



THE
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CONVENTION NUMBER



IN THIS ISSUE

Vistas—Summer Sessions, 1938

DR. H. DOUGLAS WILD

Report of the National President

SIDNEY A. COOK



AUGUST ★ 1938

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

The New Citizen Pledge

¶ Deeply convinced that the United States of America was greatly conceived in the principles of Ordered Liberty to the end of Universal Happiness in Right Prosperity;

¶ And honoring those who planted and those who have nourished these principles in the soil of this land:

¶ I pledge myself to do all in my power to uphold these principles in thought, word, and deed, whatever may be my party, religious, or other affiliations, recognizing that my citizenship of the United States can owe no final allegiance save to my country and to my fellow-citizens.

¶ I pledge myself to do all in my power to further the well-being of my fellow-citizens above all distinctions of race, creed, or sex, ever seeking faithfully to guard them against all encroachments on the part of my personal interests of whatever nature.

¶ I pledge myself to do all in my power to recognize, and wherever possible to cooperate with, all unselfish service to the end of the betterment of the American people, irrespective of all party or other origin, and, while striving to fulfill my civic duties, never to impugn unworthy motives to those whose activities I may feel constrained to oppose.

¶ I pledge myself to do all in my power to minimize inter-party, inter-religious, and inter-racial strife, as gravely detrimental to the pursuit of the solidarity of the American people.

¶ I pledge myself to do all in my power to spread everywhere, especially among the young, an ardent and selfless love of the United States of America.

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

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AUGUST, 1938

No. 8

Vistas—Summer Sessions, 1938

BY DR. H. DOUGLAS WILD

ANY SURVEY of our 1938 Summer Sessions must face the difficult task of giving emphasis to a number of great inspirational motifs—a series of major chords—of what has been altogether a tremendous uplift and forward impulsion for the whole Section. As immediate details recede and a total view comes into perspective, the more evident appears the magnificence of the conceptions released, the powers of purpose and action generated. The clearer, too, grows the need of subordinating or even eliminating for separate report much information relating to important transactions and happenings of interest.

The event of our Fifty-second Convention stands off on the horizon of completed things with splendid impressiveness. This is in spite of the very considerable combination of obstacles which a large and blatant city like Chicago necessarily presents. But we are reminded that in Kali Yuga every effort is of supreme fruitfulness. Therefore we fix our eyes in profound gratitude, happiness, and reverence upon the new landmark of Theosophical history in this country which dates from the recent days at the Stevens Hotel.

It is fitting here to adopt a phrase suggested by our International President. In his Convention address Dr. Arundale relegated the expression "the Theosophical ship" to the limbo of human inadequacies, and substituted for it "the Theosophical wind." Quite apart from any association with Chicago's familiar title of "windy city," the fact remains that the atmosphere of Convention was swept by breezes which had for their source far wider, purer, and more life-giving spaces than the Illinois prairies or Lake Michigan. We are, in truth, still wind-swept by the power of a divinely stirring experience, and the creative message of it all blows fresh and dear from the memory of royal hours.

Conceive of the Grand Ballroom of the Stevens organized into the theater of a small but vivid

Theosophical Pageant of humanity and ideas. Here, among the four hundred delegates, are multiplicity in unity, variety in freedom; a concentrated interplay of life's constructive elements; a serious yet light-hearted flowing together of East and West in color and music, will and dream, all of the details held in equilibrium about a few great central releases of vision-fire from which they derive their true motion and meaning. The elegance of the great hall is merely so much setting; yet this is, nevertheless, made grander at times by the grandeur, even the majesty, for which it is a temporary home. Here in action, first and last, is a fragment of H.P.B.'s "great republic of conscience founded along the lines of the American Constitution"—her description of The Theosophical Society, which Mr. Henry Hotchener quoted in the course of some fine remarks made by him at the opening of Convention.

Reference has been made to color and music. These contributed in unique measure to the life, enthusiasm, and harmony of the proceedings. Eight booths, boxed in a velvet-surfaced cloth of rosy tangerine shade and placed at convenient points around three sides of the hall, gave heightening to the soft rose and gold of the ballroom. The combination, furthermore, provided a fitting background for the display of Indian saris which Shrimati Rukmini Devi offered for the purpose during a meeting of the Theosophical Order of Service.

The reception, too, took place in this shining enclosure of beauty and wonder, woven by light. Gowns, neckties, and faces were radiant. It was all a throbbing, friendly picture. Later in the evening the happy individual constituents of the picture became spectators of scenes from Adyar, projected on a screen by two reels of color films. Beyond any question these pictures, taken by Mrs. Coates, a Young Theosophist of Adyar, are the most beautiful visual record of the grounds, building, personnel, and activities at Adyar which

American audiences have yet seen. Time and again one wished that the film might be stopped at some particularly enchanting glimpse of the form and color effects of gardens, temples, carvings, Headquarters buildings, pathways over-arched by flowering trees and shrubs, the patterns of leaf-shadows against soft-toned architectural surfaces, a blue stretch of the Adyar River, the magical living stillness of lotus-flowered pools close by the exquisite Garden of Remembrance. Not least in attractiveness and interest was the dance of a number of brilliantly attired Indian girls, a picture shown at the banquet concluding the Convention. The crowning fact emerging from all of these pictorial details is the fresh linkage with Adyar which they so effectively established.

The human element connected with the pictures and their presentation has been touched on engagingly in the *Olcott Daily News*, from which a quotation here is appropriate.

"Dr. Arundale with his inimitable and wholly unique style kept the audience not only patient, but uproariously entertained during the hurried efforts on the part of the operators to adjust the projector to his satisfaction. His spontaneous and very British brand of persiflage spared no one, from Mr. Davidge of Australia to Mr. Cook of Chicago.

"A number of old friends appeared in the films, among them Captain and Mrs. Ransom, Norma Makey, Adeltha Peterson, Felix Layton, Jack Coates and Mrs. Coates."

It may be added that humor, like anything else, can be immensely instructive, and that Dr. Arundale's superb and scintillating art of stirring the pure delight of laughter revealed how completely each incident of the moment can be made to yield its flavor of the droll, the quaint, the marvelous, the simple and deliciously human, at the touch of a master spirit of friendship and geniality.

The music, infusing its enchantment into the entire drama of Convention, proved how much *more* it is, essentially, than a mere accompaniment to the business of conducting Theosophical meetings. As rendered on the piano by Miss Ingeborg Pearson, by Mrs. Nathalie Parker on the violin (this particular instrument being, as she delightfully explained, a Maggini, given to her by Mr. Logan), music became the thing it should be: an agent of unitive, transforming force, a conjurer of higher realities, and a messenger of understanding. Its caressing evocation of otherwise unheard delicacies and majesties of the song of life which is Theosophy was a veritable watering of emotional, mental, and Buddhist flowers. One can but speculate hopefully on the time when future Conventions of our Society will have a

whole orchestra of skilled Theosophist musicians at their disposal, to build great temples of sound for the linking of the inner and the outer worlds.

Of special interest for this report is the privilege the audience had, both in the ballroom and later at Olcott during Summer School, of hearing a published musical composition by Dr. Arundale called *A Yoga in Sound*. Beautifully played by Miss Pearson, it served, despite a most apologetic reference to it by its composer, to suggest as well as pianoforte resources permitted how music can be drawn upon as an aid in the pursuit of such profound and exalted researches as have enabled Dr. Arundale to prepare the marvelously inspiring material which has gone into his lectures on Symbolic Yoga. More about these lectures later. The fact of present concern is the sense of cosmic intimations and possibilities which a listener to *A Yoga in Sound* may feel beginning to open around him.

However veiled and faint a resemblance this experience may bear to the sublime original, the truth is that the music exists as a definite revelation of one of man's great means of consecration and response to his Higher Self. As Dr. Arundale writes in his preface. "Each student of Yoga should, of course, build his own music bridge with the material of his own uniqueness. And there are innumerable bridges. This Yoga of Sound is only one bridge among very many."

It is immensely suggestive to think of Convention as a keyboard where all the higher elements making up the individual natures of the delegates are combined in one symphonic organ of communion and expression — vivid adjustments, bold, delicate, or variously shaded in tone quality, pitch, and volume are continually taking place in response to energies purposefully awakened to their flowing forth. These, in turn, are intense and harmonious according to each member's consciousness of the inner bond which unites him with the whole.

The opening of Convention with a message of friendliness by our National President prepared the way for a lively exchange of greetings by the delegates. Individuals, lodges, and federations, adding their fraternal and geographic keynotes, brought the mood of the gathering to concert pitch. Then, bursting the limits of the sphere of fellowship already established, came the first of the major chords already referred to. In his capacity as President of the Theosophical Society, Dr. Arundale spoke a brief word of greeting, and, following this up with the swift, direct question, "Who are we?" proceeded to unfold a mighty conception of the company of souls whose longings, consciously or unconsciously, were focused within the heart and destiny of brotherhood reflected in the Convention.

For the next fifteen minutes the audience was lifted on a tide of glorious eloquence which, in its impassioned height of statesmanship, was comparable to nothing less than that of Dr. Besant. Reminding his listeners that they were among delegates invisible as well as visible, and that to the entire assembly of brethren was sent the cry of those who were suffering and down-pressed throughout the world, Dr. Arundale poured out his spirit in a challenging plea for a response to the call of the whole Unity of Life. "Let us," he said in conclusion, "take with us the beautiful strength which this Convention has conferred upon us." Let us "go back to a life larger than we have heretofore been able to perceive," and there "spread that splendor of brotherhood which now is beginning to dawn upon the Convention."

The very air seemed radiant with a higher effulgence, and the silence in everyone's heart was filled, for the moment, with the breath of a new greatness.

After a brief intermission Shrimati Rukmini Devi spoke, introducing a complementary trend of inspiration. She started with the question of the keynote of Theosophy for the world. What really is Theosophy and for whom is it intended? Pointing out the supreme importance of the great but little understood simplicities of life, she added that it is a mistake to think or speak disparagingly, as some do, of the "ordinariness" of Theosophists, and to think of Theosophy in terms of its appeal primarily to intellectual people, or to those of exceptional intelligence. In her own words, "The more Theosophy appeals to the so-called ordinary people, the happier I am." It is fundamentally a question of the practical simplicities of beauty and compassion, of how graceful and friendly we are in our daily lives. Touching upon the idea of dharma, she defined this not as duty, but as knowing one's place in life and reacting in a refined way to one's surroundings according to one's essential qualities and one's truly human understanding. "To be an unusual, real, and fine person, even though in a small circle—that is the most important thing for everybody."

This bare summary fails utterly to convey the indescribably compelling blend of charm, fire, and decision with which Shrimati Rukmini Devi spoke on this and every other occasion. To Summer Session members it was a matter of marvel to observe in some degree how very perfectly her work supplemented and balanced that of our International President.

No effort at description in this report, or by this pen, can be anything but feeble when it comes to giving even an elementary impression

of the towering altitude and epic sweep of thought which characterized both the substance and the delivery of Dr. Arundale's two public lectures on Symbolic Yoga during Convention. Still more is this the case with those given by him at Summer School. Since, however, the task of fulfilling the purpose of these lectures in the Western World has been declared by Dr. Arundale to be entrusted to us at the bidding of the great Rishi from Whom he has been privileged to receive their priceless content, no pains are to be spared in the attempt to transmit, prior to their actual publication, at least an initial conception of their nature and mission.

Concerning the latter, it is necessary to consider certain serious obstacles which beset Westerners in their approach to Yoga, and which collectively have given rise to a situation of increasing danger to the welfare and even the destiny of the United States. In the first place, according to our International President, no real Yoga is available outside of India. The so-called studies which go by this name in the West are but caricatures of the true science, and are sought by individuals who are not yet able to use unselfishly and adequately the powers they already possess. With acquisitiveness as strongly ingrained as it is in Western man, there exists in this half of the world a particular difficulty in grasping the truth that only as power is used absolutely for others and not for oneself, can more power be safely conferred.

In the second place, the West abounds in a mental enslavement of life. Repeatedly Dr. Arundale warned his audiences—and in Chicago they approximately filled the ballroom—that to enter into this true majesty of the symbols it was essential to escape from mind conceptions. Being "aspects of the very Will of God," the symbols are subject only to the call of the will. Furthermore, in the United States, a nation animated by the questing spirit, there is a special hazard of self-deception. Our love of novelty, combined with a curious bondage to intellectual authority, renders us subject to lack of discrimination between what is real and what is pseudo or false in many matters. This has proved to be particularly the case with Yoga and with Occultism generally, the result being that a widespread be-draggledness of truth in the slime of misdirected and obstructive forces has increased to a state of utmost importance the need of safeguarding as well as accelerating the spiritual progress of this country. It is for this that the magnificent inspiration of Symbolic Yoga is being offered to America.

It is inconceivable that the daily life of many of those who listened to the lectures should not

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The New Citizen Pledge

Perhaps the high point of Summer School was the President's magnificent statement about America and his presentation of The New Citizen Pledge (see inside front cover). It all happened on the day of Asala, the full moon of July, and who shall say that it was not inspired by those inner forces that work always for world progress and that are so especially potent on the occasion of such occult observances.

Be that as it may, the Pledge has a breadth and depth so far beyond party, race, or creed, so all-compelling of allegiance beyond all personal interest, so appealing in its straight-forward recognition of splendid purpose, that it could fire the enthusiasm and spread the spirit of tolerance and love of country in a degree limited only by the extent of its distribution.

Here is something so fine that it should not only be taken to oneself, but should be copied, distributed and redistributed, until it reaches every thoughtful American citizen. The spirit of it would change our country. No forces of self-interest, no party or other barriers could continue to stand disruptive of the unity of the American people, of their happiness and their social and economic and spiritual well-being. This Pledge ought to spread like a flame throughout America. By its observance America could be regenerated.

Sound

Congratulations to the members of The Theosophical Society in America that by their action in Convention they have made the Society sound financially, as it has always been sound in purpose.

It is not that funds were needed for the National Headquarters. Present dues were ample for Olcott's needs, but there were important activities required by the lodges to supplement their local work which could not be continued without greater dependability of income. The Society now has a firm foundation of economic stability, brought about by courageous action based upon a clear presentation and a full understanding of the deficiency of the dues system of the past. This is not only bound to bring about a rectification of the situation long needing adjustment, but by the very rightness of the action, it inevitably marks a step forward in the Society's history, the results of which will be far greater in power of world service than can be measured by the mere financial improvement in the Society's affairs.

To do what is right, to take action that is inherently sound, regardless of personal interests, inevitably leads to greater good than is contemplated or foreseen.

Self-Control

If we control one selfish trait which before held us captive we may know that we have taken a step upward. The first and greatest of all magical powers to be attained by the pupil is the magical power of controlling himself, of day after day mastering the little things with no heroics, perhaps with no one to commend him or realize that he is making any effort, yet still controlling his little tempers, his little impatience, little acts of selfishness, his tendencies to criticize and all the trifling things he knows are wrong but which seem too petty to be worth mentioning.

— ANNIE BESANT.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculations its powers of endurance. Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.

— THOMAS CARLYLE.

VISTAS — SUMMER SESSIONS, 1938

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definitely, even permanently, take on a heightened, expanded quality of living "as unto something beyond." First the magnetism of personal example, then the vision, the almost tangible sense, of spirit triumphant in one's own being, and finally the intent of offering the problems, activities, and events of every day to the ensouling power of the greater reality perceived — these are ineffaceable treasures for which the listener who now writes offers gratitude beyond the limit of words. No less imperishable is the memory of the homage paid by Dr. Arundale to his Teacher, the Rishi, at the beginning of his first lecture. Imprinted as with fire is the image of him, the revered offerer of the homage, "steadfastly looking in Thy face, O glorious Lord, giver of resistless Power."

In briefly summarizing the lectures on Symbolic Yoga, it seems best to combine those of Convention with those of Summer School. The latter, it should be said, were much more detailed and varied than the former, and were given under far more favorable circumstances. Since the total wealth of material presented was very great, only the barest selection of principles and interpretation points can be given here.

"There is," said Dr. Arundale, "only one science in the world, namely, Yoga." This is the science of happiness, of friendliness, of individual growth, freedom, and opportunity. It is the science contained in the statement of Solomon: "God created man to be immortal, and made him to be an image of His own eternity." The process of man's attainment of union with his own Godhood, and that by which, also, worlds are born and brought to fulfilment is one of universal transubstantiation, the laws and stages of which have been expressed from time immemorial in symbols representing seven great "Cosmic Ultimates."

These Ultimates, although given to Dr. Arundale personally, were not, as he explained, to be regarded as truths which must be accepted on authority. Each individual, on the contrary, must "draw upon his own nature," "evoke his own symbols," and so "conjure forth his own splendor."

A glimpse of the Ultimates and their symbols follows. There is, first, the Eternity of God; the presence, certainty, and consummation of divinity, represented by the point. Into this point individual man should enter, realizing it as a living, breathing silence composed of the silences of all the planes of his being. He should know

that in some mysterious and magical way he is the point, that it represents himself in a condition of poise between "going forth and not going forth."

In the second place, there is the Creative Power of God, represented by the vibration of the point as it divides and "spins a web." This phrase is familiar to us in the *Stanzas of Dzyan*, with which, Dr. Arundale indicated, the symbols have many correlations. Cosmically speaking, the web, product of the initial activity of Father-Mother God, is a womb in which the generation of a new universe is to take place. It stands for the self-conscious forthgoing of divinity. Man, too, must know in sweeps and flashes the Laws of Manifestation on all planes, and must realize himself as Creative Spirit. The web is the "central conception of this Yoga."

Thirdly, there is Deific Vivification and Measurement, represented by a vertical line, which is the axis and plumb-line of the universe-to-be. It is the measure of the heights of manifestation to be attained. Child of the web, it becomes a spine both of a universe and of man. A person's spine reveals his stage of evolution, Kundalini being "eager, active, fiery in those who have learned to subordinate their lower nature and universalize their higher." A further fact of importance to be noted about the vertical line is that it is not straight. "Straightness," said Dr. Arundale, "is a travesty, since there is nothing straight in the universe." For the benefit of an authority-bound audience, he quoted at this point Sir Arthur Eddington: "Life is action in curvature." Finally, the vertical line is a multiplicity of lines. Let him who can, project himself into that multiplicity.

The fourth Ultimate is Universal Circumscription and Infilling, represented by the circle, the Ring Pass Not. The serpent swallowing its tail is a well-known symbol. The Ring Pass Not serves the double purpose of limiting the new universe of manifestation, and of drawing around the central point "a sea of undifferentiated Life to become vitalized by sound and color" — the "motif of the new Life." The book of Genesis contains a perfect description of this stage of the Yoga of the Godhead sending forth a sea of men-in-the-becoming to climb to the diamond of self-conscious divinity.

Fifthly, there is Universal Fecundation, represented by a horizontal line added to the vertical line and forming a cross. We are the cross, "being crucified within the love and justice of God."

This Ultimate leads directly to the next, which is the evolutionary process of the Universe in Motion, represented by the swastika, a symbol which the Lord Buddha derived from the literature of Hinduism. The word means "salvation," and its sign, the clockwise whirling cross, conveys the idea of a condition of universal well-being. Upon this "mighty revolving of the Law" we are "churned into our divinity." Not disdaining our weaknesses nor proud of our strengths, we should face and use them all, rejoicing in every weakness because the conquering of it draws us nearer to our fellow-men. As we place it upon the altar of service and comradeship, it is transfigured. The gift of the swastika is that vortex of dynamic energy which enables us to lose and find ourselves in the process of the universe, to move more regally on our way and help others so to move.

Lastly, there is the Ultimate of Divine Achievement, represented by the lotus flower. This is the perfect mirror of the fulness of Life, of the One Which all things are. In the seeds of the lotus are concealed the ideal forms for future becoming. In the silent harmony of the lotus blossom seven rays of sound and color unite to produce the fruition of the completed Self, the flower of the majesty of growth. Let us remember this lotus form, not heavily, but lightly and happily, realizing with the poet that "the petals of the lotus are as the wings of a bird."

Since the attitude of approach of each individual to these symbols is a matter of utmost importance, it seems advisable to include here a few of the many exceedingly helpful statements of a suggestive or hortatory nature which Dr. Arundale caused to run as a continuous theme through his lectures. In very great measure these added to the prodigality of inspiration with which he literally overwhelmed his hearers.

As a preliminary comment, it may be permissible for the writer to refer to a point of view held by a few of those who attended the lectures at The Stevens. A certain disappointment amounting to criticism was expressed at the fact that the symbols were not new. It should be needless to point out here that the question of the newness of the symbols is quite irrelevant to the question of their value, or to Dr. Arundale's purpose in dealing with them. The consideration of newness is a purely mental one, and has no part in any act of the intuition or the will in contemplating the timeless verities which the symbols represent. The enormously important fact about the symbols is that they come to us glowing with a superlative magnificence of Cosmic Life and empowered with an incomparable directness of individual stimulation.

One of the special aims of the President was, as he so expressively put it, "to create a gossamer line between you and the point to be vitalized by your own Yoga." The symbols themselves, he explained, are not to be thought of as solids, like the Platonic solids, but as "lines of force," so pure that they have a "gossamer quality," and therefore more true reality and power. "The more you bring down a symbol into this world, the less real it becomes."

The object of the Yogi is to "draw the whole of the external universe within himself and make of it a unity without limit or finality." As the "essence of each plane becomes a conscious part of his being," he moves ever onward, "taking with him a beautiful and perfect distillation of all his experiences." The word experience means "out of danger," the evolutionary application of the idea being a perpetual advance from the less to the more, from the lower to the higher in the scale of existence. "To sink back into the less is not experience."

The following paragraph is made up of scattered gleanings of expression, gathered together as an indispensable minimum of final wisdom.

"The whole purpose of this Yoga is to make you more friendly. We must also be joyful, for only thus can we gain the needed vitality. Do not stay long in your troubles. Ask as little as possible from others as to the solution of your problems. Do not confine yourselves to your conceptions of yourselves, but think of yourselves as larger and as permeating your surroundings. Think only of moving on, come what may. Doubt yourself out of your less into your more. Give the future a chance to influence you. The contemplation of far-off ultimates is a necessary expansion from the very beginning. The Beyond must have as large a place as possible in the waking consciousness. If you are to live athletically, you must live purely. The essence of discovery is purity of body, emotions, and thoughts. Otherwise you have to work against yourself instead of with yourself. Purify your gaze upon the symbols with an understanding of the life you share with others and with all things. Universalize your gaze. Bring all Nature to that act of reverence. Conjure all forms of Life to stand with you. So will the symbols become for you a means of self-identification with the Law."

Touching on Yoga in general, Dr. Arundale called attention to the fact that although a Yoga of no symbols is as true as a Yoga of symbols, the latter is a characteristic need in Kali Yuga. Some of the symbols and their various correlations have been, he said, partially worked out in interesting mathematical formulae, but

the Symbolic Yoga of India stands by itself, and the Triangle Symbolology of Egypt, for example, cannot be expected to fit in with it.

The extent of the material which Dr. Arundale has already organized for publication is sufficient to fill three volumes. There is no doubt whatever in the mind of the writer of this report, who nevertheless wishes to avoid pretensions of a prophetic nature, that this work will eventually take its place among the great and deathless Scriptures of the world.

The story of Convention, considerably interrupted, now calls for such completion as remaining space permits. Among the trumpet notes sounding the will to service are two sent forth on behalf of our Adyar magazines, *The Theosophist* and *The Theosophical World*. Mrs. Marie Hotchener, speaking first, strengthened the cause so dear to her as Associate Editor by asking each member to consider where he and our Society would be without the magazines, and whether he sufficiently realized how these publications connect us all with Adyar. She recommended a re-reading of *The Theosophist* for January, 1936, for a grasp of the aims of our periodical policy, and reminded the delegates that both magazines are running a deficit. She urged a greater feeling of confidence and comradeship on the part of members in carrying out the desire which she said she knew many of them had of sending her articles. Contributions dealing with science, psychology, education, or religion, especially in their relation to Theosophy, are needed and will be welcomed. "Remember," she concluded, "our literary work for the world must go freely and splendidly forward. It is all in Their names."

In his Convention address Dr. Arundale made a strong appeal for additional support of the Adyar magazines, the need being the greater, he said, because of the falling off of subscriptions and the debarring of copies now taking place in the oppressed countries of Europe. He referred with great affection and appreciation to Mrs. Hotchener, "our shining Sun" (English for Helios), around whom he declared it his hope to establish an American editorial board, with her as the clearing house for the selective transmission of articles to Adyar. He expressed the belief that not infrequently writers were diffident or skeptical about the value of their articles, and that a happy improvement of the situation all around would result if not only they got into direct touch with Mrs. Hotchener, but if, also, contributions not printed by THE AMERICAN THEOSOPHIST, which can run only a few long articles, were sent either to Mrs. Hotchener or to Adyar. He gave assurance that these "crumbs

from the table" would be gratefully received.

In the opinion of the present writer the steady progress shown by *The Theosophist* in heightening its interest-value to the point of far-reaching appeal and vital fascination which it now has is cause for a general expression of gratitude to its editorial staff and to its contributors. It is the writer's belated but now fully intended plan to propose a resolution to this effect at next year's Convention!

The report of our National President was the admirably stated résumé of the year's activities, progress, adversities, and hopes which it invariably is. It was listened to with close attention and adopted by unanimous resolution. Dr. Arundale, who had been invited to preside during the reading, approved of the report enthusiastically as "both practical and inspiring," and added that he had mailed a copy to Adyar, to be sent from there far and wide.

Twice during Convention there occurred hearty demonstrations of loyalty to Mr. Cook, the first being an entirely spontaneous response in the form of rising and applause to a few words of warm tribute spoken by Mr. Hotchener; the second, expressed in similar manner, marking the passing of the resolution just mentioned.

For Theosophists who stir at the thought of love of country — and what one does not? — the coincidence of a national Convention and a great national holiday is an experience of profoundly heart-rejoicing impressiveness. It is hardly imaginable that under any other circumstances can a citizen draw nearer to the majestic reality, the flaming splendor of the national soul. This indeed was memorably the case with us Americans in the ballroom of The Stevens on the Fourth of July!

A few, including Dr. Arundale, had arisen early, for magical and beneficent influences were abroad in the quietly shining atmosphere of the dawn which brooded over the city, the lake, and the entire land. At nine-fifteen the Convention gathering opened the proceedings of the day by singing "America the Beautiful" and "The Star Spangled Banner." A powerful wave of expectancy combined with love, devotion, and reverence toward America lifted the assembly, and it was evident that a moment of solemn yet joyous transcendence had arrived.

We were not mistaken. Following the singing, Dr. Arundale described the thrill which he had been feeling since "very early morning," and explained that all countries on their national days were flooded with a mighty downpouring of blessing from the Elder Brethren. This blessing is a marvelous effluence of harmony, peace, and power which shines upon the country,

especially its future leaders. Attached to every land, he said, is a galaxy of the great who guide it. Then he added, "There is not a single great name in American history which is not represented in person on this day in this land. At this very moment I feel the presence here of some of your great ones. We have their personal benediction, and that especially of our two Masters, and of Him in Whose parish we are." He then called upon all American Theosophists steadfastly to aid their fellow-citizens to "grow into that stature which America represents." In conclusion he read a telegram which he had sent to President Roosevelt.

It is impossible to pass by without acknowledgment the fine inspiration which was added to this major patriotic theme of Convention by a series of talks on "The Dharma of America." Mr. Charles E. Luntz, the first speaker, interpreted the United States as a business nation, the great task of which, now that the physical foundations of our life have been so well laid, is to spiritualize business by reflecting our achievement upward to the Atmic plane. "Fight, O Arjuna. Be about your *Father's business*, O America!"

Mr. Henry Hotchener, speaking next, splendidly epitomized the unique unity for which America stands by visualizing the archetypal quality of some of the leading masculine and feminine personages of our history, particularly Franklin, Anne Hutchinson, and Colonel Olcott. He drew his picture to a modern focus by quoting from a personal letter from Mr. C. W. Leadbeater, in which the latter had laid great emphasis on the continued development of those qualities in America which will promote the birth of the New Race.

Mr. James S. Perkins, Jr., supplied a third keynote, the freedom of the individual. For this to be real, beneficent, and complete there must also be beauty and brotherhood. The emergence of America as a world influence reveals the growth of our pioneer spirit in this direction. What remains for our accomplishment is the extension of this threefold ideal for the establishment of true, creative self-fulfilment and peace among the nations of the world.

At the closing meeting of Convention Dr. Arundale was asked to share his ideas on this subject of the Dharma of America. Beginning with the *Declaration of Independence*, a copy of which he said he would like to see on the wall of every lodge room, he took "the pursuit of happiness" (definable according to one's lights) as the bed-rock conception for America. For him, he affirmed, this meant liberty for self-respect, equality of rightful opportunity, and fraternity

of helpfulness. "Here is your charter of liberty, and in Franklin, Washington, and Lincoln you have your messiahs." "America, like India, is a melting pot. You have your Vaishyas, brought here from all parts of the world, and so also your Brahmanas, a recent example being Einstein." Business people and great scientists represent particular contributions to American development. America's dharma is "the spiritualization of material well-being; the bringing of the principles of heaven down to meet the facts of earth; the demonstration of one of the greatest lessons for mankind, the way in which man can live at the same time spiritually and in comfort."

One of America's special dangers, Dr. Arundale continued, is that of material top-heaviness and overgovernment. At all costs let us preserve simplicity here, and cease to desecrate Mother Earth with our present type of cities. We must safeguard the integrity of life, recognizing the worth of the individual to himself and to the nation. American newspapers constantly exude depreciation and critical venom. Theosophists in this country should take the most definite possible stand against this practice, insisting on finding good instead of finding fault. "Let lodges everywhere be intent on this. It is of greatest importance that spiritual forces for the purification of America should flow through the States from all of the lodges of the Section."

A few hints only of the practical and inspirational richness of the President's address to Convention can be touched upon here. Dealing with the Theosophical situation generally, he combined a number of important plans with a setting forth of great axioms of life, and with a splendid exhortation to each delegate to achieve individual self-discovery in Theosophy.

He referred first to the creation of an international study course. Preliminary steps toward this, he said, have already been taken. Mrs. Gardner, General Secretary of the English Section, is preparing material for the course, and a committee composed of Mrs. Gardner, Mr. Fritz Kunz, and Mrs. Imogene Simons has been appointed by him to conduct the work. This includes the special task of collating Theosophy with the principal literature of the world at large.

Another international project to be developed is the extension of the membership and activities of the To Those Who Mourn Club, a group which has somewhat recently sprung up in this Section under the leadership of Mr. Sigerson of New York. Dr. Arundale stated that he was much impressed with the work done by this group, and that he would put the general sec-

(Continued on page 182)

Summary of Official Proceedings of the Board of Directors

Meetings held July 3, 4, and 6.

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

1. Decision not to incur the expense of insuring Headquarters staff members under Federal and state unemployment insurance plans.
2. Establishment of the dates of the 1938 Convention, and approval of the President's tour.
3. Engagement of Miss Neff for a second year.
4. Reconveying to the donor certain property considered to be of no value to the Society.
5. Appropriation of \$600 for certain old and disabled workers.
6. Inviting the next World Congress to the United States in the event that satisfactory arrangements are not concluded to hold that gathering in South America.
7. Disapproving Associate Memberships.
8. Consideration of the Society's present arrangement with and obligation to Dr. Roest, and alternative plans.
9. Resolution of tribute to Mr. Holland.
10. Appointment of Mr. Eugene J. Wix as a member of the Judiciary Committee to fill the vacancy caused by the death of Mr. Holland, and for the year ending with the Convention of 1939.
11. Appointment of Mr. Wix as Legal Counsel to the Society.
12. Authorization to resell the Oakdale Avenue property.

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. Approval of the dissolution of two lodges.
2. Approval of capital expenditures for the year.
3. Further consideration of the Society's understanding with and obligation to certain of its representatives.
4. Consideration of the National President's Report and the financial needs of the Society.
5. Review and revision of the Society's budget and revision of dues. (See page 189.)
6. Resolution appealing to all lodges and to all federations and their officers to study the financial report and to support the revised financial program.
7. Decision to make no financial appeals for any purpose, but to promote the so-called Higher Memberships and provide easy opportunity for members to make donations. Discontinuation for the time being of the Burn the Bonds campaign and all other drives, and elimination of the Easy Savings Plan.

8. Decision to provide a more formal procedure for the cancelation of dues so that only those genuinely needing concessions should benefit therefrom.

9. Authorizing the preparation of a new study course in twelve monthly installments, to be supplied free to new members and at nominal cost to others and to inquirers, and to be designed with personal application to individual lives and problems, this course to be supplemented by a course with similar purpose presently to be issued from Adyar.

10. Resolution authorizing the application (with the consent of the lodges) of Easy Savings balances to two additional purposes.

11. Receipt and consideration of an interim report of the committee on an art gift to Adyar. The matter referred back to the committee.

12. Resolution of appreciation to the Stevens Hotel.

Resolutions of the Convention of 1938

1. Sending greetings to Mr. Jinarajadasa and to the International Vice-President, Mr. Hiren-dranath Datta.

2. Reaffirming belief in the great truth of universal brotherhood and pledging intensified effort to spread this truth.

3. Sending, through the President, greetings to workers at Adyar.

4. Expressing gratitude and appreciation to lecturers, field workers, and to the National Secretary and staff.

5. Thanking the sixteen contributors to the Olcott Lectureship.

6. Ratifying and approving the official acts of the officers and the Board of Directors.

7. Expressing admiration for the splendid work of the staff of the *Olcott Daily News*.

8. Extending appreciation to the Chicago-District Federation and to its lodges and members for hospitality and assistance in connection with Convention.

9. Thanking the Stevens Hotel for helpful co-operation.

10. Greetings and kind thoughts to Mrs. Gussie Hopkins and other gallant exponents of Theosophy prevented by sickness from attending Convention.

11. Expressing hearty sympathy with the campaign against cruelty and urging delegates to assist in all efforts for kindness and love toward all beings, human and sub-human.

12. Tendering grateful thanks for the splendid idealism and activity of the International Academy of the Arts at Adyar.

13. A silent expression of gratitude to all workers, past and present, visible and invisible, whose self-sacrificing labor brought and promul-

gated the blessings of Theosophy.

14. Conveying, through the President, to the European Congress soon to meet at Zagreb, sympathy for the recent death of Mr. Cochius, its president, and sending greetings and best wishes.

15. Voicing, however inadequately, loving gratitude to Dr. Arundale and Shrimati Rukmini Devi for their magnificent services to the Society.

16. Requesting a new sign at Headquarters entrance.

17. Recommending to lodges their remembrance of the fact that the First Object of the Society calls for expression of brotherhood without regard to color.

18. Recording the gratitude of the Convention for the services of the National President.

19. Heartily supporting the work of the Theosophical Order of Service.

20. Congratulating the Young Theosophists on their increasing service to the Society.

21. Voicing appreciation of the pioneer work in the field of visual lecture service carried on by Mr. E. Norman Pearson, Vice-President, and by Mr. Fritz Kunz.

22. Amending the By-Laws relating to elections. (See page 179.)

23. Amending the By-Laws relating to dues. (Amendments to appear in the September issue.)

24. Appreciating the services of Mr. Eugene J. Wix in the Burn the Bonds campaign and in other work for the Society.

25. Calling attention to the responsibility of members to support, by their subscriptions, the international magazines *The Theosophist* and *The Theosophical World*.

26. Commending those responsible for the establishment and successful operation of the Children's Camp at Olcott and other Theosophical camps throughout the country.

27. Sending greetings to Mr. L. W. Rogers.

28. Transmitting cordial greetings to Mr. and Mrs. A. P. Warrington and faithful workers at Krotona.

29. Sending greetings and cordial good wishes, by the delegates present, to each of the lodges and federations in the American Section.

Greetings

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

Mr. C. Jinarajadasa; Mr. A. P. Warrington; Mr. L. W. Rogers; Captain Sidney Ransom; Mr. A. F. Knudsen, Presidential Agent, Shanghai, China; The Theosophical Society in Cuba, by Colonel J. Bustillo, General Secretary; The Theosophical Society in Switzerland, by Mr. H. N. Van der Poll; The Theosophical Society in Ceylon, by Dr. T. Nallainathan; The Theosophical Society in Jugoslavia, by Jelisava Vavra, General

Secretary; The Theosophical Society in England, by Mrs. Adelaide Gardner, General Secretary; The Theosophical Society in Spain, by Senor L. Garcia Lorenzana, General Secretary; the Round Tables in France and India, by Mrs. Ben-Allen Samuel; the Order of the Round Table in America, by Mr. Ray W. Harden; St. Michael's Center, Huizen, Holland; the Recording Secretary at Adyar; Bombay, India; Krotona, Ojai, California, by Miss Marie Poutz; the World Federation of Young Theosophists, by Shrimati Rukmini Devi; the Vasanta Youth Lodge, by Miss Norma Makey; the Young Theosophists of India, by Mr. N. S. Sastry; the Young Theosophists of America, by Miss Phyllis Harry; the Young Theosophists of Los Angeles, by Mrs. Flavia MacKenzie; the Young Theosophists of Canada, by Mr. John Toren; the Young Theosophists of the West Central Federation and the Young Theosophists of Progress Lodge (Omaha), by Mr. Frank Durand; the Vegetarian Club of Milwaukee, by Miss Constance Martin; the Ohio Federation, by Mr. James S. Perkins; the Florida Federation, by Mr. Ralph Kyle; the Southwest Federation by Mrs. Marie Watson; the Michigan Federation, by Mrs. Golda Stretch; the Northwest Federation, by Mrs. Irene Durham; the Southern California Federation, by Mr. Eugene J. Wix; the Northern California Federation, by Miss Rita Miklau; the Middle Atlantic Federation, by Miss Jennie V. France and Dr. George W. DeHoff; the Canadian Federation, by Dr. Pieter K. Roest; the Texas Federation, by Miss Elsie Walter; the Children's Camp at Olcott, by Mrs. Herbert Staggs; Mrs. Elizabeth W. Shepard; Mr. E. Cooley; the Theosophical Order of Service in Calgary, Alberta, Canada, by Mrs. Dorothy A. Anderson; Mrs. Mina B. Brust; Mr. and Mrs. Max Lau; Mrs. Daisie A. Hurd; Mrs. Mamie E. Westbrook; Mrs. Luella A. Bauman; Mrs. Harriet C. Stein; Mrs. Antoinette M. Watt; Mrs. Jennie Colmen; Mrs. Jessie McGinity; Miss L. E. Holt; Mrs. Alice Newell; Mrs. Mary E. Waldron; Mrs. Gilberta M. Alwood; Mrs. Grace M. Tingley; Mrs. Susie Braverman; Miss Matilda Ferretti; Miss D. A. Yarco; Mr. John Forssell; Dr. Nina E. Pickett; Mrs. Ella R. Tuttle; and approximately sixty lodges, by their delegates.

Stand strongly for all that is evolutionarily right, directionally sound.

An imperfect conveyance traveling in a right direction will take an individual or a nation toward a desired goal. A perfect vehicle, traveling in the opposite direction, will never get there.

A vehicle on the right road can be perfected on the way, for helpful travelers take that road.

The direction is of first importance, the vehicle but second. — S. A. C.

Changes in the By-Laws

AT THE Convention of 1937 a member proposed that the By-Laws be changed so as to insure greater interest in the election of officers and Directors, and to avoid misunderstanding through the possibility that members might overlook the fact that the nominating ballot might in some circumstances be decisive and not be followed by an election. The Judiciary Committee and the officers of the Society studied this matter at considerable length throughout the year, and as a result of their study they felt that there was no inherent weakness in the By-Laws, but that it was desirable to meet the situation which was brought to attention, by an advance notice of the details of the election process. The change in Section 6 below is to provide for such advance notice. The other changes are merely to clarify the By-Laws governing the election procedure. The Convention unanimously adopted the proposed changes, so that Sections 6, 8, and 10 of By-Law VI after amendment would read as follows:

"Sec. 6. NOTICE OF ELECTION AND NOMINATIONS. The Secretary shall publish in the November issue of the official magazine of the Society preceding the expiration of the term of National President and Vice-President a notice that an election is to be held for these offices, said notice to specify the time of said election, who may be candidates, how candidacies shall be announced, the manner of choosing nominees, the qualifications of electors and the manner of conducting said election as provided in Sections 6, 7, 8, 9, 10, 11, and 12 of By-Law VI.

"At any time in January or February next preceding the expiration of the term of National President and National Vice-President, an official ballot shall be published in the official magazine of the Society. Each member entitled to vote shall vote for one candidate for National President and one for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word 'ballot.' This ballot envelope shall be placed in a larger envelope and forwarded to the National Secretary. The signature and address and the name of the lodge to which the member voting belongs, or the words 'National Member' shall be placed upon the outer envelope. No ballot shall be counted, however, which does not reach the office of the National Secretary before 10 p.m. of March 10. If out of the nominating votes so cast sixty per cent are for one person, such person shall be deemed elected to the office for which he received said nominating votes. If all the names but one have with-

drawn as candidates for either office and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he received said votes and no further election shall be held."

"Sec. 8. COUNTING OF NOMINATION VOTES. On receiving such ballots the Secretary shall open the ballots at an open meeting of the Board of Directors or publicly in the presence of tellers appointed for that purpose by the Board or if they fail to do so, by the National President, having first, however, ascertained that each ballot is from a member who is entitled to vote as shown by the records of the Secretary. He shall then with the assistance of the Directors or tellers proceed to determine the number of votes cast for each candidate. The ballots shall be so opened and counted as to preserve the secrecy of the vote of each voter. Of the candidates whose names have not been withdrawn, the three receiving the highest number of votes shall be considered as having been nominated as candidates for election to the office for which they have received said votes. The National President and the Secretary shall certify to each nomination; their certificate shall show the number of votes cast for each nominee and shall be published in the April number of the official magazine."

"Sec. 10. THE ELECTION. In the month of May prior to the expiration of the term of the National President and the National Vice-President an election for these offices shall be held, *if none of the candidates received sixty per cent of the nominating votes.* In the May number of the official magazine there shall be published an official ballot which shall contain in the order of the number of votes received the names of those previously nominated and a blank space wherein the name of any other member of the American Society may be written in and voted for and be counted. Each member entitled to vote shall vote for one candidate for National President and one candidate for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word 'ballot.' This ballot envelope shall be placed in a larger envelope and mailed to the National Secretary. The signature and address, and the name of the lodge to which the member voting belongs, or the words 'National Member' shall be placed upon the outer envelope. No ballot shall be counted, however, that does not reach the office of the Secretary before 10 p.m. of June 10."

Changes in the By-Laws giving effect to changes in dues will appear in our next number.

Past Achievement — Proven Power

(Incorporated by reference into the Annual Report of the National President)

Olcott, June, 1938

The gallantry of our members is and has been through my entire experience with the Society a source of greatest inspiration, and the following statement reveals a magnificent accomplishment.

	Income and Expense 6 Years 1932 to 1937 Inclusive	Average Annual Effect on Working Funds		Budget Estimate 1938-39	
		Con- tributed	With- drawn	Dues In- come on Pres- ent Basis	Expense
<i>Administrative Expense and Headquarters Maintenance</i>					
Regular dues income (Less Adyar percentage).....	\$47,908				
Expenditure* (Average per year \$6,634).....	39,806				
Income not expended for this purpose.....	\$ 8,102	\$1,350		\$7,000	\$ 7,500
*This expenditure is \$17,067 less than is authorized by the By-Laws.					
<i>Field Work</i>					
Expenditure	32,290				
Income from all sources	14,053				
Expenditure in excess of income	18,237		\$3,040		6,000 ¹
<i>Other Activities (Summer Sessions, Library Extension, Courses, Publicity, etc.)</i>					
Expenditure	19,509				
Income	12,082				
Expenditure in excess of income	7,427		1,238		1,000
<i>Magazine</i>					
Expenditure	27,782				
Income	26,002				
Expenditure in excess of income	1,780		296	3,000	4,000
<i>Capital Expenditure and Bond Interest</i>					
Additions to property and equipment.....	7,768				
(Paid from savings in Headquarters maintenance).....	7,768		1,295		1,300 ²
Bonds paid	22,650				7,500 ³
Interest paid	21,751				1,500 ⁴
	44,401				
Income from Building Fund pledges and from Easy Savings	18,305				
Expenditure in excess of income	26,096		4,349		
<i>Other Income</i>					
Higher Memberships.....	16,889			2,000 ⁵	
Donations.....	19,729				
	36,618	6,103			
		7,453	10,218	12,000	28,800
			7,453		2,500 ⁶
Withdrawal from Working Funds.....	\$16,588	Average per year	\$2,765		\$31,300

All of the above figures are compiled from the annual audited accounts.

¹ Present rate of expenditure. ² Average annual need. ³ Proper annual retirement.

⁴ \$375 less each year. ⁵ Present income from this source. ⁶ In lieu of Adyar Day collection.

The above statement proves conclusively the great things we have done, about which we have reason to be deeply happy. It is truly magnificent what our members have accomplished. For instance, through years of depression \$22,650 has been paid on our bonds, in addition to nearly \$22,000 in interest, and activities of every kind have been strongly maintained. Our strength and endurance have been proved. Nevertheless, here we are, in spite of this proven strength and power to achieve, facing a problem which is crucial, the solution of which can be no longer postponed, but for which our dedication and courage are fully adequate. We have the capacity; we have all that is required, but it is imperative that as a united Convention, a united Society, we formulate a specific plan which will forever replace our present haphazard financial methods and avoid such situations as are inevitable without a sound financial structure.

This six-year review makes clear that the cost of Headquarters administration and maintenance has been kept well within the limits authorized by the By-Laws (\$2.00 per member); \$8,102 out of general dues has been saved and utilized for essential capital improvements. The average annual cost of Headquarters administration and maintenance (\$6,634) is less than the regular dues provided for the purpose, and would not pay even minimum salaries to more than half the staff elsewhere, and would provide nothing for rent and other items. The dignity of our Headquarters and the beauty of our estate sometimes give the impression that it is a property beyond our means to maintain, whereas the fact as just stated makes it clear that any other location or administrative arrangement would cost very much more while providing very much less.

Very careful management and the fullest possible utilization of a very limited working capital have made it possible to avoid actual cash deficits, but our statement makes it bluntly and boldly clear that every activity runs in the red. Even after the contribution from Higher Memberships and donations, some of which should be reserved for investment, there is a shortage of \$16,588. Year after year this condition has been reported and your attention directed to the inescapable result. This shortage, averaging \$1,625 annually, has come out of working capital, until working capital can stand it no longer and must for

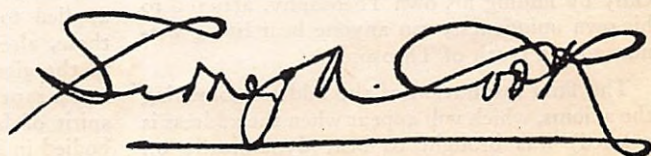
safety's sake be replenished, since judgment requires that depleted reserves and resources be re-established. We keenly appreciate Mr. Wix and the campaign he has so vigorously and splendidly conducted, but we dare not ignore the fact that the condition just noted has become still more acute in the year just closed, since concentration on this one objective has seriously reduced income for almost every other purpose. Having achieved so magnificently with Bond Burning (\$20,000!), we can achieve magnificently in meeting the whole need of the Society.

Since we can derive no more from working capital, the problem of adequate financing must be faced. As you know, the present system of dues is intended to take care of only the magazine and Headquarters administration and maintenance, whereas a sound financial policy requires that our fixed income shall be established to meet the needs of the entire budget, including all of the activities and services to lodges that in recent years have been required of Headquarters. It is unsound that we have a dependable income which provides only for a small fragment of our need. Having accomplished so splendidly without a plan, what can we not do with a plan?

The second pair of columns in the statement shows the figures on an average yearly basis, and the third pair presents a suggested budget to continue our work on a reasonable scale and pay our remaining bonds in a normal manner. It also shows the income which at present may be relied upon for this program.

Bear in mind also, if you will, that the Society should not always be dependent upon having a chief executive who requires no compensation, who contributes substantially to the Society's funds, even paying for his room at Headquarters, nor national officers who travel tens of thousands of miles in visiting lodges and federations without expense to the Section. It is fair neither to the Society nor to future administrations to continue on this basis. Shall we not put our financial affairs on a sounder and less hit-and-miss and constant begging basis?

Will you thoughtfully and carefully study this statement, ready for consideration of the subject in Convention. We all love the Society. We know its splendid purpose. Shall we not think of its future and make it strong and sure to do its Great Work?



VISTAS — SUMMER SESSIONS, 1938

(Continued from page 176)

retaries of the various sections in touch with the movement.

A third project, conceived by him as an offshoot of the second, but far more general in scope, is to be known as The Problems Club. The idea is to encourage a widespread exchange of questions and answers as a means of solving problems. The suggestion is indeed immensely rich in possibilities for the growth of understanding throughout the world.

A fourth new enterprise is the publishing at Adyar of a series of pamphlets and booklets designed to meet the interests of men and women everywhere who are approaching Theosophy along specialized lines of work. "Theosophy and the Musician," "Theosophy and the Teacher," "Theosophy and the Business Man," "Theosophy and the Working Man," are some of the titles suggested by the President. These pamphlets need not be very original, he explained, but they should help to bring individuals to Theosophy along the way of its solution of their particular problems. Above all, the presentation of Theosophy now universally needed should, in his opinion, contain as little Sanskrit and other technical or limiting terminology as possible, and should rather establish the quickest relation between one individual and another.

Alluding for a moment to the observance of our American Independence Day, Dr. Arundale called upon members to bestir themselves patriotically in taking a great stand against cruelty of every kind. This, he felt, is a very particular menace to freedom and justice, not only in this country but around the world. In an age when nations are more separated by mind than by any other force, it is the supreme mission of Theosophists to sound the note of harmony and understanding. Let us, he urged, point out, so far as possible, where nations are right instead of wrong. "The roots of nations go down into the very life of God Himself." By thus dedicating ourselves, we may help mightily to "give America back to her great founders."

A condition vitally important to the prosperity of our Society is, Dr. Arundale emphasized, the need of members to become Theosophists in the strength of their discovery of their real selves. Only by finding his own Theosophy, attuned to his own uniqueness, can anyone bear living witness to the truth of Theosophy.

The final inspiration of the address (omitting the axioms, which will appear when the address is printed) was brought to bear dynamically on

the thought of a Theosophical Society composed of individuals who are "ardently endeavoring to discover themselves quickly, to know themselves wisely, and to gain the rhythm to move equably on their Self-appointed ways." Not forms, doctrines, avalanches of authority ("we can be so hard with our truth!") are needed for meeting new members or our fellow-beings everywhere, but "warmth, friendship, and the freedom of each to seek truth in his own way." It is possible to strike a note of friendly exchange with anyone by asking, "What would you most like to believe?" and so winning a simple and natural response of heart. This will prepare the way to a sharing of experience revealing how Theosophy changes one's life, and therefore what it truly means.

The hour ended with a flood of vision, and the resolve to give out Theosophy as it has never been given before; to support, vitalize, and carry forward our Section as never before.

A high level of achievement once more marked the annual event of the Olcott Lecture. In reading his beautiful and virile allegorical essay on "The Ugly Duckling," Mr. Roy Rush, of Santa Barbara, California, gave his audience an inspiring example of how imagination and common sense may be combined into a tool fit to work patterns of the Eternal out of the stuff of human experience.

Mr. Rush's elaboration of Hans Christian Andersen's familiar story may be called "Reflections on the Monadic Adventure of Evolution." It is, indeed, a number of things all in one: a sensitive interweaving of many themes, humble and sublime, around a central affirmation of the spirit of man living its life attuned to the two realities of heaven and earth. The web of allegorical implication is gracefully held and vitalized throughout most of the essay, although in the latter third the relevances thin out somewhat, and one becomes conscious of words. At the end, however, the duckling, and the swan into which it is transfigured, become once more vivid with poetic reality, and the listener is aware of an intimation of human comradeship with the God within him.

The term "adventure" may most fittingly be applied to two events of Convention. One of these, already described, was the drawing close to the glorious soul-fire of America. The other was a rapt glimpsing of the eternal and wondrous spirit of India as not only interpreted but embodied in its jewel-like brilliance of beauty, lofty

purpose, simplicity, and power by Shrimati Rukmini Devi. The occasion was an evening lecture by her on "The Soul of India." Radiantly adorned in a green, red, and gold sari, she spoke forth a message of India's mighty tradition of idealism which cut swordlike through the superficiality and unconscious conceit of the typical Western attitude toward India. This ancient land, with her special keynote for the world, needs to be understood as she really is. Her marvelous ideal of womanhood, her longing for freedom, her spirituality in art, her employment of efficiency not as an end but as the means to a further end — these are some of the aspects of the soul of India which the West must learn to appreciate; and, the speaker added, the youthful idealism of America is especially fitted to meet and understand the idealism of age in India.

The Theosophical Order of Service held a fine meeting, fully attended, and vital with an outflow of clear-seeing, practical enthusiasm and power. In the cooperative efficiency of the varied activities represented, the Order bore out the description of it given by Mr. Robert R. Logan, Chief Brother, as "the balance wheel between the man who sees the doughnut and the man who sees the hole." Dr. Arundale expressed his very particular approval, and added with an impressive force of emphasis his conviction that "The Theosophical Society will get and be nowhere without the Theosophical Order of Service." "I am," he continued, "not greatly interested in lodges where there is no Theosophical Order of Service activity. They are not doing their duty. You can only know Theosophy as you actively help those around you. I am a fanatic about the Order, and feel its importance from my very top to my very depths."

At the final meeting of Convention the President gave a brief but memorable summary of impressions and events. "We have had a tremendously fine Convention. We have been friendly together. We have been a splendid America on a small scale. I cannot go anywhere where I find more friendliness than I can find everywhere in America. Our Elder Brethren have been with us, They have been here on the platform, and have sent Their blessing throughout the Section and the nation. Dr. Besant and Bishop Leadbeater have been constantly about, and in the background there has been the influence of H.P.B."

A trip to Olcott for an act of much rejoicing and splendid devotion — the burning of the

bonds — described in a special account elsewhere, brings the narrative of the Summer Sessions to our beautiful home ground for the briefest touch upon matters deserving far more than the allotted space.

Summer School was a period of exceptional happiness, both in the incomparable experiences it provided, and in the relaxation which was wisely made possible for most of the 225 members who attended.

Splendid addresses and talks given by Dr. Arundale, Shrimati Rukmini Devi, Miss Mary K. Neff and Mr. Warren Watters (these two on "The Essentials of Theosophy"), and by Mr. William J. Ross on *The Secret Doctrine* must, under present need, fall into the background before two events which, together with the lectures on Symbolic Yoga, form the peaks of the Summer School.

The first was an evening talk on the Indian dance by Shrimati Rukmini Devi, a truly unforgettable experience for all who heard — and saw. Dressed in marvelously exquisite dance attire, which flashed with rich symbolic emblems of gold, the speaker carefully explained and then illustrated some of the details of costume, posture, gesture, and movement which make up so important a part of the infinite religious significance and magic of the Indian dance. No American present had ever seen anything so indescribably expressive and beautiful.

Then came the morning of July 12, and specifically an hour which was that of the Asala ceremony in the garden of the Lord Maitreya. The evening before had been marked by one of the most gorgeous sunsets ever seen at Olcott, and the morning was serenely bright. Dr. Arundale closed the volume of notes from which he was reading, and then shared with his listeners some of the inexpressible moments which mark the Asala ceremony.

"Listen," he said, "to the Lord Maitreya in your silences. See Him walking majestically in His great Yoga wanderings. See each flower so happy, each rhododendron so joyous. He causes to thrill up and down the Himalayas the forces of His compassion. With a great downward rush they sweep through India, with a great outward rush they sweep through the world. Fold your hands in the old Eastern way before Him and be silent, ask nought. In your silence He in His all-enfolding Silence will give you a Peace that passeth all understanding." The meeting ended with the silence of a marvelous benediction.

\$301,000 Fire Draws Delegates to Olcott

THE CLIMAX of a great Convention was the BURNING OF THE BONDS. There was an interesting caravan of comfortable buses winding their way from the Stevens Hotel to Olcott. Four large buses and many private cars filled with enthusiastic Theosophists attended this conflagration.

Everyone assembled in the grove to hear Mr. Cook's opening address. He told of the contents of a suspended basket which held the bonds to be burned. Some of the bonds had been renewed many times, yet, at last, there they were, awaiting the touch of the flaming torch. Mr. Luntz spoke of the great debt we owe to our former president who started the Headquarters building, Mr. L. W. Rogers, the Grand Old Man of Theosophy. Mr. Wix stated that although he had been given the credit for the Burn the Bonds Campaign, it was the united efforts of all the members that made this ceremony possible.

The ceremony itself was most impressive. Two great tripods were erected on the lawn before a hedge of shrubbery near the grove. These supported a pole from which was suspended a huge wire basket filled with the \$301,000 worth of bonds, an accumulation of all the bonds that have been canceled since the first indebtedness

was incurred when the building was started. This included over \$20,000 worth which have been canceled during the Burn the Bonds campaign, originated at the Convention of last summer. Near one of the tripods a candle representing the flame of Ancient Wisdom was placed. From the flame of this candle Miss Poutz lighted a torch; hers was the flame of Theosophy as handed to her; Miss Elithe Nisewanger, representing the Theosophists of today who carry on the flame of Theosophy, lighted her torch from that of Miss Poutz; Mr. Frank Durand, president of the Young Theosophists, received his fire from the Theosophists of today for those of the future; they will carry on the same flame, but a different torch. Mr. Wix took the fire from Mr. Durand and set it to the container holding the bonds. The Fire Devas did the rest.

The impressive and joyful ceremony was concluded at about four-thirty. The guests were invited by Mr. Cook to visit the building and enjoy the grounds until time for the return. During this interval refreshments were served on the lawn by the Young Theosophists, after which the four buses full of hilarious delegates returned to the Stevens Hotel in time for the final session of the Convention, the banquet.

Summer School—1938

One week was full. The days beat out their fire
 In peace by dawn, in vibrant words at ten;
 And one deep dusk the frantic world of men
 Resolved itself to dew, snuffed out desire
 And fused our little units in the Whole. . . .
 Thin threads of tone caught in the light of stars,
 As cobwebs catch on thorns; wild scimitars
 Of sound stabbed at the night until the soul
 Of Being spilt itself and trickled down
 The thirsty sky, dissolving space and time
 And all the formulas for Life and rhyme
 Of living; all our silly self-renown.

And though our old dimensions after pull
 Back to old planes and skies — one week was full.

HELEN PALMER OWEN

Report of the National President

BY SIDNEY A. COOK

IN COMPLYING with Section 4 of By-Law VII of the Society, which provides among the duties of the National President that "he shall annually make a full report of all the Society's affairs," I find great joy and stimulus even in dealing with the merely factual data which I must present to you, for it reveals reasons for encouragement in the splendid work being done and gives the assurance of still more splendid work in the future.

The financial report for the fiscal year which closed on June 30, obviously could not be ready in time for this report. In lieu thereof there has been presented to each of you a statement that will serve all necessary purposes in determining the Society's future financial policies. I need not deal with that statement further at this point, merely incorporating it by reference into this report. The opportunity for discussion of that statement and all that it implies will presently be provided, and at that time it can be further explained as may be necessary, and the action that it calls for can be formulated and legalized. I should add that the annual accounts for the year just closed will of course be prepared and audited and published as usual in due course.

Nine new lodges have been chartered during the year, and the number of active lodges at the present time is 152. The new lodges are located at Atlanta, Georgia (Georgia Lodge and Youth Lodge); Longview, Washington; Forest Grove, Oregon; Los Angeles, California (Chela Lodge); Fort Smith, Arkansas; Knoxville, Tennessee; Covington, Louisiana; and Joliet, Illinois. Two lodges were dissolved, making an increase of seven, to 152.

The final report of membership is already available for the year just closed. We opened the year with 4,047 active members on our rolls, 418 new members joined our ranks, and 144 reinstated. We lost by resignation 91, by death 80, and through transfer to the inactive list 504. The net result is a decrease of 113. It is interesting to note that for a period of five years our membership has varied less than 3% from the average of the period, and at the end of the last fiscal year was but 329 less than at the close of the fiscal year of 1934. The number of new members is larger than last year, as is also the number of reinstatements; the number of deaths the largest, with two exceptions, in the history of the Society; the resignations the lowest in nine years; the

number transferred to the inactive list the smallest in over twenty years. I am more and more convinced, as the years go by, that when members have once lost interest, though that interest may sometimes be revived, such revival is but temporary and as a rule they soon drop out again. The essential element in the building of our membership and one which is inadequately fulfilled, is that of keeping new members fully and uninterruptedly interested through constant contact in all ways open to us, from the very beginning of membership until the truths of the Ancient Wisdom have produced qualities in their lives for which they are grateful and which they wish through active membership to share. This function is the responsibility of the lodges with whom new members have their contacts.

In some degree this need has been met by study classes, the development of which has been strongly fostered by the administration during the past year. A Meditation Course prepared by Mrs. Donna Sherry has been very favorably received; interest in federation activities strengthened; and correspondence contacts made for isolated members. The National Committee on Class Work prepared and distributed a number of bulletins and class aids. This work has been conducted from Headquarters under the direction of Miss Anita Henkel. I feel that this very genuine need for close member contact can further be met, if we adopt an adequate financial program, through a monthly bulletin mailed to each member, which should be so devised as to stir in him a recognition of the needs of his inner nature, and which will at the same time fulfill this need through a progressive training course. I know that Adyar is considering the preparation of such a course, which we shall be only too ready to adopt, though we would be wise to be prepared in the meantime with this service to our members.

Lecture service to the lodges has been maintained in full strength, nearly three hundred public lectures having been given in the course of the year. Miss Mary K. Neff, commencing a tour of the country in the fall of 1937, has now covered the eastern half of the country. The reports reaching Headquarters on Miss Neff's work and her contacts with our members, are enthusiastic in their happiness and unanimous in asking for return engagements. Miss Neff will continue her work for another season, in which the Pacific Coast will be included. Dr. Roest has also trav-

eled and lectured among our lodges, many of whom report enthusiastically as to his work. He opened the season in the New York area, but of necessity carries on a large part of his work among the Pacific Coast lodges.

A very excellent activity that has been given more than usual impetus during the past year is that of the "To-Those-Who-Mourn" Club, the number of active participants having been increased from six to twenty-two. This is a splendid service to be undertaken especially by those who cannot be active in lodge work but who through this means can bring Theosophy to the notice of bereaved persons when they are perhaps most receptive to its hope-bringing message.

A special effort has been made during the year to promote among our lodges the fullest possible use of free newspaper publicity. Whenever a lodge has been visited by a lecturer, complete publicity stories, news releases, lecture abstracts, etc., have been made available for use in their local newspapers. In those cases where this material has been used it is evident that this has proved a valuable service to the lodges, and through its use increased newspaper space has been given.

The Campaign for Understanding, initiated by the President, has been well taken up by our lodges, and material to supplement the Campaign has been furnished by Headquarters through the medium of the magazine. This material was intended to be merely suggestive, and an effort has been made to make it entirely clear that it was expected only that lodges would select material from among that suggested, suitable to their own particular programs. It is unfortunate that in some instances the lodges have attempted to use the whole of the material, which was intended merely to supplement their Theosophical studies, and in these lodges I fear that excessive use of illustrative material has resulted in the entire elimination of the Theosophical aspect of the program. In the great majority of cases, however, the Campaign for Understanding has been taken up and utilized with great appreciation.

The Theosophical Press has considerably increased the number of books sold, accomplishing this in considerable degree through the offering of good sellers at special prices, so that the total dollar volume has not substantially changed. About 15,000 books and over 20,000 pamphlets have been sold, exclusive of publicity leaflets that are sold for free distribution. During the year the Press has published an abridged edition of *A World Expectant*, of which 500 copies were sold in the first two months and the Publicity Department distributed 150 copies free to leaders of thought in various fields as a means of making a contact with such leaders through the use of a book that was obviously not a piece of propa-

ganda but one that splendidly presented the Theosophical point of view on the present world condition. Many fine responses were received, and we have every reason to believe that the book has engendered an attitude of goodwill toward the Society. The Press also published reprints of *One Life, One Law* by Mabel Collins, and *Angels and the New Race* by Geoffrey Hodson. The Society's series of publicity leaflets have been reprinted, being revised in some instances and two new numbers being added to the series.

The Publicity Department, besides the distribution of *A World Expectant* already referred to, has placed nearly 200 books and over 100 Bulletins of the Mothers' Advisory Group in approximately 125 public libraries. In addition, approximately 130 copies of *Elementary Theosophy* have been placed in libraries on ships of the United States Navy. Names of new inquirers reaching Headquarters, averaging approximately 100 monthly, are dealt with by the sending of literature and appropriate replies, which are followed up and where possible such inquirers are placed in contact with members, all these types of publicity involving practically the full time service of one staff member. A number of lodge libraries have also been given help, and our own National Library, through its Lending Division, is steadily increasing its service.

Gradually there are passing from immediate activity in our ranks old-time servers of the work, among whom I mention with special appreciation Mr. C. F. Holland, for many years a member of our Board, our Vice-President and our Legal Counsel. We think of those who thus pass on to us the burden of the work with deepest gratitude for their splendid faithfulness, as we also rejoice that their responsibilities may be passed on to other and younger servants who have also seen the vision.

One of the very valuable experiences of the past year has been the really tremendous success of the campaign to Burn the Bonds. Mr. Eugene J. Wix, its chairman, has not only done a magnificent piece of work, with the very fine spirit and co-operation of our members, but the result has shown us our power to achieve whatever is necessary to the Society's good and the good of its great work when we have seen the vision and set ourselves to realize it.

The Society is grateful for generous gifts. Nearly all that you will see at Olcott in new plantings, new gardens, playing courts, and improvements, are specific gifts of a few helpful friends. We acknowledge also with gratitude gifts of furnishings and equipment within the building. There are many items that we hope still to receive in the course of time to modernize and complete our estate and equipment; for example, Olcott needs

an appropriate portal to mark with dignity the entrance to the estate. It needs a kitchen range of modern type more adequate to its increasing number of guests. A list of such requirements is kept on file and will be published from time to time in the hope that here and there will be found a member or friend who would wish to make an appropriate response.

Let us keep in mind, too, that sometime our Headquarters must be provided with suitable dormitory, bathing, dining, and lecture hall facilities, so that our greater gatherings of members may meet in its atmosphere and its beauty, with all of the comfort but with much less expense and inconvenience to members than is occasioned by the holding of a Convention in a large and noisy city.

It is well, perhaps, that I should remind you that next spring you will be called upon again to exercise your vote in the election of your National Officers and Board of Directors. That election ought not to be a routine affair. It should be the subject of careful thought on the part of every member, and when your decision has been taken, those who may thereby be placed in office should be there through the fully expressed will of the members, not through any half-hearted interest. Regardless of where you may feel the interest of the Society to lie, I ask you to make the election decisive, that whatever officers are elected, they may feel themselves your representatives, given their responsibilities because you have been strong in the expression of your will.

I hope that this Convention will give serious consideration not only to the immediate needs of the Society, but as to the direction of its future work. We none of us have any doubts that it is the purpose of the Society to promulgate the eternal truths of Theosophy. This must be to us not only a matter of knowledge but one of vigilant practice. It is our main duty as a Society, as I see it, to teach Theosophy in its simplicity, in its unvarying truth — straight Theosophy, if you will. It is this that the world needs, as it has needed and always will need it, until the Great Plan of which The Theosophical Society is the exponent and Theosophy is the declaration, has been consummated among mankind.

I do not conceive it to be necessary to disguise the truth that has been given us to pass on. I do not consider it to be necessary that we dilute it or call it by some other name. I do not believe that Theosophy as such will ever lose its power to attract and hold those who are prepared to be servants in the work of Those Greater Servants by Whom the Society was brought into being. While we must be prepared to show how Theosophical truth is in harmony with the latest modes of thought, we must never adopt these modes of

thought as substitutes for or as carrying the message of Theosophy itself. Truly, we must be prepared to show that Theosophy is not an impractical dream; that it can be applied as a way of life; and that it does offer solutions of individual and world problems. Still, it is not, in my judgment, the function of The Theosophical Society to substitute an effort at practical application of Theosophy for the teaching of Theosophy itself.

The problems to which we would apply Theosophy constantly pass, as new problems take their place. It is not for today or tomorrow alone that The Theosophical Society exists. Its existence can be timeless only as it retains as its primary purpose and activity the timeless task of teaching the eternal truth itself. We fail in our work to the extent that we fail to teach Theosophy, for anything else can have but a passing interest as it is applied to passing problems. If we attempt to teach only that which seems acceptable at the moment, if it is our desire to supply only a philosophy which shall appear to be modern and up to date, we shall be teaching that which will pass and the Society will pass also. If we wish our Society to endure, to do the work for which it was formed and to which we are called, we shall found all our activity primarily upon Theosophy as eternal truth, straight, undiluted, and undisguised, and only incidentally as an application of this eternal truth to the psychology and other "ologies" of the time. Our work is to be tested not by the way it fits into the design of current thought, but by the degree to which we strike the eternal keynote that because it is eternal will fit the future also.

I select an analogy from a recent writer on another subject. We may carry a tell-tale pennant showing the direction of the shifting winds of thought and human interest, but if we would maintain our course we shall steer by the compass given to us through our Founders and whose North is Theosophy. We may and should change our methods from time to time. We should not adapt Theosophy, for it is not the truth which will change, but the times, and in all conditions and in all times, the world needs this same truth, unchanging in its fundamentals and unchanged as to the directness of its telling. The world may not yet be ready to appreciate and accept what our pioneers have stood for; nevertheless we must continue to stand for it for what it is, because the world needs it, unknowing though it may be, and the evidence that the world needs it is that Those Who are the greatest Servants of the world, the greatest Teachers of the world, gave it to The Theosophical Society to give to the world.

I make no plea except that we shall adequately support the work given us to do, that it may be well and fully done. I want, however, that we

shall hold at all times a vision of the work being still more splendidly done, that in the course of time the vision may come true and through our desire and our will to more gloriously do the work entrusted to us, that we shall have at Olcott not only the splendid place that it has already grown to be, serving the needs of the Theosophists of America, but that it shall presently be recognized everywhere as serving America itself.

Olcott is destined, I am sure, sometime to be a great educational center, for the time will come when the basic principles of Theosophy will be accepted, when Theosophical ideals are recognized for the value of their influence on individuals as demonstrated in their lives, and through them upon their communities and their environment, and indeed upon the nations. These principles and ideals the world needs, and when it recognizes its own need, as I feel it will eventually — and perhaps sooner than we generally believe — it will turn to the only answer. That answer we must be prepared to give. Our preparation is not only that we give it all the time through our own present means and methods, but that through the channel of education and the channel of beauty and culture we shall also be equipped to meet the world's need. Therefore, we must be thinking of equipping Olcott as an educational center, with its school or its college, as we have been thinking of equipping it as a center of the arts. Keep clear the vision without discouragement that such plans do not immediately materialize. The important thing is to desire these things, to will these things for our Headquarters and thereby insistently anticipate the time and the certainty of their coming into being. Olcott must be more complete in our thoughts before we can expect it to become more useful, more powerful, and of greater influence, as is its destiny.

So let your thought of Headquarters be generously inclusive and extensive, that when the right

time arrives for materialization of these ideals the preparatory work on the thought plane may have been well done and the physical preparation therefore easy to accomplish. Olcott must be passed on to our successors as a legacy of power of increasing value to America.

I should like you all to realize how important to the work we share is that group of faithful servers whom we know as the Headquarters staff, just as I realize how important to that work is also that group throughout the Section whom we at Headquarters know as the lodge officers. To all of these, as also of course to all of those who have the privilege of membership, whether in or out of office, the grateful thanks of every one of us is due, but especially to the Headquarters staff am I personally indebted for their efficient loyalty and co-operation in the work, for without that, a National President, a fraction of whose time only — although very much of his thought — is available to The Theosophical Society, could scarcely serve in that capacity at all. You, no less than I, have reason to be grateful for the fine spirit of that little group of staff members whose thoughts are always turned in helpfulness to the problems of the lodges and of the Section as a whole, and who through that one-pointed devotion to the work are making Headquarters what it is in its inner significance. And remember that Olcott, with all its growing beauty, can be of really little value to the Society unless that inner beauty is also maintained. Daily the group meets and in aspiration links the inner and the outer, merges Headquarters and the Section into one whole in the following invocation with which I close this report:

"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."

Friendship

The whole of the present depression is conspicuously due to defective emotionalism, as, for example, expressed in selfishness, in greed, in sexual aberration, in destructive leisure, in false art, and in other manifestations of undeveloped egocentricity. As a palliative, laws may be made, conventions established, adjustments effected, so that improvement temporarily sets in. But no scheme in the world, however otherwise perfect, has the slightest chance of permanent success except in so far as there is an emotional quality among the masses of the people adequate to insure Friendship as the common and constant measure of universal purpose. — GEORGE S. ARUNDALE in *Freedom and Friendship*.

Dues Raised—All Other Appeals Abolished!

NO ONE should read this page until he has first read the National President's Report on page 185 and the related statement on page 180, for opinions and judgments on Convention decisions are of little value until those who wish to formulate opinions first obtain for themselves the background of essential knowledge upon which to judge. In dealing in Convention with the financial statement Mr. Cook brought out clearly the following points.

Membership dues in our country are but \$2.00 (\$1.00 is for the magazine and barely covers the cost). In England, a country in which distances are very much smaller and expenses of every nature considerably less, and in which they have a substantial investment fund that produces an annual income, the dues, including a much smaller magazine, are approximately the same as our own. In India, where the very lowest standards of living and of income obtain, the dues are approximately \$1.35. Out of our \$3.00 dues, \$1.00 is for the magazine, 20 cents for Adyar, and only \$1.80 for the maintenance of Headquarters and its administrative activities. This amount is clearly out of line with the dues of other countries, in which operations are essentially less expensive and where much less is expected or demanded.

Despite these facts, the Headquarters of the Society in America has been operated and maintained and all of the administrative expense covered for an amount very considerably less than the dues received — in six years \$8,102 less than the dues and \$17,067 less than the amount permitted by our By-Laws. The average cost of administration and Headquarters maintenance has been only \$6,634 per year — an amount, as Mr. Cook stated (please figure it for yourself), that would not cover a salary of \$20.00 per week to even half the staff members, and would leave nothing for rent, stationery, postage, etc., in rented quarters. In face of these very obvious facts there ought not to be, Mr. Cook stated, ever again a suggestion of the abandonment of Headquarters in favor of renting space. Economically such a move would clearly be unsound, and esthetically and spiritually it would be tremendously detrimental for the Society to exchange a beautiful estate with a property largely self-supporting, with excellent library facilities, press storage and shipping space, etc., for city quarters. No one who knows Olcott, no one who can put even simple figures together, could possibly dream of change. The recent Convention, even though held in a magnificent hotel with splendid service, only served to make our mem-

bers realize more than ever the value of having our gatherings at Olcott, free from contamination of the city.

Continuing with the statement Mr. Cook pointed out that out of the dues available for the maintenance of Headquarters and its administrative activities \$1,350 annually had been saved, and that this amount had covered the cost even of the improvements (\$1,295 annually) that were so clearly evident at Olcott. Under the classification of Field Work the statement showed \$32,290 to have been spent in the six years, whereas only \$14,053 had been provided from contributions for the purpose, lecture returns, etc. More than half the cost of field work had not been covered by the money provided for that activity, and \$3,040 a year had been gradually drained from the Society's resources. Similarly in the six years \$44,401 had been paid for bonds and interest, and of this only \$18,305 had been derived from the Building Fund and the Easy Savings Plan, leaving over \$26,000, or \$4,349 a year, that also represented a drain on limited resources.

Income from Higher Memberships and donations averaged \$6,000 per year, but the greater part of this money had been obtained by the process of constant appeal to a relatively small number of members, and there was growing unhappiness that so large a portion of the Society's needed income should have to be obtained by begging. Because such contributions were derived from the few (only 100 members were carrying Higher Memberships), the funds from this source were diminishing each year, and \$2,765 annually for the past six years — a total of \$16,588 — had been withdrawn from the Society's needed reserves and resources.

Since in a budget approximating \$30,000 annually (see the last two columns of the statement) only one-third was derived from members' dues, and since these dues were so out of proportion as compared with dues in other Sections, the need for establishing a higher standard of general member support could no longer remain in doubt.

The Board considered two plans: the complete abolition of dues of any nature, thus placing upon the National President the burden of continuing his appeals and upon the members to respond. In view of the appeals that have been made in past years and the growing dislike and even resentment that they had been necessary the Board did not feel that a voluntary system, which would still further place the burden upon the few, should be adopted. The extreme alternative would have been to raise the dues to \$12.00 annually and thus cover all of the needs of the lodges, including

lecture service free to them, systematic annual redemption of bonds, the elimination of the Adyar Day collection, and all financial requests of every nature—a program which, if responded to, would have served to reinstate depleted funds and resources and to provide for compensation and traveling expenses of future National Presidents if they happened not to be able to cover these costs from their personal income, as at present. The Board of Directors thought it unwise to go to either of these extremes, and on the basis of a reduced budget, which does not include the payment of any outstanding bonds and calls for the curtailment of some activities, Mr. Cook showed that the budget could be balanced if dues were increased to \$6.00 (National members \$10.00).

It seemed from all standpoints desirable to establish a more equitable standard of contribution and to have dues in such an amount that the Society could free itself of the multitudinous appeals that so harassed our membership. At the same time the Board provided that upon the recommendation of the executive committee of his lodge, any member really needing the concession could have the increase remitted. The Board, however, urged upon every lodge that it actively support the new program already too long delayed.

The change in dues was made effective as of the beginning of the current fiscal year, in anticipation that those who had already paid would nevertheless send in the difference and thus subscribe to this new plan designed as it was for the stability of the Society.

Higher Memberships would be continued: Contributing \$10.00, Supporting \$25.00, and Sustaining \$100.00. Then and there the members in the audience subscribed for new or increased Higher Memberships, the total exceeding \$1,000 annually. In some cases members subscribed for two \$10.00 memberships or for two \$25.00 memberships, though but one could be taken in their

own names, and requested that the additional membership be assigned to someone unable to pay. This proposal brought forth enthusiastic applause and the recommendation that every lodge endeavor in this or in other ways to make up for those of its members for whom they recommended concessions.

At the conclusion of Mr. Cook's presentation of the Board's recommendation as above outlined, a resolution was offered from the floor embodying the proposal for adoption by Convention. Vigorous and enthusiastic discussion ensued, most of it based upon proposals for higher dues, still more surely covering the needs of the Section, but amendments embodying such proposals were lost and the original resolution carried almost unanimously with great applause, everyone feeling that a great forward step had been taken in establishing a firm foundation for the Society's physical well-being and activity.

Mr. Cook then explained that the enthusiastic support of this program by the members throughout the Section would permit of the closer contact with new members, and that plans were in progress for the preparation of a new study course which would be furnished free to new members in monthly installments (with correspondence invited), and which would touch the interests and the needs of their daily lives. This would be supplemented by the course later to be provided by Adyar, so that for a period of two years members would be kept in constant touch and thus overcome the difficulty which arises from the fact that too often new members at present find their needs unsatisfied in the programs and contacts of the lodges. It was felt, and the statistics of membership seemed to prove, that if members could be retained for a period of two years they would have so absorbed the principles of Theosophy that their permanent affiliation was made much more certain. This course would also be available to inquirers at quite a nominal cost, and through such channels it is anticipated that new members would be obtained and preserved for the lodges.

The Duty of a Theosophist to Himself

To control and conquer, through the Higher Self, the lower self. To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; i.e., if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a

Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says: "Be not diverted from your duty by any idle reflection the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern."—*The Key to Theosophy*, p. 162.

Theosophy in the Field

Knoxville Lodge grew out of the Knoxville Study Group, receiving its charter in March which was an important occasion for all members. It has carried out a course of systematic study in "Understanding" as outlined in *THE AMERICAN THEOSOPHIST*. On the first Thursday of each month the members met at the local cafeteria for dinner, making it a business and social gathering. As little business as possible was transacted on the weekly Thursday meetings. Two inspiring lectures were delivered by Dr. Roest in December, two by Mr. Fritz Kunz in January, and one by Mr. James S. Perkins in the fall. Enthusiastic question meetings after the lectures indicated the interest of the audience. The official lodge season has closed but the members are meeting through June, forming an H.P.B. Training Class. Knoxville Lodge is small but is active and enthusiastic.

Pacific Lodge enjoyed a jolly and delightful party on Wednesday evening, June 15, which had been planned for the purpose of raising funds with which to beautify the lodge room. A most interesting and unique program had been arranged, which began with the privilege of listening to the record of Dr. Arundale's address to the Diamond Jubilee Convention — a rare treat, indeed, and one which had been kept wholly as a surprise. Each committee contributed some definite part to the evening's entertainment, and a very beautiful musical interlude was given by Mr. and Mrs. Alexander Horne. This was followed by games and refreshments. On a table near the door were displayed various articles which had been donated by the members, and which were offered for sale. Altogether, the party proved to be a very genuine success, and the members look forward to more of these informal social gatherings, which always serve to draw the lodge closer together in comradeship and mutual merriment.

Palo Alto Lodge finishes the season with four more members than it had a year ago. Many of the lodge meetings have been given over to a study course, ably planned and conducted by Mr. Kendall Jenkins. In addition, we feel that a great deal has been accomplished in reorganization, through the drawing up and adoption of a new constitution and by-laws. Our public work recently consisted of a class for inquirers, held weekly by Mr. Benjamin Harris; and of two illustrated lectures by Mr. Alexander Horne of San Francisco, given at the Palo Alto Community

Center on May 22 and June 19. Both of Mr. Horne's lectures were well attended.

Northeast Federation

The first annual meeting of the Northeast Federation was a memorable and happy occasion. Nearly 150 members gathered at Pumpkin Hollow Farm on the week-end of June 18 and 19, many of them seeing the Camp for the first time. Dr. George S. Arundale and Shrimati Rukmini Devi were our honored guests. Dr. Arundale's first remarks at the campfire talk Saturday night were significant. He said: "This is the first time since I left Adyar that I have felt peace . . . This place would make an ideal 'retreat' where people could come for re-creation . . . Such a center of peace can serve a wide area."

One is aware of this complete and perfect freedom, this beautiful sense of peace at Pumpkin Hollow. It is quite tangible and visitors nearly always remark about it. The unselfish dedication and devotion of the workers has contributed in no small measure to this unique atmosphere.

Dr. Arundale and Rukmini had had a busy week in New York City, where they had addressed the members on two successive evenings and on Thursday Rukmini had given a public lecture on "The Spirit of India," while on Friday evening Dr. Arundale had lectured on "The World, the Men, and the Gods."

At Pumpkin Hollow, all was very informal, from meals which were served buffet style and eaten indoors or out as one chose, to the talks, which took the form of discussions. Under the stimulus of our beloved President and Rukmini, ideas flowed freely and the members carried away a very real sense of inspiration and joy both to their lodges and for their personal lives.

A great deal of credit is due Dora Kunz, who had complete charge of arrangements. She has amazing executive ability, managing everything without the slightest confusion.

At the business meeting, all of the officers of the Federation were re-elected for a second term and the histories of the Federation and of the Camp were reviewed.

Truly our first annual meeting was an unforgettable occasion, and everyone who attended went away refreshed and stimulated. Even so brief an experience of living together in a Theosophical and cooperative manner was of inestimable value to us all.

Theosophical News and Notes

Our Mexican Dining Room

One of the happy surprises which occurred to our members who attended Summer School this year was the recreated dining-room in which our kitchen department served their delectable menus.

Recreated by the miracle of paint and artistic selection of colors every guest entered a new and delightful environment, and gave his thanks to Mrs. Mary Patterson and her co-workers, whose energy and management made possible the change. Everything always tastes better in an attractive dining-room, and therefore mealtime was an especially enjoyable occasion this year.

New Members for May and June

Applications for membership during the above period were received from the following lodges: Aberdeen, Akron, Albany, Annie Besant (Chicago), Arundale (Santa Barbara), Atlanta Youth, Aurora, Besant (Boston), Besant (Cleveland), Braille, Chela (Los Angeles), Cincinnati, Detroit, Fargo, Forest Grove (Oregon), Gainesville, Genesee (Rochester), Georgia (Atlanta), Glendale, Glendive, Lansing, Hispana (New York), Longview (Washington), Maryland (Baltimore), Miami, Milwaukee, Oakland, Paducah, Port Huron, Progress (Omaha), Rainbow Group (Columbus), Seattle of Inner Light, St. Louis, St. Paul, Syracuse, Vipunen (New York), Wichita; and National members: Milwaukee, Wis.; Meridian, Miss.; Los Angeles, Cal.; Zelenople, Penn.; Chicago, Ill.; Columbus, Ohio; and Vicksburg, Miss.

Could there be a more glorious conception of Christ than Christ the Logos? Does not Christ the Logos move to the music of the spheres? Religion and science, philosophy and art, all but proclaim His shining forth.

— C. JINARAJADASA.

Bond Burning Photographs

There were a number of members taking pictures of the historical ceremony of Burning the Bonds. Will such members please send a copy of each to Headquarters, in order that suitable selections may be made for permanent record.

Form of Bequest

Those desiring that the Society shall benefit under the terms of their will, will find the following clause suitable to express their wishes:

I give, devise, and bequeath to The Theosophical Society in America, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum ofdollars (\$.....) (or the following described property):.....

The above is not a form of will, but a clause to be included in such a document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

A Message From an Elder Brother

Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise, and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of life. Be very tender to little children, yet more tender still to all who err knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and the trees. You be all of one blood, one source, one goal.

A THEOSOPHIST READS THE BIBLE . . .

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Book Reviews

Man's Latent Powers, by Phoebe Payne, Faber & Faber, Ltd., London. \$2.25.

No book just like this has been written before, at least in our time; for it is a serious study of psychic phenomena by one who has been clairvoyant from birth. To the author the so-called unseen world has always been visible. Even more remarkable is the further fact that Miss Payne has by long-continued discipline and arduous and painstaking research developed her faculties as the scientist might develop an instrument in his laboratory, so that she is now utilizing capacities trained in order that wisely and helpfully she may share with others this world of wider circumferences, and reveal its significance to us all.

Theoretically Miss Payne's field of study is familiar to the Theosophist, but in this book the author presents simply, practically, and stripped of all emotional illusions, this field of study. Every Theosophist will find the book immensely helpful in his personal life, and he will also wish to make it available to friends and acquaintances, since its rare lucidity and common sense cannot but appeal to a wide audience. The book is to be heartily commended. — E. S.

The Youngest Disciple, by Edward Thompson. E. P. Dutton & Co., Inc., New York, N. Y. \$2.50.

This book of peace and beauty has a natural charm that flows through its pages like a quiet river. Here the life of Gautama Buddha and His disciples is told in the form of fiction, and in the telling becomes real to the reader and no longer remains as some far-off event that has faded into a dim dream in history. — A.F.B.

Never to Die, by Josephine Mayer and Tom Prideaux. The Viking Press, New York, N. Y. Cloth \$3.50.

This is a sort of scrap-book collection of writings of Ancient Egypt, generously and beautifully illustrated with Egyptian art. The co-authors have included brief historical accounts which serve to increase the reader's understanding of the poems and stories.

The book ends with a fine bibliography to which one may refer for the sources of the literature. — A.F.B.

Practical Astronomy of the Fixed Stars, by Leon Lasson, L. N. Fowler & Co., Ltd., London, England. Paper \$.35.

A. E. The Living Torch, edited by Monk Gibbon. The Macmillan Company. New York, N. Y. Cloth \$4.00.

This book begins with an eighty-page essay about A. E. (George Russell) by Monk Gibbon. Although little is told of the poet's life in this essay, his character is so ably drawn that the reader feels he really knows this mystical poet of Ireland as a friend. The remaining three hundred pages of the book contain a collection of some of the writings of A. E. Most of them are brief, pointed articles about the poet's friends and contemporaries. Some contain his thoughts on subjects of a metaphysical nature, on literature, the arts, and world affairs. The material is edited so well, it is as though A. E. were thinking aloud and the reader were the fortunate listener. In these paragraphs, the soul of A. E. is revealed. — A. F. B.

The Path of Healing, by H. K. Challoner. Rider & Co., London, England. \$2.25.

This book is full of good advice for anyone who is so constituted mentally and spiritually as to be able to overcome the limitations of a physical body whose weaknesses and misery are not so severe as to preclude the possibility of self-help by determined effort. It is evidently designed to bring relief to one who suffers rather from prolonged disability than from any acute condition. It is easy to say "man's sufferings are never entirely personal to himself," he being an integral part of the whole pattern of life. But for one in the throes of a painful illness, this is rather too difficult. Still there are those saintly martyrs who may be able to rise above difficult conditions and profit by advice given with an evident desire to help. — W. G. GREENLEAF.

Horizons of Immortality, by Erik Palmstierna. Coward-McCann, Inc., New York, N. Y. \$2.75.

The core of this interesting book is the messages received from the spirit world. The author leads the reader to the point of a reasonable acceptance of the messages, devotes the middle portion of the book to the messages themselves, and concludes with a detailed and interesting explanation of the manner in which they were received.

The intellectual and ordered tone of the book should appeal to the serious minded, though some of the definite statements concerning what God knows, the reviewer finds difficult to accept. — A.F.B.

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