents a stage of work higher than individual work. And it is a foreshadowing, so to speak, of that happy day when

nations acting as individual units, and each contributing its own range of specialized qualities, will be able to move in concert and in collective service.

One other matter may be mentioned in passing. The Master plays the organ. He and Master K. H. inspired much of the music of Wagner. It is interesting to watch the method of collaboration. One finds the Master Rakoczi building up those splendid masses of orchestral coloring for which Richard Wagner is famous, into which eventually flows an exquisite melody coming from Master K. H. We have been speaking about group-consciousness above. In some way which it is difficult to define collaboration of this sort in the shaping of music adds vastly to the resource of what is done.

When we take work of this high importance into consideration the question may well be put why the Master chooses to occupy Himself with pupils. These pupils are decidedly inferior in worldly achievement to the leaders of modern thought and to the responsible politicians whom we have been discussing. The arrangement, as far as I understand it, seems to be this. The great men of our time are the flower of our age. The Theosophical and allied movements group together a certain class of Egos who are destined to be the outstanding workers of a future age, and we are in this age pioneers. Moreover, genius often implies a development which is one-sided and not all-round. The genius is often the product of specialization along one line of work. Outstanding achievement in one range of activity is often offset by corresponding deficiency in other qualities of character. Genius is apt to be sporadic. The Master cannot rely on such prodigies for continuous use and for constant service. We folk of the other school are expected to be available at all and sundry times. Orderly all-round activity is our keynote. That is the task for which we have to equip ourselves. Our service must be dedicated; it must be constant. Our work must be whole-time, painstaking and disinterested.

(Reprinted from *St. Michael's News*, March, 1936.)

\**The Comte de St. Germain*, \$3.25, Theosophical Press, Wheaton.

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Things seem unjust because we wrench our world out of its place in evolution and set it apart in isolation, with no forerunners and no successors. It is our ignorance that sees the injustice; the ways of Nature are equal, and she brings to all her children infancy, childhood, and manhood. Not hers the fault if our folly demands that all souls shall occupy the same stage of evolution at the same time, and cries "Unjust!" if the demand be not fulfilled. — ANNIE BESANT.



## Opinions of Readers

So long as there is differing opinion freely expressed, it is to be supposed that our editorials serve their essential purpose of stimulating the thought of our readers.

While the great majority of opinion expressed regarding the editorial "Events of the Day" in our last issue was favorable, it is interesting to note the differing views indicated in the following:

"I wish to register an emphatic protest against Mr. Cook's continued use of *THE AMERICAN THEOSOPHIST* as a medium for the dissemination of his pro-New-Deal ideas. The editorial in the June issue, although characterized by Mr. Cook as 'non-political,' could scarcely be called anything but a straight-out plea for the endorsement of the destructive and un-American tactics of the present administration. I sincerely believe that a continuation of the policy of such writing will seriously impair the usefulness of the President (Mr. Cook) to the American Section."

"May I tell you how very favorably I am impressed by your able editorial which I have just read in the latest *AMERICAN THEOSOPHIST*. Its great tolerance, breadth, impersonality and general sanity is an example not only to Theosophists, but to others as well, especially to editors!"

Each to his own taste.

### What Should the National President Do?

*(Editor's Note: This question has brought so many responses, at such length, that only essential excerpts of some of them can be reproduced.)*

"After reading in *The Theosophist* the Three Objects of the Society and the paragraph on "Freedom of Thought," we must declare that it would be inconsistent, undesirable and ruinous for the Society, its officers, or any group of its members to be set up as a supreme court with grant of right to decide whether any doctrine or idea were legitimate and safe. Such decision must always and forever be left entirely to the individual mind and soul.

"The earnest student of real Theosophy is a seeker for light and more light, and is alert to catch any new presentation of truth in terms and ways that may appeal to people and temperaments not attracted to The Theosophical Society. The real Theosophist is not afraid. He cultivates the student-mind, not prejudiced by dogma and creed, but frank in search and judg-

ment, and then happy in coordinating a new-found statement or expression with what he already knows of Theosophy.

"He is not jealous for the Society, because he knows that jealousy is fear, and that fear has no place in Theosophy. He wants the Society to be a torch-bearer, raying out the Divine Light of God upon our life and its problems, lighting the paths of many who may not even acknowledge the Light or its source. He will not allow the Society nor any person to make the 'investigation' which he will insist upon making for himself, so that he may be free to judge true to the light within himself and be in an honest position to receive and welcome any baptism of truth and light which such investigation may shower upon him." — W.W.K.

"No — it is not the task of the Society to expose new cults, to denounce new lines, to warn its members against any spiritual quacks. It is far beneath the dignity of the Society to stoop to anything of that sort. Each new cult is a stepping-stone or a door to something better. Some seeker needed it, else it would not be placed in his path. Let members wander, explore, experiment, learn and know. They will return to the fold — wiser, better members of The Theosophical Society.

*(It may be questioned whether the seeker needed the teaching of the new cult or the lesson in discrimination. Ed.)*

"Discrimination is demanded, needed, but some find it hard and need to learn more before they can value what The Theosophical Society has to share with its members. Brotherhood! Love! Who are any of us to say what one of our own may read, learn, or even listen to? Let us have no warnings, official or otherwise, no exposés. Let us name no names, make no choices for anyone." — J.R.M.

"I think that it would be both inadvisable and beneath the dignity of the Society to mention any particular body by name. Some people will always flit about, trying first one thing and then another. Of course, many persons do join several organizations before they find the one best adapted to their mental and spiritual development. The over-credulous will have to learn by trial and error." — O.M.S.

"For me the definition of a Theosophist has

*(Concluded on Page 161)*



## Proposed Amendments to the By-Laws

The following amendments to the By-Laws will probably be presented for adoption at the forthcoming Convention:

By-Law VI, Section 13. **NOMINATION AND ELECTION OF DIRECTORS.** The last two sentences to be revised to read: "Their terms of office shall commence at the *prescribed meeting of the Board of Directors next succeeding the election.* In case any Director shall not be elected as hereinbefore provided, or in case of a tie vote, then such election shall be held at the next annual meeting of the members. (Note: Only the words in italics are changed, and the change is for clarification of the By-Law, which may now be so construed as to prevent the new Board taking office until Convention opens, instead of "just prior" to Convention as is provided elsewhere in the By-Laws.)

By-Law VII, Section 2, to read as follows:

**MEETINGS OF BOARD OF DIRECTORS.** The Board of Directors shall meet just prior to the Annual Meeting of the Society and immediately after its close. Four members thereof shall constitute a quorum. (Remainder unchanged.) (Note: The By-Law at present provides that three members constitute a quorum.)

By-Law VII, Section 6, to read as follows:

**DUTIES OF THE NATIONAL VICE-PRESIDENT.** When at any time during the term the office of National President becomes vacant for any cause, the National Vice-President shall assume and perform all the duties of that office until the office of National President is filled by election.

In the event that the National Vice-President has succeeds to the office of National President, the election shall take place as follows:

(a) If the unexpired term of the National President is six months or less, the National Vice-President shall continue in the office of National President until the expiration of such term.

(b) If the unexpired term of the National President is one year or less but more than six months, the National Vice-President shall arrange at once for an election to be held in accordance with the provisions of these By-Laws, the official nominating ballot to appear in the magazine not later than the second month succeeding that in which the National Vice-President takes the office. The National President so elected shall hold office for the unexpired term, in addition to the normal term of three years.

(c) If the unexpired term of the National President is more than one year, the National Vice-President shall cause an election to be held in accordance with the preceding paragraph, but the National President so elected shall hold office only for the unexpired term. (Note: For explanation of the foregoing, see page 273 of *THE AMERICAN THEOSOPHIST* for December, 1935.)

By-Law IX, Section 9, to read as follows:

**MEMBERS OF OTHER NATIONAL THEOSOPHICAL SOCIETIES.** Any member or fellow of any other Section of The Theosophical Society (*affiliated with Adyar*), upon submitting current credentials, is qualified to be present at any lodge meeting, but he shall not be admitted as a National or Lodge member until he has first obtained a transfer from the National Section to which he may be attached. (Note: The words in italics are additional.)

S.A.C.

## OPINIONS OF READERS

(Continued from Page 160)

become 'one who seeks through experienced knowledge to increase his inherent faculties.' Therefore, to dissuade a member from his propensity for experimentation seems in the ultimate to mean the dissuading of a person from being a true Theosophist. A hint here and there is another matter. Hints give the intellect something to feed upon, the wisdom something to store away and the will something with which to increase its power. In analogy the question is answered quite aptly for me in a little poem which I added rather recently to my scribblings:

The ivy vine was planted when the house  
was young and new;

It loved the house, and climbing

Grew into a garment green against the  
wind,

Nor heat nor cold did it let in to touch the  
wall

It protected from their frown;

Behind its blind embrace slowly

The strong wall rotted down."

— A.E.D.

Note: Other answers will follow in later issues.



# Theosophy and the Youth Problem

BY CARLE A. CHRISTENSEN\*

ONE OF the axioms of our Theosophic teaching is the idea of a Plan or a purpose behind all events. The Theosophist sees in all things a manifestation of the Great Law which guides the universe, and while it may at times seem as if man's inhumanity to his fellow-creatures is thwarting that Plan, the student of Theosophy knows that such interference is but temporary; that in the end the Plan must prevail.

Yet, with all his confidence, the Theosophist is not one to ignore the need to offset as far as possible any delay in arriving at the goal of that Plan, and one of the major problems which threatens such delay today is the need to lighten the crushing burden which is now being borne by the youth of our country in the post-depression era. It is not too much to say that the permanence of all else we accomplish will depend upon the solution of this problem. In hastening this solution lies a marvelous and unique opportunity for all Theosophists.

Many authorities feel, that we already have in this country one "lost generation" as a result of the pain and frustration of the depression, and that we are in immediate danger of having another if some fundamental readjustments are not made in our economic, religious, educational, and social life. Obviously, the problem is not one of economics alone.

Estimates of unemployed youth in our country at this time vary between two and eleven millions, depending upon the particular authority to which one refers and the age limits within which the survey has been made. As a minimum we may take the statistics of the Bureau of Labor, which place the unemployed youth between eighteen and twenty-four years of age at about three million. Further, a large part of these young people and a proportionate number of slightly older ones have had no employment since they left high school or college some six or seven years ago. One of the most unfortunate results of this unemployment is the economic inability of our youth to marry, even though they are truly in love and well past a safe age for making such decisions. The continuance of such conditions can but have a grave influence upon the future of our race.

Added to this we have the waning influence of religion upon our young people on the one hand and the increasingly materialistic outlook of

science and education on the other. Dr. H. M. Robinson, recent head of the International Council of Religious Education, estimated that there are over twenty million young people in our country today without religious affiliations! Science and education are unable to offer to our youth any complete and constructive philosophy or belief with which to replace the personal God and the religion of a few decades ago. Further, where the youth of past generations usually felt that it could go to its elders for advice and the solution of its difficulties, the youth of today realize only too well that their parents are as bewildered as they by the passing race of events and the kaleidoscopic standards of today.

Today's youth has, then, unique problems which are greater in proportion and intensity than those faced by any other generation of youth, perhaps, in the history of this century. Dr. George Frederick Zook, head of the American Council of Education, recently stated, "The whole social structure is threatened unless something is done." The more one studies the problem the more one is convinced that this is no great overstatement of conditions as they are today.

In the face of these conditions, it is particularly significant that during the past three years more has been done to develop the youth activities within our Society than during any previous period in its history. The recent formation of the World Federation of Young Theosophists by Mrs. Rukmini Arundale and the response from the Theosophic youth of nations the world over can but be the outward results of an inner call to bring to the youth of the world, through the youth of the Theosophic Society, the great truths of the Ancient Wisdom. For Theosophy can bring to youth the knowledge and the vision that will enable it to turn the present chaos and destruction into a period of peace and Light; a golden era of wisdom and brotherhood in which to cradle the new Age!

"Youth to youth" is the motto of the present effort of young Theosophists everywhere, and "youth to youth" should be the motto of those more mature Theosophists whose privilege it has been to aid the younger bodies and minds of these leaders of tomorrow to the inner awakening which has caused them to dedicate their lives to the sharing of Theosophy with their contemporaries in this trying period. Surely, an oppor-

\*President of the Young Theosophists in America.

(Concluded on page 163)



## Theosophy in Action

### *Theosophy by Radio*

Our very good friend Mr. M. L. Coronado, active as he is in the general work of the Society in Costa Rica, has nevertheless undertaken a very fine personal service in a very modern field. Mr. Coronado has installed in his home a short-wave broadcasting station capable of reaching most of the American continent, and has dedicated the station only to cultural work, entirely free of commercial interests.

Although starting on a small scale, it is his hope that his broadcasts of lectures, talks, readings, recitals, and concerts are but the beginning of a real national movement for the improvement of radio programs. As he says: "The broadcasts will probably not be labeled Theosophy, but is not real culture, genuine and unlabeled Theosophy? Art, science, philosophy — everything that can help in the upliftment of cultural standards — will constitute the subjects of the broadcasts, which in essence will therefore be truly Theosophical. Some day perhaps there may be a chain of these short-wave broadcasting stations cooperating in a vast plan of continental culture. The scheme of activities includes youth, and in some programs prominent young people will be given opportunity to speak out their own ideas on every aspect of culture, including of course social problems and politics."

Mr. Coronado will surely find in the United States many who will watch his efforts with sympathy and encouragement.

### *Theosophy in Politics*

Mrs. Jessie R. McAllister, one of our members in the recently formed Daytona Beach Lodge in Florida, sends us an article on the subject of peace, which may presently appear in our columns. But we learn from the magazine in which the article appears that Mrs. McAllister is the recording secretary of the Florida State League

of Women Voters, and chairman of the Committee of International Cooperation of that League in the county in which Daytona is located.

Theosophy may not be the subject which is discussed by the League of Women Voters, but we may be sure that a Theosophist in office is permeating the work of such an organization with the underlying principles of brotherhood and understanding, upon which Theosophy itself rests.

### *To Aid the Animal Kingdom*

Two members of Oak Park Lodge, Mrs. Margery Parks and Mrs. Ava Boman, are formulating plans for the organization of "The West Suburban Humane Society," an animal welfare society for the suburbs west of Chicago. Although the work will not be done under the auspices of The Theosophical Society or the Order of Service, it is inspired by Theosophical teachings and is an endeavor to put the ideals of Theosophy into action.

### *Library Service in Texas*

A splendid project is being undertaken by our Texas Federation in establishing a circulating library to be placed at the disposal of borrowers throughout the state. We heartily congratulate these lodges on their recognition of a way of service which will inevitably bear fruit.

Although this group has a small nucleus of books with which to make a beginning, they would nevertheless welcome additional titles if any of our members wish to place at the disposal of this larger service, books which they have already read. Any such books should be sent direct to the address noted below:

MISS FRED A. DEWSON,  
1433 Reid Street,  
Houston, Texas.

## THEOSOPHY AND THE YOUTH PROBLEM

(Continued from page 162)

tunity like this should lead not to a rivalry between youth and maturity, but rather it should aid each group to a clearer realization of their unique opportunities and responsibilities and of their unique qualifications to meet them. Guided by the wisdom of maturity, Theosophic youth is best able to bring to non-Theosophic youth the clarion call of Theosophy.

Inspired by the vision of youth, Theosophic maturity is better able to make more vital its own message to its fellow-men. Together, Theosophic youth and maturity form an invincible team dedicated to the service of the Master and of mankind in bringing a little nearer to normal the stresses and strains of this age of sorrow — and opportunity!



# Theosophical Order of Service

BY ROBERT R. LOGAN, *Chief Brother*

As this number appears, Convention will be getting under way and all preparations by the T.O.S. departments will already have been made.

Mr. Cook had sufficient faith in the importance of the T.O.S. to Theosophy and to The Theosophical Society in America to assign the entire morning of Thursday, July 9, to the Order, and I hope we shall be able to justify his confidence by filling the three hours allotted to us with something more vital than dry reports of meetings held, talks given and literature distributed.

The T.O.S. is now established on paper in some sixty lodges of the American Section, in some represented by a Head Brother only, in others by one or more of the seven departments, but we are yet far from having established the necessary working technique between lodge consciousness and activities and Order of Service consciousness and activities, and we should make full use of our opportunity at this Convention to discover and work out that technique.

Apparently to many of our lodge officers and members, the T.O.S. appears as merely one more responsibility to worry about and so they either shirk it on the plea that they "haven't time," or half-heartedly accept some position in the Order from a sense of duty or of loyalty to Dr. Besant as the Founder, and then either sleep on it or feverishly try to make the lodge members become experts overnight in Social Service, Animal Welfare, World Peace, or some other specialty.

It would be well if we could get the idea across that the T.O.S. is not a rigid organization imposing another set of duties upon our members, but merely an opportunity for such Theosophists as are interested in the idealistic movements of the day to take part in them more effectively by united instead of scattered efforts. If this idea were generally accepted, we could then begin to work out the problem of the relationship between the lodge members as a lodge and as a group of the T.O.S.

Should a T.S. lodge and the T.O.S. group or groups in that lodge be as the right and left hand of Theosophy, neither knowing what the other is doing? Or should there be a relationship between them, and if so, what should it be and how should it function?

The conditions, favorable and unfavorable, already experienced by our Head Brothers and Department Brothers in relation to their lodge, and the experience of lodge officers in their deal-

ings with the T.O.S. groups, should furnish us with interesting material out of which some satisfactory adjustment might be evolved so that our lodges, our T.O.S. workers and the communities in which they function should all benefit by their cooperation.

This problem therefore of the function and technique of the T.O.S. and its practical relation to the lodge will be the order of the day on our Convention program, and we hope to have the problem presented in an interesting and stimulating way from the point of view of the lodge as well as from that of the T.O.S., not only in set speeches but in a general forum that may bring out some original and valuable suggestions. In this connection I should be grateful if anyone who has something to present on this question and has not yet communicated with me would get in touch with me or with Mrs. H. Kay Campbell at Convention before July 9.

The Braille Class which starts July 1 will be a practical demonstration of one of the avenues of expression in the Social Service Department, and will at the same time help to spread Theosophy among the blind, whose contact with it is so limited and who are so situated as to be especially likely to appreciate the doctrines of karma and reincarnation.

From the Head Brother of Seattle Lodge of the Inner Light comes this excellent statement of the function of the T.O.S. in a lodge; let me close with it.

"The single idea that ought to be stressed and that we will try to bring into a living reality is that we must use the information we have as Theosophists *in action* in the outside world, and in so doing consciously establish that link and outlet so necessary to lodges, simultaneously bringing the outside a little nearer to the working out of its problems.

"Writing and talking are no doubt forms of action but it seems to me there must, at this time, be more emphasis placed upon the *doing* of things in the outside world. To us as Theosophists that means that we must become *active* Theosophists, thereby automatically bringing into living reality the Theosophical Order of Service. *Action* is the thing we want. You ask 'how?' All one can say is, by each individual observing what the needs of the time and place are, and by then and there acting to the best of his ability."



# Theosophy in the Field

## To Our Staff Writers

Any publication of note and standing, especially one with a national circulation, is dependent for its newswiness not alone upon the writers in the editorial room, who digest and weigh the events of the day, but upon staff correspondents located wherever news may be gathered.

Such staff correspondents are those who are appointed by our local lodges to gather and to send in to Headquarters current local news. But reports are not news, and news must be live. The great editor's explanation to the cub reporter

that a dog biting a man was not news, but that a man biting a dog was news indeed, should be remembered by those who are our staff correspondents. Lodges which always do the same thing in the same way at the same time do not make news. We trust therefore that our staff correspondents will play their part in making THE AMERICAN THEOSOPHIST newsworthy by sensing what is news and what is not, and sending in what is news, in a newsy way. Thus will our column "What Lodges Are Doing" become worthy of the new magazine.

*Besant Lodge* (Cleveland) made a festive occasion of its closing, with a reception and party for new members and friends on June 10. There has been an interesting calendar of events for the year, and the membership has steadily grown. The lodge is proud that four of its members are planning to attend the World Congress in Geneva.

*Colorado Lodge* (Denver): All of the members of the lodge were given an opportunity to become better acquainted with Headquarters recently, when many beautiful views of "Olcott" were shown by means of the Delineascope.

*Dallas Lodge* brought to a close a happy and successful year with its annual meeting early in June. During the past season the lodge took advantage of the material offered by the Straight Theosophy Campaign, the "Theosophy in Modern Life" series, and the Pearson "Reelslide" lectures, in addition to public talks by visiting lecturers.

*Dayton Lodge* looks back with a feeling of achievement at the year just closed. The calendar of events included public lectures by Captain Ransom and by Miss Henkel, and a series of public meetings featuring the Straight Theosophy Campaign, which attracted a number of newcomers. Various members each acted as host or hostess to the lodge for one month during the season.

*Detroit Lodge*: The monthly Tea and Music Appreciation Hour has become a successful institution of the lodge, under the expert management of Miss Florence Case, who acts as hostess. In May, Mrs. Elizabeth R. Davies was the artist for the occasion. An illustrated talk by Mr. Edwin Lord, demonstrating his work among church groups, provided a very interesting evening.

*Milwaukee Lodge* was entertained and inspired recently by a dramatic reading of "The White

Island" given by Mrs. Gertrude March. Mr. Carle Christensen, president of the Young Theosophists of America, visited Milwaukee during May and gave an excellent public lecture. An "Alice in Wonderland" party held by the lodge proved to be a novel form of entertainment.

*Olcott Lodge* (Wheaton) celebrated White Lotus Day with an impressive ceremony held in Headquarters library, which was simply and beautifully decorated with flowers and candles. Mrs. Blanche Reed, president, opened the meeting with a short explanation of the purpose of White Lotus Day, after which the traditional readings were given by Mr. Byron Bole and by Miss Etha Snodgrass. Mr. Sidney A. Cook then gave a talk on the life and work of Madame Blavatsky, after which the members formed in procession and each laid a flower before Madame Blavatsky's picture in token of appreciation for her great work.

*Pacific Lodge* (San Francisco): An excellent resumé of the year's highlights was sent to Headquarters, but for lack of space, it can be noted only briefly. Dr. Bruce Gordon Kingsley, world-famous organist, spoke on the power of music in the invisible worlds, illustrating his talk with a piano recital. Dr. H. Douglas Wild gave a beautiful and inspiring reading of Gibrán's *The Prophet*. The Straight Theosophy Campaign outline was followed, and a "link meeting" with the Adyar Convention was held on December 29. Many excellent public talks by visiting lecturers were given; and a series of lectures by Mr. and Mrs. Fritz Kunz the latter part of May brought to a close a year of vast enrichment and inspiration to the whole lodge.

*Saginaw Lodge*: "The Other Wise Man" was given as a public lecture by Miss Fannie Geisman recently. The talk was illustrated by "Reelslides," and appropriate music added to the effectiveness of the presentation.

(Concluded on Page 168)



# Theosophical News and Notes

## The Olcott Lecture

The committee appointed to judge the lectures entered for the Olcott Lecture selection has chosen the lecture submitted by Mrs. Lillian Boxell, entitled "The Inner Life."

In accordance with the rules established for judging these lectures, they were submitted to the judging committee void of identification. The committee was unanimous in its decision and reported of this lecture: "The subject matter is exceedingly interesting and the author's approach original and refreshing."

As the rules provide, Mrs. Boxell will give this lecture as a feature of the Convention program, and is entitled to attendance and accommodation throughout the period of Convention as the guest of the Society.

We extend our congratulations to Mrs. Boxell, who is the daughter-in-law of Dr. and Mrs. E. C. Boxell of St. Paul. Our congratulations also to St. Paul Lodge and to the Society, that in this instance the award goes to a Young Theosophist.

## The Idea of the Month

Every month during the coming season a prize (probably a book) will be given to the member who sends to Headquarters the best, most original, and most practical idea for the furtherance of Theosophy and of the Society in America.

We place no restriction upon the suggestions that shall be made. They may be entirely new, or they may be constructive criticism for the improvement of existing plans. They may be along any line; for instance, lodge beautification, propaganda, study, retaining the interest of new members, etc., but they must be practicable.

The best proposal each month will be published, with the name of the winner of the prize. Have you a good, sound, usable idea?

## Demits, Not Resignations

Not infrequently a member sends in a resignation when he really intends to transfer from one lodge to another, or to National membership. It is merely a matter of procedure, but if members will clearly distinguish between a resignation and a transfer, and ask their lodge secretaries for a demit either to National membership or to membership in another lodge, it will be helpful to the keeping of accurate records.

To put it briefly, please do not resign, but ask for a demit from your lodge secretary.

## Our Guests

During the past few weeks Headquarters has been visited by several members who have stayed for longer or shorter periods.

Among these was Mrs. Ellen Breese, who has since returned to Minneapolis and presented to the members there an enthusiastic account of Headquarters and its activities.

Miss Myrtle Ricketts, who has spent the past two years in Lawton, Oklahoma, stopped at Olcott for a visit of several days en route to her home in Cambridge, Massachusetts.

Mr. Arthur Beaufoy, of Sydney, Australia, recently resident for a few years in England, made two brief visits on his way to Australia via the United States.

At the present time Mrs. Nellie Wilson Yandell, of Greenwood, Mississippi, is registered for a two weeks' stay.

Lieutenant and Mrs. Carl F. Stillman, of Annapolis, Maryland, are also resident for a few days.

We are glad to welcome visitors to Headquarters and are particularly happy when, taking advantage of our central location, members can stop off and rest awhile with us in the course of travel.

We here also express our appreciation of members who have given us of their services during the past few weeks in caring for the grounds and attending to other responsibilities incidental to Convention preparations. Among these are: Mrs. Lois Bee, of Seattle; Miss Sarah Cohen, of Duluth; John Stienstra, of Paterson, N. J.; Felix Schmidt, of Columbus; Charles Brugnone, of St. Louis; and Claude Bolton, of Rockford, Ill.

## Dependable Advisers

In these days, when the pseudo-occult is so frequently offered under the guise of the true, so that to the unwary that which is real is scarcely distinguishable from that which is unreal, it is well that there are some who have given us treatises by which we may tell the true from the false.

Madame Blavatsky herself in *Practical Occultism and Occultism Versus the Occult Arts*, and L. W. Rogers in *Hints to Students of Occultism*, give dependable guidance.

*Practical Occultism and Occultism Versus the Occult Arts*, by H. P. Blavatsky, 30 cents, Theosophical Press, Wheaton.

*Hints to Students of Occultism*, by L. W. Rogers, 75 cents, Theosophical Press, Wheaton.



### Bishop Pigott

We learn that Bishop F. W. Pigott, Presiding Bishop of the Liberal Catholic Church, will shortly tour this country in the interest of that body.

While preferring not to make public appearances for the Society (on account of pressure of other public and Church work), he would be glad, where members so desire and circumstances permit, to meet with members in closed meetings. It is unfortunate that Bishop Pigott's tour comes at a time when most of our lodges are closed for the summer vacation.

### The New Course From Adyar

The Straight Theosophy Campaign charted and outlined by Adyar last fall met with such universal approval and success that another campaign similarly charted is to be offered to all lodges in all Sections for the coming fall season. Some lodges may already have received material for the course from Adyar.

Lodges are reminded that the pamphlets needed for distribution are to be ordered directly from Adyar, and that the orders should not be delayed, because many weeks are necessary for the transmission of mail.

We anticipate that due to their previous experience our lodges will utilize this new program of work more enthusiastically and therefore with greater effectiveness than before.

### Congratulations

Congratulations to Lightbringer Lodge of Washington, D.C., for the clear-cut presentation of its financial statement in the letter of its president, Mr. Thomas N. E. Greville, addressed to all of its members, and for the excellent form in which it prepares the monthly program of its activities. Nice work each month, and a well-presented report at the end of the season. Again, congratulations!

### Byron Bole Leads the Scouts

With the departure from Olcott of Mr. Albert F. Hardcastle, who has served the Scouts so splendidly for the past two years, the question of leadership became a problem. However, we are happy in the fact that our new staff member, Byron Bole, has gladly undertaken the responsibility of the Boy Scout Troop which is carrying on its work under the auspices of Olcott Lodge. It is well that our Scouts are to have such fine and effective leadership, and we look forward to the further development of the Troop.

### The Real Dr. Besant

A very excellent little book of 173 pages has recently been written about Dr. Besant by Miss Esther Bright of England. For thirty-five years, from 1890 to 1925, Miss Bright knew Dr. Besant intimately, worked with her, traveled with her, had her as a guest in the Bright home, and had every opportunity of knowing the real Dr. Besant—strong, courageous, tender, understanding, true. This book, *Old Memories and Letters of Annie Besant*, is full of her personal letters to Miss Bright and others, in which she told of people and situations as she saw and felt them, and revealed herself.

Those who miss Dr. Besant, those who because of what her critics have said have perhaps doubted, those who would know her, should read this book of her own letters, and having read, will love her still more.

*Old Memories and Letters of Annie Besant*, by Esther Bright, \$1.50 Theosophical Press, Wheaton.

### A Generous Gift

Headquarters is to be the recipient in the near future of several very beautiful as well as valuable oriental rugs from a donor who has hitherto desired to remain anonymous. This very fine collection is well known, since the owner's discriminating taste has enabled him to gather together rugs of great beauty as well as value. It is indeed splendid that our Headquarters building is to be enhanced by the addition of these beautiful rugs.

### "St. Michael's News"

In this time of chaos and universal unrest, it is comforting to contemplate that there are definite Spiritual Centers on our old planet—places dedicated and set aside for the generating and outpouring of spiritual force. Caught up in the petty interests and humdrum affairs of our daily lives, we fail to realize the importance of these Centers and the great work they are doing. They are physical plane outposts for the work of the Hierarchy and as such should have our joyous cooperation and support.

St. Michael's Center in Naarden, Holland, is such a Center and it is particularly important to us in that it serves to generate spiritual force for both Europe and America. Its monthly publication, *St. Michael's News*, is a little magazine whose pages radiate a purity of purpose and whose very words emanate a sense of power. One cannot help but feel the wholehearted devotion that goes into its creation and to realize, through its pages, that St. Michael's Center is a living, vital force in the world. Are you missing your opportunity?



### Our Friends the Ragans

Mr. and Mrs. George N. Ragan were the honored guests at the Headquarters of the Philippine Theosophical Society at the time of their departure from Manila on May 19. These two members have greatly endeared themselves to our brothers in the Philippines, and certainly our gain in their return to this country in the fall is the loss of the members in Manila. Many friends of Mr. and Mrs. George Ragan will look forward to seeing them in this country probably in September.

### A New Booklet by Miss Codd

*The Technique of the Spiritual Life* is the title of a new and practical little book suitable not only for members but for public distribution.

Miss Codd writes out of a wealth of years of experience in helping many people in many countries to solve their individual problems, that the spiritual life might to them be both rational and practical. Writing well, she writes what she knows of those things that have made Miss Codd, to those who know her, one of our best-loved people.

*The Technique of the Spiritual Life*, by Clara M. Codd, 25 cents, Theosophical Press, Wheaton.

### Federation of Southern California

The Federation of Southern California has been very active since the first of the year. Fortunately situated in Los Angeles, with fifteen lodges from Santa Barbara to San Diego belonging to the organization, there is always a good attendance at the meetings and usually some visitors from other parts of the world.

The first meeting of the year was to welcome Dr. Alvin Boyd Kuhn, who was introduced by Dr. Pieter Roest and warmly greeted by the President, Mr. Ray F. Goudey. Dr. Kuhn gave a series of interesting and unusual lectures over a period of five weeks.

The next event was the welcome home for Mr. and Mrs. Henry Hotchener, who had just returned from India and the Far East. They brought with them a message from Dr. Arundale and inspired the members with their talks about

Adyar, making it seem more than ever a real and living Center.

In May another home-coming meeting was held in honor of Mr. and Mrs. Fritz Kunz of New York. Mr. Kunz gave a splendid talk on "The Work of the Seminars." This was followed by a most interesting illustrated lecture by Mrs. Kunz (nee Dora Van Gelder) showing the research work she had been doing on the "aura."

### From Devachan?

A letter to the librarian recently received reads as follows:

"Will you please permit me an extension of one month in the atmosphere of *The Mental Body*?"

### Statistics

| <i>American Theosophical Fund</i>                                   |            |            |
|---|------------|------------|
| Previously reported.....  | \$1,985.58 |            |
| To June 15.....   | 24.00      | \$2,009.58 |
| <i>Building Fund</i>  |            |            |
| Total.....  |            | 54.00      |
| <i>Greater America Plan Fund</i>                                    |            |            |
| Previously reported.....  | 3,493.02   |            |
| To June 15.....   | 149.30     | 3,642.32   |
| <i>Easy Savings Plan Fund</i>                                       |            |            |
| Previously reported.....  | 2,958.15   |            |
| To June 15.....   | 338.11     | 3,296.26   |
| <i>Besant Memorial School Fund</i>                                  |            |            |
| Total.....  |            | 138.00     |
| <i>Besant Bust Fund</i>   |            |            |
| Previously reported.....  | 175.45     |            |
| To June 15.....   | 1.00       | 176.45     |
| <i>New Territory Fund</i>   |            |            |
| Total.....  |            | 25.00      |
| <i>Olcott Tree Fund</i>   |            |            |
| Previously reported.....  | 5.00       |            |
| To June 15.....   | 5.00       | 10.00      |
| <i>White Lotus Day</i>  |            |            |
| Previously reported.....  | 19.60      |            |
| To June 15.....   | 34.68      | 54.28      |
| <i>Deaths</i>   |            |            |
| Mrs. Emma C. Fleming, Besant Lodge of Hollywood, June 2, 1936.      |            |            |
| Dr. G. N. Stockwell, San Buenaventura Lodge, Ventura, May 20, 1936. |            |            |
| Mr. William Zuege, Milwaukee Lodge, May 19, 1936.                   |            |            |

## THEOSOPHY IN THE FIELD

(Continued from Page 165)

*Sirius Lodge* (Chicago) though small in membership, reports an active year, with classes every Thursday evening at 1105 Lawrence Avenue, and public lectures by Prof. R. Brenes-Mesen once a month at the New Lawrence Hotel.

*St. Louis Lodge*: It will be encouraging to other lodges to learn that St. Louis Lodge netted the splendid sum of \$140 at a bridge party given for the purpose of raising funds to cover repairs on the lodge building.



## Book Reviews

*Varieties of American Religion*, edited by Dr. Charles S. Braden. Willett, Clark & Co., New York. Cloth, \$2.00.

Professor Braden has performed a really valuable service for the students of comparative religion in presenting in this compendium an outline of the views of the leaders of religious thought in the United States upon the great question, "What Is the Goal of Religion and How Is it to Be Attained?" Seventeen prominent religious leaders, among them being Albert P. Warrington, Charles Fillmore and Horace J. Bridges, herein present their views, so different in detail and yet having an underlying common basis in a belief in a Divine Ruler and Guide. There is an element of the pathetic, as one reads between the lines, in each presentation of a writer's views, the keen desire to convince the student as to the validity of the conclusions set forth. One calls to mind the "comfortable words" recorded in the oriental scripture, *The Bhagavad-Gita*, uttered by the Lord Shri Krishna — "by whatsoever road a man cometh unto me, by that road I go out to meet him."

— W. G. GREENLEAF.

*A Message From Arunachala, The Hill of the Holy Beacon*, by Paul Brunton. Rider & Company, London. Cloth, \$1.75.

A book of complete earnestness and sincerity. Mr. Brunton has for his main thought, the necessity for the knowledge of man's "Overself." From this standpoint he reviews and discusses in the form of separate paragraphs, subjects such as politics, business, society, religion, etc. But the chapter on "Suffering" surpasses the others in its understanding of and cure for the ills of man. Altogether the book is food for the hungry soul.

— A.F.B.

*The Woman Speaker*, by Eudora Ramsay Richardson. Published by Expert Letter Writing Corporation, Richmond, Virginia. Cloth, \$1.50.

Anyone who is interested in civic clubs and activities will find the detailed information in this short book helpful and instructive. Especially interesting is the chapter on voice and diction, which, as the author so rightly says, should hold a more important part in the education of the western world. Although the title refers especially to women, the contents of the book could equally be applied to men in their capacity as public speakers. — A.F.B.

*Bibby's Annual for 1936*. Published by Joseph Bibby, London. \$1.00.

It is impossible to calculate the influence which *Bibby's Annual*, published by Mr. Joseph Bibby, the Liverpool shipowner, has had in promoting Theosophy through so beautiful an art-form as this journal. Many thousands of readers made their first acquaintance with Theosophy through *Bibby's* from 1906, when it first appeared on the bookstalls, and every succeeding year until 1922. In the final issue, dated 1936, the editor's "swan song" is still concerned, like the earlier issues, with social amelioration and with international fellowship and goodwill. A word of praise is due to the art editor and to the printers, whose color work was superior to that of some professional art journals. A retrospect and epilogue.

*The Problem of Rebirth*, by Ralph Shirley. Rider & Company, London. Cloth, \$1.75.

In his very interesting "Introduction" to this work the author, with the caution of a modern scientific man, outlines his position with regard to this vexed question of reincarnation; and the work itself is a fair and competent consideration of a most fascinating solution of the great mystery of human destiny. He speaks of the growing disposition among candid thinkers to regard the theory as in harmony with cosmic evolution and its admitting of the acceptance of a belief in life after death which does not involve the absurdity of a "truncated eternity or a capricious Deity." The book is worthy of careful consideration by any student of a subject than which there is none of deeper import to humanity.

— W. G. GREENLEAF.

*Krishnamurti's Talks in Latin America*, by J. Krishnamurti. The Star Publishing Trust, Los Angeles, California. Paper, \$1.00.

An authentic report of twenty-five talks. "The understanding of truth or of life," says Mr. Krishnamurti, "lies through one's own discernment, through one's own perseverance and clarity of thought."

The burden of his talks is, that each individual is his own architect; that each individual must do his own building; and that no man can realize for another the fountain-head of truth.

After each of the twenty-five short talks, Mr. Krishnamurti answers questions pertaining to man, and his attitudes toward life and its problems. — WARREN WATERS.



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