
THE
AMERICAN
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Convention Number



IN THIS ISSUE

Annual Report of the National President

SIDNEY A. COOK

The Fifty-third Annual Convention

GRACE TABOR

Theosophy for Children

JESSIE R. McALLISTER

From the President

The Inner Life

CLARA M. CODD



AUGUST ★ 1939

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

THE time is hard and the work is heavy, but we must remember that we are an advance guard, sent forward by the great Commander to bear the brunt of the attacks from superstition and bigotry so that the next generation may live in a purer atmosphere and develop nobler characters. The coming civilization, the civilization of the New Era, cannot be built up till the worst elements of the present are purged away from our midst. Glorious is the task of facing terrible odds in the service of the ancient Rishis of the Motherland; we are part of the army of the Light, and victory is inevitable. We know our Chiefs; we trust our Commander; the Flag that we bear is blazoned with the Star in the East, the Star which by a beautiful coincidence is the Star of India. For us, there is no fear, no doubt, for we know our goal and the road to it. Keep then in your hearts the Peace of the Eternal abiding in the Self.

— DR. BESANT



THE AMERICAN THEOSOPHIST

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THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 8

Annual Report of the National President

BY SIDNEY A. COOK

A GAIN we meet in annual Convention to review the past year with its activities and its interests, and to glance ahead, together planning a new year of Theosophical work.

The year just closed has seen a number of changes. First among these came the increase in dues sanctioned at last Convention, but only about fifty per cent effective during last year, since many members had received their membership cards for the full year prior to authorization of the change. Full details are not available so soon after the close of the year, but a financial audit and report will be published later in *THE AMERICAN THEOSOPHIST*. It is clear, however, that income from dues has increased approximately \$4,000 through the change in rate, and during the current year will increase a further \$3,000 to \$4,000.

At the same time the books show that the national dues paid by lodge members, figured at the old rate, are only \$80 less than for the previous year, showing no effect of higher dues upon the number of members. (Three dollars of the dues were credited to one account as before and the excess to another account to disclose the effect of the change, if any, upon membership. The old account showed \$80 less; the new account \$4,000 more.)

At last Convention I said: "There will be no appeals during the year, but give all you can. I will do the best I can with it and report to you next year." There have been no appeals. You have been entirely free of any solicitation from Headquarters, and though at one time near the end of the year our bank balance was less than \$100 and we were beginning to wonder what course to take, we have really come through the year very satisfactorily.

We have not been able to make any payments on the bonds from the general income, as is planned when the increase in dues is fully effective, but we have paid \$4,500 out of the Burn the Bonds Fund, some collections on which were re-

ceived during the year under review. We have also successfully paid \$1,985.27 for bond interest; an amount \$1,085.91 less than for the previous year, due to the splendid support that the members throughout the Section gave to the campaign to burn the bonds under the leadership of Mr. Wix. Under the pledge of no appeals there has been no further effort to keep that fund alive. Each year there should now be a reduction in our debt by appropriation from normal income, but we must admit the gratitude we would all feel if this debt could be more speedily lifted. The interest charge for this coming year will be \$1,800. Our outstanding bonds now total \$33,250.

All of this financial data I consider very encouraging indeed. I feel that your courageous dealing with the practical problems of finance at last Convention has been fully justified and am greatly encouraged by the way in which the increase in the rate of dues has been generally accepted and the fact that for the current year the dues now being received are in the vast majority of instances full payment for the year at the new rate.

Many, however, have expressed their satisfaction with the quarterly method of payment and there is no doubt that that provision has been helpful in many instances and will often be utilized. In no single instance has a member been lost during the past year for financial reasons if those reasons have been brought to the attention of the administration, and if there have been any such losses of which we have had no knowledge I am convinced that the financial factor has been the ruling one in but a small majority of cases.

New members during the year totaled 279. This is less than for several years past and I feel that it is time for a revision of our attitude toward the question of soliciting memberships; that in our desire to avoid proselytizing we have gone too far to the other extreme and have failed to broach the subject of membership to many who were already convinced of the truths of Theosophy and

of the worth of the Society and who needed only a suitable invitation to join our ranks. The new members we have received have in the majority of instances been those who have applied of their own volition. Sound and permanent members they are therefore likely to be, and it is toward permanence of membership that our policy has been directed. However, there are those many borderline cases where without persuasion, but merely by proper approach new members could be obtained.

We are planning the production of a pamphlet designed especially for handing to those who may be about ready for membership, presenting to them in a dignified manner an invitation to join us. These will be available to lodges for use in connection with their class and public work. The other membership statistics are as follows:

Reinstatements, 149, were the largest of the last three years. Resignations were 115 and deaths 66, both about the same as for several years past. Those becoming inactive, that is to say those who simply neglect to renew their membership, totaled 544, a figure slightly higher than last year but with that exception still the lowest loss through inactivity in 25 years. While the figures by comparison are encouraging as indicating an increasing ability to maintain the interest of our members, they do not offset the need for increasing the number of new members, through a new approach as I have suggested. In the month of June we received 37 new members, and in the last quarter 99, a great improvement. It is almost as good as the average quarter of last year and better than that of the year before. The total present membership of 3,645 includes one lodge whose status in the Section is at this time uncertain. The net membership change was a reduction of 291. The number of cases of remission of dues has remained practically unchanged for the last three years.

With reinstatements well above average, resignations normal and the inactive total phenomenally low, it is not possible to see any effect whatever upon our membership statistics in the change in dues. So far as new members are concerned we should bear in mind also that at the old dues rate we required a member prospect to make an outlay of from 75 cents to \$3.50 in order to join; whereas now one can become a member at any time upon payment of \$2. In view of this, and as no other membership figures have been influenced by the change, I do not think that we can logically attribute to this cause the low total of new memberships. The reason, I believe, is rather the one I have given, and it can be overcome as I have indicated.

Three new lodges were chartered during the year and six dissolved, leaving the number of lodges at 149.

A new federation was formed by the lodges in Western New York.

In Chicago a group of members, and in Los Angeles the federation, established down-town centers for Theosophical work.

Other changes during the year were the transfer at the beginning of the season of Miss Anita Henkel to Adyar, where she is rendering valuable service to the President, and with the close of the lecture year the ending of Dr. Pieter K. Roest's engagement as an official lecturer. Both of these fine workers through several years rendered good service in the Field.

While a change in the methods of work and the necessity for less expensive means of carrying it on had to be adopted, the Society recognizes a debt of gratitude to these two fine contributors to the work of past years.

Miss Mary K. Neff has been in the Field throughout the year and her work has continued to bring to Headquarters enthusiastic comments on the response that her presence and her lectures have evoked.

Mr. Fritz Kunz has continued his good work in the Field and Mr. Rogers has resumed lecturing, to the great satisfaction of those lodges that he has visited. Others in the field have been Dr. Alvin B. Kuhn and the Rev. Harold O. Boon. The last four mentioned work more or less in co-operation with Headquarters, but not under its auspices.

The Field event of the year was the tour, immediately after last Convention, of the President and Mrs. Arundale. This tour covered the East, across country to the Northwest, down the Pacific Coast and back through the Middle West. The inspiration of that visit and of the tour that gave large numbers of members physical contact with our distinguished guests still remains with the various groups and individuals who shared that privilege.

Activities other than Field work have been augmented during the year. The Publicity Department, which contacts every inquirer through a series of letters endeavoring to place each in touch with a sympathetic member, has done more of such work this year than last, and a number of new members are directly traceable to that department, as well as much interest that has not developed into membership. This is a very valuable part of the work, since it places in a dignified and interest evoking manner before a sympathetic section of the public information regarding the Society and knowledge of its work and purpose. That its contacts do not all develop into memberships still does not detract from the importance of that phase of our activities. Its work

has placed 237 new books in hospitals and public libraries, and 216 used volumes have been furnished to isolated inquirers and small lodges. Over 7,000 pamphlets have been mailed, mostly to inquirers. A copy of *The Secret Doctrine* and seven other standard works were furnished to Oglethorpe University for inclusion in the crypt that is to be opened 6,000 years in the future.

The National Library through its lending division has also contributed to the development of inquirer interest, as well as furnishing books for group and individual study. Also, through the Publicity Department there has been distributed free of cost a series of lessons for each new member. Over 300 new members have had a direct contact with Headquarters through the serial mailing of these lessons. All of them, however, have not kept up their studies throughout the whole course. I think that the course itself could be much improved and its effectiveness greatly increased.

During the last ten weeks of the year the lodges have received directly from the President at Adyar a series of stirring letters and they are now beginning to receive the material having to do with the new Adyar campaign, Theosophy is the Next Step. This promises to be the most effective of the campaigns, one that will appeal to the many temperaments among our members and the public, since it is intended to show the place that Theosophy should fill in many different departments of life. The need for Theosophical understanding applied in a practical way in the field of education, religion, business, art, politics, science, etc., is to be clearly set forth and the series of studies included in the campaign should have a very real effect in impressing on members and the public the genuine practicability and value of Theosophical concepts.

Another activity designed to promote the solidarity of the Society is the appointment of Liaison Officers, through which each lodge will have a direct and informal contact with a National Liaison Officer appointed by the President and resident at Adyar. Miss Anita Henkel has that office for the time being and a number of lodges have responded to the request that they appoint a Liaison correspondent to contact Miss Henkel and through her informally to keep Adyar cognizant of Theosophical and other activities in their section of the country, and correspondingly to receive from her news letters of Adyar and of India to share with their lodges. I hope that every lodge will participate to the fullest possible measure in all of these plans designed to bring members and groups into closer contact.

At a time when the seeds of bitterness, hatred and disaster are being sown through doctrines of

separateness throughout the world, The Theosophical Society and its individual members have the responsibility of constantly demonstrating unity and solidarity. By the practice of these qualities through intense belief and understanding of them as fundamental principles of life, the body of Theosophists throughout the world can in fullest measure serve the hosts of Light as against the forces of Darkness.

As our expenditures for Field work will be less for the coming year, it is planned still further to intensify the direct contacts with members and with lodges. My own quarterly letters, curtailed to conserve our funds, will be resumed, and I shall send a monthly letter to lodges, sometimes about our work, sometimes our principles, at other times a news letter, and again perhaps on the Theosophical interpretation of current events, or of the need in such events for Theosophical understanding: all, however, stressing this one essential quality of unity.

In other directions our direct contacts will be further developed. The Theosophical Press, for instance, unable to embark upon the ordinarily very expensive program of advertising, will make more direct mail contacts with members and will institute a series of bulletins to members and Book Sales Agents. The distribution of literature is a very important part of Theosophical publicity and educational work, and within our means an intensified effort to place books in the hands of members and inquirers is to be carried on. Combined with this there ought to be a further development of study classes, a subject with which the appropriate National Committee is prepared to deal, and in which, again within its time limitations, the Headquarters Staff will cooperate.

During the past year The Theosophical Press has distributed over 37,000 books and pamphlets, not including leaflets of the Publicity Department. This includes 375 copies of the new Adyar edition of *The Secret Doctrine*. New publications include *A Life View for Moderns*, by Pieter K. Roest, a loose-leaf edition of our *Meditation Course*, by Donna Sherry, and *From Savage to Superman*, by Mary K. Neff. The catalogue has been simplified, revised and reprinted and The Theosophical Press has supervised a complete new printing of our series of publicity leaflets. New printings include *A World Expectant*, by Wodehouse, Parts I and II of our *Introductory Course in Theosophy*, and the leaflet, *To Those Who Mourn*. Fifteen books, including the new edition of *The Secret Doctrine*, have been bound in varying quantities.

The press has taken over the responsibility of extending the circulation of *The Theosophist* in

(Continued on page 184)

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

The Dues Question

It is no longer a question. The members have given the change their unqualified approval. The report of the National President (see page 169) shows that lodge members paid dues at the old rate only \$80 less than for the previous year, while the increase (only partially effective in its first year) accounted for a \$4,000 increment. Two dollars of each member's dues and \$1 for the magazine were credited to the same accounts as in former years. All the income from the increase in dues was put into a new account. The old dues account showed the \$80 reduction and how few really permitted the change to affect their membership; the new account the \$4,000 increase.

Members should also read the statistics of membership on page 170 showing reinstatements about average, resignations normal and the number becoming inactive the lowest, with one exception, in twenty-five years. From every approach members have made clear their approval. Not a single appeal for money has been made during the year. The Section's finances are improved and the results will presently be seen in more extensive lodge activity with less financial demand upon them, and a consequent growth in the strength of our work.

A Work of Art for Adyar

Several years ago Dr. Arundale conceived for The Theosophical Society the unique and noble project of creating at Adyar an international hall in which to gather, among other things, a collection of Art from the various nations of the world. Each work of Art will be representative of the spirit of the nation as well as the spirit of art within that nation.

In many ways The Theosophical Society is the one world-wide organization best equipped to carry through such a splendid idea. It fires our imagination with enthusiasm, for here would be gathered in inspiring symbols of art the collective spiritual interpretations of the various nations of the world in that great international center of culture — Adyar.

Proceeding with the plan for America's contribution to the collection, Mr. Cook selected a committee of three members, Mrs. Sara Logan and Dr. Douglas Wild with Mr. James S. Perkins as chairman, which has worked for three years on the project. It was decided after a year's research that a piece of sculpture would prove most suitable for the purpose and there then emerged the need to conceive an original interpretation of the Spirit of America. History was searched for one of those sublime acts which reveal to the intuitive mind a flashing impression of our destiny and purpose as a nation, and in Lincoln's simple act of freeing the slaves such a revelation was perceived. A sketch embodying this idea was made by Mr. Perkins and approved by the committee and various sculptors were approached to submit models.

The second stage of our problem was the discovery of an Artist whose work is truly representative of the Spirit of Art in America. This phase of the problem was satisfactorily solved through Mrs. Rukmini Arundale's contact with Mr. Richmond Barthé, a young man who is rapidly becoming one of America's foremost sculptors. The committee feels fortunate that Mr. Barthé is highly interested in its project. The model he submitted has proved our confidence to be rightly placed and his interpretation of the concept is accepted.

The third and last part of the work is to promote the fund — \$1,200 — necessary to commission the artist for the completed piece. The Convention at Olcott enthusiastically received the project and pledges of over \$500 were given voluntarily. A folder is being printed with a photo of the statue on the cover which will be distributed among the lodges in order that all who are interested in this project may participate.

J. S. P.

The Fifty-third Annual Convention

BY GRACE TABOR

In The Beginning

ARRIVAL at Olcott for the first time is an experience long to be remembered. Well might old-timers envy those who enjoy the new-comer's thrill but for the fact that each at some time has known that same deep thrill. Of course it is different for each of us, for we are all different, but whether it comes by way of a taxi from the Wheaton railroad station, driven by a solid fellow who meticulously declares the distance to be one mile and two-thirds—"about"—or by private motor, we are sure that Olcott waits at the journey's end with serene and sweet welcome.

The formalities of registration were over in almost no time, thanks to fine administrative organization, and there we were! First there was the unpacking and settling down to see to. The rather comic, but inevitable room-mate shyness, that hush which comes of reluctance to intrude, the uncertainty about cots and clothes presses, bureau drawers, and windows wide open or otherwise, settled themselves automatically, and presently everything and everybody was organized and ready for the days ahead. Ready, that is, except for the sudden, serious problem of how to dress for the 8 o'clock Social Hour, which was to be followed by the *Ritual of the Mystic Star* in the Aubrey Garden. Word came somehow—no one seemed to know just how—that the custom was to "dress up," which some of us did for dinner, some after dinner, and some not at all.

Even-time

These July days are bright and the twilights long, and since the *Ritual of the Mystic Star* was not scheduled until the fall of darkness, it was just gay and chatty in the Aubrey Garden as all paths converged there after dinner. By ones, twos, threes and in groups they came strolling across the lawn, enthusiastically greeting old friends and happily making new ones, tinkling peals of laughter punctuating the flow of conversation. Laughter has a pleasant sound at twilight in a garden.

The reception was not in the least like the usual type of formal gathering, either. Mr. Cook took Headquarter's honored and beloved guest, Mr. Jinarajadasa, and an attendant half-dozen or so, from group to group instead of standing them in a row and marshalling everybody past. So there was real opportunity for talk with everyone and fun and laughter, with nothing perfunctory or stilted.

The Mystic Star

A vision and a fulfillment this, as given when twilight finally yielded to starlight overhead and to the colored lanterns strung among the trees—fulfillment of a dream of majesty and beauty. The great star, shaped upon the ground, along which the ritual proceeded around a central altar, repeated the stories of the manifestations of the One Truth as the officiants moved to and fro, until consciousness became this, and this was all there was to be conscious of.

It was pure inspiration in which each participated through recurrent pledges which illumined and emphasized the contribution of each as essential to the Whole.

"In Him is no darkness at all, but men turn their backs on His Wisdom and then walk in their own shadow, crying out it is dark."

From Without the Gates

Before the actual opening of Convention on Sunday evening strangers and outside friends were given opportunity to attend the inspiring lecture given in the afternoon by Mr. Jinarajadasa on "The New Humanity of Intuition." The number of people attending was not recorded, but there were throngs everywhere and nearly everyone stayed for tea in the big mess tent. This was served in advance of the regular evening meal for members, thus avoiding the confusion of crowding.

Then to Business!

It is interesting to see how that elusive something which we call atmosphere changes as the circumstances change. After an afternoon distinctly social, the evening brought an air of seriousness, and contact that had been casual and suggestive of vacation days became charged with a dynamic quality at once stimulating and stabilizing. Everyone settled down, as it were, and the actual opening of Convention at 7:30 lost no time by reason of frivolities or meaningless reflexes. We came to order, mentally as well as physically, and stood, (only we were sitting down!) at sharp attention.

How fine it would be if only all could see our National President in action, for a presiding officer more gracious, more kindly, more exact in performance, can scarcely be imagined. Things moved without confusion and promptly under his guidance, yet nothing was overlooked or neglected. Delegates were welcomed and introduced to the assembly, the plan of Convention

was given, committees were appointed, and all the usually dry details of getting under way attended to so agreeably that there wasn't any dryness at all and interest never flagged.

Then Mr. Jinarajadasa talked a little—we always wish he would talk more—sounding a keynote, as it were, counseling wisely, calling on the spirit gently and with compelling sweetness, on the mind with commanding eloquence, and on all the bodies with such urgent strength that nothing could be withheld from the great service of Theosophy.

Rain came with the second day, to everybody's surprise, but it was not too uncomfortable, although not very warm. The President's report, which you will read elsewhere in this magazine, was given at the morning's business session and was delightful in its fine conciseness. The Convention Address by Mr. Jinarajadasa was given in two parts—the first intimate, tender, revealing and wholly impossible to describe; the second considering why members go out of the Society by asking why they came into it in the first place and depicting the man of the New Race in contrast to the ordinary man and the "crank." The America that is to be, he said, is being built into a great nation and a great people through the conscious operation within it of Theosophy by Theosophists.

Committees and Sub-committees

Unique and different from any of the fifty-two Conventions preceding it, this Convention provided plenty of work for every person, without exception. Theosophists enjoy work, however, and everyone has been exceedingly busy with their committee meetings, working with the various sub-committee chairmen and discussing endless details of plans and schemes for more effective organization. There were times when we were a little frantic lest the sub-committee meeting in which we were most interested would come and go just a jump ahead of us, but no one actually missed anything and the real magnificence of the committee and sub-committee reports bear witness to the splendid capacity with which every subject and problem was approached, considered and solved. You will read of all these eventually (give Headquarters a little time) and between the lines as well as in them, is more than the words can express. It is a revelation of Theosophy to work shoulder to shoulder with Theosophists.

There is scarcely space or time here to deal with any particular Committee, but it would seem that the Theosophical Order of Service should have a little extra attention since it can hardly be regarded as a Committee in the ordinary sense. It is rather just what its name implies, an Order formed to afford Theosophists oppor-

tunities for those activities of human service which they may wish to undertake, without involving, or shall we say compromising, their lodge or The Theosophical Society in any way. If this sounds ambiguous it is only necessary to recall the many considerations relating to political, social and other affairs which the Society cannot support, but in which Theosophists should take an interest. This Order was formed by Dr. Besant herself to meet this need and to provide Theosophists with a background for activities that are not strictly Theosophical although worthy the support of all who believe in the brotherhood of humanity.

The "Spirit of America"

In accordance with Dr. Arundale's desire that a hall or gallery at Adyar contain a work of art representative of the culture and life of every country, a committee was appointed three years ago to select a medium for this representation and an artist to execute the details of the construction. This committee reported to Convention at the second evening session. Considering the climate of Adyar and its effect on pigment and canvas, they had decided that a piece of sculpture would permanently represent America better than anything else, and chosen after long research and consideration, a piece depicting the liberation of the negro slaves by Abraham Lincoln as being symbolic of America's highest contribution to humanity.

By fortuitous circumstance their choice of an artist to conceive and execute this work eventually fell (after some competition) upon Richmond Barthe, of New York City. Mr. Barthe is already regarded with high expectations by critics and connoisseurs, and his exhibitions have won him a measure of fame not often achieved by a man of his age. The model submitted for the "Spirit of America" brought unanimous approval at Convention and was enthusiastically accepted. It is expected that the work will proceed immediately, as an unsolicited sum was at once subscribed for the carrying out of the project. Every lodge and member will be given an opportunity to contribute in order that all may have the opportunity of helping to make this gift to Adyar.

From the committee's own interpretation of its choice of subject it may interest you if I quote a little: "Perhaps history affords no clearer vision of America's power and destiny, her message to Humanity, than is evoked by contemplation of the simple act of Abraham Lincoln's freeing of the slaves. We who wish to understand in deeper measure the Spirit of America should meditate upon the significance of that act, tracing its unfoldment into broader and more universal implications, and with the aid of Art we may be

led to accomplish this more fully . . . Does this symbol indicate that America, as she works out her true destiny of democracy and brotherhood, will demonstrate to the world a release of Humanity from bondage?"

The Olcott Lecture

The winner of this year's Olcott Lecture competition, Mrs. Nella Cole, of Lakeland Florida, charmed the Convention with her introduction of music-thought and terminology into Theosophical interpretation. The vibrations which we hear, the rhythms which are expressed through sound, all that goes into the formation of music, she said, finds parallel expression in the deeper soundless realms of Life. This makes music especially eloquent as a form of Self expression and is a contribution of great value.

Two Trees—and Another

At twilight, just after the sun had gone below the horizon, we gathered in the Grove for the Annie Besant Commemoration. It was on Convention's last day and a new cadence, minor but never plaintive, sweet as flowers and strong as a great wind, spun a fitting atmosphere for the closing session. A flood of affectionate memories contributed by Mr. Jinarajadasa brought the warm presence of this great woman into the hearts even of those who never had seen her, and renewed the spirit of dedication in all. He stood beside the young tree—a spruce—planted to mark the spot where she last spoke in America. Mr. Cook explained that this last talk was quite an impromptu one which came about when some of those assembled at that time for Summer School (following the great World Congress that had just been concluded in Chicago) entreated that she give "just one more talk" to them. Into the grove they followed her and there she talked to them for the last time before embarking for India, from whence she never returned. Someone at that gathering marked the spot where she stood with a stake and later the little tree was planted.

The simple Commemoration focussed on the setting of a stone marker with a bronze tablet which informs: "Dr. Annie Besant, President of The Theosophical Society (1907-1933) stood here when giving her farewell talk to American

members on September 2nd, 1929. Under this tree, planted in Commemoration, is deposited earth from the Garden of Remembrance at Adyar, India, where her body was cremated."

"BE STRONG; BE BRAVE; BE TRUE."

Surely the small casket of earth thus deposited is a very precious material link supplementing the spiritual oneness of our National Headquarters and the far-off International Headquarters. No one should deny himself the privilege of coming to Olcott, no matter what the sacrifice, if even a faint concept of the advantages in such a visit presents itself.

Incidentally, Mr. Jinarajadasa told the story of another tree, a Cypress, planted by himself at Ootacamund on the spot where Dr. Besant set up a flag pole and raised the Indian Home Rule flag beside the Society's cottage (adjoining the Governor's residence!), to which she retired when interned by British authorities in consequence of her Home Rule activities. Mr. Cook reminded that there grows a tree in Founders' Row at Adyar which is planted in soil of the United States.

And So Au Revoir!

To the majestic inspiration of the first movement of Brahms's Ninth Symphony, beautifully played by Miss Pearson, all hearts came together for the last Session and the closing of Convention. Here again the change in atmosphere was profound—and more significant perhaps than the earlier change referred to above—for now there came a hushed and dream-like beauty to faces and manner, an expectancy and a profound understanding deeper than words or thought.

Such reports as remained to be heard were blessed by this atmosphere and the amusing little song to Mr. Jinarajadasa sung lustily to the tune of Auld Lang Syne, (startling him with its naivete, and causing him first to smile and then to look very serious), was rich in it. The voice and words of the National President echoed it, and the great silence which enveloped all at the close of Mr. Jinarajadasa's shining address, spoken softly and attuned to the Unseen, caught all within its gleaming web and bore the hour and the place to the region of Eternal Memory where nothing can fade or be lost.

The tissue of our life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.

— WHITTIER

Summary of Official Proceedings of the Board of Directors

Meetings held July 15, 16, 17 and 18.

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

1. Discarding certain books in the National Library.
2. Decision against a certain proposed modification of the By-Laws.
3. Approval of Convention dates.
4. Denial of a charter for a second lodge at Covington, Louisiana.
5. Approval of the general nature of Convention program.
7. Appointing Mr. Edwin Lord as auditor for the year ending June 30, 1938.
6. Decision against advertising in *True Mystic Science*.
8. Adoption of a proposal to appoint regional field workers.
9. Consideration of nominations for the Board vacancy.
10. Adoption of a proposal regarding Convention guests.
11. Appropriating \$200 for the Refugee Fund.
12. Engagement of Miss Neff for a third year and inviting Mr. Sri Ram.
13. Recommendation that certain privately sponsored activities within the Society be conducted, if possible, under official auspices.
14. Decision against participation in the New York World Fair.
15. Approving a Board meeting preceding Convention.
16. Modifying arrangements with certain field workers.
17. Decision regarding the payment of inheritance tax on a bequest realizable only in future years.
18. Consideration of a proposal for a Theosophical school at Wheaton.
19. Consideration of a certain lodge proposal regarding national dues.

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. Consideration of a proposal to advertise in *The New York Times*.
2. Decision against a contribution to a lodge building fund
3. Consideration of a proposition to publish a magazine for public distribution.
4. Appropriation for the Children's Department subject to further study by the National President.

5. Analysis of certain lecture costs.
6. Recommendation regarding a corporate charter for The Theosophical Society in Chicago.
7. Report regarding certain financial obligations of lodges held by members.
8. Resolution approving the report of the committee on a work of art for Adyar and its submission to Convention.
9. Appropriation for the Mother's Advisory Group subject to a further study by the National President.
10. Disapproval of the sponsoring of Dr. Pandia.
11. Authorizing the Treasurer, when necessary, to pay official traveling expenses of the National Officers.
12. Reviewing a proposal regarding the President's Fund.
13. Consideration of the national policy of the Theosophical Order of Service.
14. Consideration of a proposal from Dr. Arundale regarding an all-member distribution of *The Theosophist*.
15. Empowering the National President to proceed further with a project to provide an appropriate arched entrance to the Olcott drive.
16. Approval of an investment of \$1,000 of the Society's reserve fund.
17. Discussion of the new policy of the Theosophical Publishing House at Adyar.
18. Reappointment of Mr. Harry Carnes as a member of the Judiciary Committee.
19. Report of conditions in certain cities where there is more than one lodge.
20. Resolution to submit certain resolutions regarding racial persecution to the Resolutions Committee for Convention consideration.
21. Authorizing the National President to negotiate further for the sale of the Oakdale Avenue property.
22. Appropriating \$600 for certain old workers.
23. Approval of the dissolution of six lodges.
24. Approval of capital expenditures for the year.
25. Amending the By-Laws (see page 191).
26. Appointing an attorney in the matter of the Ruso bequest.
27. Appointing Mr. Edwin N. Lord as auditor of the accounts of the year ending June 30, 1939.

Resolutions of the Convention of 1939

1. Sending greetings and appreciation to the President and Mrs. Arundale for whole-hearted and selfless devotion to the welfare of the Society and its work.
2. Expressing gratitude to all lecturers and field workers.
3. Tendering appreciation and thanks to mem-

bers of Oak Park Lodge, to Mr. Jinarajadasa, and all who shared in the production of the Ritual of the Mystic Star.

4. Recording the Society's sense of solidarity and sympathy with all people suffering from persecution on account of race or creed.

5. Recommending the enthusiastic adoption by all lodges of the world campaign, Theosophy is the Next Step.

6. Offering love and gratitude to Mr. Jinarajadasa for wise counsel, keen understanding and brotherly love.

7. Resolution in the midst of world distress to lay emphasis on the first object of the Society.

8. Congratulations and thanks to all contributors to the Olcott Lecture competition.

9. Amending the By-Laws (see page 191).

10. Expressing appreciation and thanks to the National President and staff.

11. Extending hearty thanks to Mrs. McAlister for valuable work in the Children's Department.

12. Gratefully thanking Mrs. Herbert Staggs and her group of helpers for organizing and managing the Children's Camp.

13. Ratification and approval of the official acts of the officers and Board of Directors.

14. Accepting with gratitude the portrait in oils of Mr. L. W. Rogers, donated by Chela Lodge.

15. Gratefully accepting the Rukmini Arundale picture donated by Miss Ingeborg Pearson.

Greetings

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

Dr. and Mrs Arundale

Mr. Jinarajadasa

Mrs. A. P. Warrington

The Theosophical Society in England

The Theosophical Society in France
The Theosophical Society in Porto Rico
The Theosophical Society in Yugoslavia
The Canadian Federation
Presidential Agent, Mr. A. F. Knudsen
The Young Theosophists of America
The Young Theosophists of Canada
The Boston Fraternization Convention
Mrs. Catherine Lau, Indian Point Camp
The Ohio Federation
The Southern California Federation
The Northern California Federation
The Michigan Federation
The Northwest Federation
The Chicago District Federation
The Northeast Federation
The Florida Federation
The Southwest Federation
The North Central Federation
The Netherland East Indies and Java
Hermes Lodge, Vancouver
Krishna Lodge, Calgary
Miss Anita Henkel

The following lodges: Besant (Cleveland), Augusta, Cincinnati, Columbus, St. Louis Branch, Ojai Valley, San Buenaventura, Pacific (San Francisco), Paterson, Braille, Besant (Hollywood), Genesee (Rochester), Rainbow Group (Columbus), Akbar, Chela (Los Angeles), Detroit, Oak Park, Atlanta, Atlanta Youth, Georgia, Lakeland, Orlando, Maryland, Decatur, Wheaton, Portland, Miami, Minneapolis, Aurora, Colorado, Ft. Lauderdale, Progress (Omaha), Lotus (Philadelphia), St. Petersburg, Jacksonville, Knoxville, Lansing, Herakles (Chicago), Olcott, Fargo, Sirius (Chicago), Fremont, Copernicus (Chicago), New York, St. Paul, and many individual members.

THEOSOPHY IS THE NEXT STEP

WORLD CAMPAIGN 1939-1940

Booklets for the Public

ART

BUSINESS

BROTHERHOOD

ECONOMICS

EDUCATION

HEALING

INDUSTRY

INTERNATIONALISM

LEISURE

MEDICINE

NATIONALISM

PHILOSOPHY

PSYCHOLOGY

POLITICS

RELIGION

SCIENCE

STATECRAFT

YOUTH

The scope of the Booklets: All existing situations have their way out — the truths of Theosophy applied. These booklets endeavor to show the forward steps that are to be taken in every direction for human welfare, and how the knowledge of Theosophy aids directly in taking such steps.

Send Orders (with cash, etc.) on and after July 1st, 1939 to

PUBLICITY DEPARTMENT, THE THEOSOPHICAL SOCIETY, ADYAR, MADRAS

Theosophy for Children

Vacations from Theosophy

A VACATION from Theosophy is incongruous. What good is a philosophy of life if it is to be hung up on a hook several months of the year while its owner takes a vacation? It is easy to see why anyone wants to take a rest from intensive study in Theosophy—the physical brain might demand the rest or other duties interrupt, but to take a vacation from Theosophy is a paradox indeed.

Yes, adults might need a rest from study but children—never. All during the school year this excuse is given: "But the children have so much to do with their school work and their music lessons and their dancing lessons, they must have some time left to play." True enough but one hour a week for Theosophy, is that too much to ask? But the classes were side-tracked for school work.

Now the summer has come, schools are closed, music lessons are deferred perhaps, but what of the class in Theosophy for the children? It too has been deferred because some adult decided he or she wanted a vacation. What of the children? For a few weeks vacation will be the delight it should be and then—how long the days will become! "What shall I do now, Mother?" becomes their incessant plea. The answer for every Theosophical mother is a quiet restful hour with our Lessons in Theosophy for Children. Use one Lesson each day if your boys and girls show a keen interest. A series of rainy days will produce wonderful results. Make that bright red book of the Lessons a household treasure. Have a Memory Verse book for each child. Let them compete with each other in learning and reciting the verses correctly. Use the Lessons and what a harvest of budding Theosophists you and the Society will have by the end of the summer. Vacation from Theosophy? Not for the children—please.

Pictures

Do you remember the old idea of giving holy pictures to children in Sunday Schools? The golden text was always on the back. A small picture was given each Sunday to each child attending and five small pictures could be exchanged for a large one suitable for framing on the child's bedroom wall. Used as attendance boosters these were found very valuable. We have prepared a sample set of such large and small pictures, using copies of famous paintings of animals and nature, and placing our Memory Verses on the back. Will you give us your ideas of using such a system not only to stimulate attendance but to further

appreciation of great paintings. A member who is a photographer is making a set of fine photographs of our leaders, past and present. All these will be on display at Convention and later made available to classes desiring them, at as low a price as possible.

New Classes

There is a new class in Orlando Lodge with Dr. Menzell in charge. With only a few children at first this class should grow quickly because of the enthusiasm of the lodge members.

Mrs. George H. Hines of Centerline, Michigan who is not a member of the Society—yet—has drawn about her a group of children and is using our Lessons every week. Are some more mothers doing this, in isolated communities? Do tell us about your groups and send us snapshots of them.

Holland

In *Theosophia*, the national magazine of the Holland Section, our Lessons were reviewed. Printed in Dutch, is the English translation furnished us by Mrs. Pieter K. Roest:

"They bring the message of Theosophy, in a simple comprehensive way, and also show how to discuss them with children. With each Lesson comes a poem and guide to similar literature for the leader. For those in charge of a Lotus group this textbook is of great value, as it is also for parents who discuss with their children the great truths of life.

"There is so little Theosophical literature for children that we welcome with joy everything which fills this lack.

"This book is worthy to be translated in each country, and in a way that gives the typical American touch, which some stories especially have.

The Third Quarter

The series of Lessons numbered from 27 through 39 are ready for distribution and have been mailed to those who have paid for them. It will help the work if you send payment with the order. Shipment will be made at once. We are told that this is the best quarter yet. Memory verses to match go with each order. There are plenty of the Second Quarter—Lessons 14 through 26 if you have not yet begun using it. And the First Quarter is still available for the classes just beginning. The sturdy red cover given with the First Quarter will hold the full year easily.

JESSIE R. McALLISTER

The Inner Life

BY CLARA M. CODD

The Four Meditations of the Buddha: IV — on Serenity

Theme for the month: Serenity.

Thought for the month: "The Fourth Meditation is the meditation on serenity, in which you rise above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity."

(The Buddha.)

"How serene! How peaceful!" What a power lies therein. Agitation, fuss and excitement, destroy the very results they ache to achieve. A spiritual person is always still, calm, resolved. It is easier for him to be like that, because he has not so much personal care for what happens to him as have other men. It is the strength of purity which is the result of a growing orientation of all powers of his soul in one supreme direction. And so, though less and less regardful of personal results, things flow to his hands. This paradox of the spiritual life is explained in the last chapter of *Light on the Path*: "The mass of men walk waveringly, uncertain as to the goal at which they aim; consequently their karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the karmic results increase enormously, because all are acting in the same direction on all the different planes." When the One Will has become our will in consciousness, we shall be unshakable in peace and power, and therefore able to act as a shady tree in a barren land to other souls.

So long as a man has not found that center within, he will again and again need help, advice and insight from without. But when he has truly become himself, the guide, the inspirer, the law-giver is within. Then he is like the ideal Mason of Rudyard Kipling: "Teach me to need no aid from men, that I may help such men as need."

This serene strength is often the hall-mark of those who steadfastly try to live the spiritual life, and practice deep thought and meditation. Picture the serenity, the sense of controlled power, the benevolence, the certainty and peace which radiate from the eyes of a Master of the Wisdom, should we meet such a One. So the Place of Peace awaits our finding within. It is the Pearl of great price, which, if we knew where to look, we should hasten to buy the field wherein it was buried. That field is ourselves, and no one can take it from us, but we must dig deep down within ourselves and find it, the God within us, and listen to His Voice, which is *our* voice.

Do we all practice that listening and watching? Taking a quiet time somewhere in the day? It might at first seem barren of results, but as we persevere something subtle, lovely and true begins to awake within, and to give us counsel and sustenance. In time the whole trend of our hearts will be "God-ward" and we shall come into touch with our own Guardian Angel, which is our own Higher Self. The Warrior within, *Light on the Path* calls him, and tells us that once he has entered us and become our Warrior, he will never utterly desert us; and at the day of the Great Peace he will become one with us because he *is* ourselves, yet infinitely wiser and stronger than ourselves.

So we must not only aspire, aspire steadily, for "steadily as we watch and worship its light will grow stronger" — but we must study the life around us and learn of it, for it is formed by the hearts of men. In order to help them we have to learn to look intelligently into the hearts of men, but from the absolutely impersonal standpoint, for not until that impersonality is gained will human nature in any way reveal itself to our understanding. In that impersonal way we must regard, too, our own hearts, for they are as all other men's.

Can we learn of men, of events, of our own hearts? That is the true occultism, not the acquirement of superphysical powers, useful as these may be. "Occultism," wrote H. P. B., "is not magic, though magic is one of its tools. Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second renunciation. Occultism is the science of life, the art of living."

In an unpublished letter to a correspondent H. P. B. says much upon learning to read rightly the message of our personal life. She says that once an earnest student joins The Theosophical Society, there are no more meaningless and trifling circumstances in his life, for each is a link purposely placed in the chain of events that is to lead him to the Golden Gate. She asks her correspondent whether he has ever thought of watching, studying and thus profiting by the lessons contained in the web of life woven round each of us, for "in that ever open book, sacred in the mystic light around you, you *could* learn,

(Concluded on page 186)

From the President

(NOTE: Dr. Arundale is sending a series of weekly letters to all lodge presidents, but since many members are unable to attend the meetings at which the letters are read, the following excerpts are given from the eighth, ninth and tenth letters.)

Restoring the Reign of Law

It is the Theosophist's especial duty to endeavor constantly to balance the several forces that are at work in the world and thus intelligently participate, each according to the measure of his understanding, in the world's evolutionary march. It is his special responsibility, not only because he is pledged to preserve brotherhood, but also because of his realization of the certainty of knowledge unveiled by the Ancient Science that man *is* more than he *knows*, and that therefore in arduous times such as these forces and faculties beyond his ordinary ken might find in him a channel through which to exercise their beneficent influence.

This work of restoring the reign of law and of attempting to maintain the balance of forces, which we see so disturbed today as to present to an unprecedented degree the phenomena of hate and distrust and the seeming triumph of might over right, needs even further augmenting because of the rapid extension of the area over which the forces of darkness seem to focus their shadows, and because of the diminishing number of avenues available for the beneficent forces to work through. We ought, therefore, to utilize every means available, both on this and on other planes — should we have conscious access to them — to check the onrush of these destructive forces.

Yet this is only one aspect of the urgent work we are now called upon to undertake. The other aspect concerns the ceaseless effort that must needs be made towards understanding and lending a hand in arriving at possible solutions of those world problems on the resolution of which the peace and prosperity of the world so much depends.

Of such problems India in a very vital sense is, perhaps, the foremost.

The problem of India is a world problem. Because of this, our President-Mother persistently called upon our brethren, wherever they might live or work, to "remember India, think of India, and know India to the true Hope of the nations of the world. You hasten the growth of all that is dear to you as you hasten the growth of India," she often used to assure us, "and no true Theosophist, and certainly no one who is working for the Inner Government of the world, will be careless of India's welfare, for the sake of the people of

India, but far more for the sake of all that India is, the mighty Power she is, as the veritable Holy Land of the future . . ."

While India suffers, no portion of our globe can be free from suffering. Even on the physical plane itself, a study of magnetic currents over a period of years clearly shows that India is neither East nor West, North nor South, but is a veritable heart of the world, taking into herself first East and then West for their purification and vivification. If this is India's magnetic function on the physical plane, how much more is this true in those inner and spiritual regions of which the physical is but a shadowy reflection!

The Importance of the Youth of Our Society

Who and where are the selfless and devoted younger people to come after us? In the past each period has had its very fine younger workers, first to work with the older people and afterwards to take their place. It must be the same with us.

Our young successors must feel the call to give themselves utterly to the service of Theosophy and The Theosophical Society as these may need expression in the new-young age.

I do not hesitate to say that most of our young members have for many lives before fought in the great fight to which they are called in this life. They are but girding on their armor once more. No greater blessing can we confer upon our younger brethren than that they shall remember at least in spirit the causes for which they have fought life after life, and for which in more lives than one they suffered and died.

Are we of the present older generation seeing to it that the stalwarts of tomorrow are growing out of the youth of today? If not, then I fear that we older people are gravely to blame.

Young people who are members of a lodge should feel that they are valued in the lodge, however much their point of view may be different from that of the majority of the older members. They must feel that they have force to use and that they have the opportunity to use it.

I would say to every older person in our Society, even from the youngest-old person: You should be an inspiration to youth. You may leave any amount of legacy in money but it cannot equal the legacy of your own personal example.

We have a large number of young people in our

Society for whom we older people are very responsible. We must not fail them any more than our elders failed us. We are set in loyalty and in the spirit of service, sacrifice, and impersonality. But why? Because our elders helped us.

Some young person is going to be the President of The Theosophical Society; some young person in due course is going to be the Vice-President. All the leaders of The Theosophical Society will come from today's youth. On the one hand we shall be delighted and thankful if we can give to our Society a fine band of young people to carry on; or if we cannot, we shall look with not a little shame on the fact we did not do all we could to bring the young people to bear with a sense of tremendous loyalty their responsibilities as we have been educated by our older brethren to bear our responsibilities.

The whole question divides itself into two: Are we able to give the inspiration? Are they able to receive it?

So far as the younger generation is concerned, what is wanted today is Theosophy applied in action. But to apply it, it must be known. How many of our young people know anything at all about Theosophy and its principles as expressed in our classic literature? Young and old in The Theosophical Society must work in beautiful comradeship, each helping the other, both together for the great Cause.

Youth and age together — differently!

The Inner Planes of Truth

It does not so very much matter whether an individual member has known one of the messengers of the Masters, or has brought through a remembrance of his friendship with the Elder Brethren. Actual physical contact, actual waking-consciousness remembrance, is so very small an affair in fact. We intrench ourselves in it as if it mattered most, and then deem we have no contact if there be no contact of the kind which we alone recognize as experience.

I do so wish that our members could extricate themselves — I have no doubt that many do — from the peculiar conception that life is concentrated on the physical plane and that everywhere else there is less than life. That they are only awake when they awaken from sleep into the physical plane, and that what goes on when they awaken into the astral or some other inner plane has very little real significance.

It is on the inner planes that we can know our Masters well, and Their messengers, too, whom They have sent for our helping. It is on the inner planes that we can know something more of the great evolutionary plan and can understand a little more of our part in it. It is on the inner planes that we see Truth, not just as the facet of it within which we confine ourselves on the physical plane, but as a glorious diamond of an almost infinitude of facets, each as beautiful as every other.

We must make the Masters living realities in our physical plane lives. Everywhere but here They are such living realities to each one of us. In our physical brains we must know this, even though the experience may become so clouded as it passes into the brain as to be unrecognizable.

The physical brain is not the only channel from within, and we must positively learn to use at least some of the other channels, or we shall remain in slavery longer than we need.

It is indeed very well that belief in the existence of Masters should not be a condition of membership of The Theosophical Society. It seems to me that belief in the existence of Masters could never be an object of our Society. Such a belief must surely reside in the sancta sanctorum of our hearts and be one of the holy reverences at the altars of our Higher Selves. Out of our pursuit of the Three Objects will such a belief emerge, if it has not arisen in any other way, and the time will come when belief will flower in experience, and then it is that we have reached one of the great Goals of our membership of The Theosophical Society.

Albert P. Warrington

A tribute to a valiant man

Gentleness, courtesy, graciousness, loyalty,
 These were the qualities born of his race;
 Subtly impressing the signet of royalty,
 "Noblesse Oblige," on the strength of his face.
 Fearlessly firm in devotion and reverence,
 Truthfully based on a knowledge secure;
 Won for him now is the blissful benevolence
 Given the valiant who stand and endure.

— ANNIE C. McQUEEN

The Trend of Human Progress

BY DR. ANNIE BESANT

(In these days of apparently momentous change it is well to realize that many movements, important as they seem to be at the time, are but eddies in the great evolutionary stream of change, and that in the course of time they will of themselves disappear, affecting the stream more or less according to whether they are in tune with the greater trend of human progress. Dr. Besant's remarks of 1920 are equally appropriate for today, and for the future.)

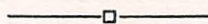
Short-sighted solutions of the great problems within every nation at the present time make a great waste of time and tend to delay the progress of this human evolution.

One thing all of us can do: Whatever may happen to be our opinion of the different movements of the day, we can all of us try to soothe and calm the public mind by always speaking to those with whom we come into contact in a serene and optimistic spirit, helping them not be discouraged by what one may fairly call the very discouraging aspect of affairs at the present time . . . All the things that are happening happen under the guidance of the Greatest of Humanity . . . We should not be misled by outer appearances and the temporary troubles they may bring about. The instance I am thinking about is the formation of Trusts in The United States of America, where all sorts of difficulties are seen by us in looking at the immediate condition of affairs, and yet there you have the instrument of the great future movement, a movement in the right direction, though at present it is in itself so emphatically in the wrong direction.

In the Sixth Root Race the whole civilization belonging to that race will be a very much higher form of what we call Socialism. The Socialism of the Sixth Root Race will be one which is entirely motivated by love, by the sense of brotherhood, by that recognition of universal brotherhood which is the keynote of The Theosophical Society. Recognizing, however, that that is the condition of the Sixth Root Race, you will necessarily see many signs of it and a great deal of the working out of it in the Sixth Sub-race. Imperfect forms

of it, (Socialism), are to be found now on the continent of Europe. One is glad to know those are doomed to failure because they would only succeed in establishing a new kind of tyranny. Bear in mind in the whole of the changes which are going on in the world, that the development of the Inner Ruler should be proportionate to the gradual relaxation of the pressure of ordinary law; that, through the whole of the unfolding of this Inner Ruler, whenever the unfolding goes slowly and the relaxation of outer law goes too quickly, we shall tend more and more to pass into a condition of chaos rather than into the condition of ordered liberty, which is the next great stage in the evolution of mankind.

In the Sixth Root Race we shall have a lofty form of Socialism which will be the political, economic and social conditions of the foremost nations of the time. Traces of that will be seen in the very beginnings of the Sixth Root Race and a fairly steady progress, differing in its pace in different nations — differing also in its forms so that there will be endless discussions and experiments in order gradually to find out some way in which the welfare of the nations as a whole will work harmoniously with the welfare of the individual as a part of the nation. We have to try to reconcile the individual to his nearest circle whatever that may be. Then the reconciliation of the smaller with the larger group, the larger group with whatever surpasses it in the national arrangements, the whole of these with the nations as a whole; the mere outline of it in that way shows the amount of thought and study and experiment which is inevitable.



Different stages of evolution are marked by differences in refinement, in nobility, in dignity, in generosity, in kindliness, in appreciation, in wisdom, in power, in the sense of the Brotherhood of all Life within the Fatherhood of Divine Purpose.

— GEORGE S. ARUNDALE

Theosophy is the Next Step for Youth

Convention Symposium Contribution by Helen Palmer Owen

ONE of the interesting things in this life of ours is the process of growing up. We pass through many stages of activity and understanding and presently we find ourselves possessed of the singular dignity that makes "grown folks." It's a rather hectic experience, but most of us live through it, and all of us can appreciate an observation Mark Twain once made concerning his youthful attitude toward those older than himself. "When I was 14," he said, "my father was so ignorant I could hardly stand to have the old man around; but when I became 21 I was astonished to find how much he had learned in seven years."

To Theosophists especially this process of growing up is interesting, for more than other people Theosophists recognize the true significance of growth. Youth is not an age, a time of life; it is that capacity within the deepest soul of us that responds to the deepest soul of life; that quality of eager anticipation that makes the world one's kingdom but for the conquering.

Youthfulness is simplicity, purity. We grow out of immaturities of viewpoint and the limited horizons of tradition, but so long as there remains in the hearts of us that instinct which strives, which forever reaches out for something larger and finer than it has known before, so long do we dwell in the spirit of Youth.

It is natural that we should expect to find this true spirit of youthfulness more often expressed in young people than in those older ones of us, but youth is a temper of the will and imagination more than of bodily age. Dr. Besant once remarked: "Humanity is ever young, though men and women may grow old. Humanity is ever rising higher and higher when her children serve her generation after generation; for the world renews her youth and the age that is behind gives birth to the age that is to come."

The Young Theosophists have chosen in this session to discuss the theme of the new Adyar campaign, *Theosophy is the Next Step*, applying it directly to youth and showing that Theosophy is the next step for the youth of the world. There is no more cryptic remark in the Scriptures than St. John's reference to "things that are and things that do appear." Humanity, wandering today in a world of illusion, rushes madly about in a chaos of its own creating, and it is natural that the youth of an organization dedicated to the enlightenment of that world should be concerned with the finding of a solution to its problems.

As young people we are eager to throw the energies of our souls into the struggle and find a way; as Theosophists we know how everything that happens in the world is in accordance with a plan for the good of all humanity. As Young Theosophists we each should therefore recognize that the only remedy worth while is to change its sense of values for the world. The time-worn slogan "Peace, Power and Plenty," operating in a wild desire for self comfort, political ambition and material wealth, must claim its rightful interpretation and contribute to unity of Life, omnipotence of Love, and the ecstatic sufficiency of Beauty.

The hope of the world has always rested in its youth. The youth of today stands, as youth has always stood, in the vanguard of the race, the "Great Awakening Light" breaking across its path. Upon all who are capable of catching the gleam rests the responsibility of reflecting the Light that others may see. As Young Theosophists we are all seeking an opportunity to somehow serve this Light we recognize, to somehow help to lift our share of the heavy karma of the world. The difficulty is that most of us strive with little understanding to heal the distresses of its social systems and the ills of its politics, when as Theosophists we should not be so concerned with its material welfare as with helping it to understand.

There are in the world many organizations whose time is given to bringing about a better social order, to easing the economic strain and to "cleaning up its politics." But Young Theosophists should not be so concerned with the machinery of Life as with its Power. Anyone can build machinery and operate it; only those who understand can generate the force, the energy by which Mankind moves on and upward. As we are told in *At The Feet Of The Master*, "Any rich man can feed the body; it is only those who know who can feed the soul."

It is this ideal of service that I would hold high before the Young Theosophists. So many hands there are to supply the material needs of the world; so many men are charitable and kind. But what shall all the comfort, all the happiness and wealth in all the world avail if there be not within the soul an understanding of their true significance and purpose? And which of all "the thousand ills that flesh is heir to" shall disturb that soul which sees in every experience the

(Concluded on page 188)

ANNUAL REPORT OF THE NATIONAL PRESIDENT

(Continued from page 171)

this country. There are at present 367 subscribers, a number which the President desires greatly to increase. With the cooperation of the members of this Section, in which over 3,000 pay dues, we should be able to do this for him.

The Theosophical Press is still unable to carry its normal proportion of the Headquarters expenses and its volume of business needs to be substantially increased to meet this requirement. The fact of the matter is that the Press is conducting very largely a retail business rather than a wholesale business and what it needs are substantial, well-managed and financed progressive and aggressive retail outlets in each federation area. Lacking these, an effort is being made at the request of the Publishing House at Adyar to increase the volume of business by reducing prices. The margin for the Lodge and for The Theosophical Press to meet its share of Headquarters expenses is thus narrowed down, and in some cases almost eliminated. This policy we look upon as an experiment. If reduced prices do not result in greatly increased purchasing it is clear that the cost of operating The Theosophical Press can be met only by reinstating the higher selling prices.

There will soon be available a new series of Correspondence Courses prepared at Adyar; the first for the new student who is making his first contact with Theosophy, and the other a second year course. I am afraid that a relatively small proportion of our members have been real students of Theosophy and this first course with its correlative reading I hope will induce many members to acquire a more thorough knowledge of our philosophy and to carry through to the more intensive study of the advanced course. These are newly prepared courses and they will bring a freshness to the presentation of Theosophical truth which will appeal even to those to whom these truths are already known.

These courses will be followed early next year by another series, also prepared at Adyar, and intended for group work in the lodges or in study classes. These courses will be prepared under the special headings:

History: The Theosophical study of mankind.

Psychology: The study of man.

Aesthetics: Creative living and beauty.

Religion.

Philosophy.

Science.

All of these subjects will be dealt with from the Theosophical standpoint, correlating our life and our knowledge with Theosophy itself.

Other activities worthy of special mention in this report include the work of the To-Those-Who Mourn-Club, conducted with Headquarters cooperation by Mr. Wilfred H. Sigerson. During the year Mr. Sigerson and his assistants have placed in the hands of 20,000 persons recently bereaved an equal number of copies of C. W. Leadbeater's fine leaflet, together with one portraying the truth of Reincarnation. A number of inquirers about Theosophy make original contact with us through this activity, which brings our philosophy to their attention at a time when they are most in need of a new understanding of life and death, and therefore most susceptible to Theosophical interpretation and truth.

The reel-slide development of illustrated lectures by Mr. E. Norman Pearson, and the similarly illustrated research studies carried on by Mr. Fritz Kunz and his group, also deserve our commendation and support.

The Mothers' Advisory Group has continued its excellent work, its series of comprehensive bulletins on the various phases of child life Theosophically interpreted being worthy of the interest of every member to increase the subscription lists. This work goes on under the enthusiastic and capable guidance of Mrs. Muriel Lauder Lewis.

Equally capable and enthusiastic in her field is Mrs. Jessie McAllister, who conducts the Children's Department, from which has issued each quarter a series of weekly lessons on Theosophy for Children. This activity also invites our interest and encouragement.

At the New Year week-end an innovation in Theosophical conferences was tried. A group of members spent this week-end at Olcott to study the practical problems within the lodges. Working in committees they developed a report which was later distributed to every lodge and which has brought most appreciative comment in very many instances. This Convention in part, and as an experiment in departures from the routine procedure of former Conventions, is similarly to get down, or perhaps I should say "get up" to an all-delegate participation through committees, in delving into the practical problems of our work, bringing their conclusions to the Convention floor for general consideration. This part of the pro-

gram, and it is an important part, is in charge of the several National Committees.

It has been suggested that it would be useful if the Annual Report should carry information as to the lecture itineraries of the coming year. The program for Miss Neff, which has already been published in detail, provides for her visiting Michigan, Ohio, New York, the Northeast Federation, the Middle Atlantic Federation, through the south to Florida, Texas and the Southwest Federations; and on in the spring through the middle west, including Chicago, Michigan and Ohio.

Mr. Jinarajadasa's tour covers New York, the Northeast Federation, the Twin Cities, on through the Northwest Federation, the Northern and Southern California Federations and the Southwest Federation. The middle west lodges, including the Chicago Federation, Michigan, New York State, New England, the Middle Atlantic Federation and New York City, will follow. These provide a fairly complete coverage of the Section by an official lecturer, and other lecturers planning their own itineraries are supplementing them.

I am happy indeed to report that next year we shall have as our Convention guest and for a Section tour, Mr. Sri Ram, of Adyar. Until recently the Treasurer of the Society and now its Recording Secretary, Mr. Sri Ram is the elder brother of Mrs. Rukmini Arundale and a man who will bring to our members a quality of fine friendship and deep spiritual understanding of Theosophical teaching. He is a skilled and finely educated exponent, possessed, also, of very fine personal charm.

I should call your attention to the notices that have appeared in our magazine regarding the plight of the refugees from Spain, Austria and Germany, and the fact that our Theosophical brethren in England, France and Holland are pleading for help in meeting the problems with which they are burdened in these countries in an effort to care for incoming refugees. There has been practically no response in this country, a fact that is not at all understood by our brethren abroad. The need is so very great that we have forwarded \$200 from Section funds, even though the call came at a time when those funds were at their lowest ebb.

While again touching on finances I must call to your attention the fact that the Higher Memberships are not discontinued. It was the recommendation of last Convention that the opportunity that they afford for contribution beyond the normal dues should be brought strongly to the forefront of our year's work. However, in the first year of the increased dues we have desired to

adhere literally to the pledge of making no appeals. The income from Higher Memberships has therefore not built up as was planned and I hope that something may be done in this Convention to promote a renewed interest in these memberships.

I have regretfully to record in this official report the passing of two well known and faithful members, who for many years were actively engaged in our national work throughout the Section — Mrs. Sara W. Logan and Mr. A. P. Warrington. Mrs. Logan was always associated with Mr. Logan in his humanitarian work and in his headship of the Theosophical Order of Service, and Mr. Warrington was for a number of years the Society's General Secretary and at all times an inspiration and a counseling friend to many individual members. These two, after many years of active service, have for the time laid aside the instruments with which they worked physically with us.

I would mention, too, Mrs. Alice Knudsen, also a member of our American Section, who died from a sudden illness while splendidly assisting Mr. Knudsen as Presidential Agent in the development of the work in the Orient. So is the work passed on from hand to hand.

This report would not be complete without expression of my personal gratitude to the many fine workers throughout the Section and to the Board of Directors, the National Secretary and Headquarters Staff, without whose cooperation my work, or that of any other National President, would be impossible.

In my report of last year I stressed the responsibility of the Society to emphasize constantly in its work Theosophy proper, that is to say Theosophy in its direct and eternal purity as a body of timeless and fundamental truth. The unity of life, the solidarity of mankind, brotherhood as nature's highest law, life continuing and karma and reincarnation as its method of gradual unfoldment of the divine spirit in men — these are unchanging principles that the world needs to comprehend. To teach the eternal amid the ephemeral, that the world in its discouragement may lay hold of the changeless amid the transient and know that under eternal and beneficent law only the outworn suffers destruction, that is our work.

We shall not fail as long as we bring this philosophy of hope and certainty to the world, but we must present the truth with a clarity that is impossible if we attempt to portray this, that or the other economic, social or political system as conveying the answer to the world's need. The real need is an understanding of the eternal principles rather than of some system that may in part embody them. Since in the world progress all

systems have changed and all in the present and the future will change, for they are but the form by which various social and economic philosophies are practised, The Theosophical Society must promulgate only the changeless principles upon which all systems must be founded for the World's progress and its ultimately enduring happiness.

As individual members I see it as the responsibility of each of us to give to the utmost of our respective capacities in service to this ideal. The principles we know must take hold of us and imbue us with a self-forgetfulness that serves, a joy that radiates, a unity that stands as evidence of our convictions.

We must individually be recognized as the world's idealists; yet must we be practical in our knowledge and our participation in the world's activities. Conveying always our idealism, we must yet so apply ourselves as to prove the practical value of the imperishable truths that guide us. Only in that way can we give evidence to the world that only those plans, policies and practices in its affairs that are in accord with eternal

spiritual law and principle are truly sound and enduring, whether in the political, social, economic, or any other field of world interest and effort.

We shall not fail if we truly live the truth we know. It is the truth the world most needs, and by our living even more than by our teaching — by our example rather than our precept — by our unity, our brotherliness, will the world recognize the effectiveness of the truth in practical living and gradually apply universal and eternal principles to the solution of its problems.

The responsibility rests on each one of us — not on the Society alone — to create an appreciation of Theosophy and a desire to know and understand the principles behind such noble and courageous and joyous lives as only the Theosophists can exemplify.

Those who by the testimony of the founders, as well as their successors, stand behind and work as a Society will bless us individually as we live in accord with the teaching They gave us, and thereby make known to men the truths those teachings unfold. Let us pledge again our faithfulness.

THE INNER LIFE

(Continued from page 179)

even those not possessed of clairvoyant power." She says, as I once heard Dr. Besant say too, that once we have given our heart to the Master He can, without interfering with Karma, precipitate, and in some cases retard, events and contingencies in the lives of all who are earnest and true. If we meditate upon them, try to understand them, we shall detect a *guiding hand*. Sometimes the most trifling events are the most illuminating, and indicate to us the right path to pursue. Or, as Dr. Besant put it: "If you are uncertain what to do for the Master, watch your circumstances." H. P. B. said that we should do this, because it concentrated the attention upon the laws governing the simplest events of life, and sharpens and develops the intuition, making us gradually sensitive to the smallest changes in the spiritual influence of the Guru.

Intelligence, says *Light on the Path*, is impartial, in its light no man is our enemy, no man our

friend, but all alike are our teachers. This high, impersonal intelligence must surely develop the higher mind, and bring into action that little "bridge" between the higher and the lower mentality, which H. P. B. called the *Antakarana*. When that bridge is formed the Higher begins to seep into the lower and to inform it with its own dignity and serenity and power. Let me close this little series with some more wonderful words of H. P. B.: "Harmony is the law of life, discord its shadow, whence springs suffering, the teacher, the awakener of consciousness. Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discord may be resolved, and the harmony restored. The eyes of wisdom are like the ocean depths, there is neither joy nor sorrow in them. Therefore the soul of the occultist must become stronger than joy, and greater than sorrow."

Who sums his fellow up at sight
Brings wonder to their eyes;
But he who sums himself aright;
Alone is truly wise.

— THE TAO

Higher Self-Consciousness

BY CLAUDE BRAGDON

Life, More Life! This is the incessant and imperious need of every creature. To attain it, plants contend for soil and sunlight, beasts devour one another, and man — sphynx of the ages, brute and angel — takes to drink, to drugs, to gambling, soils himself with sensuality and stains himself with slaughter, all because he has not learned that for him, at least, the gateway to the felicity he seeks lies not in the assertion of the will-to-live, but in its denial: that freedom, peace, power, bliss, came not through revolt, but through submission — submission to that Higher Self which is for each the Hound of Heaven driving him, all unknowing, straight towards the source and author of the Unknown Delight.

So long as there remains a craving for sheer physical sensation, or a desire for anything the merely worldly life can give, the Higher Self remains in abeyance, teaching needed lessons, accomplishing necessary ends through the pleasures and pains of the body, and the reactions incident to ordinary experience; it is only when these have ceased to satisfy, when the best thing in the world has come to seem "something out of it," that the Higher Self makes its presence directly known and felt. Accordingly, Higher Self-consciousness is most apt to come in the wake of some renunciation, the acceptance of some burden, the resignation following some great sorrow; anything, in point of fact, which cracks the shell of selfishness in which we for the most part live.

This emptying of the heart of all preferences and merely personal passions in order to emerge from our "eggshell existence" is necessary, for without such detachment, such dispassion, there is danger that the augmented power and insight which a knowledge of the Higher Self imparts, may be used for personal ends and, engendering new and evil karma, become a binding instead of a liberating force. It is not true, as might be supposed, that this acquired indifference to the solicitations of sense, this abdication of worldly ambition, destroys the capacity for enjoyment, or curtails activity, interest, and usefulness in the world's affairs; on the contrary, all are augmented. This is the primal paradox of the spiritual life, never resolved by the material minded: that to renounce is to achieve, that the meek

inherit, that giving is getting, losing — finding.

The condition most favorable for the development of Higher Self-consciousness is one of alert passivity: waiting, watching, listening. The Self is within, and the mind, which is normally centrifugal, must first be controlled, arrested, then turned back upon itself, and held there with perfect steadiness. All this is naively expressed in the Upanishads in the passage, "The Self-existent pierced the openings of the senses so that they turn forward, not backward into himself. Some wise man, however, with eyes closed and wishing for immortality, saw the Self behind." This stilling of the mind, its subjugation and control whereby it may be concentrated on anything at will, or — more difficult still — emptied of every thought and image, is particularly hard for persons of our race and training, a race the natural direction of whose consciousness is strongly outward, a training in which the practice of introspective meditation finds no place. Nevertheless, this quieting of the mind is one of the necessary conditions precedent to the attainment of Higher Self-consciousness. There is a Hindu proverb, "Birds cannot take refuge in a burning bush" — the Great Self can find no permanent harborage in a mind swept and devastated by unruly thoughts.

One further condition is necessary, — rarest of all in this skeptical and critical age, — faith, devotion, belief in the immanent reality of that which can be neither heard, seen or felt. This faith comes not by any fiat of the will, but growing up like a flower in some secret place, it one day bursts into bloom, and the consciousness is suffused with that conviction whereby verification comes. "When He has been apprehended by the words 'He is,' then His reality reveals itself."

The nature of this reality, transcending, as it does, all other experiences, defies definition or description in any terms drawn from the language of our work-a-day world. Throughout mystical literature it is indicated allegorically in the language of adolescent love, with the result of making many a sacred scripture appear, to the uninitiated, an epithalamium of the psalmist on his union with some earthly mistress, rather than on the marriage of the Soul with God.

The genius is a soul who is especially endowed with a sense of the creative power which is God and which he has worked hard to develop by his work of many lives.

— C. JINARAJADASA

The Challenge Answered

What does The Theosophical Society do for the world in a practical way? The answer is: It goes to the roots of the causes of the misery and suffering which exist among men. Can there be anything more practical, more useful, than the work which The Theosophical Society is doing, has done, and will continue to do as long as it remains faithful to the traditions which we follow and which we love? Our work, expressively compressed into a nutshell, is to labor to change the hearts and minds of our fellow-men toward higher things, towards things of permanency.

All the world's suffering, all its misery, all its pain and sorrow, arise out of human ignorance, human weakness and human failings, the latter being what the churches with some rather vague justification call "human sin." Is there anything more practical and more useful than changing the hearts and minds of men through the entering into them of the forces of imagination and practical ideals? By this, misery can be changed to content and happiness; poverty shall be done away with and be replaced with the abundance of those who earn it under changed conditions; for men thus motivated from within will be moved by the inner impulses of a changed character.

Change the hearts and minds of men by giving them a vision and by acquainting them with the magnificent power of a constructive imagination, and all the causes of suffering and misery will vanish. That, then, is our main *practical* work; that is our answer to the above challenge....

Let never, then, this challenge pass unanswered. Take it up immediately. Point out to all that the

world's suffering and misery arise from the ill-doing, in its turn born from the ignorance and weakness, of our fellow-men — often, usually indeed, such ill-doing is not consciously done; for these things arise through ignorance through lack of the inspiration and knowledge of the God-wisdom which we have. Replace ignorance with knowledge; give light unto the dark places of the human heart and mind; bring sympathy to the thoughts of men, and again all these causes of human wretchedness will vanish. War will disappear. We all know what war is. It is not in any sense wrong to defend one's country; but this is not war as commonly understood. It is the using of violence on a vast scale, from fear, misunderstanding, and often selfishness, and the employment of some of the most brilliant minds in this cause, which we must do away with.

When we reach and uproot their causes, poverty will vanish and will be replaced with at least a competence for all; ignorance will vanish because proper education and sound knowledge will take its place. Human fellow-feeling will replace the present sentiments of fear and indifference. Now is it possible to find any work more practical, more useful, more human, than this? The T.S., our beloved society, was founded to change the hearts and minds of men. I repeat it. Change these and you then change all else in human life. . .

What does the T.S. do in a practical way for mankind? I come back to the thought: It changes men's minds and hearts upwards and unifies them. When this is done all is done. — *G. de Purucker in THE THEOSOPHICAL FORUM.*

THEOSOPHY IS THE NEXT STEP FOR YOUTH

(Continued from page 183)

working of the Plan? There is no solution to any problem, unless it be understanding. Problems are, in fact, lack of understanding.

It is, therefore, my conception that the dharma of youth today is to be about this business of reflecting the highest that they know and are, constantly choosing the Real, discarding the superfluous; each contributing his own beautiful thoughts and helpful service in the quest for the Eternal.

A goal austere, and too exalted for achieving? Why should we not attain it? If we were alien souls, detached from Law and drifting aimlessly through dark, uncharted chaos, it might

indeed be hopeless. If there were no link between us and that omnipotent Plan which guides the universe, well might we be resigned and careless of the outcome. There would be nothing we could do about it. But since we *are* units in a Plan, and since as Theosophists we *know* these things, what can we reply in those still silences of the soul when the Self demands to know what has been done, and what we will to do, unless it be that we shall try; that we shall dare to strive as we have dared to dream? Theosophy is the next step for a youth that cries out for understanding, and for a youth that through understanding would somehow serve the struggling world.

The Duties of a Lodge

BY C. W. LEADBEATER

As to the general question of the duties of a lodge, the greatest is probably one that you never think about. I suppose if you were asked to define the duties of your lodge most of you would say: To try to train its members in Theosophy and to endeavor to spread Theosophical ideas in your town. Now that is absolutely true and both of these are very important functions, yet there is another and one which perhaps may not occur to you which is more important than either, and that is the function of making itself a channel for the forces of the Masters, which can be poured through it. I think, if I remember rightly, that I have already given you some explanation here of the way in which a Master uses His pupils — the way in which a pupil may be used as a channel. Remember that the Master employs Himself in pouring out streams of force upon the world generally or more usually on a certain part of it because it is divided, as it were, into parishes — each usually a continent. The Master pours out his influence directing it in all kinds of ways affecting thousands at once and usually in the Egos rather than in their lower vehicles.

Where He happens to have one of His own pupils there is a channel already provided. Remember the attitude in which the pupil is bound to be. He has been looking up toward his Master and in a receptive attitude towards him, prepared to receive the force which flows out from Him. He brings it down into his physical brain because he goes on thinking of Him, then when it gets to the physical brain he is in the habit of pouring out all that comes to him on his fellowmen, ready to help and give out such influence as he has. All the work of bringing down is already done by the pupil, and therefore the Master can get through one hundred per cent of what he has sent out. Consequently He utilizes such a pupil whenever and wherever he can be used.

When you take up some subject of study, and

a number of you are concentrating your minds on that subject of study, you also make a channel; the reason being that you are using the highest part of your mental body, because you are trying to consider spiritual matters as far as you can intellectually. Because you are doing that you are working from the highest part of the mental body down to your physical brain — you are making a very fair channel or pipe through which the influence can be poured. That is not so useful as the pupil because it is not directed especially to the Master; it does not reach as high a level and furthermore there is not the same intense desire to pour the results out on the physical plane. Also the pupil's thought produces a very much larger pipe, so to speak. At any rate it is a sufficiently capable and effective channel to be employed always by a Master where it exists. Whenever you have a group of persons meeting together for the higher study of this kind there you have during their meeting a temporary channel and that is your highest function. While you are not thinking about it at all you can be used by those stupendous cosmic forces. But you must have a perfect calm. There must be harmony of feeling among those people. If you have people in a capacious, critical attitude, people without harmony, then there is a leak in your pipe and you are no good at all. The most important thing you have to do is to keep perfect harmony among yourselves.

The work that can be done through your lodge is infinitely greater than you imagine and that can only be done if you keep up the harmony. Most assuredly we whose first principle is brotherhood, ought to make brotherhood the essence of our daily conduct — put it into practice. Give the other man the credit of what you would like him to perceive in you. If you do that, then assuredly you will find that the lodge will progress and that the radiations from it will be powerful and useful.

— From *Theosophy in Australasia*

He helps indeed, with mind and hands,
When nature's will is clear;
But otherwise he understands
And does not interfere.

— THE TAO

Theosophy in the Field

Compton Lodge has acquired its own lodge building. Formerly a woman's club house located in attractive grounds, the main auditorium seats 350 persons and a smaller hall, which will be used as a lodge room, some 75 people. It will probably be dedicated by Mr. Jinarajadasa.

Harmony Lodge (Toledo) closed the year's activities on June 25, with a lecture on "The Duties of a Theosophist." Although small in numbers the lodge has done excellent work and the President writes: "The effort is not only to study Theosophy, but to practice unselfishness, and brotherhood."

Hermes Lodge (Philadelphia) writes: "Seldom in a lifetime comes the joy of listening to a teacher who is profoundly simple, without any self interest, frank as a child and as wisely gentle as the ages. This was the reaction of Hermes Lodge to the visit of Mr. Jinarajadasa."

"**Long Beach Lodge** has just closed a very good year's work. Mr. Rogers' lectures last year brought in sixteen new members, and two others have joined since. We celebrated Founders' Day with a party, and served refreshments. We had a delightful Christmas party with a tree, music, games and refreshments. Adyar Day was well remembered. Miss Mary K. Neff visited the lodge during the winter and gave an exceedingly interesting lecture in a crowded hall. Likewise, Dr. Pieter K. Roest gave us two fine lectures to full houses. On May 31 we celebrated the 26th birthday of Long Beach Lodge with a delightful party. Mr. Wix, the federation president, was the speaker of the evening, Mr. Charles Hinde giving the welcoming address and Mr. Baverstock and Mr. Berg of Los Angeles Lodge contributing interesting talks. Mrs. Ruth Dixon talked splendidly about the organization of the lodge, paying a glowing tribute to Mrs. Virginia Baverstock, who gave such devoted service to our lodge in those early days of its life. Mrs. Langworthy also gave a short talk. Little Marianne Ellis favored us with a violin solo and Master Hendricks with a piano solo. Delightful refreshments were served."

"We are looking forward to the new year."

Miami Lodge sent us one of its Contact Letters recently, describing an interesting series of lectures and public activities for the month of July. This lodge is very happy to have received a collection of forty-two Theosophical books as a bequest from the estate of Mrs. S. Louise Felt, and are grateful, also, for a gift of thirty-three similar books from Mr. Hickson.

New York Lodge writes: "A reception committee of New York and Brooklyn members gathered in the Customs Shed to greet Mr. Jinarajadasa when he stepped off the *Georgic*, and in the few moments before he was whisked off to the Shelton Hotel the touch of his radiant personality made a complete conquest of those newly met, adding them to the long list of his devoted admirers."

"Included in his program for New York were two members' talks and one public lecture in which he urged upon his hearers the importance of releasing their emotional faculties and using them effectively."

"One group of Young Theosophists greeted him with an epic drama of Theosophical pioneers, all done in verse, and in other cases individual poets brought him their offerings. It is thought likely that there will be something of a deluge of poetry, and near poetry, following in the wake of Mr. Jinarajadasa's tour of the country if he makes the same appeal in other places as he did here for the writing of poetry."

"The Saturday evening talk for members and friends brought a crowd that filled every available space in the New York Lodge rooms and even overflowed into the hall. His talk that evening was on the subject of "The New Humanity of Intuition," and it brought a completely new vision of the field to his hearers."

"His talk on the following Wednesday was again for members and was enjoyed by a near capacity crowd, inspiring all present with a desire to perfect themselves as instruments for the service of the world through Theosophy."

The Michigan Federation

The Michigan Federation held its quarterly conference at Gratiot Inn on beautiful Lake Huron on Sunday, June 18. Mrs. Golda Stretch, Federation President, presided at the business session and at 3 o'clock Dr. Sara Chase Willson, President of Port Huron Lodge, introduced Mr. Samuel H. Wylie, President of Detroit Lodge, who gave the public lecture. Mr. Wylie's subject, "Mysticism, the Way of the Heart," was appreciated by an attendance of about 80.

A gift of books to the federation by Mrs. Jessica Hitchcock and the late Miss Emma Allaire now make it possible to begin a federation library, and at the Port Huron meeting Mrs. Florence Sealey, of Grand Rapids, was appointed Federation Librarian.

Theosophical News and Notes

New Chief Brother T. O. S.

After a number of years of magnificent service in the interest of Theosophy in Action, Mr. Robert R. Logan has retired as Chief Brother of the Theosophical Order of Service in America. Announcement has been made of the appointment by Mr. Jeffrey Williams, Chief Brother of the Order, of Mr. George N. Ragan, of Ojai, to succeed Mr. Logan.

Our gratitude to Mr. Logan and congratulations to Mr. Ragan.

Loving Tribute to Mr. Warrington

Krotona Hall was filled with friends at 3:30 on Saturday afternoon, June 17, when funeral rites were conducted for Mr. Albert P. Warrington. Masses of gladiolas in delicate shades glowed at the base of tall candles which lighted the improvised altar in the east of the hall. The Rt. Rev. Charles Hampton, Regionary Bishop of the Liberal Catholic Church, officiated at the service which was adapted for the occasion, sounding the keynote of hope and joy, and establishing an atmosphere of peace and trust and inspiration which was tremendously heartlifting. Miss Marie Poutz, co-worker with Mr. Warrington for over thirty years, delivered a brief eulogy, touching in its sincerity, as she described the life just closed as one that had been lived perfectly.

In a magnificent setting and through services which were short and exquisitely beautiful, no doubt Mr. Warrington himself conveyed to those whom he has loved and inspired his most potent blessing, and gave to the Society he has served so long the benediction of his pledge of service through all the future.

Change in the By-Laws

At the Convention just closed the following sections of the By-Laws were amended:

Section 8 of By-Law VI to provide a minimum requirement of 5% of the Society's membership for nomination for the National Presidency and the National Vice-Presidency. *The former requirement of 10% was eliminated in the previous amendment to the By-Laws.*

Section 10 of By-Law VI to avoid possible technical conflict with Section 6 of that By-Law.

Section 15 of By-Law VI to bring it into accord with the provision of Section 6 of By-Law VII.

Section 17 of By-Law VI to bring it into accord with Section 6 of By-Law VII.

The By-Laws embodying these amendments will be reprinted and distributed to all lodge presidents in the course of a few weeks.

Mr. Jinarajadasa Visits Pumpkin Hollow

Over the week-end of July 4 Mr. Jinarajadasa met with 75 members from New York City, Brooklyn, Paterson, Albany, Syracuse, Rochester, Hartford, Springfield and Boston at the Pumpkin Hollow Camp. It was a very delightful meeting and the President of the Northeast Federation writes: "I know that everyone who was able to come felt mentally and spiritually refreshed. I cannot say enough as to the great value which I feel such meetings have for Theosophists and Theosophy in this Section. In such an atmosphere members do more than merely listen to lectures and converse together; they share a common experience."

The Children's Play

Many delighted parents and members gathered in the Convention tent on Tuesday night to see the boys and girls of the Children's Camp present a play, "Mary Jane's party." The bright costumes and the spontaneous spirit of the young performers proved that the future of the Section lies in good hands — in the children of today.

A fantasy of the emotions and thoughts of a child, this play is suitable for presentation anywhere. The costumes may be borrowed and the play purchased from The Children's Department, 1755 S. W. 6th St., Miami, Florida.

T. O. S. Activities

The National Watcher of the Theosophical Order of Service sends us the following account of the results of an appeal for help in getting Ojai Valley made a game refuge:

"The fight to make the Ojai Valley into a game refuge in the California legislative session was lost, although two committees went from Ojai to appear before legislative committees, and although the great majority of Ojai's school heads, influential citizens, etc., petitioned the legislators for this boon. The committee was told that their plea was denied before they made it because of powerful lobbies of ammunition makers, hunters, gun dealers, etc. Nevertheless it is felt that the effort will result in much good. The hunter's organization of the county was so disturbed that they have undertaken a campaign of education among their members to reduce the hazards of hunting and have proposed to try to secure a closed season (permanently) in the Valley on quail. If they do this it will reduce killing here very greatly. All concerned feel the effort was very much worth while and it may be renewed later."

The New Citizen

The New Citizen, a quarterly devoted to the ideals of good citizenship, has come to our attention. Published by the Better Citizenship Association at 1218 Public Square Building, Cleveland, Ohio, its subscription price is only 20 cents annually. Its subject matter and treatment commend it to all Theosophists.

German Language Lectures

Detroit Lodge is sponsoring a series of lectures in the German language on Occultism and the Ancient Wisdom during the coming season by Mr. Felix Schmidt. Mr. Schmidt is known as a fascinating speaker and is considered as one of the best German interpreters of Occultism and Theosophy in this country.

Miss Ella May Pelton

Miss Ella May Pelton, of Cleveland, Ohio, slipped joyfully into the higher life on July 10. She was 80 years old and for almost forty years had been an example of faithfulness, loyalty and activity in The Theosophical Society. Untiringly during all these years she gave of herself and her resources, remaining true to her ideals until the end of the incarnation. A beautiful but simple service was read by her nephew, followed by cremation.

Are You Traveling Abroad?

Please do not overlook the fact that Headquarters has a steamship agency and will benefit by the commissions if you purchase your tickets through us.

Wherever you may be going, on the Pacific or Atlantic oceans, be sure to let us be your agents.

To Those Who Mourn Club

Shipments of booklets from June 16 to July 15:	
Alabama.....	200
California.....	100
Florida.....	6
Illinois.....	107
Massachusetts.....	4
Michigan.....	106
Mississippi.....	10
New York.....	338
Ohio.....	6
Canada.....	50
Total.....	927

New Members for May

Applications for membership during May were received from the following lodges: Akbar (Chicago), Annie Besant (San Diego), Besant (Cleveland), Chela (Los Angeles), Detroit, Atlanta, Golden Gate (San Francisco), Hartford, Long Beach, Maryland (Baltimore), Orlando, Paterson, San Antonio, Seattle Lodge of the Inner Light, Shri Krishna (Norfolk), Spokane, Springfield, and Wichita.

Births

Frederick Todd Yates, May 12th — grandson of Mrs. Effie White of Milwaukee Lodge.
Rodney LaMarr Dale, April 13th — grandson of Mr. and Mrs. J. N. Gibbs, Miami Lodge.
Arthur E. Sweet, March 10th — grandson of Mrs. Hazel Sheriff, Springfield Lodge.
E. Stephen Pierce born June 23rd to Mr. and Mrs. G. N. Pierce II, Knoxville Lodge.

Deaths

Mr. Robert H. Coline, Detroit Lodge, recently.
Mrs. Mary C. Draper, Oklahoma City Lodge, recently.
Mrs. Carolyn A. Miller, Gainesville Lodge, June 24th.
Miss Ella M. Pelton, Besant Lodge of Cleveland, July 10th.
Mrs. Minnie Schraeder, Genesee Lodge, June 14.
Mrs. Minnie Young, Kansas City Lodge, recently.
Mrs. Mildred Klusky, Besant Lodge of Cleveland, July 20th.

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Book Reviews

The Besant Spirit. Compiled from the writings and speeches of Dr. Annie Besant in three volumes. Vol. I: Besant Spirit; Vol. II: Ideals in Education; Vol. III: Indian Problems. Published by The Theosophical Publishing House, Adyar, Madras, India. Price \$.35 each.

(To every Theosophist it will be clear that these volumes have special significance in today's chaos, since Dr. Besant enunciated with clarity and power those timeless principles of government, relationships and education, which are applicable in every age and to every people. Imperative is our need to face courageously these fundamentals and to apply them individually, nationally and internationally.)

It is nearly six years since Dr. Besant passed away, and ten years since she ceased to take a leading part in public life. Her life was one of phenomenal activity. She dedicated her priceless gifts "for the reconstruction of a new world in the principal departments of human life." These volumes consist of extracts from her writings and speeches. Vol. I is devoted to the problems of life and society; Vol. II to her contribution to the formulation of new ideals in education, and Vol. III to her work for India.

These extracts bring out Dr. Besant's unsurpassed capacity to look at humanity and human evolution with a deep and far-seeing spiritual vision while keeping in close contact with the compelling realities of contemporary life. The peculiar value of her writings and speeches lies in this capacity to combine work with vision, realism with idealism.

Dr. Besant did not hesitate to praise where praise was due and condemn where condemnation was deserved. Speaking of liberty, for instance, of which there could not be a more fearless champion, she says, "with liberty goes discipline and service." No one can be free who does not have self-control.

On Socialism, about which we are hearing so much today, we have this: "I fear that this movement, (socialism) may be wrecked on the lack of recognition of the real nature of man, that he may be treated as a body only and not as a spiritual intelligence, and that against that rock all schemes will break; for we cannot ignore the real nature of man." How true and tragic in the light of the new forms that Socialism is taking in recent times! To her they "look like a New Despotism." She stands for the rulership of the wise and for "aristocratic socialism controlled by duty and guided

by wisdom." Again, of nationalism, which is now appearing as a great menace to world peace, she says, "a nation is really part of a larger life. No material wealth or triumph can keep a nation among the leaders of the world unless its hands are clean from wrong and every form of oppression and unrighteousness."

"Every child born into a nation shall be surrounded with the conditions that enable him to develop the whole of the qualities that he has brought with him into the world." That was the ideal that inspired her in education. "The child came into the world with a past and the function of a teacher was to cooperate with the inner self of the child, to enable the faculties to manifest themselves and grow, to strengthen all that is good and starve out all that is bad." On vocational education she places the greatest emphasis. What is called vocational education in the fullest sense of the word is necessary in order that all the individuals of a nation may find their appropriate sphere of work, work for which their faculties fit them and which therefore is an enjoyment in the carrying out of it, and not drudgery as it too often is in our own days."

Her contributions in the field of religion are too well known to need repetition.

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These extracts will go a long way towards giving a public which is receding from the life and time of Dr. Besant, an insight into her work and ideals, and urge them to study her personality and writings, of which a bibliography is furnished at the end of the book. Dr. Arundale contributes a vigorous introduction to each of the three volumes.

K. V. S.

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