
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

IN THIS ISSUE

**Our Fiftieth Annual
Convention**

DR. H. DOUGLAS WILD

**Report of the National
President**

**Keynote Address to
Convention**

SIDNEY A. COOK



AUGUST ★ 1936

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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A Statement of Policy Adopted by the Board of Directors and Approved by Convention—July, 1936



THE Board of Directors firmly believes that there is a magnificent future before the Society and that, while there must be those who are placed in charge, real success in the work depends upon contribution of effort by every member: this being of the essence of practical brotherhood.

The Board, therefore, adopts the following declaration of policy:

1. While activities of every nature must be directionally sound, that is, essentially in harmony with the Great Plan in so far as it may be envisaged, the Society must be unceasingly alert to the need for adapting its work to the requirements of a constantly changing world, venturing failure as well as success, so long as the direction of effort remains true.
2. Adyar is the fountainhead and shall receive the Section's understanding and practical cooperation for the good of the world Society, as that of lodges and members are due to Olcott for the good of the National Society.
3. In accordance with the principle of brotherhood, the Board recognizes an obligation to our less able Sections and urges larger lodges, similarly, to assist smaller ones.
4. The Board endorses the general and specific objectives and principles of the Greater America Plan and, without regard to caption or title, will continue a policy of progressive field work and lodge help.
5. The future of the Society as well as its present needs must always be the concern of the Board, and current plans and work to insure that future, even though bringing little immediate evident result, are of vital import.
6. Those placed in the field shall be chosen for their power to impart the spirit, as well as the concepts, of Theosophy.
7. It is a fundamental principle of efficiency and economy that lecturers and others placed in the field under official auspices, and therefore at the expense of the Society, should be given preference in lodge engagements.
8. To safeguard the integrity of the Society in the public mind the Board is convinced that there should be no close contact of the lodge with churches or other organizations (including their use of lodge rooms and platforms) from which the public might incorrectly infer a more or less close association.
9. The Board approves and encourages the development of youth activities that are designed to aid youth's adjustments to life; but urges group cooperation without distinction of age.
10. The Board recognizes that The Theosophical Society must maintain the highest standard in meeting its financial obligations and that income must, therefore, at least balance expenditure; that the principle of sharing, each according to his ability, is the principle of brotherhood applied to the Society's financial needs; and the Board declares itself in favor of the voluntary system of providing funds in so far as it may be practicable.

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Our Fiftieth Annual Convention

BY DR. H. DOUGLAS WILD

FRIENDLINESS and good-will were certainly the dominant notes of our fiftieth American Convention." This is the opinion of our very esteemed friend and international lecturer, Captain Sidney Ransom, and of every member of the Section who attended.

One of the most interesting facts about Theosophical Conventions is that they are never merely routine affairs. Not only is the machinery of the program submerged in a flow of life and creative thought, but each year brings the adventure of something vitally *different*. The experience of attending is therefore like witnessing and aiding a process of Nature: one has the privilege of *seeing* our Section put forth fresh bloom from within itself.

This year the fact is notable because of the abundant self-initiated life and inspiration which the "Members' Convention," as it has been called, has succeeded in producing from the relatively limited, simple thought materials at its disposal. As our President, Mr. Cook, pointed out in his keynote address, the condition of peace, beauty, friendship, and relaxation which characterizes Olcott provides an atmosphere favorable for the growth and mutual release of vision. The deprivation suffered by all in the absence not only of Dr. and Mrs. Arundale, but also, most unexpectedly, in that of Miss Poutz and Mr. and Mrs. Hotchener was only temporarily disheartening. Their farness was also a nearness; and as a growth factor, the experience of self-dependence proved gratifyingly fruitful. Everyone became aware of New Reality arising from unity of purpose and from the ancient law of purity of spirit in work.

Convention opened with a garden party and reception on the afternoon of July 4. The date was thematically as well as socially useful, since it supplied both Captain Ransom, and Mr. Cook with points of reference for dealing with the immense subject of Justice, the key idea on which, in accordance with Dr. Arundale's wish, the Convention focused its thought for the world.

In a public Sunday afternoon lecture entitled "Internationally Speaking," Captain Ransom called attention to the present year as the fiftieth anniversary both of the first Theosophical Convention in America and of the erection of the Statue of Liberty. A significant thought for those who hold dear a practical association of the ideals of Theosophy with those of this land! Citing Goethe's observation that we show our freedom by allegiance to that which is greater than ourselves, Captain Ransom urged that we think of democracy not as a thing of units, a mere sum of parts, but as a total living organism — the Democracy of *Unity*. In its international aspect the fellowship of men will, he anticipated, eventually celebrate a Fourth of July, not merely of independence but of *interdependence*. The harmony of freedom and justice, consisting in a hierarchy of loyalties, will be seen to be dependent on the distinctiveness of separate patriotisms at the same time that it includes them; just as every country has its own sacred spot while scenery itself is international.

The theme of American purpose was considered under a twofold aspect by Mr. Cook in his keynote address. Internally, our nation has had the task of merging the differences of nationality and temperament among its citizens; externally, its dharma is to "lend its great influence to the cause of merging national interests" in world harmony. In the first case, the experiment will not be completed "until tyranny of all kinds disappears from our national system"; in the second, "we have not seen the vision nor recognized our power of achievement."

Mr. Cook proposed, accordingly, that in view of these facts, and of the existence of many forms of injustice in our national midst, the effort of our Section should be devoted this year to the release of "America the Just" in the same degree that last year it was given to the release of "America the Beautiful." It was his further point that without justice in all of the national life, some elements of the beautiful will be lacking, and that, great as are America's wonderful en-

dowments of physical beauty, these are as nothing in importance compared with subtler qualities of beauty in which American civilization is as yet deficient. It is, he added, within our power as Theosophists to prove by *work* that justice as a natural law is practical. In the proving of this truth we learn that, not immediate success but the *direction* of things and events is the primary object of our concern.

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Significant in this connection is the resolution, adopted by the Convention, that the American Section "should support our international magazine, *The Theosophist*, and its supplement, *The Theosophical World*, both published at Adyar, by subscribing for them wherever possible." This resolution received generous backing at the time of its proposal, and the hope was strong that the wisdom of this procedure, so especially in accord with the wishes of our International President, would be seen by a steadily increasing number of members. It is perhaps pertinent to observe here that the real and therefore paramount issue at stake is not the question of merely another magazine subscription. It is rather a question of partaking or not partaking of the actual life-flow of a splendid spiritual, intellectual and aesthetic fellowship. It is a question, not of looking on the subscription as an additional duty, or as a matter of self-satisfaction, but of extending the imagination until it finds service to the magazine creatively and indispensably one with service to the active power of Truth and Beauty in the world, and to the radiance which streams from Adyar.

At this point a belated statement should be added that the report of our National President was unanimously accepted by the Convention.

Among the actions of the Board which Mr. Cook at a subsequent meeting informally announced to the Convention was the approval of a measure which provides that each member of the Board of Directors shall eventually be surrounded by a standing committee composed of the best workers throughout the Section. This is new evidence of the steady forward movement of a splendid policy for the organization of talent, and for the deepening and widening of contacts within the Section, with a view to the most effective stimulation of constructive thought and the most strategic spread of our activities.

Mention should be made here of the enthusiasm with which, at the last business session of the Convention, the delegates and members received a statement of policy, or platform of guiding ideas (not rules), drawn up by the Board of Directors and presented by our President. This platform stood out then, and in retrospect stands out still more, as the administrative high point of the Convention. It is an expression of leadership heartening in its evidence of united vision and purposefulness, of courage and flexibility, of capacity to imagine and prepare for the magnificent creative opportunities of the future.

The evening of Monday was devoted to the consideration of "A Dynamic Theosophical Society," as set forth with splendid insight and contagion of spirit by Dr. Pieter K. Roest. Starting with a foundation of organically related and

sequential axioms, and self-evident truths, such as the unity and all-sufficiency of life; the design of universal manifestation, or the Great Plan (wisdom); the relation of the microcosm (man) to the macrocosm; rhythm, cycles, involution and evolution; man's responsibility for his own life and world; the existence of kingdoms of Nature beyond man; and the beauty of the selfless service to mankind, Dr. Roest built up a dream picture of the ideal Theosophical Society as the functional expression of these truths.

To illustrate the key principle of creative integration, or active solidarity, the speaker quoted H. P. B. as follows (a statement quoted by her in *The Mahatma Letters*, p. 485): "Fling the burning brands apart, and they will quickly go out; rake them together and they will glow, burst into flames and shoot skyward with ruddy brightness." The repetition of this image at psychological moments in the lecture added strikingly to the unity and force of the total effect.

Advancing to the important distinction between quantity and quality in matters related to the art of individual and collective Theosophical living, Dr. Roest cited certain characteristics of the Theosophical life in all ages, such as simplicity, honesty with courtesy, appreciation (good taste), intelligent cooperation, and humor, balance, sanity, patience. In the presentation these qualities were no mere abstractions! They became alive, positive, full of light, and gave of their wholesome essence to the dynamic atmosphere which permeated the final theme of the address: the vision and present function of the Society's future.

For a long range perspective, Dr. Roest quoted Dr. Arundale's *Nirvana* (p. 209, ff). He then closed in on the immediate Theosophical scene in the United States, renewing the conception planted here at Olcott a year ago by Mr. Jinarajadasa: that of Wheaton as, eventually, the spiritual Washington of America. This thought led to emphasis on the functional values of the human attitudes and qualities which distinguish the *new age* from the old: those, especially, of enlisting free cooperation rather than intellectually dominating or exploiting workers; of evoking wisdom already present, rather than preaching or indoctrinating; of inviting criticism as a means to improvement, rather than warding it off; of encouraging the assumption of responsibility instead of intimidating followers with the formal modes of authority.

The fundamental thought behind this elevation of *function* to first importance was the idea of the goal of Theosophical association as the *community life*. Of the three objects of our Society, the first

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Claims to Authority

Many claims are being made, up and down the country, and we are frequently asked to make a pronouncement as to whether the Masters are behind this or that movement. The "success" of some movements — as measured by the crowds attending the meetings, and the apparently affluent circumstances of the promoters — is sometimes taken as evidence of the validity and soundness of the movements in question.

It cannot too clearly be stated that The Theosophical Society makes no official pronouncements as to the validity or invalidity of personal claims. Each member is utterly free to accept or reject, but whatever may be his personal opinion he is expected to remember that he has no right whatever to force that opinion on another.

But supposing, ask some, that the majority in a lodge become followers of, say, Father Divine, should they not then be allowed to use the platform and offices of the lodge for the furtherance of their new-found cause? "Is not every good cause really Theosophical?" they innocently ask. It must be a matter of common sense, surely, to remember that The Theosophical Society, of which we are members, is a particular organization, whose Headquarters are in Adyar and whose National Headquarters are in Wheaton. The local lodge has been formed to be an outpost of that Society, and to promote its three declared objects. Therefore, to divert the activities of a lodge into other channels is simply not playing the game. There have been cases where members have supported, innocently no doubt, movements which a little analysis would have shown are

actually subversive to the Society. It is said with some humor that an American drug store sells everything, including drugs; and there are lodges, whose activities toy with almost everything — including some Theosophy. In that connection, where lodges are unfortunately compelled to rent out the lodge room to other organizations, a wise discrimination is called for.

The many claims to direct occult knowledge emphasize that while individually we have the right to our opinion, and the right to express that opinion, yet officially it would be detrimental to our work to label any so-called authority as true or untrue. In science, the great scientists of earlier days are seen as leading lights, but not as authorities binding us. The scientist requires to have a certain detachment from the past.

After all, everyone has his own right to claim that his particular teaching has for him the highest endorsement. While confusion may arise in the minds of members by the presence of so many claims, the member knows that truth is something which must be discovered each for himself and is not something which can be officially pronounced upon. Each must develop his own intuition and select for himself those claims which he believes to have a true foundation. The larger section of humanity still demands a tangible authority. Many movements and teachers are well aware of this and are ready to provide the needful. The Theosophical Society would probably become quite popular if it made a number of pronouncements and dangled a few promises. Popular, perhaps, but from such a Society Theosophists would be compelled to depart.—S.R.

The Urgent Need for Peace

With the large number of graduated boys and girls going out into the world, one persistently wonders to what sort of world they are going. In this, our Young Theosophists can and will act as a bridge between Theosophy and the Youth of the world. Is the new world to be one of peaceful progress or one of hideous catastrophe? Mr. Bingham, the American Ambassador in London, on last Independence Day emphasized that on both sides of the Atlantic the peoples loathe war, and are seeking to lead the world in paths of peace and disarmament. Both America and Great Britain are pledged to justice and freedom, and the strengthening of Anglo-American friendship, thought Mr. Bingham, was the finest way for preserving world peace and law.

But we are in a world that is arming, and clear-eyed observers tell us that the times are indeed hazardous. What is the practical step that can be taken? Surely in the banding to-

gether of many nations, great and small. That experiment has so far partially failed, but only because the nations were not united into a strong enough confederacy. No real progress toward world peace is likely unless the nations are willing and prepared to sacrifice in the cause of peace. Those nations which may seem to be free from any likelihood of aggression are thus happily also free to lend their aid against the exploitation of less fortunate neighbors.—S.R.

That Something More

The increasing recognition of there being inner, or superior causes to well-known effects, is suggestive to a Theosophist. The drought, e. g., is seen now to be a national problem, even an international one. If this phenomenon is continued to be treated merely locally, then whole sections of middle America are likely to become as a Sahara. Meteorologists promised us a wet season, after the drought of two years ago, but it is being recognized that there is "something more" in this weather problem than science has thus far told us. We are reminded how the ancient Indians told of the relation of droughts

and famines to men's thoughts and emotions. Selfishness produced famines. The failing of crops was in some way related to man's own ill-adjustment. And the problem does not remain an agrarian one, for industry, labor conditions, and commerce are all affected by the drought.

We have much knowledge today, but as Lord Halifax said last month, "much knowledge is a dangerous and disastrous thing unless it is directed by something greater than itself."—S.R.

A Crisis in Science!

A recent book by Professor Reiser of the University of Pittsburgh, says that the development of science has brought us to certain paradoxes which threaten to discredit science as a theoretical pursuit. He further says that the sciences are now so specialized that persons working even in different branches of the same science are no longer able to understand one another, owing to there being no technique of communication, no synthesis which binds the sciences into one picture.

It seems a pity that the Professor has not read *The Secret Doctrine*.—S.R.

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particularly should, according to Dr. Roest, have a freer and richer expression in our lodges. That is, lodges should become centers where members may work and play together at least as much as they study together. Artists should find in lodges a congenial atmosphere, a "home of reason," and a playground of the soul. The value of dramatic work as a magnet for young people still remains to be realized on an effective scale. Through these means, and perhaps the widespread development of Theosophical camps, a vitally creative, youth-spirited fellowship of idealists may be built up which, by radiating the Theosophy of *living*, will bring the Sixth Sub-race a new stage nearer.

The outstanding event of the following day was a symposium on "The Foundations of Justice." The opening discussion, a paper on "Dharma," by Professor R. Brenes-Mesen, was in every way a memorable contribution to the subject. Born of a profound and wise scholarship, it was a gem of enlightening knowledge, beauty, and strength. The basic relation of dharma to justice may be seen in the following excerpts:

"In the couch of our heart there is the understandable echo of a word of Destiny in keeping with the destiny of mankind. To hearken to that

word, to that voice exalts us to our own divinity. Dharma, our innermost duty, implies obedience to the highest, to the best in us." "We see ruin, catastrophes and destruction because men do not recognize or do not obey their dharma. They only know and claim their rights. . . . If every man fulfills his dharma there cannot be contradiction or confusion. The dharma of the world is harmonious, perfectly symphonic.

"The social problems of today will be neither understood nor solved while the three links of this social talisman — wealth, pleasure, and duty — be broken. . . . There is another talisman that was entrusted to men to build new, happier governments for the young nations about to appear when the old regime was mortally threatened: liberty, equality, fraternity. It also has been broken. Individuals, factions, great political parties strive for liberty and equality, not for fraternity. . . . There is a virtuous, mysterious affinity between dharma and fraternity."

The difficult problem of manifesting justice in codes of human law was dealt with by Mr. Robert R. Logan under the title, "The Laws of Man — Our Evolving Standards." The analysis, clear and rational, was devoid of rosinness. Modern laws do not represent attempts to give abstract

ideals concrete expression, but are rather the result of political and economic friction. "Privilege continues to pervert justice through the very machinery which has been created for the enforcement of justice. Civilization makes criminals with one hand and punishes them with the other."

There is today a growing sense, Mr. Logan added, of the relation of legal justice to social and economic justice; but these evidences of a new social conscience are due more to necessity than to the evolutionary growth of an understanding of justice. Intellect still needs tempering with compassion. Battleships and skyscrapers are not of themselves productive of a grasp of karmic law and righteousness.

The hour devoted to the Round Table contributed its unfailingly distinctive note of youthful chivalry, dedication and vigilance. Three points of view, those of learner, teacher and mother, were stated by representative speakers — warriors of the Great Service — and at the conclusion Captain Ransom touched upon the high quality of the Round Table ritual a value particularly recognized and appreciated by Mr. Leadbeater.

The chief non-business events of Wednesday were an address by Dr. Roest on "Occultism — True and False," a series of short talks by Young Theosophists, and the delivery of the Olcott Lecture, "The Inner Life," by Mrs. Alan Boxell.

In view of the confusion which prevails on the subject of Occultism, it is difficult or impossible to exaggerate the importance of acquiring the clearest possible discernment of the characteristics which mark the true, false, and mixed varieties of the science. As an aid, especially in unscrambling the subtle blend of white and black shades known as "gray," Dr. Roest's talk was timely and admirable. Some of its highlights follow.

The gray occultist, lacking the cold glitter, fascination, glamor and deliberate, evil-willed ruthlessness of his black brother, is a sincere but unconscious mixer of good and evil. He is either unctuously or domineeringly religious; is largely devoid both of ability to cooperate and of a sense of humor; is not evil-willed, but has not conquered the personal self. He exerts his influence either by laxity or by needless sternness, in the former case weaving a web of glamor for those who are fascinated by the mysterious but are unable to give up the pleasures of the flesh and the emotions; in the latter case attracting those who are involved in martyr complexes. He is the popular occultist, exploiting the idea that one can have his cake and eat it.

In contrast stands the white occultist, subtly but very definitely distinguishable by his natural-

ness, wholesomeness, sanity, intelligence, and sense of humor; by his fundamental purity, his selflessness, and his spirit of cooperation. Although simple and not complicated, his character is richly, buoyantly complex.

In literature the distinctions are less perceptible. Black literature is rare, but when it appears it is ruthless or exquisitely insidious. Gray literature is imitative, anxious, and either exclusive or foolishly inclusive. It appeals both to the higher and the lower nature, and thus borrows from both sides. It is either a clever imitation of white literature, with certain selfish elements unconsciously added, or else is pure drivel. Its effect is to confuse the mass of readers.

White literature, on the other hand, is direct and uncompromising, breaking in (but not destroying) the lower nature in service to the higher. It differs from ordinary civilized intellectual literature in that its purpose is to release the soul powers in man, not merely to convey information. Having depth rather than profuse explanations, it stimulates one to rely on his own intelligence, at the same time that leads him in the direction of the highest and best. Theosophists who search after adulterers of occultism do not really know their own literature. (Applause.) Such gems as *At the Feet of the Master*, *Light on the Path*, *The Voice of the Silence* and *The Doctrine of the Heart* are the pure essence of occultism, the intimate reading of which aids the student and the disciple to develop a quality of fineness which responds to the fineness of the Master.

In comment Captain Ransom, as chairman, added, "We so easily throw away the tools which destiny has given us, and then find ourselves without any tools."

The contribution made by the Young Theosophists to this year's Convention was, according to a virtually unanimous opinion, outstanding in the history of the Young Theosophist organization in America. Not only did the group seem to typify more clearly than ever the human ideal of the future in the becoming, but the note sounded by it was, as compared with previous years, more articulate and rich with meaning.

The total discussion of justice would have been conspicuously incomplete without the atmosphere and substance of youthful vision furnished by the group of symposium speakers: Betty Ruder, Anne Clark, Seymour Ballard, Shirley Larkin, and Carle Christensen, ex-president of the Young Theosophists. Idealistic America was interpreted freshly, soberly, ardently, gracefully from the standpoint of the practical problems of religion, politics, education, and the general economic and social difficulties. The release of New Life-Impulse which marked the meeting was

much less the result of strikingly new or original thought than of the application of creative force with simplicity and without distraction; of a readiness to make the most of such means of improvement as are nearest at hand: namely, in the active harmony of man's own powers. In this way Theosophy was revealed, not as dogma, but as a free and natural upspringing of subtle creativeness, purifying in its clear intensity and beauty.

In giving the final focus to the thought of the hour Carle Christensen showed an oratorical capacity which raised in the minds of more than one seasoned observer the highest expectations for the future. His challenging question was, "How can modern youth be expected to face an avalanche of smut and sensational propaganda and come out of it with constructive principles without any help?" Touching on the relationship of Young Theosophists to lodge organizations, he made it clear that Young Theosophist groups represented simply functional divisions of the total activity of lodges; that they were specialized instruments for dealing most effectively with youth outside of lodge circles, and that essentially there was no more competition than in a department store.

At informal forums held daily under the willows the Young Theosophists dealt especially with problems arising from the way in which the forces of fear, selfishness, and hate are exploiting youth and the people of the world. At one such meeting a poll was taken to find out what Theosophic truth was felt by those present to be most vital to the non-Theosophist youth of today. The consensus of opinion was that there were two such truths, interrelated one with the other: (1) brotherhood, and (2) the existence of a Plan behind all the phenomena and events of the world. It was felt that by practicing the first truth—that is, by conveying it through one's attitude and one's daily living—an atmosphere would be created in which a presentation of the second truth would find a welcome acceptance. In short, the channel of truth was recognized as being opened, in most cases through a fellowship of common difficulties and understanding.

The work of the Young Theosophists at Convention has already been referred to as a manifestation of creativeness. In the Olcott Lecture the burning yet hidden loveliness of the soul of youth took triumphant form. "The crowning glory, no doubt," wrote Carle Christensen in a letter summarizing the Young Theosophist contributions, "came with the presentation of the Olcott Lecture by Mrs. Lillian Boxell, of St. Paul. The illumined, poetic quality of her address was unsurpassed, we feel, even by the contributions of the senior lecturers present. Here was youth

speaking beautifully, not only for itself but for people of all ages. Such a blending of the intuitive vision of youth and the wisdom of maturity should be our goal."

With these thoughts the present writer emphatically agrees. The "Inner Life," the subject of the essay, was not merely a condition written *about*; it was a world speaking for itself through images which carried its meaning alive into the mind and heart; a world of substantial elements organized into shapes embodying the forces of separateness and Unity which divide the soul. A specialized myth of God and Lucifer, a vivid invention of Mrs. Boxell's set in motion the drama of inner evolutionary struggle through which the individual youth passes in the painful yet joyous course of his or her awakening to ever new and higher powers of living, of self-interpretation and fulfillment.

The effectiveness of this art mode of communicating theosophic realities was among the major lesson-facts of the Convention. Indeed, one of our national lecturers remarked, "The time has come for us who deal intellectually with Theosophy to fold up our tents."

The remaining two days of Convention were a time of exploration and trial of strength in fields of applied Theosophy. The question, "How far are we *devoted* to our values?" is invariably the unspoken challenge, the implied issue at every gathering in the name of the Theosophical Order of Service. "The feeble man," wrote Emerson, "can see the farms that are fenced and tilled, the houses that are built. The strong man sees the possible houses and farms."

It is understood that the test of strength for those who take Theosophy seriously enough to wish to see it in action is the capacity to *imagine* and *do* something to make life actually more magnificent. It was the consensus of opinion of the sixteen speakers who, with Mr. Robert R. Logan presiding, took part in the Theosophical Order of Service program, that the "T. O. S." was the natural and needed medium for uniting the inner life with the outer world, and so insuring the accomplishment of the three objects of the Society. One of the chief obstacles to this fulfillment was seen to consist in wrong psychology on the part of those entering into the work. For example, tasks are frequently undertaken or rejected from a feeling of constraint, and posts of responsibility are assumed for the sake of the honor. Quite as artificially, something is often done just to make a report. The obvious truth underlying these imperfect responses to opportunity is that no motive which is external to the creative will, no work done from mere outer compulsion or desire, *can* be Theosophically fruitful.

In discussion, accordingly, emphasis was put upon establishing a point of view of naturalness in T. O. S. work. This naturalness should, it was felt, be an outcome of the realization that work sponsored by the T. O. S. is in no sense a mere addition of tiresome duties, but represents a convenient organization of widely varied projects designed to provide the most logical outlet for the energies awakened in the Theosophist through his contact with ideas. Thus the *total quality* of the Theosophic life is brought to light when activity is not merely added to thought from the outside, but is *grasped as something which contains within itself and gives form to, powerfully and joyously, in the rhythm of things.*

An afternoon symposium on the "The Application of the Principles of Justice" offered approaches to the subject from the standpoint of races, classes, international relationships, motherhood, youth, and art. Enumerating the major causes of racial injustice in the United States, Miss Anita Henkel alluded to greed in our treatment of American Indians; to our fear of numerical domination by Negroes in the South; to our fear of economic competition from Jews and Japanese. Of all causes the root was shown to be a lack of mutual understanding of cultures and points of view. Justice, therefore, is attainable only on the basis of an appreciation of races and their culture. This is a positive principle, very different, Miss Henkel added, from sentimental or superficial thinking on the one hand, and from mere tolerance on the other. The latter attitude implies separateness and largely the expression of a superiority complex which is the negation of true understanding and consequently of justice.

Space permits the inclusion of only a few final symposium thoughts. According to Mr. James S. Perkins, Jr., art will not achieve or express justice until it has been re-united with life. The element of injustice in art has been due to a combination of causes, chief among them being the close following of our noisy mechanical civilization upon the decay of an old standard of art, the classical. Lacking vision, time and demand for great expression, the artist has become preoccupied with the observation of incidental phenomena. Turning to technical merit only, regardless of subject, he has descended to sensationalism, curiosity, and the exploitation of obscure morbidities. Hence distortion of truth; hence unfaithfulness to beauty, inspiration, and the wholeness of life.

The remedy lies in a restoration of good taste and all that it implies. This solution is primarily an individual matter, since a revolt against ugliness can take place only when the individual soul, the ultimate creative unit of society, has been awakened to demand an art which is sincere, true

and beautiful. This in turn requires a renewed sense of the greater purpose — the dharma — of life and the universe. When an intuition of the unity of individual dharma and universal dharma has dawned upon the artist, he will once more employ his skilled technique to reveal the eternal verities.

A third factor stressed by Mr. Perkins was the art school. Dominated now by an atmosphere of competition, personal "success" philosophy, absence of high purpose, and a depressing mood of futility, it can and must, in the future, be redeemed by vision. When once it is understood as a place where the true freedom of the individual shall release the Self, it will become a home of beauty elevated to simple dignity, a center of pure creativeness, uniting the glory of man the individual with the splendor of Man the All.

The Olcott Art Exhibit this year easily maintained in quality the high standard which has already been established as an Olcott tradition. The paintings were somewhat fewer in number than on the two previous occasions, but in beauty of feeling and expression they more than compensated for the numerical reduction. A new feature introduced by Mr. Perkins as the first fruit of his suggestion of a year ago, was an exhibit of Theosophical folder and announcement designs. These contributions, submitted by members of various lodges, were voted upon by means of a printed slip on which each member-visitor indicated his rating of the designs according to an A-B-C-D classification. It is a fact of interest that the overwhelming preference of the Theosophical public was for the designs offered by the Cincinnati Lodge.

It is perhaps not out of place here to include mention of a few matters of interesting detail which were brought up at various moments of the Convention. The hope was expressed by Mr. Cook that in the reasonably near future a radio broadcasting station might be established at Olcott. In all probability, he explained, its power would have to be very limited at first, perhaps sufficient for only the Chicago area; but with growth of means the entire continent could eventually be reached with Theosophical programs.

Arrangements have been made for a nursery school at Olcott next summer, the first step being the guaranty of a two months' lease of a small house on the property adjacent to that of Headquarters. Additional steps have already been taken for the rental of necessary equipment. Thus a domestic problem existing for numerous parents is well on the way to being conveniently solved.

In this connection should be added reference to a most valuable Bulletin produced by the Mothers' Advisory Group of the Greater America

Plan, under the inspiring guidance and able editorship of Mrs. Muriel Lauder Lewis, of Ojai. In its published form the Bulletin includes a quarterly series for 1935 and two numbers of the second or 1936 volume. During Convention a greatly deserved emphasis was given to this Bulletin, both on its own account and for the sake of promoting its sale and distribution among lodges throughout the Section. The project won a fine response, and there is reason to expect that the force of so admirable an example of Group leadership, enthusiasm, and cooperation, as well as of understanding and initiative in making effective the very important educational service aimed at by the Bulletin, will be an increasingly vital stimulus to Theosophical group enterprises everywhere.

Some of the happiest and most valuable hours of the Convention period were those spent on the lawn in the relative cool of the evenings. The extreme heat brought on by a prolonged summer "high," the temperature several times reaching beyond 100°, made additionally refreshing and grateful the quiet, friendly stretches of garden and grove. Especially was this the case when Mr. Cook, with the aid of his Jensen auditorium speaker, which was transported to the lawn, made the Olcott domain musical with scores of masterpiece records electrically played.

The next to the last evening will remain memorable not only for such entertainment but for a delightful program variation in the form of a reading by Mr. Cook of some remarkable letters written to a friend by a man (name unknown) who, judging from his observations of men and events, was in European diplomatic service at Geneva. The letters were what one might imagine as coming from a Walter Hines Page, in whom the mystic had been added to the statesman. It was after this reading that something completely satisfying was found in lying prone on the dewless grass and being gently invaded with the immortality of a world made fragrant with blessing, friendship, sonorous with music, and magnificent with stars.

Very fittingly these gracious influences of the beautiful concentrated themselves in moments of perfect art and equally perfect comradeship on the final evening. The willows were a theatre where the fountain-like curves of branches and leaves merged with the transformations of drama, with the delicate undulations of thought and feeling evoked by the superbly simple, natural acting of Mrs. Ruby Page Euwer in an "Arabesque" of six miniature plays from Thornton Wilder's *The Angel that Troubled the Waters*. Our Section is very fortunate to include among its members so richly talented and widely known an artist of the

platform, and so lovely a person as Mrs. Euwer of Portland, Oregon.

It would be imprudent to attempt to unravel the subtle windings and implications of these plays. Enough, here, to intimate the ingeniously chosen contrasts from which they took their flight. There was a study of conflict in the mind of a re-incarnating ego on being shown its destined "gifts" of happiness and pain; then a revelation of character between lover and intended bride in consequence of a jeweler's having mixed *two* rings; a historical episode in the life of Mozart, the occasion for the writing of whose "Requiem" was ostensibly the death of the unloved consort of his prince, but which turned out to be his own death; the post-middle-age meeting of an actress, emotionally true, positive and unregretful, with her former lover, now a bishop, smugly sunk into a shell of unctuous self-righteousness and respectability; the light-minded, worldly shift of attitude on the part of a well-meaning donkey, "Hepsiba," on being told that she is carrying the infant Jesus into Egypt (an exceedingly delightful bit of satire, perfectly executed); and finally, the universal light and dark of motives of two seekers of healing at the pool of Bethesda.

Intriguing in their freshness and variety, these episodes did not give the impression of mere isolated fragments of experience. They were, instead, united by the tone and power of imagination in the acting into something filled with a harmonious life and beauty of its own. Such is the power of creation in drama Theosophically interpreted! The inspiration is that of the all-dominating delicacy yet majesty of life, ever growing as it fashions and harmonizes forms in the freedom of truth.

In the tent the Convention drew to a close with words of comradely good humor and affection from the Board members who were present, from our National President, and lastly from Captain Ransom. By the time the latter spoke, the mood of everyone was keyed to an intense unity of friendliness. Thus the final speaker fired and deepened with a note of strength, purpose, and dedication in which there were unmistakable overtones of the outpoured might and blessing of our former leaders, and of Those Who watch over the destiny of our Society and inspire the high moments of its gatherings.

Thoughts turning to the near future were as those of a family, glad in the coming attendance at our International Convention in Geneva of several of the members, including particularly Mr. Cook and Miss Snodgrass; glad too that official cares could be left with such complete confidence and safety in the hands of Captain Ransom and Miss Ellen McConnell. For eighteen

members who had signed up for an immediate two-weeks Institute under the direction of Dr. Roest, with the collaboration of Captain Ransom, there were additional expectations and good cheer. The evidence of the ensuing days has been that these expectations, however high and eager, are being most head-satisfyingly and heart-satisfyingly fulfilled.

Resolutions of the Convention of 1936

1. Ratifying and approving the official acts of the Officers and the Board.
2. Sending greetings to Dr. Arundale and an invitation that he and Mrs. Arundale tour the Section and attend the Convention of 1937.
3. Sending greetings to Mr. Jinarajadasa.
4. Expressing gratitude to the retiring members of the Board.
5. Expressing thanks and regard to Captain Ransom.
6. Requesting the National President to convey the Section's most cordial greetings and goodwill to the delegates at the World Congress.
7. Sending love and greetings to Miss Marie Poutz.
8. Sending greetings to Mr. and Mrs. A. P. Warrington.
9. Urging that members support by subscription THE THEOSOPHIST and THE THEOSOPHICAL WORLD.
10. Accepting the annual report of the National President and expressing appreciation for his management and devotion.
11. Expressing high regard for the work of the lecturers and field workers, and thanks and appreciation to the National Secretary and Staff.
12. Amending the By-Laws as proposed on page 161 of THE AMERICAN THEOSOPHIST for July, 1936.
13. Endorsing the Easy Savings Plan. (See resolution in full on this page.)
14. Sending greetings to Mrs. Georgine Wetherill Smith.
15. Sending greetings to Mr. and Mrs. Henry Hotchener and appreciation of their coming service at Adyar.
16. Adopting the Statement of Policy of the Board of Directors. (See inside front cover.)

Greetings From Dr. Arundale

The following cable was received too late to be read at the Convention, but we are happy to include it in the report of our summer proceedings in order to share it with the members:

"Very loving greetings American brethren fiftieth annual Convention. Just returned successful tour Northern Europe.
Arundale."

Easy Savings Plan Resolution of the Board

WHEREAS, at the last annual Convention of The Theosophical Society in America the National President was authorized to increase the annual dues payable by members from \$3.00 to \$5.00, or, in lieu thereof, to institute an easy savings system of envelope collections. And

WHEREAS, during the year just concluded, such an Easy Savings Plan has been in operation throughout the Section, with results which have not been adequate to meet the pressing needs of the Society. And

WHEREAS, if each member of the Section would voluntarily contribute *only one penny at each meal time* — or a total of *merely three cents a day* — from \$35,000 to \$40,000 would be raised annually, which sum would enable the Section to meet its obligations and to do much work which must now be left undone for lack of necessary funds. And

WHEREAS, at its meeting of Monday, July sixth, the National Board of Directors unanimously approved the continuation of the Easy Savings Plan. Now therefore

BE IT RESOLVED, that this Convention heartily endorses the action of the Board of Directors in this matter and strongly urges all lodges throughout the Section to draw the attention of their members to this simple, yet effective plan, emphasizing the remarkable results which could be produced and by means of which the needs of the Section could be met.

Summary of Official Proceedings of the Board of Directors

Meetings Held July 5, 6, 7, 8 and 9, 1936

Confirmation of the following matters dealt with by mail during the course of the year:

1. Approval of repair of the tile roof.
2. Approval of retaining Captain Sidney Ransom for second year.
3. Approval of the re-issue of the 1898 charter of Crescent City Lodge.
4. Decision to discontinue expenditures in the matter of the Jackson bequest.
5. Review of correspondence with Mr. Geoffrey Hodson.
6. Selection of the dates for the 1936 Summer Sessions.
7. Approval of a contribution toward the expenses of the World Congress.

8. Decision to hold three Board meetings in connection with the Convention of 1936.

9. Approval of correspondence regarding relationship of the Liberal Catholic Church with the Society.

10. Approval of two weeks of Institute following Convention of 1936.

11. Consideration of a proposal regarding an audit of the Society's accounts.

New Matters

1. Appointment of the Judiciary Committee; Mr. J. Harry Carnes, Mr. C. F. Holland, and, Mr. Ray W. Wardall.

2. Reappointment of National Lecturers: Mr. L. W. Rogers, Mr. Fritz Kunz, and Dr. Pieter K. Roest.

3. Approval of the dissolution of certain lodges.

4. Approval of capital expenditures for the year in the sum of \$1842.46.

5. Approval of the continuation of Mr. L. W. Rogers' drawing account.

6. Approval of the suggestion that an international fund be established under the auspices of Adyar for the benefit of old international workers, and of the Section's contribution at an appropriate time from its now International (E. S. P.) Fund.

7. Approval of the appointment of a number of standing committees.

8. Approval of a change in the By-Laws to provide for an Assisting (\$5.00) Membership.

9. Appointment of Captain Sidney Ransom as Acting National President and Miss Ellen McConnell as Acting National Secretary during the absence of the National Officers at the World Congress.

10. Decision for the present not to add to the number of appointments of National Lecturers.

11. Amendments to the By-Laws as proposed on page 161 of THE AMERICAN THEOSOPHIST for July, 1936.

12. Approval of correspondence by the National President looking toward the ultimate establishment of a radio broadcasting station.

13. Adoption of A Statement of Policy. (See inside front cover of this issue).

14. Authorization of the National President to sell certain securities held by the Society.

Nor, in the next place, is the peace principle to be carried into effect by fear. It can never be defended, it can never be executed, by cowards. Everything great must be done in the spirit of greatness. The manhood that has been in war must be transferred to the cause of peace before war can lose its charm, and peace be venerable to men. — EMERSON.

Changes in the By-Laws by Convention of July, 1936

The following resolution was passed by Convention changing By-Law IX:

RESOLVED, that Section 4a and Section 5 of By-Law IX be amended so that after amendment, said sections should read as follows:

SECTION 4a. *Membership Classification.* Membership whether Lodge or National, shall have five classifications which shall be designated as follows:

General Membership
Assisting Membership
Contributing Membership
Supporting Membership
Sustaining Membership

SECTION 5. *Annual Dues.* The annual dues of general members shall be as follows:

For National general membership \$6.00; for Lodge general membership \$3.00; for Assisting Membership \$5.00; for Contributing Membership \$10.00; for Supporting Membership \$25.00; for Sustaining Membership \$100.00. (Next four paragraphs unchanged.)

Seventh paragraph changed by adding the word "Assisting" at the beginning of the paragraph. Remainder of section unchanged.

The other changes in the By-Laws enacted by Convention were exactly as published on page 161 of THE AMERICAN THEOSOPHIST for July, 1936.

Greetings

Greetings were received by telegram, letter, or were given in person from the following:

Miss Marie Poutz; Mr. and Mrs. Henry Hotchener; Mr. C. F. Holland; Mrs. Harriet Tuttle Bartlett; Mr. George F. Foye; East Coast Federation; Chicago-District Theosophical Federation; Michigan Federation; New York Federation; Northern California Federation; Northwest Federation; Ohio Federation; Southern California Federation; and approximately fifty-six lodges, by their delegates.

Unique Convention Greeting

An unique greeting to Convention came in the form of a first-day cover which every stamp collector will recognize as of value. The design included an announcement of our own Fiftieth Annual Convention, together with the seal in colors, and the address of our National Headquarters, as also the Convention dates.

It is interesting to know that this unique design will be added to the collections of a considerable number of stamp collectors.

Report of the National President

BY SIDNEY A. COOK

AS REQUIRED by the By-Laws, I present the following resumé of the work of the Society and its affairs for the past year (ended June 30, 1936).

I present first the balance sheet, with the reservation that this and other figures of finance that follow are subject to slight revision. The necessity for this is obvious when we remember that we are now only five days from the close of the year, and in that brief period the closing of the books has had to be done. Further year-end adjustments may therefore be necessary. The figures, however, will remain substantially unchanged.

BALANCE SHEET

ASSETS

Net Depreciated Building Fund Assets	\$231,019.74
Other Furniture and Equipment	12,567.14
Oakdale Avenue Property (Sales Contract Equity)	9,200.00
Invested Assets (Gifts not yet converted into cash)	1,700.00
Net Worth of the Theosophical Press	23,176.34
Cash, Securities and Current Receivables	15,930.58
Deferred Charges	2,957.00
	<hr/>
	296,550.80

LIABILITIES

5% Gold Debenture Bonds, outstanding	58,000.00
Special Purpose Funds, unexpended . .	4,434.25
Deferred Income	6,501.22
Current Liabilities	2,448.92
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	71,384.39

NET WORTH

Theosophical Press	23,176.34
Wheaton Building Fund	223,478.70
General Investment Account	21,488.63
	<hr/>
	225,166.41
	<hr/>
	296,550.80

Last year I went into a somewhat exhaustive analysis as to the interpretation of the figures of our report, especially those relating to the balance sheet and its decreasing net worth. I shall touch on that point quite briefly here. Although our net worth at the beginning of the year was

\$230,948 and at the end of the year \$225,166, a reduction of \$5,782, we have to bear in mind that these figures reflect bookkeeping adjustments necessary to record the fact that physical properties like the Headquarters building gradually wear out. Good accounting requires that cognizance be taken of this fact, and it was accounted for in our figures for the year to the extent of \$6,536, an amount which exceeds by \$754 the reduction in net worth. This \$754 represents the amount by which our cash income exceeded our cash expenditures. It is clear therefore that we have continued the policy of living within our income. I have to emphasize again, however, the fact that we are gradually decreasing our working capital, that is to say, the capital consisting of cash, accounts and inventories of books, supplies, etc., and that these are the items with which our work is carried on.

Although we had a cash income of \$754 in excess of our expenditures, we had to spend \$2,314 on our property and the retirement of our bonds, and the difference of \$1,561 came out of these current working assets, depleting our working resources to that extent. This is the point that I emphasized last year as being one of serious moment, calling for some means of increasing our income for the essential work for which the Society exists. We actually spent in that work last year less than we received, because we had to take \$1,561 of our income for capital expenditures.

A year ago I estimated that our income for the year would be \$30,200. It exceeded this amount by \$900 and was actually \$31,100, including \$1,541 from the Easy Savings Plan. Our disbursements, budgeted a year ago at \$26,500, were actually \$28,291, the difference being mainly due to a considerable increase in the expenditure in the field. These figures show an excess of income over expenditure of \$2,809. Necessary additions and improvements to our property, bond payments and bond interest, however, took \$6,033, of which only \$1,700 was covered by collections on the Building Fund. The net result therefore is that \$1,500, approximately the amount previously mentioned, has had to be taken out of our current working capital. The extent of the increased impairment of this working capital is not nearly so serious as last year, for Building Fund collections have been larger and bond payments less. Bond maturities were \$7,800 and bond payments only \$950. We are fortunate that our bonds

have been maintained in excellent standing with our bond-holders and that they are held mainly by those who desire to continue the investment. The Society, however, should not depend entirely upon this friendly interest on the part of its members, but should provide that its income meet its expenditures, including maturing bonds. It is only in this way that our bonded debt will be liquidated and the Society saved from the necessity of paying interest in the amount of \$3,000 to \$4,000 annually.

Our Convention program is arranged so that there will be business sessions after the official meeting of the Board of Directors, so that definite plans and a statement of policy dealing with this problem may then be presented for your consideration. Suffice it to say in summarization of all these figures that the Society's credit is being maintained and it is in no danger financially, but it is depleting the capital with which to carry on Theosophical work, and that this is inevitable until our income is augmented so that it will cover capital requirements as well as current working needs.

I should report as to the results of the Easy Savings collections. Headquarters' proportion was \$1,540.83; \$731 stands to the credit of various lodges for their use in cooperation with Headquarters in the promotion of public work; and \$573.64 remains to the credit of the International Fund. Out of this fund there has already been paid a contribution toward the \$5,000 which the Sections throughout the world were asked to provide for the President's traveling expenses. This matter will probably be discussed at the forthcoming General Council meeting in Geneva, when we shall learn the proportion which this Section should contribute. It behooves us to be liberal in our support of this international purpose, for many smaller Sections are unable to contribute proportionately to their membership.

As I previously suggested, I feel that this Section should also respond to the needs of these small Sections which through lack of funds are unable to have a visiting lecturer or otherwise promote public interest in Theosophy. I hope that at the forthcoming General Council meeting an international fund may be created out of which the needs of these small Sections may receive attention under Adyar's auspices. For this purpose some contribution from our International Fund derived from Easy Savings collections may be made. We are grateful indeed to those members and lodges who have so wholeheartedly responded to the call of this plan. It has produced for all three purposes — Section, lodge, and International — over \$3,000, practically 70 cents per member, equivalent to 2/10 of a cent per day or 1½ cents per week. When such a tiny daily sum

brings us \$3,000 and accomplishes such useful purpose, it requires little of imagination to judge the effect were the plan fully supported throughout the Section.

You will remember that the Easy Savings Plan was proposed in lieu of an increase of \$2.00 in the National dues. Such an increase would have brought Headquarters \$8,000. It would have largely met the problem of retiring our bonded indebtedness as it matures. The result tends to the conclusion that the membership generally would prefer the increase in dues, and that is a subject to which the Board will give their consideration and upon which a recommendation will presently be placed before you.

Frankly, my own preference is for voluntary contributions as the envelope system provides, but the needs of the situation may compel us to adopt another method. It was impressed upon me at one time that our members object to requests for contributions for a number of different funds, and I have for several years avoided any general collection effort except for pledges already made, as in the case of the Building Fund, and for the purposes of the Greater America Plan. The Easy Savings Plan, thoroughly taken hold of by lodge officers and promoted and supported throughout the whole of the Section, would serve all our purposes adequately, and quickly solve our financial problem. There is a question of policy involved here, upon which the Board of Directors are deliberating.

Our total membership fell slightly during the year. We closed with 4,317 members — a loss of 103. We gained new members, 422, and reinstatements, 175, both figures slightly less than for the previous year. Deaths and resignations account for 161, the figure varying but slightly from the previous period. We transferred to inactive status at the end of the year 541, as compared with 545 in the previous year. This low number of resignations and transfers for inactivity again constitute long-time records. We cannot be altogether content, however, with this reversal — slight though it be — of the trend in membership. The question presents a problem which will remain a problem so long as we are unable to financially reinforce the resources of our lodges in the promotion and development of public work.

The business of the Theosophical Press has continued at approximately the same total both as to the number of books sold and the volume in dollars, but with rather better results than for the previous year, well covering its cash expenditures, though not yet able to pay its proportion of Headquarters overhead. In the results for the year, however, an additional \$1,000 has been pro-

vided to increase the reserve already established to cover the loss which must sometime be taken in disposing of books on hand obsolete from a number of years ago. Adyar is most anxious that this department of Theosophical activity should be more strongly promoted through close cooperation of the Publishing Houses at Adyar, London, and Wheaton.

I commented last year on the fact that a thorough analysis of book sales showed that some lodges are selling books in quantities entirely disproportionate to their membership, indicating thereby what could be accomplished if all lodges would be active in this important field of publicity.

During the year the Press has published the proceedings of the last Summer School, under the title *Unfolding the Intuition*, with a combination pamphlet uniformly bound, *The Secret of Our Daily Tasks*, in which appears Mr. Jinarajadasa's public lectures of last summer's activities. *Unfolding the Intuition* was produced as a subscription edition only, for those who had previously availed themselves of the opportunity to subscribe. The Press also reprinted *Thought Power, Its Control and Culture*, by Dr. Besant; and a pamphlet, *Clairvoyance and the Serpent Fire*, by Geoffrey Hodson. A reprinting of *Man, Whence How and Whither*, will shortly be released.

During the year Dr. Roest and Miss Henkel have continued their work with the public and the members throughout the Section. I believe most sincerely that this has been important work, and without this more intimate contact of the last three years, from which all lodges and all members have had opportunity to benefit, we should now have a much less favorable standing as to membership totals, and a Section with which much initial ground work would still be necessary before the next stage of development could be undertaken. The direction and the plan of this next stage will be presented for your approval at a later session.

Others who have consistently served the Section have continued their work. Dr. Pickett, under Headquarters' auspices, has met the needs of some lodges. Dr. Kuhn, traveling in the Section independently, we understand has met with some approval. Mr. Kunz, has continued his work throughout the Section, and Mr. Rogers for a period visited a number of the lodges, but has more recently confined his work to Southern California. All of this work helps, but it is still necessary, and we yet hope that it may be accomplished, through some adequate income-producing plan that Headquarters be put into position to direct all those in the field whose activities it desired to sponsor, and thus avoid much of the

confliction, which is expensive and disturbing to the official itinerary and lecture arrangements.

Since last Convention Mr. Jinarajadasa completed his tour of the Section, meeting whole-hearted and enthusiastic response. I was glad to see him twice after Convention closed — once on his return here and again in New York as he sailed. The Section is deeply grateful for his stay with us. Captain Sidney Ransom has been our guest lecturer from England since September. While visiting us for a period of only nine months, I am glad to state that he has consented and has been able to arrange other responsibilities to stay with us for another full year. From reports received at Headquarters and from the numerous requests for return engagements, it is clear that Captain Ransom's visits have filled a need wherever he has worked in the Section. We are glad that parts of the Section originally omitted from his itinerary can now be included, that all may share the inspiration and the helpfulness, both public and in the lodge, which Captain Ransom so freely gives and which has been so much appreciated.

Captain Ransom has consented and the Board have approved his appointment as acting National President, and that of Miss Ellen McConnell as acting National Secretary in the place of your National Officers during the six weeks that they will be absent from the Section attending the World Congress at Geneva. You will presently be asked to endorse these appointments. I am glad to testify to the qualities and experience which Captain Ransom and Miss McConnell possess and which justify placing the Section in their care. I shall feel that all is well.

I wish again to emphasize my conviction that the small lodges in the Section should be given a full measure of Headquarters' encouragement and help in whatever new plans of work may be developed.

THE AMERICAN THEOSOPHIST has this year almost paid its way, with slightly reduced cost and slightly increased income. In its new format as presented to you in the July number, though much improved in appearance and in other respects, we anticipate a still further reduction in cost, so that the one dollar allocated from the dues of each member will fully support the magazine. I believe that THE AMERICAN THEOSOPHIST is the last of our activities to be discarded if a reduction in our effort should ever be found necessary, for it is our best and most frequent means of contact with our members.

The second part of the first of the Correspondence Courses has been offered and a number of members are systematically using it for study.

The art project presented and so enthusi-

astically endorsed by the members last year has been making progress through plans and consultations. The adjacent property for the project has been acquired and is fully paid for, but these plans have not yet proceeded to the point where building construction can commence. It was originally anticipated that Mrs. Shillard-Smith would be present at this Convention for further development of this work, but she has unfortunately had to make a visit to Europe just at this time. Renewal of consultations and planning will take place next fall with a view to preparing for the work to commence at the appropriate time.

The Straight Theosophy Campaign formulated and promulgated by Adyar met with approval throughout the Section, and I hope that the new program under Adyar's auspices and carrying the general title "There Is a Plan" will be similarly received and utilized. We understand from Adyar that they are contacting every lodge directly, and again we ask that all lecturers and field workers fit their own contributions as far as possible to this world-wide Adyar program.

The matter of selecting a work of art representative of America as a gift to Adyar is in the hands of a committee, who will in due course report their decision.

A committee is also working on the proposal introduced in Convention last year for the development of a children's camp in connection with our summer proceedings.

I hope that we shall plan and present to you before Convention closes the extent of our summer activities of next year — Summer School, training group, or Junior College, or a combination of these, as the case may be. I hope too that Dr. and Mrs. Arundale may be with us next year.

In this resumé I have of necessity omitted any definite program of future activities, since our Board cannot officially meet, as the By-Laws are now drawn, until after the opening of Convention, and therefore no official action has yet been taken. Plans will presently be presented to you with a view to revitalizing the work, directing it into most useful channels, and drawing our capable workers in all locations into full cooperation. It is by cooperation that a work of brotherhood must be accomplished. Some promotional methods available to others are not available to a Society which must in its own work live up to the ideals that its philosophy promulgates. We have to recognize this as a handicap along certain lines, but a source of strength along others, for it is inevitable that what is good, what is beautiful, and what is true will always live and will ultimately prevail over all else. We who are Theosophists stand for ideals, and ideals will

never die. Whether the world as a whole quickly accepts is not nearly as important as that we should always maintain an attitude of cooperation, sound and right in its direction.

Since last we met in Convention you have been generous to your National President in the support that you have accorded him and in his reelection to office. I again accept the office, recognizing fully the responsibility to maintain standards that cannot be measured in terms which the world in general recognizes as indications of accomplishment. I am appreciative, however, that we must plan for a greater measure of that kind of success also, for our work is two-fold, not only to keep clear the channels of inspiration and idealism that were opened to us with the founding of our Society, but to promote the spread and understanding of the Ancient Wisdom everywhere. I pledge myself again, with your cooperation, to this work.

In this I am assured of the loyal cooperation and constructive help of the newly elected Board of Directors. With their support I am convinced that our difficulties can be met and our work more effectively carried on. The spirit in which our problems have been faced and discussed in preliminary and informal gatherings of the Board promises a period of genuinely happy work from which progress cannot fail to develop.

The retiring Board members, after many years of service, are deserving of an expression of appreciation on my part and on your part for long and faithful service rendered under two administrations. Mr. Holland retains the functions of our legal adviser, and I am glad to be able to continue to consult him. He has a wealth of knowledge as to the Section's affairs through past years which is invaluable. He and most of the retiring Board members have expressed their willingness to respond if consulted upon special problems, and they will of course continue as active servants of the Society in their own particular spheres.

With such a splendid Headquarters staff, no annual report of mine would be complete without an expression of gratitude for their cooperative service, and from the National Secretary down to the most recently arriving staff member, I feel that sense of gratitude.

As on previous occasions I close with the invocation that represents the spirit of the service which we at Olcott endeavor to render to the Section:

"May the will of the Elder Brethren reign throughout our Headquarters, may it energize all our activities, that from this Center Their light and power and blessing may radiate to the Section and to the world."

Keynote Address to Convention

BY THE NATIONAL PRESIDENT

OUR NATIONAL holiday yesterday and the celebration around us recall to us our beginning as an independent nation. We do well to remind ourselves as we think of our early days that our nation has grown strong only that it may fulfill a great purpose. What that purpose is among the nations of the world we as a nation seem not yet to have discovered. Yet without such discovery, such fulfillment, even so great a nation cannot survive. That purpose surely is two-fold — to prove that out of the old world, representatives of the nations can merge their differences of nationality and of temperament and become united in living as brothers together with justice prevailing between all, overcoming the prejudices they left behind. That is the duty within the nation. And outside to lend its great influence to the cause of merging national interests in the greater cause of peace. Internally the experiment is in progress, not to be completed until tyranny of all kinds disappears from our national system. Externally we have not seen the vision or recognized our power of achievement.

Dr. Besant quotes the allegorical words of Mazzini, who when his people were clamoring for their rights, to the neglect of their responsibilities, wrote what she describes as his wonderful treatise on "The Duties of Man." Speaking of the nation, he gave forth an idea true and beautiful in the phrase, "God writes a word on the cradle of every nation, and that word is the nation's message to the world." Dr. Besant continued with an expression of the truth that part of the one Great Life abides in every nation as its indwelling spirit. It is surely our duty as patriotic citizens not only to celebrate our beginning but to be thoughtfully concerned about the end and purpose which our nation should fulfill.

Today we should remember too that we are participating in the fiftieth annual Convention of our Society. While our age as a Society must be sixty-one years, for it was in this country that our founding took place in 1875, it is only for fifty years that we have met in annual Convention as a national Section. Let us remember that we have a half century behind us and though at times the connection between the past and future was somewhat tenuous, yet there has been continuity unbroken. We have that heritage of half a century of steadfastness upon which to build

the future of our Society. Surely it will be the stronger for such a sound foundation.

It falls to my pleasant lot tomorrow in Convention, with the official opening, to tell you how gladly welcome are all our guests. This evening I am to touch upon the main ideas that bring us together in Convention and that underlie the purpose of our gathering, to strike as it were a key note to which our deliberations and our efforts may be attuned.

Casually one would think that of the subjects with which we are concerned, all has many times been said. Yet is it true that as in meditation one can touch realms of thought and inspiration that are new and vitalizing; so in such a Convention as we are about to open, the free exchange of thought stimulates the mind and opens new fields of vision and refreshing inspiration. To listen with our ears but also with our inner faculties is but one of the privileges and duties attendant upon our being here. But this year from the beginning this Convention has been planned to be one of mutual contribution, for the sharing of the thoughts and ideas of all, that through the interplay and exchange we may not only develop our own powers, but also grow very much closer to each other.

I remember when I was first struggling with the elements of Latin grammar, protesting in those very early years that I did not need to know Latin. My very wise school-master explained that it was not because one was to enter a medical or clerical career that Latin was in his curriculum, but because to study Latin would sharpen one's wits. Theosophy should be to us the great sharpener of our perceptions and our judgment, that we may use rightly and fully our unique position as knowers of the principles of the Great Plan, to give aid to all that leads in the direction of its consummation.

We meet to consider many things. Our strongest motive is the good of the work we serve. Encompassed by that aim, we have the special purpose of enlarging our thought. All our study and discussion are intended to deepen our perceptions and to broaden our understanding, that we may be more useful servants. Whatever the subject of our consideration, whether closely or more remotely related to the welfare of The Theosophical Society and its work, this process of enlarging our thought is to the end of wiser and more understanding service.

As the poet expresses it:

"Man must have countless ways to find the truth.

Enlarge thy thought of revelation's mode.

For every truth that lights upon thy soul

Thy latest revelation is on earth.

Keep thou thy vision from all falsehood free;

Thy spirit lifted above all things base,

That hovering truths may love to light on thee

And linger welcomed till their work is done."

We meet under sublime and mighty auspices. Here at Olcott, growing each year more beautiful, not only do our physical surroundings — the open air, the sunshine and our friendships — conduce to that condition of happiness and relaxation in which great thoughts descend, but Olcott by the nature of its dedicated purpose, the work which it shelters, the aspiration of those who do that work, the joy in which it is done, all are aiding the creation of that subtle atmosphere in which "hovering truths" may enter our consciousness and Convention activities and individual growth may be most fruitful. Let us remember that what we bring and all that we individually contribute should be such as to augment the beauty that is already here.

As has often been said, Theosophists meet not to receive, but in greater blessing to give whatever of peace and power and quality of Selfhood they possess. Let us not imagine that in such a gathering as ours that anyone is more or least among us, or has most or least to give, for happiness and joy and earnestness are never lesser qualities but are among the greatest gifts that we may share. To be attuned to the spirit of great purpose and great ideals is in such a place and in such a gathering to be in possession of great gifts to impart and to fit ourselves to receive great blessings.

As Theosophists we individually aline ourselves as workers for all beautiful causes, and especially on this occasion are we to study and attempt to more vividly understand the cause of justice.

A year ago we particularly gave our attention to the cause of releasing America the Beautiful. Having set before ourselves that ideal, we may well consider now the release of America the Just, for America will inevitably lack some of the essentials of the beautiful until justice is released in all her national life, to all America's people, in all America's relationships. America cannot achieve the perfection of beauty without justice equally perfect.

We often speak of the laws of Nature — beauty, justice, love, brotherhood, unity — but as there is but one life, there is really but one law. Different attributes of the one life give rise to different

expressions of the law, and so we find love, beauty, order, work, justice, all deeply interrelated, no one being perfect until all others have become perfect too. So if we would release America the Beautiful, we must work to achieve America the Just, for the physical beauties with which America may be adorned are as nothing compared with those subtler qualities of beauty with which America is in some respects less endowed.

We have but to think of the injustice of our press in its muddled portrayal of the ideals and aims of opposing political parties, to appreciate that day by day injustice is being done not only to the nation's leaders, but to America's citizens, who through propaganda are deprived of opportunity for fair appraisal and fair judgment. But it is not only in this broadcast injustice through propaganda that America lacks some of the essential elements of beauty.

There is in the injustice to youth in the present educational system, which crams in facts instead of fostering the development of innate powers of understanding. There is the social and industrial injustice to children, to women, to motherhood, to old-age, to animals. Our modern life is fraught with injustices, and not until these are removed from the national being will there be national well-being in America. And until internal injustice is removed, a nation has little power to express in any wider field the quality which it lacks at home.

We who are Theosophists and who therefore recognize that in the Great Plan justice reigns supreme, attune ourselves in such measure as we can to the Great Law, that we may in such degree realize the divinity that stands behind the law itself.

The thought is beautifully expressed in four lines of poetry:

"Long after earth was made, the common eye
In purpose purified, could trace the truth
And beauty in it clear again to God,
Who lately made it, and so learn His law."

Dr. Besant gives us as a key to all our work the teaching of the existence of this law:

"It is necessary that all people should feel that a law exists, accord with which means happiness, and disregard of which brings ruin — slowly or swiftly, but inevitably. For there is nothing which so compels human reason as the sense of an inviolable natural law, working around us, below, above us, a law from which we cannot escape and to which we must conform ourselves — or suffer."

We are essentially pioneers, reformers if you will, caring more for new and original thoughts expressive of ideals than for traditions and established custom. Yet do we attempt to appraise justly great thought and great leadership and

great service in the past, by whomever rendered, retaining clear vision of the greatneses, undistorted by human weaknesses and failings, if such there be, which alone form the basis of appraisal by critics, themselves so petty that greatneses escape them. There is no justice where gratitude is wanting. Let us be just to our own traditions and memories.

Let us be just to other movements, competitive though they appear to be. Remember that we do them injustice equally by supporting the untrue as by condemning the true. Let us be just to straying members. Possessors as we are of the general idea of the Great Plan, we give our sympathy, our interest, and our support to all that accords with it, but we take care that we are not deceived by outer appearances. There shall be purity of ideal and purpose behind those movements that win our approval. Truth is known from the inside, and we are not to be misjudged by those whose approbations we decline to support.

Justice is for the time our particular theme. Knowing the elements of the Great Law which is justice, to each Theosophist his way must be a way of justice. He will breathe forth justice in all his relationships, especially in his views expressed to others, and by the justice of his own way will help all those whose way may cross his own.

We look out upon a world in which injustice and disorder are seemingly triumphant. We know that all is well with the Plan as a whole, but we must aid its perfection in those places where the forces of selfishness yet intervene. There is a simple example that often comes to mind. As we drive by a field of newly growing corn, suddenly the apparently disordered planting takes on order as we see the parallel rows, and from another vantage point straight-line diagonals appear; and we recognize that there is order to the work. Seen from above the order never disappears, though from some points of view down below we miss the ordered completeness in the scheme. Though, therefore, the great world Plan is always perfect from above, we must work to make it perfect from every point of view down here, and injustice evident here is an imperfection in the working of the Plan.

But it is not enough that we know these things. Theosophists in America are not recluses, monks in the jungle or the monastery. We live in the world of work, and only as we work for the one law outside ourselves shall we make the discovery of our divinity within. That discovery comes from cooperation with the law working everywhere. For us the way of growth is the way of work, and it is our especial task in these days to

prove to the world that the law exists and is practical. As we said last year, we in our idealism must be practical. We must show in our own lives that to live in accordance with ideals does not outrage the necessities of the practical life. In the words of the Great Message of 1925, we can at all times and on all occasions support all work and movements in the outer world which stand for brotherhood, considering less what they achieve, and more the ideals which they embody, not over-estimating the value of results but recognizing generously all heartfelt effort in accordance with the law.

We can appreciate deeply all honest endeavor, concerning ourselves with the motive and the earnestness, judging movements, causes, and opinions less by the extent to which they affect us personally and more by the measure of their power and intent to be of service to others. We can commend all sincerity and earnestness, though gently pointing the way in which these qualities should be directed. These things we can stand for everywhere — pioneers springing forward to welcome what is to be in accordance with the Plan, against the reactionary protection of what already is.

Although human, we must emulate the superhuman, but not expect it of others, and through our knowledge of the law gather to ourselves a vision of what harmonizes with it. So we meet to learn better how to cooperate with the law, to study what justice is — its evolution, its expression — that by an understanding of justice we may give greater wisdom to the solution of the world problem, which in all relationships, in all fields, is the problem of injustice.

Not long ago I was sitting in a conference in which, inevitably in these days, the current political situation was introduced into the discussion. One member of the party present ventured to take a stand for the ideals which stood behind certain political efforts, stating that though the ideals might not be achieved and plans might fail, nevertheless there was more satisfaction in standing for the ideals and the principles than against the practices which opposed them, for only by ideals put into plans could injustices be righted. It was striking to note the approval which these hardheaded men gave to this viewpoint, though from their point of view they insisted that to be practical was more important than to be idealistic. What we have to prove to the world is that in the final analysis the idealistic, that is to say, the good, the beautiful, and the true, will prove to be the only practical plan, for only such a plan can be attuned to the Great Law, itself good, beautiful, and true.

We have to be known everywhere as people less concerned with our personal selves and personal interests, than in the achievement of the great principles in practice. To do this we must have a great enthusiasm for the work, and we meet in these Conventions to charge ourselves with this enthusiasm, to sense the joy of attunement with a great purpose. This joy and this enthusiasm we gain from sharing a common aspiration. We leave behind as much as we can when we come here the distractions that pin us down to everyday routine, and here reach upward to sense a way to be more of ourselves than we ordinarily are.

"To him whose hope is lifted up in faith,
Who sends his aspiration up to heaven,
There comes the spark that shows the world
unseen

Is kindred in its truths to all we know;
But spreads its living vastness far beyond
The meagre world he touches in this life."

We expect to learn something here and by learning we shall be greater in our being. Two

lines of poetry express the thought:

"When man has in assimilation grown,
He shall know more than now by being more."

Our numbers this year are less. We are thrown more upon our own resources for teaching and inspiration. Our lesser numbers will give us greater opportunity for friendship, for personal happinesses and joy together, for kindnesses and consideration that in more crowded conditions are not so easily expressed. It is in these conditions of rare happiness together that this inspiration which we must ourselves discover can be the more surely found. Though our numbers are fewer, we can accomplish great things together. The work depends upon our aspiration, our friendliness, our affection, our unity of search. In these too we shall find happiness in our work.

"God works in kindness; from earth's Babel
sound

The ear that is well open for the truth
Hears oft the sweetest melody of mirth:
For when the work divine goes on, the world
Is wild with music."

To Those Who Mourn

WHILE it has been many months since my last mention in these pages of the work being done by the members of the so-called To-Those-Who-Mourn Club in America, no one should infer that the activity has ceased or diminished. While the Club, the same as the Society and every other organization, has its temporary enthusiasts whose interest wanes and apparently dies after the initial stimulus, there are those who work on and on, unknown and unrecognized by either the recipients of the literature or the members of the Society. One of the members of the Club, who for several years has been covering daily every bereavement in a certain large district, described the activity as a "work for the infinite." It does grow on one. After the early stage of natural discouragement occasioned by inability to determine the attitudes of the recipients, that limitation, supported of course by an appreciation of its efficacy, becomes its greatest inducement. For who should

be better equipped with understanding to pursue an impersonal course of action, and one in which reward in the eyes of men and checking of returns therefrom is possible, than a Theosophist? Who should know better the certain reward for doing good than a Theosophist?

I again offer to those who have no daily work which brings to them the realization that they are sowing for future harvests of increased wisdom and happiness, a class of work which has brought daily an increasing happiness to many members throughout America. If you are not familiar with the plan, a letter to Headquarters (Wheaton) or addressed to my attention will bring you a complete description.

"For the fulfillment of life is to bear the burden of others . . . If you desire to be accepted by Them, to be led to Life Eternal, you must learn to bear the burden of others. There is no other way." — SAGITTARIUS

A deep red rose,
A blade of grass,
A shining star,
A humble man,

In form they pose
A separate class.
In God they are
One life, one Plan. —

ROSAMOND HARRY.

Children's Department



With Mary Ellen Through the Ages

By Rona Elizabeth Workman

(This is the fourth of seven acts in Mary Ellen's life drama.)

"WHY doesn't the Bible tell more about Jesus when he was a little boy, Grandfather?" asked Mary Ellen one Sunday evening as she cuddled close to Grandfather in the big chair before the fireplace.

Grandfather smiled down at her. "Perhaps the disciples didn't know him when he was a little boy, dear, or perhaps they did not think that time of his life so important. There are other sources, however, which hold the record of his early years — the Essenes, for instance, and some day, those early chapters will be given to the world; but you have no need to read those records, dear, for you played with him as a child and knew the beauty and glory of his presence."

"I, Grandfather?" cried Mary Ellen, sitting up and looking into his face with wonder-filled eyes. "Do you mean that I once knew Jesus?"

Grandfather's smile was very gentle as he answered, "Yes, dear, he had many friends, and you were one of them; let us turn the pages and find that chapter. See how softly the afternoon sunlight lies over the white houses of Nazareth!" As Grandfather spoke, he slowly passed his hand before Mary Ellen's eyes, and she saw once again the little town in far-off Galilee.

It was a quiet little place; a few women filled their water jars at the stone-arched well in the center of the village street, and spoke of simple, pleasant things; from the open doorway of one of the white houses came the sound of a heavy hammer and the fresh smell of sawed wood. Glancing within, Mary Ellen saw a dark, bearded man bending over his carpenter's bench. She watched him a moment, then wandered on through the streets of the little town and up a narrow, dusty path to where a clump of dark, gnarled old fig trees cast a cool shade upon the hillside. Here she stopped, for the sound of heart-broken sobs reached her, and turning she saw a little girl upon the coarse, dry grass under the trees cuddling a young lamb in her arms and weeping bitterly. As the child lifted her tear-stained face and pushed back her hair, Mary Ellen knew that the little girl weeping upon the hillside above the city of Nazareth was herself so long ago, and she waited, watching the picture of the past unroll before her.

Suddenly into the shade stepped a young lad; his short garment of fine white linen was bound in at the waist by a scarlet belt, his shining hair fell softly about his shoulders and little strands lay damp against his forehead. Gently he knelt by the weeping child and as he spoke it seemed to Mary Ellen that never had she heard a voice so sweet, so tender.

"I heard thy sobs, Mary dear, and came quickly. Why dost thou weep, little playmate?"

The little Mary raised her tear-filled eyes to his face. "Oh, Jesus, I am so glad thou art come. See, my little Phari hath broken his leg and the shepherd saith he must be slain, and thou knowest how I love him." Again she burst into bitter sobs and leaned her head against the shoulder of the young lad. Gently he smoothed her tumbled hair back from her forehead and wiped her tears; then sitting down he lifted the lamb into his lap and looked at the injured leg. The little creature uttered a plaintive bleat of pain and then nestled its head against the gentle hands. For a moment the young Jesus bent his head; his lips moved silently, and touching again the broken place, he sat the little creature upon its feet. It hesitated, took a step, then began to leap about, free from all hurt, while Mary looked at it with shining eyes.

"Oh, I knew thou couldst heal it. Dost thou not remember my bird which thou didst heal last year when thou wert home from the school?" She clapped her hands, the tears still shining in her eyes, but now they were tears of happiness. The young lad sat watching the little lamb, then he spoke softly, "'Tis joy to heal. Some day through these hands will flow an even greater power. For that I prepare myself."

"How dost thou do it?" questioned Mary, folding her hands in her lap and looking at him gravely.

He sat silent. She waited, watching the fair young face, which seemed to shine with an inner light. In the silence a tiny sand lizard crept close to the two and, lifting its head, fixed its shining eyes upon Jesus and lay panting. Gently he reached out his hand and stroked its head with a delicate finger tip. A bird uttered a few low notes from her nest above them, fluttered in the air a moment, then settled softly upon the lad's shoulder. He slowly turned his head and smiled

at the tiny feathered guest, then glanced down as two shadowy forms slipped from behind the tree and curled up at his feet, touching his hands with their warm noses. Smilingly he stroked their silky brown fur. A lean wolf stole silently from his hiding place among the broken rocks on the slope above and joined the little group. As he came the others glanced at him but showed no sign of fear. Slowly he crept nearer until he reached the feet of Jesus, where he crouched, his fierce eyes fixed upon the wonderful face above him; then as the boy laid his hand upon the rough head, the wolf lay down with his black muzzle caressing the sandaled feet.

Mary shrank from him a little, but as Jesus saw the movement, he lifted his eyes and smiled at her. Slowly, but now without fear, she reached out and laid her hand upon the wolf's rough shoulder. Lifting his scarred old head he looked at her with eyes grown strangely gentle and thrilled with the wonder of it, she drew him close against her knee.

Love flowed like a warm wave from his presence, bathing all the little group in its sweetness. The tiny lizard, the bird, singing a throaty little song, the lamb, weary now and lying quietly by the two foxes, felt the vibrations and knew that with him they were safe.

At last, his eyes fixed on the distant hills, his voice deep with feeling, Jesus softly answered Mary's question: "Love is the key which opens the way for the great power of healing; love which makes all belong to one great brotherhood, Mary dear, a love so great it leaves no room for fear."

She listened, then said softly. "Thou hast learned many things in the school of the Essenes, but thou didst not need to learn love. Even as a tiny babe, or so thy mother Mary saith, the birds sang their songs to thee in the day and the great oxen were thy guard at night. Thou art different from others, and I grow very lonely when thou art gone from the village."

He smiled down at the serious little face, and stooping kissed her cheek. "No more tears, Mary, or thy sister, Martha will be scolding thee again. Thou knowest how it frets her to see thee weep."

Mary laughed gleefully, rubbing the tears from her cheeks with her head scarf. "She is baking bread today," she confided, "and will have no time to notice my tears. I fear alas that I am a trial to her, for I love better to wander among the flowers and listen to the bird songs on the hill-sides, than to do the work about the house. She fears I will never grow a proper maid."

Jesus smiled again and picking up the tiny lizard, laid it gently upon a warm rock, then stooped to caress the little foxes. "Come, little run-away Mary, we must return. The sun is

sinking behind the hills of Lebanon and Martha will be waiting for thee. My mother also will be watching for my return."

Taking her hand he started down the trail which led into the valley, where nestled the white houses of the little town, when the sound of clicking stones caused them to turn and look upward to where the trail curved. The wolf, with a low sullen growl, turned and vanished like a shadow and the little foxes darted swift as light into their burrows as around this turn came a dusty, weary horse, bearing a stalwart soldier clad in the short tunic and bearing the weapons of Rome. His face was streaked with sweat and dust, he sagged wearily in the saddle and both he and his horse bore the marks of a long journey. At sight of the two near the trail he drew rein. "What town lieth in the valley below, thou son of Judah?" he asked roughly.

"'Tis the city of Nazareth," answered Jesus, with quiet courtesy. The little Mary pressed close to his side and pulled her white head covering about her face.

"By Bacchus, 'tis a long trail I have traveled," growled the centurion, "and the wells are far between. Hast thou water in that leathern bottle hanging over thy shoulder, or perhaps a draught of good wine?"

"'Tis water from the fountain in the village, pure and cool. Take it, soldier of Rome, for thou art welcome," and Jesus lifted the leather bottle to the man's eager hands. Carefully the centurion spilled a few drops upon the ground in offering to the gods before he drank deeply, but, thirsty though he was, he had thought for his horse and saving some of the water, he dismounted to wash the nose and mouth of the thirsty animal.

"May the gods ever grant thee a drink in thy hour of need, lad," he laughed as he swung himself again into the saddle. "Take thou this coin for thy pay. That drink will suffice me until I reach the fountain in thy village."

He carelessly tossed a rough coin into the dust at the feet of Jesus and rode down the trail without a backward glance.

Silently the young Jesus stood watching the Roman as he descended the hill clothed in a midst of dust, golden in the light of the setting sun. A strange look was upon the young face as he spoke slowly. "Ay, O soldier of Rome, I shall one day receive a drink in my hour of need, and thine will be the hand which gives it to me."

The little Mary glanced timidly into his face, wondering at the look she saw there. She could not know that he saw himself upon the cross and begging for water, nor did the rough centurion, descending the trail, dream that he would some

(Concluded on page 192)

Theosophy in the Field

Lodge Activities

Akbar Lodge is continuing its Saturday afternoon activities during the summer months. These meetings, which are held from 2 to 4:30 p. m., include a members' meeting, a study class in *The Secret Doctrine*, a public lecture, and a question period, following which tea is served. The lodge rooms have been undergoing a complete alteration and renovation so that all meetings will now be held in attractive and restful surroundings.

Albany Lodge members enjoyed an outdoor picnic at "Broadstairs," the home of Mr. and Mrs. Robert Babcock of Ghent, N. Y., on the afternoon of June 21. The picnic was followed by musical selections, and the outing was voted a fitting end to the year's program.

Besant Lodge (Hollywood) reports a much improved financial condition and an increase in membership of twenty-two during the past year. Since the small attendance at the Sunday afternoon lectures has been a matter of concern, the lodge decided to experiment and hold its public lectures on Friday evenings at 8 o'clock. No doubt, this change will prove more satisfactory to both the members and the public, and the lodge looks forward to a steadily increasing attendance.

Columbus Lodge is the proud recipient of the following letter from Dr. Arundale: "I am really delighted to hear of the splendid stalwartness of the nine brethren who were able to meet at 4 o'clock in the morning to synchronize with the reading of my Presidential Address. I have no doubt that many other brethren would have attended had it at all been possible. This is the only lodge in the world so far as I know which was able to be as valiant. I am sure that such an activity must call down the gracious appreciation of our Elder Brethren. Fraternaly, George S. Arundale."

Detroit Lodge celebrated the election of Mr. E. Norman Pearson to the National Vice-Presidency of the Society with a box social on the evening of June 13. The special event of this delightful and very successful affair was the cutting of a large cake in his honor. Although Sunday evening lectures were discontinued at the end of May, all study classes were continued to the end of June. This brought the total class attendance up to 305 and closed a very successful year.

Paterson Lodge brought to a close its yearly

activities with an outdoor picnic held at the home of Mr. Claude Ferdinand in Campgaw, N. J., on June 28. There were approximately twenty-eight people present and one of the members, Mr. Fred Brock, gave them a very interesting talk on "Present Day Economics From a Theosophical Standpoint."

St. Louis Lodge: According to the special lodge bulletin, the New York Seminars have been transferred bodily to St. Louis. July is to be Visual Education Month, and a class or lecture is scheduled for every evening from the 6th to the 31st. These Seminars are planned to run for a year or more and will serve to present to the audiences new lecture talent discovered and developed among the members of the lodge.

Florida Federation

On July 4 the Council of the Florida Federation held its third mid-summer meeting in Ozona, a lovely little village on St. Joseph's Bay on the beautiful Gulf of Mexico.

Mrs. Maud S. Pressly opened her home to the Theosophists who arrived from all parts of the state. Many took a dip in the bay while others gathered in groups to discuss things that had happened since the last meeting in Orlando last September.

After luncheon Mr. Ralph B. Kyle, president of the Federation, called the meeting to order and many business matters were discussed as well as suggestions made for the improvement of lodges.

Mr. Rawdon Sharpe, Federation secretary, addressed the meeting in the afternoon on "The Occult Hierarchy of the Western Hemisphere," and Mr. Roy K. Downing delivered a public lecture in the Town Hall that evening on "The Reality of the Invisible."

The following morning the meeting came to a close with a general discussion lead by Mrs. Bennie Bare, in which everyone took part.

The third annual convention of the Florida Federation will be held this year in Daytona Beach, Florida, at the Hotel Troy House on Sunday and Monday, September 6 and 7.

According to Mr. Kyle, a very interesting program is planned for the two-day session this year, with a speaker from out of the state and one who is well known.

Each member of the state should make his plans to attend the convention this year, and will receive a letter from the Federation secretary, giving the details of the program, at a later date.

Theosophical News and Notes

Off To Geneva

Mr. Cook and Miss Snodgrass left Headquarters on July 14 to attend the World Congress at Geneva. We know that all of the members will join Headquarters Staff in wishing our National Officers a pleasant voyage and a delightfully happy vacation, and will share our gladness for their complete freedom from heavy responsibilities.

We look forward to their returning from this world Theosophical gathering with renewed strength and inspiration to carry on the great work in our Section.

America Well Represented

In addition to being represented by the National President and the National Secretary, the Section is fortunate in having twenty other delegates to the World Congress:

Mrs. Essie G. Bates, Columbus, Ohio.
 Mrs. Katherine M. Bradt, East Lansing, Mich.
 Miss Florence D. Case, Detroit, Michigan.
 Mrs. Helen K. Castellano, Nashville, Tenn.
 Mrs. Emily English, Santa Cruz, California
 Mrs. Gertrude Farwell, East Lansing, Michigan
 Miss Anita Henkel, Olcott, Wheaton, Illinois
 Miss Mary Ellen Hubbard, Oakland, Calif.
 Mrs. Maude H. Kennard, St. Petersburg, Flo.
 Mr. and Mrs. F. Loenholdt, Minneapolis, Minn.
 Miss Marie R. Mequillet, Olcott, Wheaton, Ill.
 Mr. Thomas W. Pond, Baltimore, Maryland
 Miss Esther Renshaw, Cleveland, Ohio
 Mr. and Mrs. Herbert A. Staggs and son,
 Edwin, Cleveland, Ohio.
 Miss Lucile Tenny, Lansing, Michigan
 Miss Mabel Zimmers, Eddington, Pennsylvania
 Bon voyage!

Miss Poutz

Our members everywhere will greatly regret the accident which befell our much loved Miss Marie Poutz, which resulted in her being unable to attend Convention. She was in Spokane and on her way to Olcott when she fell down a flight of stairs, injuring her foot and suffering a sprained back. Excellent care and still more her own courage and cheerfulness have enabled her to make a splendid recovery, sufficient to return to Krotona where she will continue to make rapid progress, as we hope, until completely well.

It was our great loss that Miss Poutz could not be with us, but we are happy that she is much better and that 1937 will bring her to us.

To Be Published

Delegates at Convention this year expressed in unmistakable terms their desire to have printed in pamphlet form the exquisite Olcott Lecture on "The Inner Life," by Mrs. Alan Boxell, and the clarifying, helpful address to members on "Occultism — True and False," by Dr. Roest. A considerable number of advance orders have been received for each of these lectures, but far more are needed to warrant our proceeding with publication.

Those who have heard both talks and realize their value not only to members but to the public in general, will be eager to cooperate in making them available to all. The cost will be trifling, and these pamphlets will make excellent presents. Please send in your orders—specifying the number wanted of each—without delay to the Theosophical Press at Wheaton, Illinois. Do it *now!*

Acting National Officers

With the approval of the Board of Directors, endorsed by Convention, Captain Sidney Ransom has been appointed as Acting National President and Miss Ellen McConnell as Acting National Secretary during the six-weeks' absence of Mr. Cook and Miss Snodgrass. Captain Ransom's excellent work in the Section during the year more than justifies the confidence which is thus placed in him. His acceptance of this responsibility is deeply appreciated, and we feel sure that the announcement of his appointment will be happily received by all of the members.

Miss McConnell has acted as Mr. Cook's secretary during the past three years, and will competently fill the office of National Secretary.

Olcott Institute

As we go to press the Olcott Institute is completing one week of enthusiastic activity. The seventeen workers gathered here are as one in their praise of the program and the course of instruction, which allows ample time for meditation, the study of the fundamentals of Theosophy, the solution of lodge and personal problems, public speaking, inspiration, and recreation.

After a week-end of relaxation, these workers will again convene for a strenuous week before they return to their respective lodges ready to share the benefits they have received.

Bulletin of the Mothers' Advisory Group

Mothers and friends of mothers will do wisely to purchase for themselves and others this excellent compilation of the Bulletin of the past year. Read it for its helpfulness and inspiration and give it to others, that increasingly we may grow in the wisdom which will enable us to guide our children to noble and joyous living.

Per copy.....\$.50
 For three copies..... 1.00
 Subscription for the coming year.. 1.00

Statistics*New Members for June*

Applications for membership during June were received from the following lodges: Aurora, Bremerton, Cincinnati, Detroit, Glendale, Hartford-Capitol, Kansas City, Memphis, Milwaukee, Oak Park, Orlando, Port Huron, Vipunen, and West Side (Buffalo).

Deaths

Mr. Harry Bohle, National Member, recently
 Mrs. Minna Gehner, St. Louis Lodge, June 30, 1936.
 Mrs. Marguerite Gordon-Forbes, Besant Lodge of Hollywood,
 June 19, 1936.

July 1 to 15, 1936

American Theosophical Fund.....	\$ 160.54
Building Fund.....	64.90
Greater America Plan Fund.....	518.85
Easy Savings Plan Fund.....	176.41
Olcott Tree Fund.....	110.00
Besant Bust Fund.....	6.50

Truth while investing all facts is not a mere aggregate of facts; it surpasses them on all sides and points to the infinite reality. — TAGORE.

CHILDREN'S DEPARTMENT*(Continued from page 189)*

day repay at the foot of that cross the drink he had received upon that Galilean hillside.

Silently the two stood looking down into the village. The sun sank lower until only an edge of gold showed above the distant hills; the bands of sheep with their shepherds began moving to their refuge for the night, and at last Mary pulled at his hand. "Come Jesus, the evening cometh and my sister and thy mother will fear for our safety. Yonder goeth my brother Lazarus with the sheep."

Slowly, as if his thoughts were coming back from a far journey, Jesus turned his head and looked down at the little figure. A smile, so sweet it clutched at Mary Ellen's heart as she watched the two children, curved his lips.

"Yes, little playmate, we must hasten. Home is sweet when love waits for us there, and the darkness gathers over the hills. Come, we will help Lazarus fold the sheep."

Together, hand in hand, the two hastened down the trail and as Mary Ellen watched them go the last rays of the sun folded him about with a shining nimbus of gold.

The sun vanished, a grayness gathered over the hills and tiny points of light began to flicker in the village, then the vision slowly faded.

Mary Ellen lifted tear-dimmed eyes to Grandfather's face. "Grandfather dear, this has been the most beautiful of all the chapters in my book of life. His smile was so beautiful, so tender, I shall carry the memory of it in my heart forever.

FROM DR. BESANT

From time to time I read of a lodge that has resigned its charter, of a member who has resigned his membership. This seems to me a thing impossible, incredible, a very madness. To have such a privilege and to resign it! To share in such a function, and to cast it aside! Truly, men know not the prize of their high calling, the mark of their hard-won dignity. They have worked hard in the past, and this work has entitled them to be counted amid the fortunate band which is the main channel of the higher life at this period of the world's history. What

folly then is it to throw away the reward of their past toil when it is in their hand! As well, nay, better might the starving man throw away bread, the beggar throw away gold. Ignorance, as ever, is man's deluder, blinding him to his own true good, which lies in service to Humanity and devotion to its greatest sons. May no member who reads this article be so blinded by ignorance as to throw away the priceless privilege he has won, and so lose his share of the glorious function of being a life-bringer to the world.

Book Reviews

Who Wrote the Mahatma Letters?, by H. E. and W. L. Hare. Williams and Norgate. \$3.50.

In a recent article in *Nature* a scientist expounds the difficulty of investigating psychic phenomena, the physical laws concerned in them not yet being known, and he urges a humble and not too dogmatic approach to the genuine mysteries involved.

Messrs. H. E. and W. Loftus Hare have no such scientific open-mindedness in their approach to the great problem of Madame Blavatsky, her temperament and the selected phenomena associated with her name which they have chosen to examine. On the contrary, they revert to shallow intellectualism, and have produced a book which would be almost funny in its conceit and pedantry if it were not so sad.

The writers have carefully compiled lists of the kind of paper and ink employed in writing these letters, and of turns of phrase common to the various scripts which, in their view prove the letters to have been written by Madame Blavatsky. Such labor could have been better employed, for it is now generally admitted by all who have really studied the matter that H. P. B. was either the medium or the amanuensis for most of these writings, and by all the acknowledged laws of psychic phenomena much of her personality would inevitably color the communications received. The real problems for scientific investigation lie then not in caligraphy or verbal similarities, where these exist (see also Mr. Jinarajadasa's book *Did Madame Blavatsky Forge the Mahatma Letters?* on the point), but in the phenomenal arrival of certain communications in Europe when Madame Blavatsky was in India, or vice versa, and in the question as to whether H. P. B. was capable of concocting the vast subject-matter contained in the letters, as well as that of *The Secret Doctrine*.

The writers attempt to deal with this last problem it is true, but again with an obvious preconception in regard to what Mahatmas ought to think and say; so that it is more important to them that a Sanscrit text is not quoted according to some known translation than that the quality of the advice given and the knowledge revealed has in the last fifty years revived interest in the science of the spiritual life both in the East and in the West.

The book is further self-condemned in that through it all runs a continuous thread of attack upon The Theosophical Society, proclaiming it not a scientific attempt to get at facts, but a propagandist creed. On pages 286 and 287 there is a picture of the Society as perhaps the authors

would like it to be, derelict going to seed — "In a word, the Theosophical Superstructure which never could have been raised but for the Mahatma Letters is crumbling before our eyes. This book ought to bring it level with the ground," etc. The authors are deeply mistaken in their view that the Mahatma Letters are the only evidence for the existence of the Mahatmas, but their deeper mistake lies in their assumption of omniscience as to how a Mahatma, would and should behave. When a Master does not write his name as Mr. Hare considers it should be written, then to Mr. Hare he cannot be a Master!

In the hall of the Chinese Art Exhibition there was a great Buddha towering over the crowd, benign, with a pervasive atmosphere of serenity and peace. Some stood back and contemplated it with joy and reverence; others went too close, and seeing stains upon the marble passed it by as imperfect. The Messrs. Hare have held up a small candle to a great mystery at close range, and, finding that it illumines flaws and contradictions, declare the writing a forgery and the founders of our movement dishonest and corrupt. The movement and the founders can go quietly on the way, relying upon time to obliterate the unimportant and leave the truth unmarred.

From Theosophical News and Notes.

America, The Cradle of the New Race, by Mary Gray. Published by the author. Paper 40 cents.

Radio talks given in Los Angeles during March, April, and May, 1935. Only fifty-two pages, but the author has the rare faculty of making every word carry its full weight. It is a message, not only for the parents of the nation, but for everyone. It is clear and to the point and shows wherein a big nation can so easily slip to ruin. It shows also a way out, for a way out must be found if — as the title reads — America is to be the Cradle of the New Race. — A.F.B.

Three Essays on Consciousness, by Whately Carington. Published by the Author, Rotterdam, Holland. Price, paper, \$0.25.

Mr. Carington treats his subject from a slightly different angle than usual. His desire to argue from the *beginning* — is in itself a satisfaction; while he builds his subject up step by step with the courage (that we fear is not always apparent among all thinkers) to launch out a little into the "unknown." There are also delightful bits of dry humor that contrast to the seriousness of his subject. —A.F.B.

NEW BOOKS

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