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No. 10

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



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DR. ANNIE BESANT
OCTOBER 1, 1847 TO SEPTEMBER 20, 1933
PRESIDENT THEOSOPHICAL SOCIETY 1907-1933

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Annie Besant: A Tribute to Her Greatness

By SIDNEY A. COOK

Leadership has always called her. In this simple fact is evidence of Dr. Besant's greatness. Never seeking recognition but always giving all that she had to the activities of whatever office claimed her: that was characteristic of Dr. Besant as it is also a quality of greatness. Lesser ones have sought and some still seek leadership for what they claim to be. Never for herself did she make claims, but positions of leadership have called her for what she was and for what she had done. Thus she proved her greatness while those seeking for themselves acceptance and recognition have by their very seeking proved to a discerning world that no power lies within them. Greatness seeks but to serve whatever cause has called it forth. The great care little that their greatness be acclaimed. Rather are they possessed by greatness and greatness leads them into positions where their splendid selfless service for human welfare may or may not be recognized either in their own or at a later time. To them it matters not at all, for the work that their inherent nobility brings to them, is not something through which to win reward or approbation but the natural expression of the greatness of their being.

We may well apply to Dr. Besant the inspiring words of Wordsworth, for in her sphere she so nearly approached that degree of selflessness that the poet depicted.

"Great souls without reproach or blot
Who do their work and know it not."

For the service that she rendered to a world in distress, to many a thousand souls in darkness, was to her neither work nor duty but the expression of the greatness of her own noble spirit.

But if greatness seeks for itself no acclaim, all the more does it become the duty of those who are privileged to be near the great, and of those who have the vision to see where the world is often blind, to give recognition to that greatness wherever it appears. So the call goes forth to Theosophists wherever the name of Annie Besant is known (and where and in what human service has that name not been sounded?) to maintain undimmed the great tradition she has so nobly served—the tradition of a Society that seeks the Masters but serves the world as well, the tradition of a Society of members active as she has been ever active in works that are worthy, the tradition of a Society that seeks its guidance through its appointed leaders from the source from which its very founding sprung.

Thus has she guided with a measure of pure and holy light, with a certainty on the road that from its very nature we may be sure has been ever true, and from her insistence too that all who served with her should live in purity and with self-control of thought, of emotion and of action.

(Continued on page 238)

Tributes to Dr. Besant

The Sun is never eclipsed by the moon though the earth can be left in apparent darkness for a time. So like the Sun our President lives on today, radiant and beautiful as ever, though seemingly eclipsed by death's darkness. But compared to the many years of heroic living, when her every moment was equal to many years of most people on the earth, when her smile and her eloquence captured all hearts, her passing will only help to remind us that we have been blessed by the greatest woman of our world. Future generations will be inspired by our stories of her, and our children will bless us for bringing into their lives her lovely touch, her smile, and her marvelous understanding which those of us who have known her can bring. The whole world will miss her. The greatest homage and gratitude one can offer her is to carry on her tradition and bring into the lives of others the light of happiness which is hers. But she will ever live with us, and the soft rays of her jewel-like being will pervade our souls and enrich our lives.

RUKMINI ARUNDALE

The passing of Dr. Annie Besant, our International President, leaves the whole world poorer for the absence of one who from early youth has been not only the greatest woman orator of her time, but even more, the most fearless champion of the weak and most uncompromising lover of truth at all costs. Our Society lost H. P. B. and Colonel Olcott, yet went on to greater heights, and now the great Theosophist who has been its President for twenty-six years has in her turn passed onwards. Our Society will continue its upward way in her name, in the name of those who preceded her, in the name of those Elder Brethren Who brought it into existence fifty-eight years ago to help to make Brotherhood more of a living reality and to help the wisdom of the ages more and more to replace the ignorance of time. Our President has relinquished awhile her charge. Others in the outer world will take her place, but she and those who have gone before her are ever, with the Masters of the Wisdom, the Inner Watchers over our great Society.

GEORGE S. ARUNDALE

I have never admired anyone so much as Dr. Besant nor felt toward anyone greater love and devotion. Though reckless of herself, she was ever thoughtful of others; human in her friendships, yet superhuman in her tireless energy. Theosophists have lost their best friend, and the world, its greatest woman.

ROBERT R. LOGAN

Valient fighter for the oppressed, a tireless leader in the cause of truth, dauntless follower of Those Great Ones Whose will to her was law, magnificent intellect alert and devoted to the service and the progress of the world, heart of perfect compassion and understanding. Friend of the lowliest, inspirer of the great. Admired for her courageous warrior spirit, revered for unfailing purity of purpose, loved for what she has been to thousands in their quest for truth. Selfless server. Beloved splendid Chief—still her spirit leads.

SIDNEY A. COOK

A World Power, one who profoundly influenced the present age—such will be the judgment of posterity. But to me, who loves her passionately, she is the Mother now watching, smiling, over our first steps taken without her visible guidance. She is nearer to us than ever. May we hear her battle cry—"Victory to the Manu!" and prove worthy to follow her throughout the ages.

MARIE POUTZ

Serenely, a Mighty Warrior in the Cause of Truth lays aside the outworn vesture of a soul dedicated to the service of the world. Eagerly shall we watch for the bright, new lance heralding the return of that radiant being which our wistful hearts remember in this life as Annie Besant.

THOMAS W. POND

On behalf of the Maryland Lodge

The physical garment of our beloved President-Mother is gone; but she herself is so simply, truly great, that since her release she reflects that greatness even more effectually, powerfully, and universally than ever. The tide of our grief at the loss of her physical presence is somewhat stemmed by the realization that we are all, in a very special sense, left "down here" as trustees of her greatness. We must keep on trying to exemplify it, in spite of our limitations, and to pour it into the work for Theosophy—the work of the Great Ones, of Whom she was such a glorious channel.

MARIE AND HENRY HOTCHENER

I first met Mrs. Besant in 1905, and have been close enough to see her at work as my Chief not only in the T. S., but in political, educational and much other activity. I am entitled therefore to say, soberly, that this was a life done in the heroic manner. She herself has turned Carlyle's phrase, "No man is a hero to his valet," as meaning that in the presence of heroes those with the souls of valets display their minuteness. But Annie Besant was a hero in the true sense. She evoked in others some reflection of her own grandeur. Perhaps this was her greatest gift. For myself, I have long since resolved that my own little monument to this great and dear woman shall be an increasingly effective service of the Theosophical Society, which was and is so close to her very soul.

FRITZ KUNZ

Greatest of modern women, Soul of fire, Pure heart, most brilliant mind, Warrior supreme! "You died," they say; not knowing that deathless is a spirit such as yours, and that you but retired a while to change your armour; soon to return to lead the hosts of Light to victory.

PIETER K. ROEST

The work of our great leader, Dr. Annie Besant, has been completed for this life. The world has profited by her teachings and example. She has brought the light to countless souls, who now mourn the loss of this bright star that is missing from the firmament. Her name will endure. Her teaching will continue to enlighten generations yet unborn.

C. F. HOLLAND

The Gates of Death have opened and Annie Besant—teacher, leader, warrior, mother—has passed through. Human weakness may make us sorrowful, but well we know that with unutterable joy she passes nearer to Heart of All Being. She has gone—yet truly she remains. Her strength, her love, her wisdom, still shine out, a beacon light to guide our steps that time shall never dim.

E. NORMAN PEARSON

It is a wonderful thing to have lived nobly, it is marvelous to have achieved greatness, but when to these is added the power to influence the thinking of an entire world, we know that there has been with us one of the greatest of the race. Idealistic philosopher, sane occultist, superb leader, Annie Besant won our hearts and captured our allegiance, wove her glowing fragment into the tapestry of history, and now has gone her way. With her go our love and gratitude.

IRVING S. COOPER

Annie Besant leaves to the Theosophical Society a heritage of courage and vision, and the tangible evidence of a splendid work which she built. Those who knew her and loved her will always remember her superb courage, her great compassion, her glorious warrior spirit. A great servant of the Elder Brethren, she leaves as her heritage the sacred trust of carrying on Their work for the world.

ORLINE MOORE

Dr. Besant had a rare capacity for friendship. When all her other splendid qualities are extolled, there will remain to be remembered by some that supremely invigorating friendliness which was like a breeze from the Himalayas. To her friends she was a just and understanding critic, an inspiring mentor, a noble companion. She was humanity at its best.

MAX WARDALL

From the highest spiritual authority came the statement that the greatest among us are they who serve. Judged thus, Annie Besant is one of the greatest souls that ever touched these shores of time. The memory of her deep sympathy with all suffering, her dauntless courage and her steadfast devotion to truth as she saw it, will live forever.

L. W. ROGERS

Dr. Besant has gone, but her life is an inspiration to youth and a challenge to maturity and old age. The inspiration of a valiant soul steadily carving out its own destiny among entanglements and difficulties; the challenge to work on and on, ever growing, ever serving, realizing that in youth the goal is set, but in maturity and old age activity flowers and wisdom prevails. Such was the life just closed and for that we love her.

ANITA HENKEL

A great personage has departed for a little while from our midst. The grandeur of her life and of her work is her memorial before the world. We who love her re-dedicate ourselves anew to that work for Theosophy and the Masters which was nearest her heart. Like Lincoln, of her it may be said, "She now belongs to the ages."

CHAS. E. LUNTZ

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Dr. Besant

To our great President of twenty-six years, herself the embodiment of an inner and personal peace even in the midst of her most strenuous, warrior-like activities, has come the great peace that accompanies freedom from the limitations of physical vehicles. The peace that came to her on September 20, at the close of an incarnation of almost eighty-six years, she shares with the Society so long in her charge. At Olcott, in many lodges, and to many members, the sense of this outpouring was unmistakable. That this should be so is but natural, for in laying aside her physical garment, Dr. Besant acquired the power to come yet closer to those who have served with her in her great work. Not only that, but greater power of blessing became hers, and those who know her well, know beyond a shadow of a doubt the direction in which she would use that power. The Society that was her first love for so many years would be the first recipient of her blessing, and we may well have faith, from the knowledge that is ours, that the Great Ones Whom she served so nobly have Themselves poured forth Their blessing on Their world as They have taken Their great servant back to Themselves for awhile.

What an example she has been in unflinching steadfastness and selfless service. We may well question whether anyone can ever adequately take her place, but we may be sure that the leader of the Society over which the Great Ones watch will have the assurance of her blessing and her inspiration and her overshadowing presence. Free of the body she is nearer than ever. Her power is with us though, as we have seen her, she is withdrawn.

To each member she has given something

of herself. We must together fill her place, in world service through the Society. In no other way can we adequately honor her memory.

N. R. A.

We may differ radically in our political views, but even its greatest advocates admit that government activities under the National Recovery Act represent an experiment on a gigantic scale for a people in serious need. The experiment may be but partially successful. It cannot succeed at all without the cooperation of those for whose benefit it was devised. We have no reason to doubt, we should not doubt, the good faith of those in official station who are endeavoring to make the experiment practically and effectively successful. It is a plan of cooperation by all classes. It gives no privileges other than the privilege of doing each and everyone his part unselfishly that the plan as a whole may be successful for the whole. What is good for the group is good for the individual, every member of it, even though he may be short-sighted enough to see success only if his own selfish interests are first served. We hold no brief for the Democratic or any other party nor for the Recovery Plan. We speak for cooperation wherever government seeks that cooperation in the interests of the community or the nation. Plans that fail could succeed with enough public spirit behind them. If this plan fails, let it fail only after everyone has been fair to his neighbor and honestly given his fullest cooperation—then it will not fail.

Sportsmen?

In a few weeks, the ducks and pheasants and other feathered friends, to whom the world has been a happy place, will discover that those who have the power of greatest protection over them are in fact their deadliest enemies; that those who have carefully preserved them since nesting time will suddenly and without warning unleash destruction upon them in the name of sport.

An article recently appeared in one of the most prominent British newspapers, under the caption, "But Why Call Them Sportsmen?", in which the writer takes to task those who, in the name of sport, carry on activities so undeserving of the name. He points out that it is a strange thing how that famous word "sportsmen," which the Anglo-Saxon Race has carried with it to the furthest ends of the world, should be so inextricably bound up with the killing of something. "Not that the mere killing in itself constitutes the test of sportsmanship, for that would admit into the sacred fold such persons as butchers, murderers, and poachers." As he says, to kill an

animal with a club is not sport, but to do it with a ritual makes all the difference. To organize "The Up At Sunrise Hunting Club" with dogs and beaters and all of the paraphernalia of heavy artillery, which entirely eliminates the element of sport in that it gives the other party such an unequal chance, is nevertheless sportsmanship—so-called.

"I object," says the writer of the article, "very strongly to the pretense that there is anything remotely sporting in chasing an unfortunate fox with a few hundred horses and a mass of dogs, or in hiring a lot of men to drive grouse toward a row of entrenchments, or butts, behind which lurks a battery of up-to-date firearms. There are some who cry that blood-sports create employment; so does the white slave traffic. There are those who patriotically hunt five days a week in order to improve the breed of cavalry horses, but if they were up to date, they would hunt in whippet-tanks to improve the technique of a mechanized army."

What a smug claim is that of sportsmanship when our friends of fur and feather are the victims.

Some Eastern Scriptures teach that the universe is made of nothing. It is difficult to contemplate that nothing, but the Eastern teachers accomplish it by having their pupils open a fruit and finding within it a seed, they open the seed and find nothing. Of that nothing is the tree made, the universe built. That nothing is the indwelling life of God without which nothing exists. That same life is indwelling in all kingdoms of nature—mineral, vegetable, animal, human. It evolves through the forms, creating new forms to carry the evolving consciousness onward. The consciousness persists eternally, the forms disintegrate. This is the life of the Second Logos ensouling the matter created by the Third Logos and through the need of the evolving Life, continually creating new forms. There follows the work of the First Logos in which a fragment of divinity ensouls a differentiated individual and humanity is born. In that state the Logos reaches down to draw the consciousness back to Himself while the man, gradually becoming conscious of his own divinity, reaches upward to his source. And it is said that so great is His desire for our unfoldment that the downward reaching of the God above is immeasurable as compared even to man's greatest aspirations toward Him. Herein lies the hope of attainment. Earnest search and impersonal and loving service of mankind carry us nearer to Him, and when the union is complete human perfection—a degree of Divinity—has been attained.

My Beloved President-Mother

By GEORGE S. ARUNDALE

It is true that association with my beloved President-Mother is over, so far as regards her and our present incarnation on the physical plane; but that is all that is over—just the physical contact. Wonderful, indeed, has that contact been, marvelously inspiring have been that majestic figure, that entrancing voice, that surge of courage, understanding and truth through a vehicle perfectly adjusted in its own nobility to these noble forces. The power has lost nothing by reason of the loss of the physical channel through which it has flowed. The outer and visible sign is no more. But inward and spiritual grace will enfold us as before, as it has enfolded us from long ago, as it will enfold us through the ages yet to come. She whom we have loved and revered and followed is ours forever, for we are hers forever. The form has departed. The personage remains—in due course to take another form. And as we have followed that form unto death, we will follow *Her* unto life eternal and our pure love and unwavering reverence will enable us to reach her constantly.

We have been fortunate, the Theosophical Society has been fortunate, the whole world has been fortunate that her physical body lingered as long as it did to do the will of Those to Whom it has been so beautifully consecrated by its Dweller. It has stood on guard as the Roman soldiers stood on guard at Pompeii—faithful to the post over which it had been set in watchfulness, faithful unto death.

What an object lesson for us all! What an example of heroism, of sacrifice, of perfect devotion! In thus passing she whom we loved so deeply speaks to us of our own duty, speaks not with her compelling voice but with her silent example. She has offered us on the physical plane her last gift—a gift of her example of perfect service to the very end. May we realize this gift with humble, reverent hands, even though with straining eyes, and when our own time comes, pass it on untarnished and in Her name to those who shall come afterwards.

Annie Besant, The Heroic Enthusiast

By C. Jinarajadasa

Written in 1926. The term "heroic enthusiasts" is a translation of a phrase of Bruno, "gli eroici furori."

A soul that knows no defeat—such is Annie Besant, now white-haired and venerable, the world-honoured President of the Theosophical Society. Teacher, Orator, Statesman, Guide, these she is, as all know; but perhaps only a few have had the privilege of seeing glimpses of the dauntless fiery soul who never acknowledges defeat. Life has been hard for her, with every year some battle to encounter; and fate has not given her in every case the success which is her due. Many a time when some long-planned scheme has been nearly brought to completion, the action of foes or of misguided friends has broken the plan, and left only ruins for her to contemplate. But her gaze on the wreck of her plans is only for a moment; a second plan is at once made and the full strength of soul is once again directed to the new plan.

It is this fiery enthusiasm of hers which has made of some of us, her disciples, such men and women as we would never have become but for her. The world taunts us with being her "followers"; we are proud to be that. But why do we follow her? Not because we have no individuality of our own; nay the rather just because we have great dreams, and to be her follower is to see each of these dreams come to fruition. Out of our weakness she teaches us how to forge strength; she fans our little flame of aspiration till it becomes a beacon to help thousands. She teaches us how to become bigger, nobler, more capable than we thought it was in us. She teaches us the glorious mystery of sacrifice, and infects us with heroism.

The world will honour her for her gift of wisdom and for her dauntless fights in all good causes. We, her disciples, revere her and love her, because she has made of us heroic enthusiasts, and taught us to look up, and not down, and in the day of defeat never to acknowledge that defeat as final. She has infected us with her supreme conviction of victory, and life is all different for us now because henceforth in the myriads of struggles which lie ahead of us we see only Victory.

(Reprinted from *The Theosophist* October, 1932.)

Pure emotion is detached. If I love someone truly, then I am detached, for true love is in itself complete. What passes for the name of love is but empty emotion, and depends on another for its very existence.—*Krishnamurti*.

Mr. Jinarajadasa to Brazil Nominates Dr. Arundale

Mr. Jinarajadasa has just cabled his immediate departure for Brazil, having first nominated Dr. George S. Arundale for the presidency. From his periodical letters it has long been clear that he has needed relief from the manifold responsibilities he has so untiringly and devotedly borne as Dr. Besant's personal representative at Adyar. Now that her passing has freed him from the tasks he so lovingly carried, he takes up again the work in South America in which he was so interested and so successful several years ago, and which he has often expressed his wish to complete. Personal attendance tenderly bestowed on our great President, and the duties incident to the management of her affairs and the Adyar Estate, have earned for him rest to be obtained in less strenuous service, and we extend to him our sincerest wishes for happy recuperation in a new field of service and our deepest appreciation for his loyal service on behalf of our beloved President.

In this country especially, but indeed throughout the world, there will be joyful satisfaction in Mr. Jinarajadasa's choice of Dr. Arundale for the presidency.

In the meantime, Mr. A. P. Warrington becomes President pro tem, succeeding to the office for a period of nine months by virtue of his office of Vice-President. To Mr. Warrington all the theosophical world will extend its fullest measure of good will and support during the interregnum. It is no small responsibility that is his to carry through, but great is the privilege of leading the Society that is *Theirs*. Our heartiest felicitations surround him.

Liberty

What is liberty? You say of the locomotive that it runs free. What do you mean? You mean that its parts are so assembled and adjusted that friction is reduced to a minimum and that it has perfect adjustment. We say of a boat skimming the water with light foot "How free she runs," when we mean how perfectly she is adjusted to the force of the wind, how perfectly she obeys the great breath out of the heavens that fills her sails. Throw her head up into the wind and see how she will halt and stagger, how every sheet will shiver, and her whole frame be shaken, how instantly she is "in irons," in the expressive phrase of the sea. She is only free when you let her fall off again and have recovered once more her nice adjustment to the forces she must obey and cannot defy.

Human freedom consists in perfect adjustment of human interest and human activities and human energies to one another.—Woodrow Wilson.

The Inner Government of the World

By GEORGE S. ARUNDALE

We are to talk on the subject of the Inner Government of the World and the first question that arises is as to how one comes into conscious contact, comes to have some definite personal knowledge of such an Inner Government.

It is partly a matter of karma, partly a matter of previous associations with the Elder Brethren in past lives in the work that has been going on with Them through countless centuries. It is also partly an eagerness which becomes almost like a conversion to give all that one has for some great cause and to hold nothing back, to have finished with the bargaining spirit in the spiritual life. That is another qualification for the knowledge. And the third qualification is an intense and ceaseless desire to discover Their will, to do that will and to do nothing else.

In order that an individual may achieve that conscious contact with the Inner Government of the world, he needs first to be tested in the outer world. Some outer cause will be placed before him, generally apart altogether from the Theosophical Society or the theosophical movements. Some cause will be placed before him which it will be open to him to take or not to take. It will be open to him to decide between taking that particular cause which involves the giving up of everything which to the ordinary individual is dear and some other object, some other way of life more interesting perhaps, more worldly, more likely to cause him to have reputation and the respect of his fellow men which will arise at the same time. The first cause is put before him in the midst of other possibilities more fascinating in their outer appearance and then he makes his choice. He may be allowed to hesitate a little. He may be allowed to wonder whether after all he can quite give up everything. He decides probably to think it over. Then some morning he comes to the conclusion he can do no other than embrace that particular cause, a cause which comes to him, as it were, out of the blue, which nobody in particular seems to present to him, but which comes to him with some compelling force and he has to choose between that particular cause and worldly advantages of all kinds.

He decides, let us say, to choose that particular cause. So he works in that cause and gives his all to it. On that great and essential principle of holding nothing back, he gives everything to it. He makes it himself. He loses himself in it, and works in it without the slightest idea of any personal reward, works in it without the slightest idea of personal advancement of any kind. And so the

Elder Brethren perceive that that individual is capable of embracing great causes, causes which haven't round about them the glamor of the spiritual life or any appearance at all of contact with the Inner Government, the great Hierarchy Itself.

While that individual is in the midst of working for that outer cause which appeals to his sense of idealism, to his sense of right, of justice, and while he forgets himself entirely, devotes himself day and night to that cause—while that is happening one of the Elder Brethren will be beginning to make links and contacts with that individual. A Master, as He meditates and makes that tremendous group thought-form to which He attaches innumerable people throughout the world—scientists, artists, musicians, sculptors, statesmen—while he is doing that, He will add this person to the group so that, as it were, the individual becomes a kind of grain of sand on that tremendous iridescent, scintillating thought-form of the Master.

So the individual, in the midst of that cause, begins to feel yearnings for something more, begins to realize certain fundamental laws of nature, begins to realize that there is law in the world and that there must be law-givers. And because he is lost in a great ideal, because he is working without thought of reward, and has entirely forgotten himself, he is taking the first step towards reaching both a realization of the law itself and the feet of the Law-givers Themselves. Little by little, he will be brought into contact with someone who has some kind of relationship with the Elder Brethren provided, of course, his karma allows, and provided he has finished with being nursed by the circumstances of the outer world, as I am assuming he has. And then he hears with the physical ear, perhaps for the first time, of the existence of Masters and either the individual light-bringer becomes, as it were, a means whereby that individual determines that he will reach those Elder Brethren, or if that particular light-bringer is not able to fulfill that role, nevertheless the splendid ideal comes to him fortified by the preparation which beforehand has already been made by one or another of the Elder Brethren. So he becomes determined with that great and strong determination which sent him into some philanthropic cause in the outer world that he must reach the feet of the Elder Brethren.

He must discover how he is to reach Them. What are the ways and means? It doesn't matter how difficult the way may be, how complicated the means, he must reach Them and he subordinates everything to that end.

Probably he will begin to think that the cause in which he has immersed himself is as nothing compared with the splendid way which he now sees opening out before him. He looks down that way and sees at the end of it, perhaps dimly, vaguely, but unmistakably, the glorious Figures of Those Who are the Elder Brethren of mankind and he knows that he can now do nothing else but draw near to Them and become Their servants. What the means are doesn't matter, what the way is doesn't matter, what price he has to pay is of no importance at all. He knows what it is to give up, he is thankful and happy to give up anything, and then some elder friend in the outer world who has his own relationship to the Elder Brethren, will look into his soul and say to him: "Such and such obstacles go." He is helped, if he is worthy to be hastened on his way. He might be left to discover it alone but if he is really needed, if there is power he can bring to the service of the Elder Brethren, the Elder Brethren will hasten him on His way. Someone will come to him and say: "If you desire to find the Elder Brethren, then this, that and the other must go," and the individual replies: "Let them go," and he gives them all up as in a flash and they are gone. There is no question of gradually giving them up. There is no question of working at giving them up, because his will becomes invoked by the Elder Brethren. The higher Self, invoked by the Elder Brethren, descends into the lower vehicles and demands of them that they shall conform to the will of the higher Self. So it becomes infinitely easy for him to give up anything that stands in the way, whatever it may be. He doesn't wait. He doesn't say: "I will give up this thing today, that thing tomorrow, and later on I hope to give up something else," but he gives them all up at once. It is either at once with a man or an individual like that or one might almost say—not at all.

There follows a pause while it is seen whether steadiness persists in the giving up of these things. And then come the tests as to his power of perfect subordination to the will of the Elder Brethren and the will of those who represent Them in the outer world which is, after all, but the reflected will of the will of the Elder Brethren. Tests come to him, doubts and difficulties are conceived to assail him. He is exercised in the use of his discrimination. He has many opportunities to withdraw easily, if he so desires to do so, to withdraw happily. He is tested as to the extent to which he really abandons the outer world, abandons his world and enters into Their world and trusts himself entirely to Them. Wordly possessions fall away from him, wordly status, if he has had any, falls

away from him. The work which is found for him demands his all, his all. And so he gives his all and trusts to Them.

If he passes successfully through these tests which decide whether an individual is bargaining with the High Gods or is giving himself without reservation to Them, if these tests are passed, then one day or one night, it may be, an Elder Brother stands before the individual and tells him that he has so far done well; or it may be that a pupil living in the outer world will say to him: "I am asked to bring you into the presence of an Elder Brother," and if that individual who is so brought is fortunate, he will remember his first vision in this life, so far as the physical brain is concerned, of a Master of the Wisdom. I remember, of course, as I am saying this to you, every incident of my own approach to the Path.

When I say "to the Path," I mean to the active service of the Elder Brethren, because I am talking here not so much necessarily of the Path of Discipleship itself, as of entry forever into the service of the Elder Brethren which it is not quite the same thing. There are people who may become disciples, who may enter into the ranks of the Great Brotherhood and yet not be ready to be asked to give all and hold nothing back, who still are allowed for one reason or another to follow their own inclinations, to order their own lives. I am talking here of those who give themselves utterly and who become sooner or later the accredited servants of the Elder Brethren. There is a distinction to be made between Discipleship and even Initiation, and that very special way which all disciples and initiates should be treading but which they have not necessarily trodden and are not for the moment necessarily treading. The regulations and the rules for certain reasons have been, especially for western pupils, in no small measure relaxed. In any case the individual who is dedicated, self-dedicated of course, enters the presence of an Elder Brother and is caused to remember that entry for himself and by himself.

He then moves onward with fresh vigor and the difficulties are put in his way deliberately, family difficulties perhaps, business difficulties, difficulties of his work, illness possibly—karma is, as it were, precipitated upon him so that his shoulders may be the freer to help to bear the burden of the world which the Elder Brethren Themselves are bearing. Difficulties assail him of all kinds, not major difficulties, minor difficulties—the major difficulties come later on, generally after the second of the great initiations—but minor difficulties come, to start with. Disruptions of all kinds, misunderstandings of all kinds, come to him and he moves quietly and stead-

fastly on his way in the midst of his work and so he goes on consolidating his position in the service of the Elder Brethren.

After a period, a short or a long period according to requirements, he is again called before his Guru, the Elder Brother living in the inner world, and the Elder Brother speaks encouragingly to him and says: "Go on." So he goes on and is then brought into contact with all sorts and conditions of circumstances and all sorts and conditions of men and women in order that his reactions to them may be perceived and his power of service to them may be also no less perceived. His main work then is to put all his difficulties, all his hopes, all his own ideas of happiness, all his personal circumstances, no matter what those personal circumstances may be, to put them all aside, to speak of them to none, but to listen to all that those around him may have to say, to listen to help, to try to understand, and himself to remain utterly and completely aloof.

One of the greatest of lessons that he has to learn is not to talk about himself. He must forget to say: "I am doing this and I am doing that, and this is my difficulty, and that is my difficulty, and the other is my hope and such and such is my joy, and such and such difficulties are assailing me, and such and such people are misunderstanding me, and such and such criticisms are levelled against me." All his personal concerns must be the subject of his silence and he must go about saying nothing to anyone about all the work in which he is engaged and of which he may be so proud. He must ask no advice, he must be willing to receive directions but he must stand quietly on his own feet.

If one may be permitted a personal statement, I don't think that for certainly at least fifteen or twenty years, save on one occasion, I have spoken to Dr. Besant about myself and my own personal affairs. I should not dream of asking her advice. It was my business to find out how to do my own work and do it. If she perceives the need for correction, she will give it. I am not going to trouble her who is so pre-occupied with higher things with my own little fusses. On one occasion I did disturb her with my own personal problem. In 1920 the announcement of the marriage of Rukmini and myself caused such a storm throughout the country, such a vilification of myself and Rukmini, and at innumerable public meetings such tremendous opposition and hatred was aroused, I feared the marriage would probably injure Dr. Besant's work. I said: "I want to talk to you a moment about this marriage of mine. Rukmini and I fear we had better give it all up. We certainly feel it would hinder the work." She decided it wasn't to be given up, that there were

reasons that didn't begin with her, that began with inner matters altogether, with decisions made many thousands of years ago. "The marriage must go through and I will see it through," she said. In order to avoid all difficulties, Rukmini was spirited very quietly away to Bombay and we were married there to start with. It was only a civil marriage which was not recognized by Dr. Besant herself. We had to be married spiritually at Adyar.

That was the only occasion when I bothered her with a personal matter. My business was to support my leader, not to bother her with my own concerns. That is impressed on the individual who will be a leader of some sort, who will aspire to be a leader, that he will manage his affairs, not to intrude in any event except in cases of grave emergency, on his general, knowing that his general will be supervising.

One can tell fairly easily what quality of an individual one is dealing with when one listens to his conversation about himself. Some people are reminiscent about all the things in which they have been engaged in the past; some people are full of the particular things they are doing in the present, and so full of them that they overflow with them wherever they possibly can; and some people are full of what they are going to do in the future. Well, I suppose it is a necessary stage through which people have to pass, to be beating their own drums, but the more silently an individual works, the more work will be entrusted to him because most of the work which the Elder Brethren can entrust to Their workers in the outer world is work which must not be spoken about. The moment it is spoken about, it may be taken away. The Elder Brethren are very silent, are men of very few words, and are extraordinarily reticent in Their disclosure of Their arrangements to everyone. It is generally only at the last moment, if at all, that you learn of some particular part of the Plan. Often and often I have been working as best I could according to general instructions and often at the last moment, at particular personal physical inconvenience, I have had to change my arrangements because only at the last moment perhaps will an Elder Brother have intervened to make changes. There are very good reasons for that, very adequate reasons.

At last if you have proved yourselves on the whole, with, of course, failures here and there, if you have proved yourselves Theirs and Theirs alone, more Theirs than belonging to any member of your family, however dear, more Theirs than perhaps belonging to your wife or to your husband or to your children, more Theirs than anyone else's in the world

—if you have proved that, if you have shown that no personal ties take precedence over these spiritual ties, if you have shown you can give up all to follow Them, then the time will come when you will attend a gathering of the Elder Brethren and you will see how wonderfully such a gathering works, in tremendous peace and quietude with precedence and great deference given to the youngest member present. He has the right of speaking first and of giving his point of view with all emphasis, with all assurance, and so from youth of membership, the views move until the oldest member Himself speaks; and when He has spoken, all others are silent. There may possibly be a certain amount of what we should call "discussion," extraordinarily deferential, discussion in which there is a tremendous respect from all to all. It would certainly surprise you, if you were to see how the youngest members present at such a gathering are treated with the very greatest respect and deference even by the oldest members, so than if you have not hitherto perhaps been as reverence-worthy, respect-worthy, as you ought to be, you gain reverence-worthiness from the respect and reverence They give to you.

Nothing is more wonderful than to watch a very Great Elder Brother placing some young disciple entirely at his ease so that that young disciple speaks, as it were, on equal terms with that Mighty Lord. And yet the difference between such a Great One and a disciple of however exalted rank is stupendous. As for the distance between the average parent and the average child, it is literally nothing as compared with that distance, and yet such is the power and splendor of a Lord Himself that you can speak to Him just as if you were speaking to an equal. At first when you see such a Being, you become annihilated, literally you lose consciousness. It is impossible to avoid it. Then you find your consciousness apparently out of His splendid deference as on a level with His, and then you talk to Him just as we might be talking to each other. That is the whole spirit of the Hierarchy where youth has its honored place and youth becomes worthy of honor because it is surrounded by so much reverence from such splendid and high sources. So from time to time these gatherings of the Elder Brethren take place.

At the gatherings of the Hierarchy, decisions have to be taken, advice is sought, opinions are given; and so the individual gradually comes down into the outer world with this magic background of infinite power, of infinite majesty, of to him infinite safety, and he sees all work together as one. He becomes sometimes impatient down here of all these differences which separate us, these differ-

ences of opinions, belief, points of view, these so-called differences of temperament which make us foolish people down here declare we can do this, and we can't do that, we are interested in that, and not that, that we can support this, but cannot support that, because it doesn't happen to be congenial to us. How childish all that seems when in the inner world among the Hierarchy Itself, all causes sanctioned by the Head of the Hierarchy are supported with enthusiasm by all the Brethren! What a change from this outer world to that inner world! What a relief to get away from this outer world where there are these extraordinary clashes of temperament and of points of view into that inner world where there is a sense of splendid and marvelous freedom united with a sense of approval and joyous subordination to Generals Whose Wisdom and Power and comparative Infallibility are recognized to the full.

Some have these experiences constantly. They know the Will of the Elder Brethren. Sometimes they may talk about it. Sometimes they may not talk about it. From time to time they are summoned by the Elder Brethren to receive Their directions and they glory in the relationship. With Them there is peace; with Them there is a sense of power; with Them there is happiness and in doing Their work, whatever Their work may be, there is happiness and peace and a sense of joy that nothing external can possibly give.

I want you to feel, whoever you are, and whatever may be your temperament, and wherever you may be on the pathway, however you may be circumstanced, that that same opportunity is open to you.

How are you to begin, assuming that perhaps physical plane circumstances surround you very, very closely, and suppose that it seems very, very difficult, perhaps not right that you should abandon those physical plane circumstances in order to reach Them?

First you must have some realization of who and what They are from reading suitable literature, perhaps from your own intuitions, perhaps from your own remembrances of the past, perhaps from your own ideals, your own hopes, your own tremendously keen desires. From whatever source the knowledge may come, there must be some conception of Them which in some way thrills you and you say to yourself: "If only I could come nearer to Them than I am!" That being taken for granted (it is too much to assume in the case of many, but I hope not in the case of the majority here), then somehow or other you begin to gain a determination to reach Them at all costs, and to allow nothing to hold you back. There is a determination made by your will. If that determination exists, if it is intense, if it is unalter-

able, if it is stronger than anything else, haunting you one might almost say by day and by night,—if you have that, then leave it to work its own way.

Sometimes people set about trying, as they think, to make all their outer circumstances easy, getting rid of this, that and the other responsibility so they think they may be free to come to the feet of the Elder Brethren. The Elder Brethren cannot tolerate anyone coming to Them breaking responsibilities which are yet to be fulfilled. So it is wise to leave that determination on the plane of the will and to let it, assuming it is true, assuming it is overwhelming, let it work its way gradually down. You will take on *no new* cramping responsibility whatever. That at least! But the older responsibilities, those you already have, you will seek to fulfill more wisely, more thoroughly than before. You will wait for the will to flow down to help you to discriminate between those responsibilities which you have fulfilled and those responsibilities which you have yet to fulfill; but the intent will be there.

If you are so fortunately circumstanced by karma that you are free, that you have no responsibilities, no liabilities of any kind, personal or family or otherwise, well then, of course, you can give yourself unreservedly. But there are very few who have no personal responsibilities whatever. If you have none, you are fortunate. Then if you so desire, you can offer yourselves without reservation and then you will be wise to do what you are told without cavil and without delay provided you are able to find some elder brother living in the outer world in whom you feel able to repose confidence. Then you can ask him, if you feel you can stand the strain, to tell you the truth about yourself. I remember when I first had to set my feet on this pathway, Mr. Leadbeater said to me: "Are you determined to hold nothing back and to give all you have," and I said: "Yes." It is wonderful to have someone near to you in whom you have confidence and from whom you will gladly hear the truth about yourself, realizing it to be true!

All that I have said, remember, is independent of membership in the Theosophical Society, is independent of membership in the Esoteric School, of all these movements which are supposed to be the antechambers. It is not necessary to be a member of the Theosophical Society to find the Elder Brethren, it is not necessary to proceed into the Esoteric School in order to find the Elder Brethren. He who is a worker forces himself upon the Elder Brethren no matter to what movement he belongs, and if he is fine and if he works in Their name They will not care to what he belongs because They know that to Whom he

belongs is of far greater importance.

Now these things have to be thought about and I should like to say this,—suppose you feel: "Yes, all these things are very beautiful and very true but I don't feel somehow or other that I can quite make this tremendous offering. Somehow I don't feel I can do it." Don't be worried and say to yourself: "I suppose I really ought to do it but somehow I can't." Your time may not have come. To each individual his own time and that time doesn't merely depend on his own condition of evolution; it also depends upon the time when he is needed by the Elder Brethren. As to when he is needed, of course, They alone can know. So don't think that you are failing because you don't happen to be able to respond, as it were, to the call. I am not making the call. It isn't being made just at some particular moment. Don't feel that. I remember that when I first met Dr. Besant, she didn't particularly interest me. She came into the house of my family and I went out at the side door to play with my friends. The time hadn't yet come for me. It came eventually when I was wanted. I wasn't wanted then. Perhaps I wasn't ready then.

Have the tremendous longing, have the ardent desire, and then treat it lightly. If you feel you are ready, if you feel that your determination is perfectly clear, well then try to go ahead and see what you can do. Let the will be there, to start with, and then go on fulfilling your responsibilities, waiting for them with the help of the will gradually to drop away from you, to transcend the lower relationships, to become something higher than that which they have hitherto been. I hope that all of you do feel that there can be no more splendid service than the service of the Elder Brethren. I hope that you, all of you, feel that there can be no greater joy than to give yourselves to Them. Give yourselves in thought, to start with, give yourselves in will, give yourselves in determination, and never mind if it takes time for all that to descend upon the physical plane. Until you can consciously be at Their disposal for any work They may give you to do, do what you have to do in Their name for Them, no matter what it may be because the very smallest thing, the most apparently trivial things can hasten your approach to Them. There is nothing small in Their work, nothing trivial to Their eyes, no matter what it may be.

So if you have come to a certain determination that you will try to reach Them, then change you own daily life, not in circumstances but in attitude and in spirit. Spiritualize all your activities, introduce reverence into every aspect of your life from the physical plane upwards, and from the basement up-

wards right through the kitchen into the dining and drawing rooms and bedrooms, into the very attic itself. There is nothing more wonderful than a change of that kind and such a change is a very quick road to Them.

I cannot possibly convey to you all I feel about the splendor and the wonder of drawing gradually nearer to Them. You are on the threshold of it all, your membership in the Theosophical Society has involved your notice by the Elder Brethren, or your interest even in the Theosophical Society has involved your notice by the Elder Brethren. Their attention has been drawn to you, you have lifted yourself out of the crowd so that They can see you. What a wonderful start that is for us all!

It remains with you to follow that up. You have taken a step towards Them and They have taken a step towards you. They know you, everyone of you. Their eyes are upon you. They watch you from time to time. You can intensify that watchfulness by living in the spirit in which you know, of course, They would have you live. If you can make a tremendous surrender, if you are so circumstanced that you are free to give your all to Them and to work for Them exclusively, so much the better. Well, you can take advantage of that karma. If you are not so free, then you can live in Their name and for Them in your business, in your family; in all the little affairs of life you can live for Them, offer it to Them no matter what it is; They will accept everything which you offer in sincerity and in reverence, all which you have tried to make worthy of Them no matter what it is. If little by little you do that, you will find little by little karma will make life more difficult to start with and gradually free you as time goes on.

I wish I could be more effective, I feel I have spoken so feebly, so unconvincingly when I think of what there could be said by someone who had the power to speak as I haven't. But when you once perceive that service of the Inner Government, there is none other for you and I want all of you to go back to your homes feeling that you are going to make your homes Theirs, feeling that you are going to make your work, no matter what it is, Their work,—not feeling you would like to give up your own work, your business and everything else, but to make your homes, your work, your business fulfill Their expectations. If you can make your homes beautiful for Them, if you can make your work beautiful for them, your business, your pleasures, well then They are satisfied and They will make your own future utterly and completely safe. They will take care of all the splendid rest, if you will take care of all that which is at present in your charge.

The word of this Convention should be to go home in the Masters' name, back to your homes, and to your work, and to your lodges, and to your theosophical occupations in Their name and for Them,—to make all that is yours, to make all your surroundings draw nearer to Them. So live that your example causes that America which was begun by Them, established in splendor by Them, to fulfill Their expectations so that in increasing measure Their blessing may come to America and she may perhaps be in some measure an India of the West.

Think over what I have said. Realize to the full its inadequacy, realize how feeble it is, and then try and contact all that *more* which my own feebleness prevents me from uttering. You can contact that, in spite of me, and then forever afterwards live happily, joyously, serenely, and, as you will find, triumphantly even though, from the outer world standpoint, failure, defeats and disasters may seem to beset you. Where you work for Them in all impersonality, in all sincerity, holding nothing back, you are succeeding no matter what may appear on the surface.

Action directed toward results binds, as teaches the Bhagavad-Gita, but disinterested action releases—and the creative activity of the universe in its evolutionary phase, like the creative activity of the artist, is a process of releasing the Divinity within.—*James H. Cousins.*

Let us renew our trust in God and go forward without fear and with manly hearts.—*Lincoln.*

Rule on Electing a President

Rule 10 governing the operation of the Theosophical Society provides that when the office of president becomes vacant, the Recording Secretary shall call for nominations from the members of the General Council, consisting mainly of the general secretaries of the Sections, such nominations to reach his office within three months. The Recording Secretary then sends the names so nominated to the general secretary of each Section, who arranges for an election in which every member of his Section in good standing shall have opportunity to vote. Such election must take place and the votes be counted and the result communicated to the Recording Secretary within six months of his promulgating the nominations. At the expiration of that period, he shall tabulate the votes, two members of the Executive Committee acting as scrutineers, and shall declare the candidate receiving the largest number of votes elected to the office of president for the ensuing period of seven years.

The "Greater America Plan"

Notes of the Field-Director

By PIETER K. ROEST

These notes are written on a steamer cleaving the Pacific water of the Strait of Juan de Fuca. Seagulls drifting around us, and glorious snow-capped Mount Olympus rearing south; while north of us I catch a glimpse of Canada, Victoria, B. C., and the high ranges of Vancouver Island in the distance.

Since my appointment on September 1 but little time has been spent in directing and very much in visiting the field. The first brief contact was with a meeting of the lodges of the Michigan Federation September 3, at a delightful country inn on the lake-shore near Port Huron. We smiled, worked, ate and swam together; the spirit of Convention was carried into seven lodges and everyone was happy to have met everyone else, and determined to put his shoulder to the wheel throughout the coming year. How splendid such Federation meetings are, and how very simple it is to assure them! I hope no region will be without them a year from now.

After a brief return to Headquarters I arrived in Portland, Oregon, my home town for the last two years. The individual work with lodges started there, the 11th of September. From now on the first objective of our Plan was to be to revitalize the lodges with the spirit of "Olcott," 1933, and assist them to take their full share in the Section's re-mobilization. For a while the ordinary lodge work must be given all attention; for only where *that* functions well can the specifically cultural side of "Olcott's" program be developed. It was encouraging at the start to meet with a response such as our "call" received in Portland, which had to cede its lecturing president for just this work! Recognizing in this apparent loss the challenge to redoubled efforts on the part of those remaining, and knowing of the confidence thus placed in them, they set their sails to victory and embarked upon the year's work with a will.

Next came a tour of lodges around Puget Sound. First to Tacoma, which most of our lecturers seem to consider as a suburb of Seattle—quite erroneously! It is a breezy city in its own good right, and has a very active lodge. Then followed Bremerton, Seattle, Everett, and Port Angeles, from which I am just now returning. In each locality a different situation; in all the fundamental needs the same: a vision that inspires; a band of noble hearts cooperating; a firm decision to go on from where we *are*, in spite of any obstacles; a sensible selection of right means to chosen ends. For a detailed report there is no room just here; but I am glad to

say that the Northwest is really alive, that it has caught the fire of our Convention and will put its weight this year in the great work the Section has to do.

To other lodges I should like to say: please do not wait for any of us in the field to visit you before embarking on a vigorous program for this season. You know from last month's magazine along what lines you can immediately cooperate. (See the four points on page 198.) Define your problems *now*, so that when one of us does visit you we may work with you with a clearer understanding and therefore with the best possible effect. "Olcott" is reaching out to you, meet us halfway! Of all the many points suggested by the Plan there must undoubtedly be *some* which you can even now consider. We cannot—obviously—do all we like at once. But even the weakest lodge may take new hold upon itself, and start now a new era of its usefulness in the great Work our Elder Brethren try to do through every lodge of *Their* Society.

Notes of the National President

The Greater America Plan is under way. Dr. Roest, after a brief trip into Michigan, returned to Portland, where his home was located, to complete the arrangements that would release him for this important work. He has since visited a number of lodges in the Pacific Northwest, and their enthusiastic reports are just beginning to flow in to us.

Miss Henkel, appreciated wherever she goes, after a stay at Headquarters during which the Lodge Handbook was given its preliminary attention, has started her tour eastward, commencing with work in Indianapolis, and then among the lodges of the Ohio Federation.

Thus the work of revivifying the interest of the members throughout the Section makes its beginning. It seems to me most important, however, that our members everywhere should feel themselves contributors to this new plan. It is true that it must have leadership and that the enthusiasm of a few can accomplish much, but that enthusiasm must spread until it consumes the whole Society through its call to the heart of every member to do his own bit where he is and to the extent of his ability.

Two things are essential to worthy service. The first is enthusiasm and the second is ability. Of the first, everyone can partake and everyone can share. The power to serve comes first through a burning desire to do what little one can—the feeling that contact with Theosophy and the Theosophical Society is a privilege so great that they must pass on to others its priceless message. But that

earnestness must arise through an unquenchable eagerness that the inspiring and beautiful truths that together make Theosophy, shall be widely spread throughout the world. We may not be actively teaching, but we can be actively working, in order that the teaching may be done by those who are trained, for the teaching and lecturing depend upon much other work that must also be done. Let us give our enthusiasm to every kind of theosophical work, knowing that it all contributes to the spreading of the truth.

The other great essential to practical usefulness is ability, and that may come through a knowledge of how to do essential things, or from study. It is necessary to know a great deal besides Theosophy, in order to make ourselves into practically useful people; therefore, The Greater America Plan, needing for its consummation, first, the enthusiasm of every member, his moral support, his approval and his good will, requires also, that as far as it is possible, each member shall take some part in preparing himself for helpfulness along some line that the Plan suggests. Such wide possibilities it contains, in the direction of a broadening knowledge, the development of a sense of beauty, the practice of public speaking, the understanding of what is going on in the world, the practical application of sound principles to library work, the improvement of the detail of lodge activity, an interest in good reading, and a hundred and one other things that are of practical value in the life of the individual and capable of being applied in theosophical service.

Dr. Besant was an outstanding example for us of enthusiasm for the cause in which she was working and of her willingness to fit herself for whatever tasks she undertook. It is well known that Dr. Besant studied chemistry and mathematics late in life, in order that she might comprehend some of the laws expounded in our theosophical literature. We know how deeply she delved into the problems which she had to grapple with and made herself practically familiar with the subjects with which her enthusiasm compelled her to deal. And so each one of us, in our own lesser field, can add to himself something that he does not now possess, in knowledge or ability, to dedicate to the service of the Theosophical Society.

The Report of the National President —Omission

The report omitted to state that during last year, negotiations with our bond-holders resulted in a reduction of the interest rate on our building bonds from 6% to 5%, an annual saving on the present and standing bonds of \$600.00.—Sidney A. Cook.

Summary of Official Proceedings of the Board of Directors

Meetings Held August 12 and 16, 1933

1. Consideration of the place and time of the Convention of 1934, left to the judgment of the National President, with a preference expressed for Olcott.

2. In consideration of Mr. Rogers' sound views on the subject, the national library shall always be known henceforth as "The National Theosophical Library."

3. Approval of the opening of a small checking account with the Wheaton Trust and Savings Bank.

4. Discussion of correspondence with the president of the Theosophical Society of Point Loma, and a decision to present it to the members in convention.

5. Approval of the extension of an invitation to Mr. C. Jinarajadasa to undertake a lecture tour during the coming season.

6. Reappointment of the members of the Judiciary Committee.

7. Reappointment of national lecturers L. W. Rogers, Max Wardall, Fritz Kunz.

8. Discussion as to the probable uses to which neighbors may put adjoining property, left to be dealt with by the National President as circumstances may require.

9. Approval of the compilation of a register of members' trades and occupations for the purpose of interchange of service among members of the Society.

10. Authorization to purchase certain small parcels of property located within the Society's general boundary.

11. Approval of the extension of an invitation to Colonel Wylde (of England) to undertake a lecture tour of the Section, subject to sufficient guarantees on the part of lodges.

12. Approval of contributions made to the Theosophical Book Association for the Blind.

13. Approval of the National President's plan for the sale of bonds, to be given back to the Society subject to its assuming an obligation to pay 5% interest during the life of the donor.

14. Approval of negotiations of the National President for the reduction of bond interest from 6% to 5%.

15. Approval of the extension of the convention period to four days in 1934.

16. The re-election of Mr. L. W. Rogers as Chairman of the Board.

17. Dissolution of defunct lodges.

18. Approval of capital expenditures.

19. Endorsement of the Educational Plan and approval of the appointment of a director.

Only a Society which is built on love, and cemented by love, can endure through the ages of the future.—*Dr. Besant.*

Personal Opinions

L. W. Rogers

Some "Recovery" Ideas

It seems probable that at the present time no subject for "Personal Opinions" could be more interesting than the national plans to put the depression on the toboggan slide. Apparently all the world is watching with keen interest what they call "The Great American Experiment." By the way, that is what they called the effort to establish prohibition, and it may not be a bad guess that they expect the same result in the present case!

The depression has a double interest for Theosophists, or perhaps a triple one; it gives them the same practical problems that all other people are facing; it gives them a wonderful opportunity to prove the truth of some of the theosophical teachings and also enables them to shuffle off a lot of bad karma! Of course, everybody has that opportunity, too, but the difference is that they suffer without knowing why. They think that since it just happens, it may keep on happening indefinitely; whereas, we at least have the satisfaction of knowing that we are balancing an account that must sooner or later be paid; that it is an exact account and that when cancelled, is disposed of forever.

No doubt it will sound monstrous to some readers to say that I am greatly enjoying the depression, but since it is the simple truth, I am saying it. I am not taking any credit for telling the truth. I have to do it because I feel that I have done enough lying up to this date to meet the average requirements for one incarnation!

Yes, I am really enjoying the depression. Naturally enough, suffering of any kind, clear down into the lowest orders of life, harrows one's feelings. But when you know that pain has a purpose, all suffering becomes to you a gigantic surgical operation. If your dearest friend must submit to the surgeon's knife it would lacerate your emotions; you would stand by and suffer mentally while he suffered physically, but you would not wish there were no surgeons. Neither do I wish there were no depressions. I would be pleased if we had gotten on in evolution to the point where depressions were unnecessary, as we shall do in good time, but so long as the race needs the educational corrective, let it come! Without it we could not take the necessary forward step in the evolutionary journey. We are all getting in life precisely the experiences that are necessary for what ails us, and since nothing can come to us that should not, the sooner we take the medicine the better. If you have an aching tooth, the sooner you are in a dentist chair the better. You may be

foolish enough to postpone the unpleasant visit, but if you do you only make a bad situation worse; and we've all got the present dose coming to us! Don't make any mistake about that. Probably the most difficult thing for the average human being to see is that he is responsible for what is happening. He can easily see that others are! When the karmic club comes down with a lusty thwack upon his head he gasps with astonishment that it is really his head that was selected. He can point out a dozen others that ought to have gotten it even harder. But he need it? The idea!

Yes, I am greatly enjoying the depression. It's the biggest show ever put on in my time and I remember quite vividly the Civil War in 1861, in which my father lost his life. There have been many thrilling shows since but nothing comparable to this. The curtain is actually falling upon one phase of modern civilization. The stage lights are growing dim. The alleged "wise men," the erstwhile "captains of industry," the "Napoleons of finance," the "magicians of big business," are scurrying about like frightened rabbits—those that haven't thoughtfully taken refuge abroad! It's a great show.

The Season Opens

In glancing over the lines above it's clear that they do not say what was in mind, but only introduce the subject. But it can wait, for the show improves daily, and so early in the season there is little time for writing. Meantime, our own little show of getting Theosophy before the public has begun for the year. Here in Minneapolis my own work for the year began with about the usual audience in the beautiful "Gold Room" of Hotel Radisson. It is very modest on the part of the hotel management to call it a "room." It's the finest hall, with the most gracious and kindly management, that I have knowledge of in our middle states.

So far as can yet be seen the present season will not differ greatly from the three previous ones. The audiences will be about the average, the collections about half what they used to be, but a lot of new people will be drawn to the philosophy.

Admit the universal life living in all around us, and the brotherhood of man is only the earthward side of the great spiritual reality.
—Dr. Besant.

Human consciousness is the bud of which the open flower is God.—Dr. Besant.

The Inner Life

Clara M. Codd

19. Those who do not reach cognizance of the Ultimate Reality, immersed in the gross or subtle phenomenal worlds, after death enter a paradise which is a condition resembling meditation without an external object; but in fulness of time will be reborn.

The cycle of births and deaths can only cease with the full realization of God-consciousness. And that fundamental Life is beyond the phenomenal universe, however subtle and glorious its manifestation. It lies in the noumenal, "formless" world. And to reach it the Arhat must give up all desire for life in form, even including that of the heaven-world. It is the final surrender to what seems the only great Darkness, the Father-Mother of the Universe. But it only seems darkness to us because our consciousness is at present bounded by the limitations of the phenomenal side of things, and the "phenomenon" is but the changing, fleeting "appearance" of a spiritual reality. Let us quote The Secret Doctrine's comments upon the first Stanza of Dzyan. "*Darkness is Father-Mother: Light their Son*," says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the case of Primordial Light, that source is unknown, though so strongly demanded by reason and logic, therefore it is called 'Darkness' by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be only of a temporary mayavic character. Darkness, then, is the Eternal Matrix in which the Sources of Light appear and disappear."

"Thus the seer, with vision clear,
Sees forms appear and disappear
In the perpetual round of strange
Mysterious change
From birth to death, from death to birth,
From earth to heaven, from heaven to earth,
Till glimpses more sublime
Of things unseen before,
Unto his wondering eyes reveal,
The universe as an immeasurable wheel
Turning for evermore
In the rapid rushing river of time."

—Longfellow.

All form, all phenomena, all "light," is partial, separated. So to attain Moksha, deliverance, the Arhat must remove that Avidya, Ignorance, which knows not yet the true Light.

"Unto this Darkness which is beyond Light we pray that we may come, and through loss of sight and knowledge may see and know That Which transcends sight and knowledge."
—Pseudo-Dionysius.

In the *Voice of the Silence* this One Life,

this Noumenon, is called Alaya, and the aspirant is told: "Thou hast to saturate thyself with pure Alaya, become as one with nature's Soul-thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti (relative truth), origin of all the world's delusions." Yet Alaya is at the heart of all, however little they may realize it. "Alas, alas, that all men should possess Alaya, be one with the great Soul, and that, possessing it, Alaya should so little avail them! Behold how, like the moon reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!"

The *right* perception of existing things, the knowledge of the (to the as yet unilluminated mind) non-existent. That is the realization of that which is Eternal, in man and in the world, for "All is impermanent in man except the pure bright essence of Alaya." So the disciple is told to "Live in that Master as its ray in thee. Live in thy fellows, as they live in it." For all are "broken lights of Thee," brought into existence by the voluntary limitation, "suffering," of the One Great Cause. Hence the color, the infinite variety, of the phenomenal universe, for in the words of the great Goethe: "Colors are the sufferings of light." And in a literal translation of that other German poet, Schiller:

"Light, thou eternally one, dwelt above by the great One Eternal,
Color; thou changeful, in love to humanity come down."

So we must pass from the glories of color, however lovely and attractive, to the One White Light, where all are found again.

"I shall behold Thee face to face,
O God! and in Thy light retrace
How, in all I loved here, still wast Thou!"
—R. Browning.

But until the soul has grown strong enough to take that great and final step, it must return to earth, however pure and extended its stay in Devachan. The heaven-world after death is indeed a condition of "meditation," wherein, absorbed in the blissful contemplation of "ideals come true," the soul sublimates the best of life's experiences and expands her heavenly wings. Therefore says Dvivedi: "This Samadhi is not the last and best end; though it is useful as a means." And he points out that the highest and most subtle of the objective worlds are not the real goal of the Yogi, which is the Truth behind them

all. This explains the little weight placed by the Lord Buddha upon the possession of the Siddhis or Divine powers. If any of His monks acquired them He would not allow them to exhibit them. Nirvana was beyond. Krishnaji tells us the same truth. Let us put it in the words of St. Augustine, the greatest of the early Christian Saints. "Having sought to find my God in visible and corporeal things and found Him not: having sought to find His Substance in myself, and found Him not, I perceive my God to be something higher than my soul. Therefore that I might attain unto Him *I thought on these things, and poured out my soul above myself.* . . . Step by step was I led upwards, from bodies to the soul which perceives by means of the bodily senses; and thence to the soul's inward faculty to which the bodily senses report external things; and thence to the reasoning faculty, to whose judgment is referred the knowledge received by the bodily senses. And when this power also within me found itself changeable, it lifted itself up to its own intelligence, and withdrew its thoughts from experience, abstracting itself from the contradictory throng of sense images, that it might find what that light was wherein it was bathed . . . and thus with the flash of one trembling glance it arrived at THAT WHICH IS . . . Thou wert more inward to me than my most inward part, and higher than my highest."

Yet until that great Day "Be-with Us" arrives, the soul draws step by step nearer each life by idealism and effort.

20. In those who succeed, it is led up to by the steps of:

1. *Faith, belief.*
2. *Energetic action, courageous perseverance.*
3. *Right mindfulness, single-mindedness, self-recollection.*
4. *Intentness, one-pointed aspiration.*
5. *Discernment, right perception.*

This Aphorism is so plain that it hardly needs any comment. It is clear that no road of endeavor, in material or spiritual realms, can be usefully undertaken unless there is full and steady belief in the possibility of attainment. The goal clearly established is also useless without correspondingly brave action. As the goal steadily grows clearer, concentration upon it will come about, bringing with it the one-pointed aspiration of the awakened heart. That faith and endeavor will bring the right discernment of values to birth. Faith will have become the evidence of things unseen. In Vyasa's words: "Faith sustains the Yogi like a mother."

Tale-bearers, as I said before, are just as bad as the talemakers.—*Sheridan.*

Cancellation of Dues

The by-laws give to the National President discretionary powers in the matter of remission of dues, a provision obviously made so that genuine seekers for truth should not be excluded or dropped from the membership rolls simply on account of inability to meet the financial requirements of membership. It was contemplated that this discretionary power of the National President would seldom be invoked, the dues being set at such a nominal figure that scarcely anyone would fail to make the necessary payment of \$3.00 annually.

During the past two years, prevailing economic conditions, inducing considerable hardship on many members, have been taken into consideration and the rule has been very liberally interpreted. Opinion as to the practical effect of such generous application has not been unanimous, for there are those who have felt that the extension of such a privilege to our members could not be kept within due bounds. There are indications that in some degree they were right in that opinion, for Headquarters is now receiving requests for wholesale cancellation of members' dues, a fact which, combined with the experience that Headquarters has already had, provides evidence that the discretion of the lodge secretaries may not always be relied upon in the recommendations for remission of dues. That experience has plainly taught us that members whose dues have been cancelled have, in some instances, immediately placed orders for books in amounts far exceeding the amount of the dues; in other cases, that they have purchased courses in pseudo occult training from outside organizations and Hindu Yogis (so-called); and in still other cases, have engaged in extensive motor tours, and have otherwise given proof of the absence of real necessity for consideration in the matter of dues.

It is obvious that our by-laws were drawn with due forethought and wisdom; in that the power to cancel dues was left entirely in the hands of the National President, to be exercised at his discretion only. It is to be hoped that our members will appreciate their financial responsibility to the Society of which they are members. Cases of genuine inability to pay must be appropriately dealt with, but it is obvious that abuse of the privilege must result in a curtailment and a less liberal application of the rule, in the interest of those who do sincerely endeavor to meet their obligation.

It is right that we should emphasize the point that no one can be a member of a lodge who is not a member of the Section, and that if active membership ceases through non-payment of dues, lodge membership ceases with it. This point is made for the benefit of lodge

officers, some of whom are evidently more concerned with the collection of local dues than national dues, forgetting that both are essential to active lodge membership. It is also appropriate to point out to all members that national dues amount to less than one cent per day, six cents only per week, and except in cases of extreme distress, this small amount can be made available for the work of the Theosophical Society by every member who really understands the priceless privilege of his membership.

Some lodges who are appreciative of the importance of these matters organize special activities to raise money to pay the national dues of needy members thus to preserve them in good standing rather than to seek remission of dues.

The Lodge and the Individual

By C. Jinarajadasa

Written for the 50th anniversary celebration of Ananta Lodge, T. S., at Trivandrum, Travancore, India, founded by Colonel H. S. Olcott in July, 1883.

I should like first to congratulate all members of the Lodge on the splendid record of work which the Lodge has during its 50 years of existence. I wish I could say this not only to those who are members today, but to all those who have been members in the past, and particularly to the valiant workers on behalf of Theosophy. And yet perhaps when I say these words I am in reality addressing them, for once brothers we are always brothers, and once a member of the Theosophical Society always a member, whether in the visible world or the invisible.

I should like to take this opportunity to review a little what is the type of work which we Theosophists are striving to do through our activities in a Lodge. There are indeed very many types, so I will only draw your attention to one. It is that a Theosophical Lodge, in one of its many aspects, is not very dissimilar to a temple or church. For it is not merely an association of individuals for cultural purposes, but a group of earnest seekers of "the Way" to the highest realization possible for man. It was said in Palestine by Jesus Christ that "Where two or three are gathered together in My name, there am I in the midst of them." In an exactly similar way, where a small band of Theosophists gather together to try to understand the problem of the relation between man and his Maker, the gathering becomes one of profound significance, not only to those present in the Lodge Hall, but also to the Community. A temple or church is a place where the individual is *given* his religion. He is there told what he is to believe and how he is to act. But the function of a Theosophical Lodge is

far rather to help the individual to *find* his religion. There is a very great difference between a religion which a man accepts, because it is that in which he is born, and the religion which he *finds* for himself, because he has sought for "the Way." In a Theosophical Lodge, our aim as we study the many religions is to rouse the intuition of the member, so that he can see Truth directly for himself.

Sometimes in a Theosophical Lodge the members profess many Faiths, as for instance, in a Lodge to which I belonged in Ceylon; there were members who were Buddhists, Hindus, Christians and Zoroastrians. Obviously we did not all find the same religion. Yet the striking fact was that, by means of our common Theosophical studies, the Buddhist found a higher type of Buddhism than that prevalent among his neighbors; the Hindu a higher type of Hinduism; and thus every religionist discovered directly for himself his religion in a new way. This is definitely our aim in a Theosophical Lodge.

I need hardly mention how we who are old Theosophical workers have discovered that the finding of Truth is not a matter merely of intellectual search, nor even of inward meditation. For Truth is a mighty power to reorganize life, and therefore, only in so far as we reorganize our own lives and those of others round us, we discover the greater realities concerning the nature of Truth. Every Theosophical Lodge which has celebrated, or is about to celebrate its Jubilee, has behind it a record of social service. Since all Theosophists are pledged to Universal Brotherhood, it is as the Lodge strives to minimize all things in the social conditions which are against Brotherhood, that the Theosophical Lodge becomes a more powerful and a holier centre of spiritual verities.

I should like, in conclusion, to draw attention to this quality of Holiness in connection with a Theosophical Lodge. Many of our Lodges are held in bare rooms, and we have no ceremony which gives the religious stamp to our proceedings. Nevertheless, as we meet together, not for the Liberation or Salvation of ourselves, but to find out in what way we can diminish the miseries of the world, we create a holy centre, whose distinguishing characteristic is that, from the invisible realms, the Elder Brethren of Humanity join with us to shed through us more light on a darkened world. It is because in Theosophical Lodges there has been discovered a greater sense of all that is highest and noblest in life than many have discovered in churches or temples, that the Theosophical Society has grown steadily from generation to generation.

(Reprinted from *The Theosophist*.)

A Master's Letter

Some Words on Daily Life

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's short-comings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. *Theosophy must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every branch of your Society, will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of The Theosophical Society, striving to become a Theosophist, put any value upon his neighbor's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you, who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true Self*, as it is verily that God itself, called the higher Consciousness. Put without delay your good intentions into practice, never leaving a single one to remain only an intention, expect-

ing, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge, whose sentence is the only one without appeal, since none can know you better than you do yourself, when once you have learned to judge that Self by the never-wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true Selves, condemn your outer selves according to their own false lights.

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in turn by another idol. Your western society can no more live without its Khalif of an hour, than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image which it has created by its own foul fancy and endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the Torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouth-piece, the Society, has to tell the Truth to the very face of Lie; to beard the tiger in its den, without thought or fear of evil consequences and to set at defiance cal-

umny and threats. As an Association, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethical unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and centre rather his attention upon his own short-comings in order to correct them and become wiser. Let him not show the disparity between claim and action in another but, whether in the case of a brother, a neighbor, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. Do not indulge personally in unbrotherly comparison between the task accomplished by yourself, and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to karma, and can be dealt with justly by that all-seeing Law alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. You are the free volunteer workers on the field of Truth, and as such you must leave no obstruction on the paths leading to that field.

The degree of success or failure are the land-marks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your Teachers. The nearer you approach to the goal contemplated the shorter the distance between the student and the Master.

(Reprinted from an early number of *Lucifer*.)

Aspiration is not merely a rocket sent skyward in the hope of bringing rain. It may mean the stretching of the arms east and west, or the putting of them to the work of digging.—*James H. Cousins*.

There is only one way to get ready for immortality and that is to love this life and live it as bravely and faithfully and cheerfully as we can.—*Henry Van Dyke*.

God Mends, by Henry Myers. J. M. Watkins, London, England. Price, cloth \$0.80.

This is a series of seven short essays on the effect upon physical health of living in as close communion as possible with the Divine Healer, the Author of our being. It has proved very helpful to many who are suffering from various diseases and weakness, especially patients in some of the great hospitals in cities. These talks, as they might be called, are simply expressed and calculated to meet the needs of many who need encouragement and the awakening of hope in their troubles.—W. G. GREENLEAF.

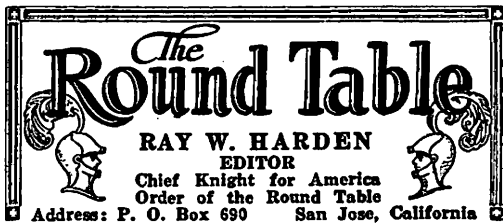
Modern Astrology Ephemeris for 1933 and Year Book. Published at "Modern Astrology" Offices, London, England. Price, paper, \$0.40.

The Life of One Woman. Written by Nancy Fullwood. Macoy Publishing Co. Price, cloth \$2.10 postpaid.

Back to Eden, by John S. Bayne, writer to the Signet. Rider & Co., England. Price, cloth \$3.00.

More Notables Nativities, Compiled by Maurice Wemyss. Published by the Modern Astrology Office, London, England. Price, paper \$0.40.

The Personal Number Guide. Calendar for 1933. Numerology by Ariel Yvon Taylor. David McKay Co., Philadelphia, Pa. Price, cloth \$0.75.



RAY W. HARDEN

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Official organ: MODERN KNIGHTHOOD.

A Newspaper by Young Citizens of America
Subscription Price.....\$1.00 per year

Already MODERN KNIGHTHOOD has started putting life and growth into the Round Table Order. The paper is circulating widely among all classes of people who have known nothing of this branch of service for young people, and nothing definite about Theosophy. Hundreds of letters have come in during just this short time since the paper began publication (and more are coming daily). Many of them express interest and appreciation, some containing subscriptions for themselves or friends. It is evident that MODERN KNIGHTHOOD will serve the R. T. Order and also the T. S. to a very great degree, in placing these teachings of inner wisdom and good sense before the people of America.

It is subscription lists that make or break a paper. Therefore we have particularly warm spots in our busy hearts for all who are responding with their own subscriptions to MODERN KNIGHTHOOD, or ordering it for friends. This gives the paper strength to do better and to reach more and more readers.

The mailing list of MODERN KNIGHTHOOD includes copies sent to more than thirty nations of the world. Reports show that the American Round Table is arousing centers of the Order in many countries where activities had dropped away considerably. Several national offices are already planning to issue publications in their own language, and have asked permission to translate and reprint much of the excellent material from MODERN KNIGHTHOOD. It is also planned to supply such offices with engravings for printing illustrations.

Publishing plans are now being made to issue a large and beautiful Christmas Edition of MODERN KNIGHTHOOD, printed in colors. Special items; many attractive pictures; additional lessons in Theosophy; articles by Dr. Besant and other T. S. writers, will be found in this splendid edition.

The Round Table Order was represented at Olcott during the T. S. Convention, by Mrs. Ben-Allen Samuel, who reports that much enthusiasm was expressed for the new Round Table publication. Materials and instruction sets were given out to those in attendance who desire to open Tables in various cities this fall. Dr. and Rukmini Arundale, who are always keenly interested in R. T. progress, expressed their appreciation of the excellent service rendered by Mrs. Samuel.

A special suggestion is soon to be made to all who are interested in Theosophy, that they may use subscriptions to MODERN KNIGHTHOOD as Christmas presents for those to whom they will make gifts this year. The offer will present the greatest opportunity to make gift-giving easy, convenient and pleasing; also economical. We ask all members and friends to plan now, how many people on their list would enjoy having this attractive, entertaining and helpful paper as a Christmas gift which will last thru every month of the whole year. Then watch for the convenient arrangement which is soon to be sent out by mail.

May we ask that anyone who has subscribed for the Round Table paper, and has not received the August and September copies, please notify Round Table headquarters by letter or postal card. Occasionally a name is omitted by mistake, and we do not wish anyone to be disappointed.

Any subscriber who has moved or changed his address recently, please send us your new address. Papers mailed will not be forwarded, so are returned to us, and we have no way of knowing where to mail them.

There is an hour of the Indian night, a little before the first glimmer of dawn, when the stars are unbelievably clear and close above, shining with a radiance beyond our belief in this foggy land. As yet there is no sound from awakening birds; but the whole world seems to be intent, alive, listening, eager. At such a moment the veil between the things that are seen and the things that are unseen becomes so thin as to interpose scarcely any barrier at all between the eternal beauty and truth and the soul which would comprehend them.—Eddington.

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(Continued from page 217)

For the Theosophical Society she has kept alive the spirit of searching from which alone progress toward truth can arise, for on the sound foundation built by H. P. B., she and her co-workers have continued research into the subtle worlds. To the erudite literature of H. P. B., she has added simpler treatises, without which many less skilled in intensive study would have remained in ignorance of the fundamental natural principles of which Theosophy has been the revelation in the western world. The organization of Col. Olcott she gradually augmented through the years until forty-nine national Societies now claim membership on the Adyar rolls.

Ever a fearless defender, that quality of her being spent itself for the protection of the Society she loved and served for over forty years. Taking over the presidency from Col. Olcott she kept unhampered the neutrality and independence of the Society as she has kept the torch of truth undimmed. In all the shocks that efforts at division have administered, the Theosophical Society has gone on under an orderly sequence of uninterrupted leadership in which she has played a noble and a valiant part.

But to those who have been privileged to be sometimes near her, there comes an added and an ineradicable cause to honor Dr. Besant, for though in her work her greatness was disclosed, it was in her personal contacts that she showed most clearly the great humility which is its essential counterpart.

Her less private utterances have made evident her perfect submission in all her undertakings to the will of the Great Master who taught her and whom she contacted through H. P. B. But it was in her intimate teaching of the way to The Great Ones, among those who in some measure through her have shared those precious contacts, that she has made manifest the absolute sacrifice of all that she was and had to Their will for the world.

So, many thousands who knew her by her works and many thousands more to whom she has brought some measure of the light, Theosophists the world over and many others whose cause she championed against oppression, this month pay her homage and give her generously of their affection for what she was, and renew allegiance to her greatness and nobility and to the splendid principles she ever courageously upheld.

For these her spirit calls us—whether we are old in service with her or among the youth for whom she has made a happier world. For our Society she stayed as a guiding influence in a tired and work-worn body, and now that the physical form is gone, we shall still sense through many years the power of her abiding presence.

The Kunzes

The present address of Fritz and Dora Kunz is Madden Road, Sterling Ridge, Harrison, New York.

Memorial Meeting in Omaha

Omaha Lodge arranged a beautiful and inspiring meeting as a tribute to Dr. Besant on Sunday, September 24, in the lodge auditorium. Mr. Eklund, the president, gave an address on the life and achievement of Dr. Besant, and the occasion was made beautiful with many lovely flowers and appropriate music.

The Omaha members felt it to be a time of rededication to the work of the Theosophical Society as they continue to carry forward the service so nobly performed by our beloved Dr. Besant.

West Central Federation Meeting

The annual meeting of the West Central Federation was held in Ames, Iowa, Sunday, September 17. Of the thirty-one members present, twenty were from Des Moines, two from Kansas City, four from Omaha, and five from Ames. The program consisted of reports of the Summer School and Convention at Olcott. Mrs. Nisewanger, Dr. Lindbergh, and Miss Nethercut gave talks, and Miss Reid reported on Dr. Arundale's talks.

Mr. J. T. Eklund, of Omaha, President of the Federation, presided at the election of officers for the ensuing year. The following officers were elected: President, Miss Mary Bell Nethercut of Des Moines; Vice-President, Dr. Lindbergh of Kansas City; and Secretary-Treasurer, Mrs. Nisewanger of Ames.

UNITY Dedicated to Dr. Besant

The issue of *Unity* for October 16 will be dedicated to the memory of Dr. Besant. It will contain among other articles, one on "Annie Besant" by John Haynes Holmes, one on "Annie Besant, the Servant of India" by Basil P. Howell, and selections from the writings of Dr. Besant.

Should you care to order a number of copies please do so promptly, from:

Unity Publishing Company
700 Oakwood Boulevard
Chicago

Ten cents a copy

What Lodges Are Doing

Chicago Lodge has plans for a busy and interesting season: Prof. R. Brenes-Mesen is to give two lectures in October, and Mrs. Mabel Lattan is to lead the public classes on Thursday evenings. Sunday evening lecturers include Mrs. Adeltha Peterson, the Rev. Edmund Sheehan, and Miss Anne D. Clark. On Saturday afternoons, preceding the social hour, talks are to be given by Walter G. Greenleaf, Mrs. Clara Kochersperger, Prof. R. Brenes-Mesen and Dr. Geo. B. Lake.

Hypatia Lodge (Indianapolis) held its first fall meeting at the home of the secretary, Mrs. Caroline Coppock. Mrs. Kirtley reported on the Convention at Olcott, and two readings were given. At the close of the meeting, the members surprised the president, Dr. de Wolfe Wales, with a birthday reception.

Besant Lodge (Seattle) reports that Dr. Roest spoke in detail on "The Greater America Plan" at a joint meeting of the two Seattle lodges, and furnished great inspiration for the year's work. The activities, as outlined at the first meeting, are to include a theosophical school, for intensive study and elaboration of the three Objects of the Society. An occult lending library is to be established by Miss Margaret V. Sherlock, and in connection with the library, Mexican arts and handicraft will be introduced.

St. Louis Lodge resumed its activities for the year with a well-attended meeting on September 6. On the following evening, Fritz Kunz, returning east from the State of Washington, stopped off at St. Louis and gave a talk for members at seven o'clock and a public lecture at eight. During the week of September 17, a series of public lectures was given by Bishop Charles Hampton. The lectures attracted large audiences and much interest and attentiveness were displayed.

Besant Lodge (Hollywood) during the past month, has had a number of interesting meetings in which some of the younger members gave excellent papers, showing much study and research. One evening was devoted to the subject "Spiritual Centers," and another evening to "Theosophy in Relation to Sociology."

Hamilton Lodge writes about a picnic held

in honor of Mr. and Mrs. Arthur Plath, on Sunday, August 27, at the home and on the grounds of the president, Dr. C. J. Baldridge. There were music and talks, and a buffet lunch, served on the lawn. Each guest was presented with a bouquet from the rose and dahlia garden. Mr. and Mrs. Plath returned to their home in Balboa, Canal Zone, in September.

Birmingham Lodge held a memorial meeting for Dr. Besant on the Sunday evening following her death. A program of violin music by Mr. and Mrs. Albert de Ramus was followed by a very simple hour of dedication to Dr. Besant's life and work. Mrs. Inez Barnett read a brief selection from Dr. Besant's own pen, on the future of the Theosophical Society, and gave a short talk about Adyar as a spiritual center. Mr. Jinarajadasa's short biography of Annie Besant was read and the meeting was closed with a poem dedicated to her. The lodge will open its formal season on Friday, October 6, with a public lecture by Mrs. Lea K. Wetmore on the subject, "Wider Horizons."

In Commemoration of Dr. Besant

St. Louis Lodge held an impressive and beautiful commemorative service in the lodge auditorium on September 24. Bishop Charles Hampton was the speaker of the occasion. Professional artists provided beautiful music. The audience brought lovely flowers as an expression of their love and respect for Dr. Besant, which were banked around her portrait and on the platform in an arrangement of extraordinary beauty and effectiveness.

A dignified and beautiful tribute was the entire occasion, of enduring impressiveness to the large audience as also to the press representatives who attended.

Date of Dr. Besant's Death

Through the misinterpretation of a cable, Dr. Besant's death was stated to have occurred on Tuesday. Later advices confirm the fact that Wednesday, September 20, at 4 p. m. was the correct time—approximately 5 a. m. September 20, Central Standard time, U. S. A.

To be aesthetically aware of any movement towards unity is to be aware of beauty in some measure or quality; to be intellectually aware of it is to be aware of the truth of the universe. For this reason Keats sang:

Beauty is Truth, Truth Beauty; that is all
Ye know on earth, and all ye need to know.

Beauty is the emotional expression of the unity of God. Truth is its intellectual expression. Goodness is its expression in action. Behind their expression, Beauty, Truth and Goodness are one.—James H. Cousins.

THE THEOSOPHIST

Official International Organ of the T. S.

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To Have—JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life.

A Man Named Luke, by March Cost. Alfred A. Knopf, Inc., New York, N. Y. Price, cloth \$2.35.

This novel is quite in a class by itself, dealing in a most unusual and striking manner with the great problem of after-death conditions. It is full of tragedy, but slightly relieved here and there with a comedy which portrays the reaction to the supreme experience of sudden death when it is faced by the uncultured perplexity of people in the lower ranks of society in an English community. The principal character, Dr. Vincent, a celebrated surgeon, passes away suddenly while sitting in his armchair, and the main theme of the story is the experiences through which he passed before he seemed to realize what had happened to him. The validity of the narrative is questionable, as is most natural; but it at least suffices to call attention to the necessity for some effort on the part of the living to learn whatever is possible as to what awaits the human soul when it is released from its association with its physical means of expressing consciousness, and find that there is a vivid life after the great change has come.—W. G. GREENLEAF.

Our Deeper Destiny, by Emil Ferdinand Lundström. Dorrance & Co., Philadelphia, Pa. Price, cloth \$1.50.

To the Theosophist, the thought of the author of this book is neither original or new. That the inner life of the soul must be developed to have awareness of the after-life, that only in proportion as spiritual consciousness advances does the meaning of immortality become more assured, are truths with which Theosophy is mainly concerned. Organized religions are necessary for a social and political world but to reach eternal life each individual must make his own progress towards the God within.

The book is lucidly and logically written, and deserves the attention of every true thinker. That God evolves with His universe is another of the ideas set forth, which is a commonplace to those who accept theosophical tenets. The book is valuable as a resume of the possibilities of the Higher Self, and is an incentive to live the life of the spirit in the sordid and material conditions of this modern age.—MAUDE LAMBART-TAYLOR.

The Uttara Gita, with English Translation and Notes by B. K. Laheri. Theosophical House, Adyar, Madras, India. Price, cloth \$1.00.

The Uttara Gita is a kind of sequel to *The Bhagavad Gita*. Every student of *The Bhagavad Gita* should not fail to meditate on the contents of this little volume. It will be especially inspiring to E. S. students who are training in Yoga and Jnana. Indeed, only those who are somewhat advanced towards the Path of Initiation, can fully understand its cryptic symbolism and seeming paradoxes. However, it is an inspiration for all spiritual students; what cannot be understood at certain stages of soul-growth, will become clearer as the power of true meditation advances. Every member should come to love it even as they delight in *The Bhagavad Gita*. The result will be to make life serene and courageous, whatever may be its adverse circumstances and surroundings.—MAUDE LAMBART-TAYLOR.

The Problem of Lemuria, by Lewis Spence. David McKay Co., Philadelphia, Pa. Price, cloth \$3.50.

Lemuria, the Atlantis of the Pacific, has not so far been made the subject of any serious and authoritative study, and in order that students of this most fascinating phase in the history of the Ancient World may no longer be without guidance, Mr. Spence has in the present volume treated its traditions and remains in the practical yet fascinating manner which proved so successful in the case of his *Problem of Atlantis*. In these pages he has collected all the available material concerning the sunken continent of Oceania, its ruins, legends, its racial relationships and geology, and has attempted a reconstruction of the life of its inhabitants. Some of the well-attested facts presented regarding the existence of inhabited islands and land-masses in the Pacific in times quite recent are little short of astounding, and the material relative to the actual survival of thousands of members of a native white race in Oceania, the probable descendants of the Lemurians, cannot fail to arouse widespread astonishment. The volume is an enthralling contribution to one of the most absorbing of human mysteries.

All Adyar Pamphlets published by the Theosophical Publishing House, Adyar, Madras, India.

THE AMERICAN THEOSOPHIST

Congratulations to the Young Theosophists

To the editorial staff we extend our happy and genuine congratulations on the first issue, Number 1, Volume 1, of *The Young Theosophist*.

We are delighted to receive it, and particularly glad to note the excellence of the material and the vivid quality of enthusiasm and earnest determination. We wish them the greatest joy life can offer—the zest and challenge of being Theosophists to the limit of their capacities in a world eager to receive all they have to offer.

Building Fund

Dr. Nina E. Pickett, S. Flint, Mrs. Mabel A. Sandt, Mrs. Kathleen Martin, Miss Anna E. Kerr, M. B. Holmes—Total \$21.75.

American Theosophical Fund

July receipts	\$126.50
August receipts	75.50
	\$202.00

Besant Memorial Adyar School

Previous receipts	\$19.00
August receipts	10.00
	\$29.00

Greater America Plan

Mr. and Mrs. Robert Logan, Miss Mabel Zimmers, Mrs. E. W. Nisewanger, St. Louis Lodge, Yggdrasil Lodge, V. C. Hill, Minneapolis Lodge, Miss Yvonne Gagnon, Mrs. Elizabeth H. Ballard, Miss Freddie Lipman, Mr. and Mrs. L. M. Faith, Mrs. Agnes Simmons, Mrs. H. K. Campbell, Mrs. M. Parks, Mrs. Minnie E. Peets, Mrs. Mary M. Patterson, Mrs. H. M. Sisson, Miss Charlotte E. Mills, Mr. and Mrs. A. F. Knudsen, Mrs. Nathalie Parker, and many others anonymous.—Total cash contributed at Convention \$769.56.

Greater Olcott Fund

Total	\$57.00
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Higher Memberships 1933-34

Previously reported	\$1,145.90
August receipts	94.75
	\$1,240.65

Nursery and Shrub Fund

Herbert Staggs, Gerard J. Doheny, and others anonymous—Total August receipts \$20.00.

World Theosophy

The October *World Theosophy* is mostly a tribute number dedicated to our beloved Dr. Besant. Many authors have contributed to this number, many of them having been closely associated with Dr. Besant. It is a number full of love and devotion to her whom we have all loved and honored so reverently. It contains interesting photographs of her, some of which we believe are hitherto unpublished.

A Warning

While regretful that such a warning should be necessary, nevertheless, our Pacific coast lodges should know that a man, representing himself as sympathetic to Theosophy and appealing to the generosity of several lodge officers, has obtained sums of money and then completely disappeared, to be identified later under similar circumstances and with a different name.

Births

To Mr. and Mrs. John F. Cummins, a daughter, on September 16, 1933. Mrs. Cummins (nee Devereux) is a member of Brotherhood Lodge, New Orleans.

New Members from August 20 to 31

Applications for membership during the above period were received from the following cities: Seattle, Wash.; Tampa, Fla.; San Diego, Calif.; Hollywood, Calif.; El Paso, Texas; and from the Canal Zone.

Itineraries

L. W. Rogers

Omaha, Sunday evening, Oct. 1.

Des Moines, Oct. 5 and 6, probably at Y. M. C. A. Hall.

St. Louis, Sunday evening, Oct. 8, at Theosophical Auditorium, 5108 Waterman Ave.

Kansas City, Sunday evening, Oct. 15, at Scottish Rite Temple.

Oklahoma City, Monday evening, Oct. 30, at Street and Draper Hall.

(Date of the first lecture, only, of the course is given.)

Pieter K. Roest

Sacramento, Oct. 1 and 2.

Bay Region, Oct. 3 to 14.

Ojai and Ventura, Oct. 15 and 16.

Los Angeles, Oct. 17 to 29.

San Diego, Oct. 30.

Nina E. Pickett

Tulsa, October.

Anita Henkel

Cincinnati, Oct. 1 to 5.

Hamilton, Oct. 6 to 8.

Dayton, Oct. 9 to 12.

Lima, Oct. 13 to 16.

Columbus, Oct. 17 to 21.

Akron, Oct. 24 to 27.

Cleveland, Oct. 28 to 30.

Warren, Oct. 31 to Nov. 2.

Checks

Make all checks except those to the Theosophical Press payable to the American Theosophical Society. This applies to all payments, no matter whether for the new membership plan, for regular dues, for the Building Fund or any other purpose. The money will always be properly applied.

Splendid Books Written by DR. ANNIE BESANT

A STUDY IN CONSCIOUSNESS

A veritable torch in the darkness of scientific speculations regarding the mind. It contains a wealth of facts, both practical and theoretical, and is one of Dr. Besant's most important contributions to theosophical literature. "That union of the separate Will with the one Will for the helping of the world is the goal which seems to be more worthy of reaching after than aught the world can offer. Not to be separate from men, but one with them; not to win peace and bliss alone, but to say with the Chinese Blessed One: 'Never will I enter into final peace alone, but always and everywhere will I suffer and strive until all enter with me'—that is the crown of humanity".....\$2.00

The New Civilization

Dr. Besant's clear and powerful logic is shown at its best in these four lectures, which are of special interest to Americans because she so frequently draws her illustrations from her experiences in America. .\$.1.00

INITIATION

Old truths retold—but the truths are of such vivid and perennial interest that, though old, they are never stale, and though well known, there is always something to say which seems to throw on them new light and new charm. For they touch the deepest recesses of our being, and bring the breath of heaven into the lower life of earth. .\$.1.25

THE ANNIE BESANT CALENDAR

By Theodore Besterman

A charming book in which a portrait of the mind of Dr. Besant is given by means of brief passages taken from her works and arranged under appropriate headings. The months of the year are set aside for certain practices and thoughts bearing on those practices are assigned for daily meditation, or keys to which the day's work should be attuned. Spaces are left for individual notes and references with occasional blank pages for more lengthy notations. Ideal for a gift. .\$.1.75

It is not too early to make plans for Christmas. Your friends and loved ones will be sure to welcome your gift if it brings to them thoughts which our beloved teacher, Dr. Besant, has given to the world.

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