
THE
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IN THIS ISSUE

Reliving the Convention of 1937

H. DOUGLAS WILD

Impressions of Summer School — 1937

MARIE HORTON

Report of the National President

SIDNEY A. COOK



SEPTEMBER ★ 1937

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

CONVENTION GREETINGS

FROM DR. ARUNDALE

I send my loving greetings to the members of The Theosophical Society in America in annual Convention assembled. I wish Rukmini and I could have been present, but my own ill health and heavy duties in India both for Rukmini and myself have made impossible all traveling outside India during this year. But we both expect to travel in 1938, after the production of a contemplated film in the earlier months of the year; and I hope it may be possible for us to pay a short visit to the United States to attend the annual Convention at Olcott and possibly to visit some of your fine federations. But it is always useless to make very definite plans beforehand, for while man is constantly proposing, in the case of some of us Theosophists God is often disposing otherwise, and only the other day our Recording Secretary was saying to me that the less I made plans the more likely I should be to carry them out — a somewhat cryptic utterance which I hope you understand.

But you all have given us so much happiness when we have visited you that we do indeed hope we may see you again in 1938, to renew with you our devotion to the great Cause for which we all are for the time being responsible to the Masters of the Wisdom.

There has been very much blessing vouchsafed to us during this year of grace, and the present Way of Service is opening out clearly before us. We are desired to gain a deeper knowledge of Theosophy, to apply such knowledge more directly in the service of our surroundings, and above all to strengthen our loyalty to the Society, to our Section, to the lodge to which we belong. The Masters need in Their Theosophical army soldiers who will be faithful unto death, to whom membership of Their Society is the most priceless treasure, in whom there is the perfect reliance that whatever may happen within the Society, or whatever fleeting fascinations may from time to time appear without, there will ever shine in the heart of every soldier-member a steadfast devotion to Theosophy and to the Society.

My message to my American brethren is that in all possible ways they should strengthen their attachment to Theosophy and to its spreading to the lodge to which they belong, to the Section of which they have the honor to be members, and to the Society as a whole.

We Theosophists need no other aid to growth than our Theosophy as revealed to us through the great literature so much of which has been inspired by the Masters Themselves. Throughout the world today there are so many imitations of Theosophy, so many movements pretending to reveal the will of the Elder Brethren in imitation of the glorious fact which some sixty years ago gave a mighty Word and mighty messengers to the world, and which still encompasses the Society in its power. Alas that some of our weaker brethren become glamoured by such unrealities, many of them so plausible by very reason of the superficial perfection of their imitations.

Let the Theosophy given to us in our inspired literature be enough for us. It is far, far more than enough for us for many an incarnation to come. Let our Theosophical Society be enough for us. It is far, far more than enough for us. Let us serve Theosophy and The Theosophical Society with undivided allegiance, and we shall soon find our way straight, happy, helpful, with an ever increasing nearness to our Elder Brothers.

The written word is cold as compared with that fire with which I would have spoken to you had I been physically in your midst. But I shall in very truth be with you as these words are read, and I shall try to fan into soaring flames the fires which I know are burning within the hearts of you all.

If only, when the time comes for me to lay down my office of President, it could be said of me: He helped his fellow-members to love their Society as they had never loved it before!

How splendid an epitaph! I want no other, and you, dear brethren, yourselves need no other.

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Reliving the Convention of 1937

BY DR. H. DOUGLAS WILD

EACH YEAR it is said, "This was the happiest Convention yet." The present event was no exception. Whatever the comparative degrees of enthusiasm and enjoyment may actually be from year to year, an important truth underlies our annual sense of the superlative. There can be no doubt that we are growing in the capacity to appreciate the happiness of meeting together and unitedly fashioning ourselves into a stronger, more harmonious instrument of work. Friendship goes on widening and deepening, understanding becomes more sure, and we are proving to ourselves the power of self-reliance in achieving vision and maintaining a steady drive of purpose.

In the evening of registration day a particularly enjoyable and gracious send-off marked the social commencement of affairs. The Olcott Players produced Katherine Metcalf Roof's one-act play "The Mirror," on a stage skillfully constructed by them last winter and set up for the occasion at one end of the now completed tennis court. The cast was ably represented by Mrs. Helen Bole as Saida Blair, Byron Bole as Roland Haveneth, and Paul O'Neal as the Japanese servant. The very evident effectiveness of the dramatic illusion created by the alternating and reversing roles of love and hate in the past lives of the principal characters, as revealed by the mirror, symbol of the soul, reflected much credit upon all of the factors involved: the play itself, the talent of the actors, and by no means least, the planning, construction, and training patiently given by Miss Winifred Boye, not to mention the labor of assistants. For the benefit of the several lodges now intending to produce "The Mirror" during the coming year, it may be mentioned that Miss Boye found the play in need of a certain elimination of sensuous appeal, and that care is required in keeping the dance in the Arabian scene duly transitional and subordinate to the theme of the action as a whole.

The release of general good feeling effected by the play was preparatory to the social gathering

and reception which took place in the Aubrey Garden. It would be difficult to imagine how any single means could have more enhanced the gay and friendly sociability which has marked this function in recent years, than the beauty of this new ornament to the grounds at Olcott. Three-quarters surrounded by evergreen trees and shrubs, the taller of which supported a ring of Japanese lanterns, and bounded at the farthest corner by a rock garden and pixie pool, the area of lawn comprised within this circle of loveliness, illuminated further by a flood light located on the roof of the Headquarters building, was ideally suited to the purpose it served. Opera music from an amplifier, placed by an open second story window nearest the Garden, combined with Nature in lending atmosphere to the human color and beauty of the event. Altogether, for sheer charm and attractiveness and delight of welcome no previous reception at Olcott has been so happily memorable as the present one.

Tribute should be paid here to the most admirable service rendered by the hostess, Mrs. Vera Riechers, throughout Summer School and Convention. Without exception, everyone was the more enthusiastically at home because of her alert, charming, and efficient graciousness towards all. In innumerable ways the life at Olcott was the brighter for the touches of her radiance.

Two addresses were the high-lights of the following day, Sunday. In the afternoon Miss Neff gave a well-attended and very stimulating public lecture in the tent on the subject of "World Unity." Applying to this the four stages which, according to Dr. Besant, mark the progress of an ideal, namely, when idealists dream about it; when poets sing about it; when orators and writers in general deal with it; and fourth, when statesmen incorporate it in a body of laws, she presented an exceedingly rich variety of material illustrative of humanity's steadily growing consciousness of itself as an entity. Especially interesting items were the international projects of the Baha'ist movement, the history of the

Youth Hostelry Association, the library of human brotherhood given to the world by Theosophists, and the Theosophical emphasis on the need to strengthen democracy by correcting its failure to establish an adequate conception of what the individual human being really is, and how he can spiritually improve himself and the world. The lecture was refreshingly given. More than this, it was impressive as an example of how to observe the world, and to select and organize one's observations significantly.

In the evening Mr. Cook formally opened the Convention with an address of welcome. Warmly, graciously he drew his audience home to the spirit and reality of our Sectional center. "As the late Mr. William McAndrew, well-known Chicago educator, made his school the favorite resort of children, so we are endeavoring to make Olcott the favorite resort of Theosophists." For a keynote he quoted the following striking sentence from Mrs. Lillian Boxell's Summer School talk on "Literature and the Sense of Wonder": "We are all gods who do not question one another's godlikeness; we are all humans who do not question one another's humanity." Speaking for thoroughness and a sense of balance in our knowledge of Theosophy, he prepared the way for a later presentation of plans regarding the formation of study classes designed to stimulate a deeper penetration and more active grasping of the truths of Theosophy, together with the facts of our national life, on the part of members throughout the United States.

At the first session of Convention the next morning a most splendid and vital note was struck when Mr. Cook read a glowing message of greeting from our President, Dr. Arundale. This was intensified by the assurance, included in the message, that the latter would be invisibly present at the time of the reading. In the consciousness of many there was a very real and joyous sureness of the fulfillment of this promise, and of the enkindlement of purpose and devotion which this fulfillment meant. In the words of Sarah Teasdale:

"It is enough to feel his love
Blow by like music over me."

As the greetings of delegates were given, a more than usual play of good humor and wit enlivened the proceedings. The customary friendly rivalry between the many states and localities represented took on an engaging zest of descriptive ingenuity. There was a brisk word of cordiality from Ohio, "the most heart-shaped of the states"; another from California, "where everyone would like to be"; a third from Louisiana, "which drains three-fourths of the United States." A member from St. Paul brought us a sky-blue

thought-form from "the land of twenty thousand lakes," and even added some generous remarks about Minneapolis. A Milwaukee delegate apologized for the thing which made that city famous, while a spokesman for Philadelphia put that metropolis of brotherly love on record as a place "so loving that the lodge split in two" (but without, as Mr. Cook hastened to reply, the loss of a single member). Thus the American breeze went on, passing over our open spaces and gathering all the contrasts and rich variety of the land into a romance of friendly unity.

A historical touch of absorbing interest was added unexpectedly by Mr. Laurits Rusten, of Minneapolis Lodge, who read a brief account of the founding and early struggle of the original lodge in that city. He, a member of forty-three years' standing, had prepared his statement in recognition of this the fiftieth anniversary of the founding. After he had finished, Miss Poutz added a word of reminiscence. Going back to the time of the Judge secession, she recalled that in 1895 the extent of the loss of membership throughout the Section was fairly represented by the case of a single lodge the enrollment of which dropped from over one hundred members to two or three. Nevertheless, she was glad to remember, the rebound was such that in seven years the Section membership had risen to twenty-five hundred.

The Annual Report of our National President was equal in masterliness to any which he has given. Concerning finances, the unfortunate and curious fact that "too many members feel the work can be carried on without money," received the emphasis which it deserved, even if the need for this emphasis is a matter of no small shame to the American Section. It was disappointing to learn that at most no more than fifteen per cent of the members had supported the Easy Savings Plan. This relative failure to get behind the one scheme which can most ease the strain of our financial mechanism, and with least burden per member, would seem to indicate a combination of two unwelcome causes: a widespread misunderstanding of the primary importance of the Plan, and the fact that even among Theosophists real dependence can be placed only upon the few.

More and more, it may be added here, the thought of Mr. Cook and of our Administration as a whole, is centering upon the truth that the fulfillment of the life of the Section is bound up with the destiny of Olcott. At a later moment in the Convention, Mr. Cook voiced the hope that the time might not be long before lodge officers everywhere would realize their privileges and obligations in representing Headquarters to their lodges, as well as representing their lodges to Headquarters. Obviously, neither representation alone can be complete. The democracy of

Olcott is increasingly evident in such expressions as "we who are here to do your will"; and the actual experience of attending Convention provides the most living possible proof of the wonderful spirit of friendliness and cooperation which flows into our national organization from its center.

The morning session was also the scene of a deeply moving surprise in the form of a plea made by Mr. L. W. Rogers for his own retirement from further activity in the field of public lecturing. Now in his seventy-ninth year, our beloved veteran lecturer expressed the wish to restrict his services as a speaker to needs local to Los Angeles, in order that he might devote the greater part of the remaining time at his disposal in this incarnation to meditation and writing. A rising acknowledgment on the part of all members present signalized the unanimity of the tribute which each silently offered in response to this request.

Before adjourning the meeting Mr. Cook announced the successful launching of the *Olcott Daily News*, a journalistic experiment conceived by Carle Christensen and undertaken by him with the aid of a capable and hard-working staff of Young Theosophist assistants. The idea was, in Mr. Cook's words, that "the Convention belongs to all," and that each member present could share it daily with some non-present member by mailing the issues of the *News* as they appeared. "Also," he added, "this is in preparation for next year, when we expect to have Dr. Arundale with us." Another very useful innovation mentioned at this time was a set of writing tables, placed in the Library and furnished with free Convention stationery for the convenience of all.

A remarkably interesting feature of the afternoon was a symposium on the subject "Towards a Golden Age," presented by four members of the Oak Park Lodge. It was a distinctly creditable example of cooperative effort on the part of a lodge group. Discussing in turn the three aspects of the Logos in relation to a future Golden Age of civilization, Dr. Henry A. Smith developed the theme of Government: the Way of Will; Mrs. Cordelia Reynolds that of Education: the Way of Wisdom; and Mrs. Ava Boman that of Culture: the Way of Activity, while Carle Christensen bespoke the necessity of a harmonious interaction between the qualities of youth and age as a condition essential to the fulfillment of the future. Mrs. Boman in particular gave a stamp of good form to the symposium. The contribution of each fitted into a total pattern of thought which illustrated the unique value of Theosophy in supplying not only an immense perspective for such a subject, but a most

reasonable and impressive certainty. The open discussion which followed brought to light a number of reactions which proved to be as interesting as the symposium. The chairman, Dr. Roest, summed matters up by quoting Mr. Jinarajadasa: "Theosophy is that true philosophy which justifies to the intellect the vision of the intuition."

The evening was made memorable by a beautiful and inspiring ceremony. This was conducted by more than fifty officers and members of the Co-Masonic Order, under the leadership of the Most Puissant Grand Commander of the American Federation, the Very Illustrious Brother Edith F. Armour, in dedication of three outstanding gifts to Olcott: The Sellon Grove, The Pierre Bird Sanctuary, and The Aubrey Garden.

A few descriptive statements from an account in the *Olcott Daily News* will bear repeating here:

"The Lodge was opened in a room in the Headquarters building, and the brethren proceeded at once down the slope of the lawn, where the Convention members awaited them. As the procession drew near their destination a large flight of birds, seemingly an escort, crossed the line of march.

"The Sellon Grove was first encircled, and then the Grand Commander, accompanied by her Deacons, passed to the four points of the compass, where she invoked the Devas of the East, West, South, and North, with the following words: 'O Thou Mighty Devas of the . . . , we invoke Thy presence in this ceremony of dedication. May the radiance of Thy joy ever glow in the hearts of all who come to this place.' She then called upon Mr. Cook, who very simply and beautifully told of the gift of the Sellon Grove."

Originally the grove had been given by both Captain and Mrs. Sellon, but owing to the passing on of Mrs. Sellon a year ago, it is now most fittingly dedicated in her memory.

"The Pierre Bird Sanctuary was then dedicated by the same ritual, Miss Etha Snodgrass delivering the address. The notes of a song-sparrow were heard twice, and a goldfinch came and bathed in the pools." This lovely, partly wooded enclosure, with a rock garden along one side, is enshrined in the Olcott estate and in the thought of all who come there, as a place of peace and shelter. It memorializes the devotion of Mrs. Pierre in remembrance both of her husband and of the welfare of all living things, in whose behalf her love is a perpetual gift.

The last of the dedications was the Aubrey Garden, a brief description of which has already been given. The sun had set and a crescent moon hung in the western sky as Mr. Cook, in a simple address of most heart-stirring beauty, told of giving this garden in memory of his son, Aubrey:

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"I have long wished to do something of this kind in remembrance and for Olcott. I do this in memory of a lad, who was my son, whose life was precious but whose passing directed me to service. In gratitude for his brief life — he was fourteen and would now have been a man — I give this garden that all may share its beauty.

"It is planted with evergreens, symbol of ever-present life.

"Adorned with a pool reflecting the beauty of heaven even as beauty is reflected in the face of youth. A pool, symbol of ever-flowing life, even as water flows in and overflows.

"Water, symbol of life, leaving oftentimes an empty vessel but flowing on in time to fill another. Life disappearing but never lost.

"This garden shall be symbol of youth and the sunshine of happiness.

"Large trees are presently to be planted here and sometime an appropriate bronze symbolizing youth, beauty, sunshine, life flowing on.

"To me this will be the Aubrey Garden in remembrance of a little lad. I dedicate it to beauty as he was beautiful. I consecrate it to service even as he has served."

The silence which followed these words was charged with the depth of something so perfectly done that the moment will remain among the most precious in the remembrance of every person present.

The evening closed with an illustrated talk by Miss Neff on H. P. B., Colonel Olcott, Dr. Besant, and Mr. Leadbeater. The pictures were in many respects the most inclusive and fascinating which have been shown here. From beginning to end the talk was a vividly refreshing experience.

It would be useful to mention at this point a Convention feature for which all members were, and will continue to be, indebted to Miss Neff. This is her contribution of humor. For an hour one afternoon she read verses and skits of a more or less brilliantly witty nature, from the pen of H. P. B. and other writers well known in Theosophical circles. There was contagion in the idea of turning personalities and kindred items of human nature to wholesomely humorous account in this manner, and future productions of a similar type will, it is safe to say, be accorded general welcome if and when they appear.

Another fact of grateful note in this connection is the improvement of recreation facilities at Olcott this year. A plan for playing courts, provisionally entertained for nearly a decade, has now materialized, thanks to the generosity of Mr. Robert R. Logan, Mr. Cook, and a few others who have donated money for this purpose. A tennis court and three tennikoit courts, all in concrete, have been at the disposal of delighted players but these facilities, although materially completed, are yet only two-thirds paid for; and it is the hope of all concerned that the funds still needed may be raised by additional donors at no distant date.

This report would not be complete without word of the splendid service and fine success of the Children's Convention Camp. Unfortunately the venture went into debt. Nevertheless, under the able and devoted guidance of Mrs. Nedra Ruder and her assistants, Miss Frances Innes and Miss Evelyn Neuman, the work itself prospered so effectively that the camp bids fair to become a permanent institution. As for the children, there was no doubt whatever about the project. A former chicken house, converted into a play shop, was called by them "the friendly fun house."

The Tuesday morning session had for its highlight the reports of the six National Committees appointed a year ago. It will be remembered that the leading idea behind the establishment of these committees was the more efficient organization of the working forces of our Section, and the consequent closer linking of all the lodges to Headquarters. The report of each Committee was given by the member of the Board of Directors who is its head.

Mr. E. Norman Pearson, speaking for the Committee on Class Organization and Study, emphasized the need of drastic action to meet the challenge offered by the present critical situation of affairs: namely, the extreme need of the world for Theosophy; the falling off of membership in our Section; and the drift of ill-grounded members into pseudo-occult movements. He pointed out the urgency of developing definite creative objectives in gathering material for class work;

the need of making the study dignified and practical, and of adjusting it to various distinct types of public. He commended the correspondence courses of Mrs. Emogene Simons and expressed the hope that the coming year would be marked by a tremendous increase in class activity for the purpose of better knowing Theosophy. He gave assurance that his Committee stood shoulder to shoulder with the National President, and would serve as a channel to the Section for his plans!

Mr. Robert R. Logan, head of the Committee on Theosophy in Action, described the function of his Committee as that of bringing Theosophy into relation with activities in the outside world. It thus, he said, might be regarded as a link between The Theosophical Society and The Theosophical Order of Service, the latter being largely a skeleton organization to save the face of The Theosophical Society by enabling it to preserve its official neutrality and universality when specific activities in the outer world were called for. He hoped that next year his committee would be able to report.

Miss Etha Snodgrass defined the work of her Committee on the Coordination of Lodges and Headquarters as an intangible activity concerned with the deepening of understanding, the growth of unity, the gaining of a more basic grip on the life processes of the work, and the promotion of vividness and depth of consecration in all undertakings of the Section.

Miss Marie Poutz sounded a most vital note on behalf of her Committee on Membership. Observing that we stand today at a point of transition, since the earlier teachings given out by The Theosophical Society have now become more widespread and the minds of the people have been reached, she made emphatically clear the fact that what we must now establish in the world is not merely Theosophical knowledge but Theosophical *living*. This fact is the more important because people in general are frankly disappointed with *us*, rather than with Theosophy, which many have come to admire. Except for our difference in attitude towards death, we are largely, according to Miss Poutz, very similar to the world in our reactions to life, and this lack of significant difference is a measure of our failure to live the truths we intellectually know.

As a remedy for this state of things, she stressed the need of inducing in Theosophists a greater sense of the possibilities and responsibilities which go with the privilege of membership in the Society. We must make our meetings interesting, must find out why a new member comes into a lodge, and whether he or she is happy or unhappy in this new association, and why. For an example she alluded to a Christmas meeting, followed by a social hour, at a certain lodge. It happened that

two Theosophist visitors had dropped in, but sad to relate, they were not spoken to by anyone during the entire time. It is, she declared, by brotherhood and cooperation alone that our membership will grow. To aid her in the work of stimulating these inner, active objectives in the living of Theosophy, she invited the silent help of at least one member in every lodge.

Dr. George W. DeHoff summarized as follows the aims and proposals of his Committee on Publicity. Let each lodge appoint a member for the reception of guests and new members. In advertising, discrimination should be made between good and average lecturers, when it comes to the space and financial lay-out required. The public quickly loses confidence in advertising which is all on the same level. Lodges should arrange for the presence of a good newspaper reporter at lectures. As for radio advertising, pamphlets should be printed and read over the radio by a *good* reader, and no one else. Notices of meetings should be posted in hotels. Since our literature is our greatest means of advertising, the lodge librarian should be a good purchasing and advertising agent. At least as much care should be expended in choosing a librarian as a lodge president. Each lodge, moreover, should have a publicity agent to coordinate all of the advertising of the lodge, and eventually there should be a trained publicity agent at Headquarters. More publicity should be given to the three objectives of our Society, both outside and inside of the lodges. We need more brochures, at a low price, carrying a statement of our three objects and of our connection with Adyar. More books should be placed in libraries. Finally, there is need of a Theosophical quarterly magazine to be put on news-stands, the aim being to rewrite and present in attractive new form much of our standard literature.

Mr. James S. Perkins, speaking for his Committee on Youth and Culture, envisioned their work as a continued application of the Greater America Plan. In answer to the question of how to interest youth, he proposed the invention of games involving the main Theosophical principles and data. Youth should, he added, be turned outward towards America and the forces which have made us what we are. The problems of youth should be made to include very especially the problems of America. In lodges, increasing stimulus should be given to the use of cultural programs. No less should the beautification of lodges be encouraged in every possible way. He warned that at next Convention he would put on exhibit photographs of the interiors and exteriors of every lodge in the Section. The idea, advanced last year, of helping to maintain at Headquarters a collection of paintings which

could be rented to lodges at rates sufficient to cover express charges was, he said, slowly growing, and should be greatly expanded in the future. It seems that four original paintings were given to Headquarters during the past year. A new outlet of creative expression is needed also in literary ways, and *The Young Theosophist* magazine should be more seriously regarded as a medium for the artistic interpretation of life in America. As a final suggestion, he proposed that the best short story written by a Theosophist during each year should be read at Convention.

Mr. Cook, representing all of the Committees, concluded the session by saying that although the work of the Committees showed some inevitable overlapping, and was in need of further coordination, the results for the year were gratifying. He expressed full confidence that the dreams set forth would give rise to real accomplishment.

The afternoon of Tuesday was devoted mainly to the program of The Theosophical Order of Service, under the chairmanship of the Chief Brother, Mr. Logan. A new line of approach marked the treatment of ideas and problems this year. Instead of giving formal reports, more or less "doctored," the Head Brothers of the different departments were called upon to give an analysis of affairs, answering the fundamental question: Does The Theosophical Order of Service work, and can it be made to work?

The need of facing this question was explained by Mr. Logan on the ground that the initial success of the Order, under the leadership of Max Wardall, was due, not to a real vitality in the Order itself, but to the great personal popularity and magnetism of its leader. The problem for the Order as such to deal with still remains insufficiently solved. Therefore, since this is a matter of objectives, vitality, organization, and technique all in one, the time has come to get at the basic strong and weak points in the working of the Order.

Lack of space prevents any adequate report of the many interesting facts and ideas presented by the different speakers. Concerning, however, the crucial question of organization, certain suggestions must not be omitted. Miss Anita Henkel expressed her conviction that many of us are trying to fool ourselves into thinking that The Theosophical Order of Service does work when it doesn't. With very few exceptions, lodges are not supporting the work of the Order. This being so, it would be better, she thought, to link up each member of the Order directly with the head of each department, instead of attempting to continue the present organization of the Order within each lodge organization.

Mr. Logan, deploring the rivalry which exists

between a lodge president and a head brother of the Order of Service, agreed that many difficulties would be avoided if head brothers and lodge members of the Order should do their work quite apart from everything connected with the lodge organization, using separate halls and facilities so far as circumstances permitted.

Among the types of work considered, vegetarianism was prominent in consequence of a most interesting account by Mr. Cyrenius Newcomb of his experience in developing a vegetarian consumers' cooperative in Detroit. It was a good policy, he found, to look outside of the ranks of The Theosophical Society, as well as inside, for leaders in practical activities. With a score of details he built up a convincing case for the fact that vegetarianism can be made self-supporting.

Mr. Cook voiced the policy of the Administration in backing the work of The Theosophical Order of Service. He pointed out the need of that straightness of thinking about oneself, that balance and breadth of interests, and that adjustment in a world of change which come from doing the work of the Order. He added, in fact, that one's willingness to work in the Order is a test of his Theosophy.

In the evening Mr. Rogers entertained the Convention audience with an admirably written lecture on the subject, "The Great Iconoclasts." It was limited, actually, to the character and life-work of Robert Ingersoll; but the theme was spacious enough for a full play of the speaker's deep understanding and admiration of the man who, more than any other, succeeded in reasoning and laughing the people of the nineteenth century out of their superstitious belief in the literalness of the Bible.

Of the events of the last day only a few high points can be touched upon. During a vitally interesting morning session given over to the Young Theosophists, Mrs. Lillian Boxell made the following analysis of our American dilemma. The present confusion in our national life is a result, not of a failure of our ideals of freedom, but of our insufficient motivation of our ideals of rightness. Our forefathers founded the United States with a great conviction of rightness, but without fully sensing its implications. We have now to learn the truth of that rightness in our living.

At an afternoon meeting devoted to "Our Work," Mr. Cook expressed his hope to "make it impossible for any lodge not to cooperate with Headquarters in the Campaign for Understanding." Miss Henkel, speaking on the subject, brought the meaning of the Campaign down to the essential problem of getting at the elements of understanding. Why are we working? How does Theosophy enable us to change ourselves? What

kind of understanding makes it possible for us to inject the Theosophical view into life? "A vital type of lodge program and of study courses," she continued, "is dependent upon a wide familiarity with important books about life. But many lodge members have stopped reading. There has been a general failure to arouse in them a sufficient alertness for new and vital material." Touching on practical ways and means, she recommended a monthly reading shelf for each lodge, this to be made up of books representing a certain range of selected types. The conduct of study groups could be improved by observing definite openings and closings of lodge meetings. Too often these are merely casual. The lesson itself should begin at a certain determined level. That is, a Theosophical point of departure should be arranged for in presenting topic subjects from one or more assigned books. Questions should be designed not merely to get back information from books, but chiefly to help the student do his own thinking and come to his own self-discovery. As an aid to this process, it would be well for the student to write a summary of each lesson.

As the last hours of Convention approached, the stamp of a final event, the glow of a heightened unity worked a transforming influence upon proceedings. In spite of a very heavy thunderstorm, which cut short the customary supper on the lawn and made necessary a retreat to the hall of Headquarters building for the rest of the evening, the program went forward to an unexpected climax of achievement.

A transitional event was a dramatic reading of Tennyson's "The Ancient Sage." The idea and the costuming, the latter striking in its Near-Eastern color and atmosphere, were the contribution of that indispensable artist in these matters, Mrs. Elizabeth Ballard. The two roles, those of sage and young man, were taken respectively by Dr. H. Douglas Wild and Mr. Gordon Dupee, while Mr. Carle Christensen supplied the part of an introductory Voice. The theme of disillusioned youth attempting to rationalize its cynical despair in opposition to a superior wisdom which it intuitively feels but does not understand, was remarkably pertinent to one of the most tragic phases of the modern intellectual world. The rendering afforded glimpses of the possibilities of drama in conveying to the imagination of men today something of the serene and compelling grandeur of the Ancient Wisdom.

At the conclusion of the reading the "stage," consisting of the stair landing in the hall, was given to Mr. Eugene J. Wix, president of the Federation of Southern California, who laid before the members the bold and inspiring idea of paying off during the coming year the whole of

our debt of \$53,750 on the Headquarters building. His words, spoken with fiery conviction, kindled his hearers with an enthusiasm which rapidly became a conflagration. The hope of some kind of payment had, it seems, been smouldering in his mind before his arrival at Convention, and the final spark had been added by an urgent suggestion that the payment be made in one year. An important psychological factor for Mr. Wix, and shared by many others, was the feeling that the indefinite continuation of our debt constituted a formidable hindrance to our program of development at Olcott, and that the disposal of the debt is an absolutely necessary step. So strong was the force of determination released that in scarcely more than half an hour a "Burn the Bonds" campaign had got into full swing, and a total of nearly \$6,000 had been subscribed.

The closing words to the Convention, offered by Mr. Rogers, Miss Neff, Miss Poutz, Miss Snodgrass, and Mr. Cook, sounded a splendid steadying note of confidence, strength, beauty, and benediction. "Tonight," said Mr. Cook, "we begin to prepare for Convention next year. Looking forward with vision to that event, let us carry back with us the blessing of the Great Ones which is upon us."

The final homage was that of music. In the serenely tender, far-carrying exquisiteness of Mrs. Riechers' singing of Bach's "Ave Maria," and in the "Intermezzo" of Paula Szalit, played once more, unforgettably, by Miss Pearson, the gathering knew the reality and joy of all that made it one.

Resolutions of the Convention of 1937

1. Ratifying and approving the official acts of the officers and the Board of Directors.
2. Accepting the Annual Report of the National President and expressing appreciation. (See page 205.)
3. Sending greetings to Mr. Jinarajadasa.
4. Expressing appreciation of the work of lecturers and field workers and thanks to the National Secretary and the staff.
5. Accepting and extending gratitude for the gifts to Headquarters known as The Aubrey Garden, The Pierre Bird Sanctuary, and The Sellon Grove.
6. Sending to Dr. Arundale a message of greeting, loyalty and support, and cordial good wishes to Mrs. Arundale and the Adyar staff.
7. Recommending to the individual consideration of members the need for protest and disapproval of the broadcasting and portrayal in newspapers and in the movies of the details of crime.
8. Sending greetings to Mr. and Mrs. A. P. Warrington.

9. Bringing to the attention of members of the Society in America their obligation to subscribe to *The Theosophist* and *The Theosophical World*.

10. Referring the National By-Laws to the Judiciary Committee for recommendation of possible desirable amendments.

11. Expressing thanks to all contributors to the Summer School and Convention.

12. Highly commending the Young Theosophists for their contributions to the program of Summer School and Convention and for the publication of the *Olcott Daily News*.

13. Expressing high regard for the work of those who established and conducted the Children's Camp.

14. Expressing gratitude and appreciation for many years of service by Mr. L. W. Rogers.

15. Extending thanks to Mr. Cecil Boman for personal service in applying sound-absorbent paneling to the ceiling of the Headquarters dining room.

16. Sending to the relatives of Mrs. Harriet Tuttle Bartlett sympathy at her passing and gratitude for her service to the Society.

Greetings

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

Dr. Arundale; Captain Ransom; Mr. and Mrs. Warrington; Mrs. Sarah W. Logan; the East Asian Section, by Mr. and Mrs. A. F. Knudsen; The Theosophical Society in Yugoslavia, by the General Secretary, Miss Jelisava Vavra; the Huizen Center, by Mrs. Laura Chase; the Young Theosophists of France, by Mr. Francis Brunel; The Theosophical Society in South Africa, by Miss Winifred Boye; The Theosophical Society in Australia and in New Zealand, by Miss Neff; the American workers at Adyar — Mr. and Mrs. Henry Hotchener, Miss Sarah Palmer, Mr. Felix Layton, Miss Norma Makey, and Mrs. Adeltha Peterson — by Mrs. Neata Gray; the Young Theosophists of the West Central Federation, by Mr. Frank Durand; the Young Theosophists of Seattle, by Mrs. Flavia MacKenzie; the Young Theosophists of Detroit, by Miss Olive Chapman; Florida Federation; Southern California Federation, by Mr. Eugene J. Wix; Ohio Federation, by Mr. James S. Perkins; West Central Federation, by Mr. Warren Watters; Chicago-District Federation, by Mrs. Elizabeth Wagner; Northwest Federation, by Mrs. Flavia MacKenzie, Middle Atlantic Federation, by Mrs. Pearle B. DeHoff; Northern California Federation, by Mrs. Sarah Baird; Michigan Federation, by Mrs. Golda Stretch; New England Federation, by Major Leroy E. Gardner; South-west Federation, by Mrs. Anna Gill; Mrs. Fanny

F. Decker, Mr. Jean Kabots, Blanche and Monty Reed, John Snell, Mrs. Amy A. Allen, Mrs. Mary H. Atworth, Mrs. Jessie Foos Baker, Mr. Harry A. Bromley, Mr. Dudley Brooks, Mr. John Forssell, Mr. Ray Harden, Miss Agnes Norma Kanzler, Mr. L. S. Ketcham, Mrs. Rosalie C. Leu, Miss Mary Lisman, Mr. John Packer, Mr. Louis Philippi, Mrs. Lila Schernick, Mrs. Blanche W. Shafer, Mrs. Donna Sherry, Mrs. Ella R. Tuttle, Miss Nettie S. Whitmore, Dr. Katharine W. Wright, Miss Dorothy A. Yarco, Mr. Casper C. Phillips, Mrs. Henriette Miklau and Miss Rita Miklau, Mr. Henry C. Samuels; and approximately forty-five lodges, by their delegates.

Summary of Official Proceedings of the Board of Directors

Meetings held August 9 and 12.

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

1. Approval of expenditures for the promotion of the Easy Savings Plan.
 2. Authorizing the Theosophical Camp at White Lake, Michigan.
 3. Engagement of Miss Mary K. Neff.
 4. Approval of painting the exterior woodwork of Headquarters building.
 5. Appointment of auditor for the year ending June 30, 1936.
 6. The continuation of the present status of the Oakdale Avenue sale agreement.
 7. Appropriation of \$200 from the International Fund as a contribution to the Adyar Day collection.
 8. Appropriation of \$500 from the International Fund for the aid of the Hungarian Section.
 9. Acceptance of and approval of dedication ceremony for groves and gardens given to Headquarters.
- During the course of the year the Board dealt with many other matters of essential business and policy important in their bearing upon the Society's welfare, but not of individual import sufficient for record here.*

New Matters

1. Appointment of the Judiciary Committee: Mr. J. Harry Carnes, Mr. C. F. Holland, and Mr. Ray W. Wardall.
2. Abolition of the title "National Lecturer." (See page 214.)
3. Approval of the dissolution of certain lodges.
4. Approval of capital expenditures for the year in the sum of \$1,152.97.
5. Consideration of the activities of the National Committees.
6. Approval of the publication of a lodge directory.

7. Decision against official exhibit at San Francisco World's Fair.

8. Consideration of several proposed camp projects.

9. Approval of appropriation toward the establishment of a German language Theosophical magazine.

10. Consideration of various proposals for the publication of a quarterly magazine for public distribution.

11. Re-endorsement of the Easy Savings Plan and the Greater America Plan Fund.

12. Review of several bequests.

13. Review of problems arising from National memberships.

14. Decision to decline certain property offered to the Society.

15. Receipt and consideration of the report of the committee on an art gift to Adyar. Matter referred back to the committee.

16. Approval of the "Burn the Bonds" campaign proposed by the organizing committee.

Many other matters pertaining to the Society's work were discussed for purposes of clarification, but did not result in decisive official action.

Free Will and Fatalism

BY GEOFFREY HODSON

The Great Plan

(Fourth of a series of articles under the general caption "Free Will and Fatalism." The third article appeared in our August number.)

THE PLAN is primarily a creative concept in the consciousness of the Planetary Logos, as also of the Lord of the World and His Adept Lieutenants. Endeavoring to construct a visual image or concrete representation to assist in comprehension of the Great Plan, I have thought of it as a center of power with numbers of radiating lines of force, or more concretely "wires," each representing a development, an activity, movement, evolutionary trend. The whole model or scheme exists in its completeness at the beginning of planetary evolution, but as a sketch only, from which later a picture is to be drawn; or it may be regarded as an electrical circuit into which the power has not yet been turned.

In the case of our globe, until the arrival of the Lords of the Flame, the planetary offices were held by Devas. Parts of the Plan had by that time been completely worked out, and power was beginning to flow into the parts connected with the fourth root race. Later the fifth root race "wires" began to be vivified, and now that process is being repeated for the sixth. Thus the Masters may be presumed to be already aware of the main outlines of the Plan for tens of thousands of years ahead.

If one imagines this piece of mechanism or manifestation of power to have also its pictorial expression, the energy (i.e., thought force of the Logos) flowing down the "wires" and causing to appear in the surrounding akash miniature pictures of the expected developments and effects, as may well be the case, we are able to conceive of a means by which concrete knowledge of the

Plan might be gained. Concentrating on any one of the radiating lines, tuning in with it as it were, one might see living pictures of the events themselves as they are designed to occur.

One might, for example, see the rise of the humanitarian movement, trace the gradual awakening of human conscience to a sense of responsibility for the animal kingdom, pity in individuals giving birth to compassion. The formation of animal defense societies, the progress of vegetarianism up to the present day could then be observed, and looking forward one might see the abolition of blood sports, the lessening of meat eating, the effects of these reforms on the subtle and physical bodies of man, the improvement of the karmic situation for the whole of humanity, and at last the turning of the tide towards victory in man's long conflict with disease.

From there one might branch off and study the progress of medical science from the earliest days, when cruelty and the misuse of bodily powers first appeared on the earth in the third root race, necessitating and producing the beginnings of the healing art. This too could be followed into the future by concentration upon its line. One would probably see the whole trend of medical practice becoming less and less physical, more and more etheric, doctors relying increasingly upon changes in the *psyche* to heal the body. And so on into the sixth root race when disease will have become a rarity because brotherhood will be an accepted fact and the body recognized as a temple of an indwelling God.

So with all lines of human development—religious, political, educational, scientific, and cultural—the past and the future must in considerable measure be known to the Masters, whether by such means or by others.

Impressions of Summer School—1937

BY MARIE HORTON

TO genuinely appreciate the six days of Summer School of The Theosophical Society in America it is necessary to glance first at Olcott and at the personnel which lies behind its smooth running and systematic orderliness.

Spacious lawns, artistically landscaped and carefully tended and supervised by Donald Greenwood, keeper of the grounds, form a beautiful setting for Headquarters building, which is as hospitable within as its inviting exterior promises.

From Mr. Cook, the National President and visible head, with his quiet dignity and keen underlying sense of humor, down to the least of the assistants there is a spirit of joyful service, a love which "in many forms grows in men's hearts, but with each appearance it brings a strength," and that strength is most evident at Olcott.

It is a strength of understanding which is apparent in all branches of service. Miss Snodgrass, the National Secretary, moves lovingly and serenely through her multitudinous duties; Mrs. Sarah Mayes organizes, plans, and changes schedules in the transportation department; while the courteous drivers themselves are as much a part of the spirit of Olcott as the spreading greens before her outer portals.

The dignified and beautiful Library, with its Hawaiian gumwood paneling and its great wealth of literature, is ably supervised by Miss Marie Mequillet. Above the fireplace an exquisite portrait of Dr. Besant diffuses an atmosphere of peace and inspiration upon all those who enter the room. The Press Department and the Registrar's Office are delightfully synonymous with the O'Neals and with Miss Winifred Boye. In the Record Office Mrs. Eva Bolton presides as a veritable recording angel. The dining room has been beautified with scenography, and loving service penetrates into the Land of Pots and Pans. The deep-toned gong of the reception hall clock chimes. There is the silence of the Shrine Room, and above all, the happiness of those who serve, a happiness that surrounds and permeates Olcott until the visitor rests in the knowledge that here time matters little, and here all men are brothers.

It is seven-fifteen of almost any one of the six mornings, and the chimes have called forth, "Lord through this hour . . ." A few early risers stand on the terrace; others have paused to watch the sun poised like a white disc in the mist fog of morning; here and there still others wander toward the outside cathedral tent; a few

hurry away from their early morning tennis game so that they too may join in the opening service of the day. Donald Greenwood is abroad looking after each one's comfort, and all of the wild things are filled with the very joy of life itself. Gradually one by one or in groups all are assembled for the morning's meditation. Across the green, from under spreading oaks, Miss Poutz advances; under one arm she carries *The Ancient Wisdom*, and in her hands flowers, dew-tipped and heavy with fragrance, from Olcott's gardens. For thirty-nine years she has served the Society. Delicately beautiful as a rare piece of Dresden, the little French lady steps upon the platform and reads again those immortal words from "The Law of Sacrifice" in *The Ancient Wisdom*. Silence—even Nature bows in reverence as the Self unto the Greater Self communion holds. Another day of service has begun.

The six days were filled with splendid activities. Perhaps the Scotch poet did not foresee the motion picture camera when he wrote about the value of seeing ourselves as "ithers see us," for one of the introductory high-lights of the Summer School was the presentation, by means of a moving picture, of many staff members who were serving at the time of an earlier Convention in Chicago.

Charming companionship, interesting debates in the study or on the lawn, and outstandingly fine lectures, followed by open discussion, all blended to stimulate and instruct those who were fortunate enough to be present.

Mrs. Mary Boxell gave splendid illustrated lectures on the mineral, vegetable, and animal kingdoms, and was most generous with her time in further explanation later. Mrs. Lillian Boxell spoke on "Literature and the Sense of Wonder" and "The Morning of the Gods," carrying her listeners with her into the realm of beauty in an inspiring manner.

Anita Henkel, her vivacious charm accentuated by a quaint Indian print gown, rivaled the evening fireflies with her beauty, and then again captivated her audience by the deep seriousness of her lectures as she told of the coming year's work in Understanding.

"In Theosophy," said Dr. Pieter K. Roest during one of his splendid lectures, "everything finds its place in a symphony of manifestation," and every little "cosmos of sixty billion cells" listened attentively while he told how "we clamor for justice, equality, fraternity," never pausing

to ask, "Do we give it?" Dr. Roest spoke lovingly of Olcott, which, he continued, "is not the pot of gold at the rainbow's end, but a living, expanding domicile forever enshrined in our hearts."

Adyar, too, seemed very near as Miss Mary K. Neff brought intimate glimpses of that shrine which is so dear to every Theosophist. Miss Neff during a number of her evening lectures picturesquely wore a saree, the Hindu woman's ordinary dress, made of five yards of hand-woven cotton with a border of yellow at both top and bottom and draped as it is worn in Madras. Miss Neff, the author of several books, in a dynamic and forceful manner presented her various subjects, and her lectures proved to be one of the rare treats of Summer School.

Music played an important role in the evening sessions. Miss Ingeborg Pearson, an accomplished and brilliant pianist, gave to her listeners the finest compositions of the great composers. Mrs. Vera Riechers, charming and delightful hostess, pleased her audience with well-selected vocal numbers.

One singularly beautiful musical evening was given by Mr. Cook, who arranged a program of well-chosen operatic arias which were amplified from the Headquarters building. The guests, seated informally about the grounds, were transported to other realms as the music blended with the melodies of Nature into one grand symphony. Time ceased and the sweep of space became again the Parent Mother. There is that harmony which is deeper than words; that beauty which leaves an imprint upon the consciousness for all eternity; that height of ecstasy when the Self absorbs the non-Self in the happiness of perfect bliss.

Night slowly dropped her curtain — it was the evening of the sixth day. Alone and in groups the visitors and students wended their way to the tent cathedral for the last meeting of Summer School. A haunting melancholy, beautiful in its depth of aloneness, hung over all, and the very quietness throbbed with a greater silence. Across the lawn drifted the sound of the chimes: "Lord through this hour . . . Be Thou our guide . . . So by Thy power . . . No foot shall slide."

The sense of a culminating happiness pervaded the gathering in the tent as the program opened with a very fine rendering, difficult on any piano, of Wagner's "Liebestod," by Miss Pearson. A further keynote of beauty, exquisite in its charm of person and voice, was added by Mrs. Riechers. The gorgeous yet delicate blue gown in which she was dressed, the perfect accompaniment given her by Miss Pearson, the clear, warm, sincere richness of her singing carried the imagination rhythmically away, and yet gave it a home where dreams could bring their tone close to the solid counsel offered by speakers who followed.

Mr. Cook called in turn upon Dr. Roest, Miss Poutz, whom he introduced as "the most beloved Theosophist in America," Miss Henkel, and Miss Neff. Speaking for a balanced and sustained creative life in the lodges, for a spirit of bold, uncompromising ardor in working out the vision released during Summer School, and for a clear, gentle, human purposiveness in all things, they gave a final emphasis to ways in which Theosophists may draw on forces within them to change their lives, their lodges, and the world around them.

Mrs. Riechers again sang. After her concluding selection, "Down the Stream," Dr. H. Douglas Wild read some passages from Gibran's *The Prophet*, arranging them in such a way as to continue yet answer the enigmas of Time, Beauty, Love, and Work introduced by the music and by some of the themes under discussion during the preceding days.

A concluding summary of the spirit and events of the Summer School was given by Mr. Cook in his friendliest manner. The smile of a beautiful geniality was abroad everywhere. The evening closed with Miss Pearson's playing of an "Intermezzo" by a Polish composer, Paula Szalit. The composer, it seems, had tragically ended her life while still young in years. But her one known composition, the "Intermezzo," is an immortal gift to the world. The marvelously sympathetic and masterly playing of it bathed the audience in a climactic blessing of beauty born of life's longing for itself.

The Light

AMAR DANIEL

Wisdom is a flower knowing the radiance of
blossomtime.

Softly, softly the petals open before the waken-
ing one

And lo! the heart is a light to the Path
that all who come may see.

BURN THE BONDS!

With a sweeping spontaneity, the *Burn the Bonds* movement came to birth in unanimous accord — all the more surprising because of the fact that it was initiated by new members. This is indeed a vital issue. Every member present felt the need for direct and determined action — NOW! They substantiated this determination by immediately pledging to contribute financially, and to aid in promoting the cause. When, at the final meeting of Convention, a committee placed the program before the delegates, such was their hearty approval and complete accord that there can be no mistaking a rapidly growing demand throughout the entire Section for action aimed directly at removal of this burden of debt.

Our work is constantly curtailed by such items as the payment annually of \$3,000 or more of interest on bonds, representing a total loss so far as promoting our work is concerned; and by the inconvenient financing necessary to meet bond retirements. A vision of freedom from these limitations creates glowing pictures of a new era of broadening activity and influence for the Society.

It was necessary to create Olcott. It is supremely necessary that our Society have a strongly united and firmly established Center in America. Due to the growing solidarity of the whole Section, and to the efficiency of the staff at Headquarters, that work is progressing notably. Freed from this debt of \$53,750 Olcott will quicken and grow as a channel of greater spiritual power. Debt, in such work as ours, is evidence of an unfulfilled moral obligation which we must meet before our Headquarters, offered as an instrument, can be fully utilized by Those to Whose purposes it is dedicated.

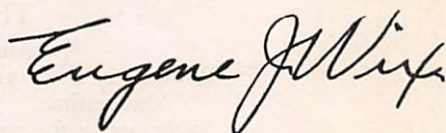
Even under the present bond burden Headquarters and its grounds are being vastly improved beyond any provision in the original pro-

gram, indicating the possibilities of Olcott's future growth as a setting for a cultural and presently for an educational center of national significance. Headquarters has managed to carry on a continued program of lodge and federation activity despite the handicaps. Yet creative plans and ideas and effective methods of presenting Theosophy to the world but await release from the limitations of debt.

New people, young and enthusiastic hearts, are joining our ranks, bringing fresh energies. These are resources for Headquarters to use when attention may be directed along the necessary avenues. Increased membership will result from an extended and more fully planned national activity. All likelihood of raised dues will subside with a growing, prospering Section. This will follow when we are enabled to direct our full resources into progressive, forward-looking activity.

As an immediate and stirring goal, the committee envisions the return of Dr. Arundale to this country as an appropriate time to consummate the final payment of our bonds. We will present our President with a debt-free center in America. May every member throughout the land be profoundly moved by this vision, and by his pledge, according to his means, join in this united and determined effort to free The Theosophical Society in America and its National Center of its indebtedness!

Let's burn the bonds!



Chairman,
BURN THE BONDS Committee

Report of the National President

BY SIDNEY A. COOK

IN FULFILLMENT of the requirements of the By-Laws, I present the following summary of the work of the Society for the past year and a statement of the condition of its affairs at the end of the fiscal year, June 30, 1937.

The balance sheet is as follows:

BALANCE SHEET

ASSETS

Net Depreciated Building	
Fund Assets.....	\$231,816.28
Other Furniture and Equipment...	12,048.55
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.....	23,001.82
Cash, Securities and	
Current Receivables.....	12,839.01
Deferred Charges.....	3,328.11
	<hr/>
	\$293,933.77

LIABILITIES

5% Gold Debenture Bonds,	
outstanding.....	\$53,750.00
Special Purpose Funds,	
unexpended.....	5,702.72
Deferred Income.....	6,118.06
Current Liabilities.....	2,428.19
	<hr/>
	\$67,998.97

NET WORTH

Theosophical Press.....	\$23,001.82
Wheaton Building Fund	233,600.95
General Investment	
Account.....	30,667.97
	<hr/>
	\$225,934.80
	<hr/>
	\$293,933.77

Our net worth at the beginning of the year was \$225,133.72 and at the end of the year, \$225,934.80 — an increase of approximately \$800. This in one respect is quite satisfactory, but the statement of this increase must be qualified by other statements of greater import in their bearing upon our situation. I shall deal with them presently.

As in former years we have provided proper accounting for depreciation — the item that gives effect in our Balance Sheet to the gradual wearing

out of our property. We have charged ourselves under this heading for the year with an expense of \$6,747. Leaving this item aside because it does not involve cash expenditure, we have the same condition that I have reported to you for a number of years past, but this year in more serious form. I cannot but emphasize it, for while we have maintained our net worth we have nevertheless continued the course of depleting our working capital that I have reported to you year by year.

In the year under review we have actually received \$1,678 in excess of our expenses, but we have had to add to this surplus of cash receipts \$3,726 from our current resources or working capital, to provide the \$5,404 which had to be paid out to meet capital requirements. These capital requirements were \$1,154 in essential improvements and equipment for our property, and \$4,250 to reduce our bond indebtedness. While it is tremendously gratifying that we have cut our debt from \$58,000 to \$53,750, I must stress to you the fact that we have done this at the expense of our resources with which we carry on the work, for we have taken the greater part of the money for this reduction from our general funds (not our Special Purpose Funds) which represent our current working capital.

I should like to make it very clear that our assets are necessarily divided into two classifications, those consisting of property and equipment of a fixed nature, and those consisting of cash and other items readily convertible into cash, such as outstanding book accounts or temporarily invested funds. If we consistently take out of the quite small group of working items in order to build up items in the fixed classification, we gradually deplete that part of our assets with which we carry on and pay for our work.

In the course of the year we received as contributions to the Building Fund only \$846. We paid out for interest and the redemption of bonds \$7,601, and while we have reduced our bonds by an amount much greater than in any period for several years past, we have been compelled in the process to take some risk as to the future of the work itself. It should be remembered in this regard that when years ago we set our National dues at \$3.00, field work was entirely self-supporting. Returns to Headquarters through the activities of the lodges were sufficient to cover all of Headquarters' expense for lecturers and

even yielded something additional. The membership at that time was considerably greater and the dues income much higher. We have not increased dues, and yet Headquarters has assumed the whole burden of the field work and the carrying on of Headquarters' activities on a lesser membership. Bear in mind that dues were never intended to cover anything but the operation of Headquarters. In this last year we have paid out for bonds and interest an amount larger than the whole of our income from regular dues. It must be clear from these figures how much the work is dependent upon voluntary contributions.

These come to us from several sources. There are a very few members able to make generous contributions of a hundred dollars or more now and then. Occasionally we collect a few hundred dollars in the form of a legacy. Then, there are the so-called Higher Memberships, carried by a faithful few who year in and year out assume this obligation. Some still contribute to the Greater America Plan Fund, and then there is the Easy Savings Plan, which presents the opportunity to every member to voluntarily make regular contributions in small amounts. Upon all of these we are dependent to carry on the work.

I must plead again for contributions to the Greater America Plan. It is the fund that has made it possible for us to continue to present Dr. Roest to our lodges and to their public. That work is dependent upon that fund and could not go on without it.

The Higher Memberships in large measure are the source of funds with which to carry on lodge help of every other kind. When these Higher Memberships were instituted it was stated that the funds would be used for the aid of the lodges. Miss Henkel's work has been made possible through those Higher Memberships, and it is only with their aid that this help to lodges can continue.

The Easy Savings Plan was intended to provide a general fund which the administration might use wherever the work called. In the course of the year it brought in a little in excess of \$4,900, of which approximately \$2,600 became available for Headquarters' use. Every penny of this has had to be used for paying bonds. The other part of the proceeds of the Easy Savings Plan was assigned, as you know, to international purposes and to aid the lodges in their own public work. These portions of the fund have been used just as designated. Some lodges have been helped and the lodges of the Section now have \$1,300 standing to their credit for future public work. The Easy Savings Plan, which could be such a generous source of funds, has met with but partial success. Not more than ten to fifteen per cent of the members are availing themselves of the

opportunity that it presents to them, and yet were the Plan enthusiastically supported, it would be the most potent financial element in our whole program.

Our income for the year was \$28,700 — \$2,400 less than last year. Our expenditures for all parts of the work for the year were \$24,700, or \$3,400 less than last year, but when we add our expenditures for bonds and interest and similar capital items, we have this deficiency of \$3,726 to which I have previously referred. It is a problem that I can but present to you. You cannot have the work carried on and all of the assistance in your lodges that you desire unless you will enthusiastically support the plans presented to you by which it may be financed.

There are too many of our members who feel that Theosophical work, unlike any other kind of work in the world, should be carried on without asking for money, evidently not sensing the fact that this is in large measure equivalent to asking that it be carried on without money. We confess to no financial wizardry sufficient for this. The only wizardry is that of our splendid philosophy, which lays hold of the few and makes of them cooperators and servers of the cause. I can but continually extend the opportunity and continually trust that greater numbers will respond.

You will be glad to know that out of the International Fund \$500 has been paid to Adyar toward this Section's proportion of the President's Fund, and some assistance has been given to the Hungarian Section in their very serious need. It is right that this Section should be watchful of the needs of the work outside its own borders.

Our membership during the year decreased by 270. Only 368 new members joined our ranks and 125 reinstated — figures considerably below those of the previous year. The resignations were only 119; 577 members were lost through non-payment of dues — a figure slightly exceeding that of last year. During the preceding year we carried on a special campaign of contacting members who had not then paid their dues, with the result that reinstatements came through in considerable number. Without detailed analysis to prove the point, it appears that these members only temporarily rejoined our ranks and increased the inactive transfers of the current year.

In these statistics of membership we see clearly the subversive influence of certain pseudo-occult movements that attract the allegiance of those in our ranks who are not well grounded in the principles of Theosophy and who therefore fail to recognize false teaching and false claims when presented with a small admixture of Theosophical science and a large proportion of seeming idealism. Discrimination between the true and the false is a quality not easily acquired and is

perhaps not to be expected where the principles of Theosophy have not been thoroughly learned.

Plans to attack this problem will be effective for the coming year, for a special effort is to be made to re-establish the practice of study and the creation of study groups throughout the Section. Most of this work will be in conjunction with lodges many of whom have felt unable to carry on this work, and some will be in territory where lodges do not exist. Special courses and special help through regular mailings from Headquarters for the assistance of the groups and for the encouragement of the leaders will be carried on, and preparations for this work are already in progress. In considerable measure this work carried on through Headquarters will be under the auspices of the National Committee on Class Organization and Study under the leadership of Mr. E. Norman Pearson, who has so successfully carried on classes in Detroit for a number of years.

The other National Committees, each under the chairmanship of a member of the Board of Directors, are now commencing to function and each will have a brief report of its plans to present in the course of this Convention.

The work of revivifying the lodges has continued through the constant traveling and visiting of Dr. Roest, who will continue his work during the coming year. Miss Henkel will temporarily be absent from the field and will be located at Headquarters to carry on this special work of assistance to lodges through classes and study and to aid these National Committees in their special activities.

Headquarters is cooperating with our President, Dr. Arundale, in the presentation of the Campaign for Understanding. The program data for the first two months has already been published in THE AMERICAN THEOSOPHIST and will be continued from month to month throughout the season. It is anticipated that this material will generally be most acceptable to our lodges, for although intended to be but a guide to be adapted to the needs of each lodge, I judge it to be more suitable to its purpose than anything we have distributed in connection with previous campaigns. While the immediate plans are to promote the Campaign in our lodges and their public work, we have in contemplation the solicitation of cooperation from other altruistic bodies who are engaged in efforts to promote world understanding.

We were fortunate in having Captain Ransom in the field throughout the whole of the lecture season. The wholeheartedness of his work combined with the friendly nature of his contacts was of great value in the Section and has made him many warm friends and brought very many

expressions of appreciation. Mr. Fritz Kunz and Dr. Alvin B. Kuhn have continued to travel to some extent among our lodges, but under their own independent auspices.

There are a number of other activities of some of our members to which I would like to refer as bringing credit to Theosophy, although carried on as individual enterprises.

The Gateway School for younger children, founded by our member Mrs. Mary Gray in Ojai, is a project highly to be commended as carrying out the Theosophical ideals in education. We look upon it as the forerunner of work that in due course we hope it will be possible to carry on under the more direct sponsorship of the Society.

Mr. Wilfred H. Sigerson, with his co-workers, has continued to render very fine service to the cause of Theosophy through the "To Those Who Mourn" Club, which he founded and through which he distributes from fifteen to eighteen thousand pamphlets each year to those most in need of solace and understanding. Mr. Sigerson would extend this work if more of our members offered their cooperation.

The work of Mr. Henry C. Samuels of Seattle in occasionally distributing a printed leaflet designed to show the Hebrew race how their own religion blends with the teachings of Theosophy, is also a most acceptable service.

Another member, preferring to remain unnamed, has carried on individually an excellent piece of Theosophical work in that he has made it possible, over a period of several years, for Headquarters to place approximately 500 new Theosophical books in various libraries. These books are distributed in some fifty-eight universities, in more than 300 public libraries, twenty-three small study groups, seven hospitals, and forty-one prisons. This work is continuing state by state and represents a most generous contribution to Theosophical enterprise.

The Theosophical Press has continued its work of distributing our books and literature, each year nine to ten thousand books being sold. The number of pamphlets sold, 25,000, is rather more than last year. Books reprinted or of which new editions were produced during the year were: *Light on the Path, Practical Occultism, and A Textbook of Theosophy*. A new book, *The Good Way*, by Charles Henry Mackintosh, was brought out with the author's financial cooperation. Among the important and valuable pamphlets newly offered to the public were: *Occultism, True and False*, by Dr. Pieter K. Roest, *You Will Go Through Strange Doors*, by Lillian Boxell; *The Root of All Religion* and *The Stable and the Manger*, by Dr. Alvin B. Kuhn.

THE AMERICAN THEOSOPHIST has been continued, and judging by comment reaching Head-

quarters, appreciation of its value is growing. I am glad to report that it has successfully paid its way under the By-Laws provision that \$1.00 of the dues of each member shall be allocated as a subscription to our National journal.

In general our lodges throughout the Section adopted and successfully utilized the campaign "There Is a Plan" inaugurated at Adyar. The acceptance and use of these planned activities, especially by the smaller lodges, provide the encouragement to make similar though flexible plans for the use of lodges in connection with the current Campaign for Understanding.

The authority extended at last Convention to inaugurate a Children's Camp was accepted and planning carried to brilliant achievement by the committee under Mrs. Herbert Staggs. Mrs. Staggs and her assistants, all fine and enthusiastic workers for this venture, have succeeded in developing a camp that, while small in numbers, has already demonstrated the value of the project to the extent of insuring its future growth.

Camps are in the air. To the Orcas Island Camp in the Northwest, which has attracted Theosophists and non-Theosophists for a number of years, there now has been added a camp in the East, and Headquarters has sponsored a camp attended by about a dozen members in Michigan this summer. This was somewhat of an experiment, carried out through the generous aid of Mr. and Mrs. Max Lau. While these camps have undoubted value, especially when distantly located from Headquarters, they have the decided disadvantage of offering a counter-attraction to some members who would otherwise attend our summer gathering. I think it is impossible to fully approve any activity which keeps our members from Convention. Rightly understood, Convention is the high point of the year's work and is essential for the good of the members, for the good of the lodges, and certainly for the good of the Center which is your Headquarters. The larger the Convention the greater the good to the work. We are essentially scattered throughout the work season of the year. It is sound occultly and practically that we should gather in Convention in the greatest possible numbers each year for mutual contact and inspiration. While appreciating that these camps are occasions of enjoyment and even of upliftment to individuals, the good of the Section is disadvantageously affected by every selection of attendance at one of these lesser activities in place of participation in the infinitely more important annual Convention of members.

The Summer School which has just closed, at which approximately eighty were registered, has been a period of exceedingly great happiness for all. It is my personal experience that there has

been greater happiness than at any previous Summer School gathering. These Summer Schools would be of immense importance if that were their only qualification, but we have had many finely inspiring and instructive sessions, and are particularly grateful to Miss Neff and to all others who have contributed to the Summer School program. Those who have had the privilege in the course of the past week to meet her and to be a member of her audience have joined their enthusiasm to our own in appreciation of Miss Neff, whose influence throughout our Section during her coming tour can but have the effect of revitalizing our work and strengthening the interest and the enthusiasm of our members.

I am very happy to report that it is becoming much more certain that Dr. and Mrs. Arundale will be with us for next Convention, and I trust also for a tour that will include most of the federations. We are already tentatively making plans for a very large Convention next year and are but awaiting confirmation of the President's plans to organize for the greatest possible response, both within and without the Society, to such an unusual opportunity to promote the welfare of the Society.

I must acknowledge, on behalf of the Society, generous gifts of garden projects by members for the improvement and beautifying of our Headquarters estate. This evening you are invited to participate in their dedication. The playing courts planned long ago are also in large measure the result of special donations. I hope there will be additional contributions to completely cover the cost. I also gratefully acknowledge a very generous gift of several fine specimens of oriental rugs donated by the Rev. Walter S. Howard for the adornment of our walls.

I should like to comment briefly on the future of our Headquarters. We have been able to develop a Headquarters organization that contributes to the fulfillment of the destiny of Olcott. No solution of the problem of ways and means would by itself enable the Society to effectively carry on the sacred mission assigned to it by the very nature of its founding. The destiny of The Theosophical Society in America is dependent in very large measure upon the fulfillment of the destiny of Olcott. It involves the establishment here not only of an efficient administrative staff, but the gathering together in residence at Olcott of those who can through sacrifice and service and in utter dedication contribute to the building of that spirit that is gradually making of it, in the truest sense, a Center. Without that spiritual building of the Center all else would fail. With it in time all things can be accomplished. For the splendid loyalty of a faithful staff and the

cooperation of an able Board appreciative of this aspect of our work, I must express grateful thanks.

I should add in conclusion that the generous gift of Mrs. Shillard-Smith, which will in due course materialize, is in consonance with this future of Olcott, for to fulfill its destiny there must in due course be established here activities devoted to the cultural arts and to education. I foresee the time when, in addition to the pilgrimages to Olcott of delegates to our annual Convention, there will be the constant flow of children through a junior school, of older students seeking the Theosophical integration of the knowledge acquired in other schools and colleges, and of great artists and students in the field of the arts.

The world has accepted much of what Theosophy has taught during the past sixty years, and Theosophical concepts have influenced men's thought, though Theosophy has never received the acclamation of the multitude. Dr. Arundale said recently that it is not through attracting the

crowd but through the voice crying in the wilderness that the work of our Society is really done.

Theosophical teaching is being confirmed by science. We are now in that cycle where our work is to prove by example that Theosophy is true as a mode of life; that in a practical world Theosophy contributes to an understanding of its problems and makes of our members citizens who are helpful in their solution. It is Theosophy in life even more than in textbooks that we are now called upon to prove.

I have no doubt we shall measure up to this opportunity and am certain that we shall have the aid of our Elder Brethren to whom, as in former years, I address the invocation with which each day at Olcott is opened:

"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."

Beginning a Study Class

BY E. NORMAN PEARSON

Chairman, National Committee on Class Organization and Study

CLASS WORK is the backbone of our public activities and the most fruitful source of understanding members. Lectures attract new people, but it is in the study class that these people really get to know the essentials of Theosophy.

Every lodge, therefore, should make a determined effort to keep available to the public really good study classes where the basic teachings of Theosophy may be learnt and the student may bring his problems for Theosophic illumination.

There are numerous ways of assembling a class. Perhaps the outstanding opportunity is the visit of a lecturer. Headquarters sends into the field as many field workers and lecturers as circumstances permit. Their visits should be made as productive as possible and should call for not only a number of lectures to the public but also (unless entirely inconvenient) the commencement of one or more study classes to which interested listeners may be invited. It is usually found that most successful classes are those which offer a definite course of study on assigned subjects and which last not more than eight to ten weeks. One lodge offers three terms per year. With "vacation" periods between, these cover October through December, January through March, and April through June. These may be varied to coincide

with the visit of a lecturer, but, if not possible, then either an additional class is started or an existing class will so arrange its schedule that a certain subject is taken up for study at that time and a resumé of previous study is given for the new student.

When regular public meetings are held, classes should always be announced from the platform. A poster setting forth information about public study classes should be displayed in a prominent place in the lodge hall. Federation gatherings which feature a public lecture (probably by some visiting member) present good opportunities for starting a new class.

In smaller communities, where public lectures are not given regularly, a small ad in the local paper will work wonders. This method was tried recently in a small city and a splendid group of about twelve people assembled. Most of these had never heard of Theosophy before. Two have since joined the Society.

If possible offer more than one class, for different teachers and different approaches will attract different types of people. Adequate preparation and careful planning will insure success. Know your Theosophy. Live and radiate your Theosophy. Have confidence in it and in yourself. Re-

(Concluded on page 212)

ONLY JUST STARTED

In their discussion of the ever-present problem of ways and means, the Board of Directors at their recent annual meeting recognized the potency of the Easy Savings Plan and unanimously resolved that it be continued. Inherent in the fact that it provides opportunity for every member, in whatever degree is suited to his circumstances, this potential power is but barely tapped and has yet to flow freely forth to make possible splendid but still latent plans for making the Society powerful in its work.

The needs are known; the world is ready; but the Society is not. It is not without plans to meet the needs; it is not without the personnel to make them effective; but such plans can go forward only when the membership as a whole gives the word in a wholehearted and united response to the need.

The Convention of 1937 was filled with that spirit which seemed to betoken the turning point toward new interest, new life, new achievement. The unleashing of the Society's power through the coming freedom from debt to be achieved by the "Burn the Bonds" campaign is but one such omen. In the meantime, the Board of Directors feels that there will be an increasing response, an increasing willingness and desire to play one's part through the Easy Savings Plan, and that on this we may rely for the work of the coming year. **We must keep on**, and in increasing numbers, for in this work every member has a share.

That this constant reminder is not wasted, the following recent responses prove:

"Well, if the National President *must* keep on, a non-member *must* respond. . . . Very truly appreciative of your service."

"Are there *really* those who object to your page 'I Must Keep On'? Your constant appeal inspires us, it seems to me, to make each month just a tiny bit more of an effort than we did last month,

and *sometimes* the extra effort inspired by your reminder bears fruit!"

"Because those who approve are sometimes lax in making known their views, and those who disapprove are too apt to tell you about it, I want to voice my commendation of your page on the Easy Savings Plan each month. Keep it up!

"This is their business — those who write,
Or plead, or preach,
Or learn by midnight's lonely light
That they may teach:

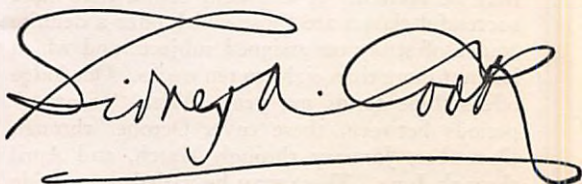
They do not tell some truth untold
To this new day;
They tell some truth already old
In some new way."

"So monthly you gently remind us our small gifts have power to remove mountains, and renew our spirit to carry on. Thank you!"

"I certainly am glad to read your page of THE AMERICAN THEOSOPHIST for August, 'I Must Keep On.' That was a mighty good article. You say some folks object to the Easy Savings Plan page. I wonder, if we looked behind our objections, if we might not find an unwillingness rather than an inability to help. I am but an old man with a tiny pension, but for over a year I have been sending in \$1.00 every month. It just seems to me that the Salvation Army are pretty good Theosophists."

The Easy Savings Plan is not for the few but for all.

I must keep on. Will you respond?



The Lodge Study Course

(Based on the Campaign for Understanding issued at Adyar.)

Fifth Week

Theme: Understanding of the Sexes.

"There is lack of balance between man and woman. Instead of the one being complementary to the other, the woman in many parts of the world still remains in a very real sense the chattel of man, and where there should be mutual respect, and above all reverence on the part of the man for the woman, there is a relationship far more often sordid than sanctified."

OPENING:

Music.

Reading: From a Campaign leaflet or *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

A. *Preparatory Work*. (To provide basis for discussion.) Read "The Eternal Feminine," Chapter 13, in *Old Lamps for New* or the same essay in the newer publication, *Delphic Woman*, both by Claude Bragdon. (20 minutes reading time.)

B. *Topics for Report*. (To provide member participation and training.)

1. Resumé of Lecture 4, "Ancient Ideals of Womanhood," from *Ancient Ideals in Modern Life* by Annie Besant.

2. Resumé of Chapter 6, "Divine Alchemy," from *The Fire of Creation* by J. J. van der Leeuw.

3. Read last five pages of *The Fire of Creation* beginning with paragraph "A New Relation Between the Sexes."

C. *Discussion and Questions*. (To stimulate original thought.)

1. Which is better, to stress the characteristics of one's own sex or to seek to acquire those of the other for the rounding out of life? Justify your position.

2. What are the keynotes of the real woman?

3. What are the keynotes of the real man?

D. *Summary of Salient Points for Notebook*.

CLOSING OF THE LODGE.

Sixth Week

Theme: Understanding of the Sexes.

"Only with mutual understanding will right relationship (between the sexes) be restored, and the sanctity of married life, the grace of mutual courtesy, and the fragrance of chivalry, give to the world a real civilization in exchange for the veneer which passes for civilization today."

OPENING:

Music.

Reading: From a Campaign leaflet or *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

A. *Preparatory Work*. (To provide basis for discussion.) Read the essays "The New Image," "The Delphic Sisterhood," and "Mary, Pity Women," from *The New Image* (out of print) or from *Delphic Woman* both by Claude Bragdon. (20 to 25 minutes reading time.)

B. *Topics for Report*. (To provide member participation and training.)

1. Resumé of article by C. Jinarajadasa, "The Nation's Women and Children" (to be furnished in mimeograph form.)

2. Resumé of Chapter 18, "God in Womanhood," from *Gods in the Becoming*, Vol. 2, by G. S. Arundale.

3. Resumé of Chapter 4, *Theosophy Explained in Questions and Answers* by Pavri. (The question regarding change of sex in reincarnation.)

C. *Discussion and Questions*. (To stimulate original thought.)

1. What is the significance of the statement that the soul is sexless?

2. What are the losses and gains of the emancipation of women?

3. What are the attitudes and mental interests that divide and what are those that unite men and women?

D. *Summary of Salient Points for Notebook*.

CLOSING OF THE LODGE.

Seventh Week

Theme: Understanding Marriage.

"Men accept men, and women accept women, and they accept each other, at sight; because of the ways of them, because of the understanding in their hearts."

From *Earth* by Frank Townshend

OPENING:

Music.

Reading: From a Campaign leaflet or *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

A. *Preparatory Work*. (To provide basis for discussion.) Read "The Worship of Eros" from *The New Image* or *Delphic Woman* by Claude Bragdon.

B. *Topics for Report.* (To provide member participation and training.)

1. Resumé of *Eugenics, Ethics and Metaphysics* by Bhagavan Das, Adyar Pamphlet No. 140.
2. Resumé of Chapter 5, "Holy Matrimony," from *The Science of the Sacraments* by C. W. Leadbeater.
3. Resumé of essays, "The Correct Statement of the Marriage Problem," "Romantic Marriage," "Marriage and the Changing Woman," "Marriage in the New World," "Marriage in Transition," and "The Marriage of the Future," all from *The Book of Marriage* by Count Keyserling and others. (Probably in public library.)

C. *Discussion and Questions.* (To stimulate original thought.)

1. Is the new-world idea of marriage as simply a relation of romantic love sufficient? If not what else is needed?
2. What should be our attitude towards divorce in this era of changing ethical standards and economic confusion?
3. A great occultist once said, "Beware of the illusion of soul-mates!" Why?

D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

Eighth Week

Theme: The Feminine Aspect of the Deity.

OPENING:

Music.

Reading: From a Campaign leaflet or *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

- A. *Preparatory Work.* (To provide basis for discussion.) Read "The Motherhood of God," Chapter 13, in *The Fire of Creation*.
- B. *Topics for Report.* (To provide member participation and training.)
 1. Resumé of "The Lady of Life" in *The Theosophist* (Adyar) July, 1937.

2. Resumé of *The Call of the Mother* by Lady Emily Lutyens. (Limited supply.)

3. Resumé of *The World-Mother as Symbol and Fact* by C. W. Leadbeater. (Limited supply.)

4. Read page 3, "The Angels Who Build," from *The Brotherhood of Angels and Men*; also Chapter 9, "Our Lady," from *The Miracle of Birth* both by Geoffrey Hodson.

C. *Discussion and Questions.* (To stimulate original thought.)

1. What is the nature of woman's power, other than sex attraction, to mould the life of those who love her?
2. Is it possible that man's ideals and conduct shall be raised without woman's recognition and beneficent use of this power?
3. How can the World-Mother idea be made to permeate and irradiate practical everyday life without becoming distorted by sentimentality of idolatry?

D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

Books for the Month

Delphic Woman, Claude Bragdon.

Ancient Ideals in Modern Life, Annie Besant.

The Fire of Creation, J. J. van der Leeuw.

Eugenics, Ethics and Metaphysics, Bhagavan Das, Adyar pamphlet No. 140.

Gods in the Becoming, Vol. 2, George S. Arundale.

Theosophy Explained in Questions and Answers, Pavri.

The Science of the Sacraments, C. W. Leadbeater.

The Book of Marriage, Count Herman Keyserling and others.

The Call of the Mother, Lady Emily Lutyens (limited supply.)

The World-Mother as Symbol and Fact, C. W. Leadbeater (limited supply.)

The Brotherhood of Angels and Men, Geoffrey Hodson.

The Miracle of Birth, Geoffrey Hodson.

BEGINNING A STUDY CLASS

(Continued from Page 209)

member always that it is the Truth all men are seeking; it is the Knowledge which will save the world.

From many study groups throughout the country let this priceless Knowledge be spread abroad

in ever widening circles of human understanding.

(Editor's Note: Headquarters is ready to give practical help in the formation of new study groups and public classes. Tell us of your problems and your plans.)

No nobler feeling than this of admiration for one higher than himself dwells in the breast of man. — CARLYLE.

Theosophy in the Field

Chicago Lodge will resume regular sessions in September with more than usual anticipation, since Miss Julia Sommer is to be the speaker on Saturday afternoons at three o'clock from September 11 to October 23. Miss Sommer's talks are arranged in a series of seven, presenting the fundamentals of Theosophy, and no single one should be missed. The subjects indicate that they will be as interesting and valuable to those versed in Theosophy as to the beginners.

Besant Lodge (Boston): The usual informal summer meetings of the lodge began auspiciously in late June. Mr. Reuben Arey, acting librarian, was deputed to conduct the meetings during the summer interval. He has served in that capacity for several years, and the inter-season attendance has been large, indicating how successful his leadership has been. At most of the meetings there were informal talks by lodge members, but occasionally opportunity came for addresses by guest speakers, and the meeting of July 27 proved to be such an occasion. Captain M. H. Burckes, president of the Rainbow Group in Columbus, Ohio, and instructor at the Ohio State University, gave a talk on the topic "The Vibrant Life." The talk proved to be unusually interesting, and the members felt that they had found a valuable lecturer with a charming and inspiring manner of presentation.

Besant Lodge (Cleveland) held its annual all-day picnic at the home of Mr. and Mrs. John W. Harrison, National members living at Rocky River, Ohio. About seventy people, including

several guests from out of town, were present. The day was a very beautiful one, and the crowd wandered about the lovely garden which overlooks Lake Erie, or sat in groups talking under the shade of the trees. Most of the Young Theosophists went swimming in the afternoon. Mr. and Mrs. Harrison are exceptionally gracious hosts, and the lodge is grateful to them for opening their beautiful home to the members for their summer gathering, as they have done for the last three years.

Oakland Lodge had the pleasure of receiving eight young members, from eight to seventeen years of age, in June. The lodge plans to adapt the program to the needs of these new members at the first meeting of every month, calling it Junior Night. Mrs. Jessie B. Lovejoy began a new class in Theosophy the first week in August, and Mr. O. B. Anderson is teaching a class at his home in the hills. The lodge is cooperating with him by supplying books to be used in his home as a small branch library. The program committee is planning to use Reelslides and motion pictures in the year's work. A dinner was held on July 31 to defray the expenses of film rental. Oakland Lodge has frequent social meetings since moving into larger quarters, and is enjoying many varied phases of Theosophical work.

San Francisco Lodge continued its public lectures during the summer months, presenting an interesting selection of titles. The lodge also maintained its Saturday afternoon talks on "Philosophy and the Arts," followed by tea.

Your Lodge

Your lodge should be your place of inspiration, the place where you learn how you are to serve, the place where you find the bread of life. But the bread of life is meant to feed the hungry, and not to surfeit those already filled, to feed the hungry crowds around you starving for knowledge, that life may be made intelligible and thus tolerable to them; and it is yours to feed the flock of the Great Shepherd, and to help those who, without this Wisdom, are helpless. And all need it; not the poor alone, nor the rich alone, but every child of man. For the one thing that presses upon all alike, the bitterness of life, is the sense of wrong, the want of intelligibility in life, and therefore a feeling of the lack of justice upon earth; that is the sting which pierces every heart; whether the heart belong to the rich or the poor, it matters not.

When you understand life, life becomes bearable; and never till you understand it will it cease to be a burden grievous to be borne; but when you understand it, everything changes. When you realize its meaning, its value, you can put up with the difficulties. And our work with regard to those around us is to bring that knowledge, and by that knowledge to lift them to a place of peace. That is the work which demands to be done, and which your lodges have the duty of doing. For there ought not to be one scheme for human helping in any place where a lodge of The Theosophical Society is established, where in that lodge workers may not be found ready and eager to give labor to the helping of their brothers amongst whom they live.

— ANNIE BESANT

Theosophical News and Notes

Convention Tribute to Mr. Rogers

In united recognition of the magnificent and imperishable service rendered to Theosophy in the United States by L. W. Rogers; in remembrance of his unflinching espousal of the cause of social justice; in remembrance of his appointment thirty-three years ago as first National Lecturer of The Theosophical Society in America, which office he has held until the present; in remembrance of his establishment of fifty new lodges in the United States between the years of 1905 and 1920; in remembrance of his leadership and monumental activity as National President of the Society from 1920 until 1931, during which time he envisioned and made actual our fine National Headquarters; and finally, in recognition of his expressed desire, now at the age of seventy-nine years, to withdraw from further activity as a public lecturer and to spend the remaining time of this incarnation in study, meditation, and writing.

BE IT RESOLVED, that we in Annual Convention assembled do hereby express to L. W. Rogers our wholehearted appreciation and our deep and enduring gratitude for his tremendous contribution to our great common work, and assure him that our love shall follow him and our best wishes surround him always.

Headquarters Snapshots

Many members were taking pictures of scenes and groups during Convention. Headquarters would be grateful for duplicate copies of all such pictures.

We Pay Three Times

When members change their addresses they usually advise the milkman and the mailman and others, including their friends, but so frequently they forget to advise Headquarters. THE AMERICAN THEOSOPHIST, mailed second class, is never forwarded by the post office to a new address. To save loss and to avoid the continuation of mailing to an obsolete address, Headquarters has an undelivered magazine returned and if we then know the member's new address it is forwarded there.

Thus through the negligence of the member we pay the postage three times — the original mailing, the return, the second mailing. May Headquarters not be considered in the category of a friend and be advised promptly when members change their addresses?

Titles for Lecturers

The following appears in the "Watch-Tower" of the May, 1937, *Theosophist*:

"Frankly I do not like the designation 'International Lecturer' any more than I like the term 'National Lecturer.' I should like to abolish them, if they need any abolishing, for there is a very definite danger lest either a Section or the Society be regarded as endorsing the lecturer's observations. A national or international lecturer becomes a *quasi* official, and the public may rightly expect that such a lecturer's statements have at least a semi-official character, and reflect the principles and policies of the Society or Section.

"As President of the Society I have to be very careful to state in every one of my lectures that I am speaking as a private individual, and that the Society has no responsibility whatever for my views. Of course, it is helpful to an individual speaker to have the title of National or International Lecturer. But is it helpful to the Society? On the whole, I think not. Let speakers take their stand on their individual merits, and let not the Society or a Section be in any danger of becoming entangled in their opinions. I do not think that any lecturer ought to have an endorsement from any headquarters — national or international. But perhaps these views do not commend themselves to a majority of my colleagues of the General Council. Of course, each Section is at perfect liberty to do what it chooses in the matter of having or not having national lecturers. But I think that so far as the Society is concerned, the title of 'International Lecturer' may cease."

The Board of Directors, in harmony with this expression of the President, abolished the title "National Lecturer."

Mary K. Neff

Miss Mary K. Neff received her official welcome at the hands of the National President during Convention. It was made expressive by the members present who had the privilege of meeting Miss Neff and responding to her wholehearted friendship and keenness of interest in the work and welfare of the Society. We feel sure that no less a welcome awaits her as she travels through the Section; that everywhere members will be glad that she has come and will make the most of the opportunity which her knowledge of Theosophy and her talent in presentation affords them in spreading abroad the Ancient Wisdom.

"The Theosophist" and "The Theosophical World"

Of such importance to the welfare of the Society the wide distribution of *The Theosophist* and *The Theosophical World* is considered to be that a resolution was passed during Convention, urging that every member subscribe to and endeavor to increase the circulation of these magazines.

The Theosophist should be in every Theosophical home, every public library and reading room, and in every lodge. *The Theosophical World*, the friendly and informative international news magazine for members only, belongs equally to every member. In the one the President and others speak to the world; in the other, to the members.

The Theosophist, \$4.50; *The Theosophical World*, \$1.50; together, \$5.50 annually, through The Theosophical Press.

Lodge Diplomas

It is noted with regret that the diplomas of new members are often not promptly presented. Some lodges hold them in anticipation of further additions to the number of new members and a collective presentation. This delay is not a desirable practice. New members ought to receive their diplomas promptly and the occasion should be made impressive not only to the member but to the lodge as a whole.

There is nothing detrimental in the frequent occurrence of this brief ceremony of presentation. In fact, it can be made an occasion of rededication on the part of every member, and as such is desirable as a frequent lodge exercise. On page B-26 of the Lodge Handbook is an appropriate admission address, impressive but yet brief so that it may occur at any lodge meeting without interfering with the regular program. Will lodge presidents please carefully note?

Programs of Earlier Conventions

We find that the file at Headquarters does not have all the programs of earlier years. If any of our older members have Convention programs they are willing to contribute we should be most grateful to receive programs for the years 1909, and 1911 to 1922 inclusive.

Mrs. Jane McAinsh

Mrs. Jane McAinsh, for many years a devoted and active member of the New York Lodge, passed away on August 3. The president of the lodge, in writing of her passing, described her as "one of the members who has kept Theosophy so alive in New York." A splendid tribute to a faithful worker for the cause of Theosophy.

A Beautiful Gift

The Rev. Walter S. Howard, who several months ago presented to Headquarters a rare Kirman rug which hangs in our Shrine Room, recently sent to Olcott three more Oriental rugs. These three are valuable Turkish prayer rugs of unusually fine texture and exquisitely beautiful design and coloring. They now adorn the walls of our Headquarters building, adding greatly to the beauty of Olcott's interior.

We are deeply grateful to the Rev. Mr. Howard for this generous gift.

Congratulations!

Congratulations to the Mothers' Advisory Bulletin! Our members will be interested to know that the Director of the New York Public Library is so much interested in the sample Bulletin which we sent to him that he has asked for the complete file of Bulletins, and has also asked to be placed on the mailing list to receive each Bulletin as it is issued.

Such recognition is splendidly worth while, and certainly bears evidence of the usefulness and demand for this type of material. Great credit is due to the editor, Mrs. Muriel Lauder Lewis, and we are happy that her untiring effort is being given this evidence of appreciation.

Mrs. Harriet Tuttle Bartlett

It was with deep regret that we learned of the recent automobile accident which took the life of Mrs. Harriet Tuttle Bartlett.

For more than twenty-five years Mrs. Bartlett served the Society in the capacity of lecturer and writer, and she was well known to many of our members throughout the Section.

In appreciation of her long and faithful service to the cause of Theosophy, the Convention adopted the following resolution:

RESOLVED, that we express to the relatives of Mrs. Harriet Tuttle Bartlett our sympathy in their time of bereavement and register our gratitude for her many years of service as a Theosophical lecturer.

Gerhardt J. Braun

Memphis Lodge lost one of its charter members in the passing, on July 15, of Mr. Gerhardt J. Braun. For almost twenty years Mr. Braun conducted the study classes in Theosophy at the public meetings of the lodge, and his faithful service and generous donations greatly assisted the lodge in carrying on its work during the difficult period of the depression. It has been said that Mr. Braun lived a life sacrificed to the service of trying to make happier the lives of his fellow-men.

1933 "Theosophists" Wanted

One of our members is very anxious to secure copies of 1933 October and November issues of *The Theosophist*.

If anyone has extra copies of these two magazines or is willing to sell, please notify Headquarters.

Deaths

Mrs. Harriet Tuttle Bartlett, National Member, recently
 Mr. Gerhardt J. Braun, Secretary of Memphis Lodge, July 14, 1937.
 Mrs. Jane McAlinsh, New York Lodge, August 3, 1937.
 Mrs. Flora M. Pendleton, Lightbringer Lodge, July 15, 1937.
 Mr. John Soerensen, St. Louis Lodge, August 7, 1937.

Friendship — one soul in two bodies. —PYTHAGORAS.

Questions and Answers

(Answered by Mr. C. Jinarajadasa at the Convention of 1935)

Question: How can one verify what seem to be recollections of past lives? If such verification is not possible to us ordinary mortals, then what is the use of such fragments of memory?

Answer: You can verify what seem to be recollections with a definite clairvoyant ability to look into past lives, or by the experiences which follow. Sometimes such recollections can be proved by the future events. You ask what is the use of such fragments of memory. It is very difficult to say, but I can only say that in my own case such fragments explain certain difficult problems in connection with oneself and others. It is usually not during the tenseness of the problem, when you certainly would not understand, that the vision comes; but when the karma is over, so to speak, and you are able to look at the situation dispassionately, sometimes it is then that a light comes and you know *why* it was. I have had one or two occasions when the vision came rather to give a kind of warning to me to be on the lookout for trouble, so that when it came I was prepared for it and could meet it with a little less intensity of resentment perhaps, and more wisely, knowing that it was a debt to be paid. So these memories have some kind of lesson, either of warning of the future or explanation of the past.

Question: Why is it that some very saintly people do not seem to have any idea of or any need for discipleship, while among those recognized as disciples of a Master there are people who have quite obvious failings? This is very confusing to one who seeks to become worthy of discipleship by cultivating the virtues mentioned in *The Masters and the Path* and other ethical treatises of our literature.

Answer: Once again it is a matter of the meaning of discipleship. It means two things. First, a stage on the Path to liberation, a freeing of yourself from the burden of maya which

surrounds you; and that freeing is strictly a scientific process carefully worked out by the Oriental teachers, where stage by stage you must put straight your mind and your emotions. In this matter of discipleship, where you intend to achieve liberation, you must proceed stage by stage with all the perfection necessary.

Where an individual is striving for discipleship he enrolls himself as an apprentice for a great work, and the primary thing is his equipment as a worker. If he is prepared to be a worker he is also equipping himself with the various virtues, that he may do his work better. However, it is not work as work which is so important, but that there should be behind the work a great character.

It is of this that H.P.B. wrote when she said that Master will take as apprentices those who are not yet perfect. So great is the need for them that They will accept people who are distinctly imperfect. The person in question is given the opportunity, though his failings are not excused, because the work needs to be done.

The development of people does not proceed methodically. Almost always we are lop-sided. The true saint is a lop-sided person; he is dreaming, streaming forth along one line, but there comes a time when with his saintly achievement he must enter into the great work and take up the problem of making other saints. Then it is his knowledge of human nature, his faults and failings, his equipment, mental and emotional, which are all a very important part of his future work.

The occultist, who may have ability along certain lines of work because he has been at it in the past, is still far from saintliness. But the Masters are of both types, and I can imagine it is rather a desperate problem for Them sometimes. However, They have an intense compassion, and so long as we are loyal to our work They will stand by us, and They will save us "by the skin of our necks," in spite of ourselves sometimes.

Book Reviews

Three Years of the Agricultural Adjustment Administration, by Edwin G. Nourse, Joseph S. Davis and John D. Black. Brookings Institution, Washington, D. C. Cloth \$3.50.

Well and interestingly written by three technical experts of The Institute of Economics of The Brookings Institution, this book is a report epitomizing a comprehensive study of the A.A.A., (particularly up to January, 1936) in an endeavor to give constructive aid in the formulation, development, and methods of application of national policy regarding agriculture and the general national welfare as affected thereby.

The seventh of a series of Brookings Institution books relating to the A.A.A., this one deals with the Administration of the Act, pictures its changing organization, shows the development of the philosophy underlying agricultural adjustment, considers under ten heads the results of the examination of a vast number of observations on the operation of the Act and the ascertainable effects thereof, analyzes and evaluates these, and then attempts a synthesis of the partial conclusions previously reached.

Not always agreeing in their respective interpretations, the authors include both view and divergent view, and so state the pertinent material that the reader may study and arrive at his own conclusions.

Ignorance, avarice, and politics may be seen as the stumbling blocks, and the great objective as a substitution of cooperation, even limited, for uncontrolled competition — in short, a great step toward unification.

Six hundred pages, including ten pages, double column, of index. — M.S.C.

Thoughts on Death and Life, by Wm. Ernest Hocking. Harper and Brothers, New York. Cloth \$2.00.

To a student of Theosophy there is something pathetic in the statement on the cover of this book that it gives here a reasoned answer to the great questions involved. The first sentence of the prologue is inexplicable in the face of the existence of such a work as *Human Personality and Its Survival of Bodily Death*, for Dr. Hocking asserts that "the problem of the survival of death by human persons is an empirical problem for which we have no empirical evidence." Again — "I am personally little impressed by the proofs which have been offered for the immortality of the soul. That the soul is intrinsically indestructible . . . I do not believe." "In my own view

survival of death is a possibility but not a necessity of destiny."

"Many men, many minds" is the law of the human race; and happy is the soul that faces the end of life with the quiet conviction that "the grave is not its goal" but rather the portal to what is not in reality an "undiscovered country."

— W. G. GREENLEAF.

Man, Minerals and Masters, by Charles W. Littlefield. DeVors & Company, Los Angeles, California. Cloth \$3.00.

Dr. Charles W. Littlefield is a physician and surgeon, a scientist and writer. This book contains investigations with micro-photographs to prove his conclusions as to the origin of life. It shows by demonstration that thoughts are things and may be expressed through twelve mineral compounds, known to be a part of all organic matter, vegetable, animal, and man. It shows how our thoughts may be formulated into charms or mantras according to a mathematical system.

Irrespective of the author's account of his several initiations, the book is of interest as dealing with a scientific approach and mathematical demonstration of hitherto speculative concepts. The future will probably find it far from authoritative, but it nevertheless opens a door in a fascinating way. — I.M.R.

Music in Institutions, by Willem Van de Wall. Russell Sage Foundation, New York, N. Y. Cloth \$3.00.

The Metropolitan lost a great harpist when the author, Dr. Van de Wall, severed his connection with that great musical institution during the period of Toscanini's leadership; but the world of scholarship gained an investigator who has become the foremost authority on musical psychotherapy.

Music for human ills is Dr. Van de Wall's objective. The record of his work in welfare institutions of every kind — prisons, reformatories, institutions for defectives and the mentally ill, hospitals, correctional institutions, institutions for the blind, and otherwise physically handicapped — is graphically recorded in his book, *Music in Institutions*.

The book is exhaustive in its scope and might well serve as a handbook for those who wish to introduce scientifically, music into the curriculum of institutions which serve the socially or mentally ill. — WARREN WATERS.

PERSONAL MEMOIRS of H. P. BLAVATSKY

Compiled by MARY K. NEFF

An outstanding work which should be read by every Theosophist. Compiled from the records at Adyar, this book is virtually an autobiography written personally by H. P. B., and contains a great deal of new information not previously published. No lodge library will be complete without this volume. 323 pages, 12 unique illustrations, bibliography, and index. Cloth \$3.75



The CAMPAIGN FOR UNDERSTANDING

Reading Shelf for the Second Month

Refer to Page 212

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The Call of the Mother, by Lady Emily Lutyens75
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