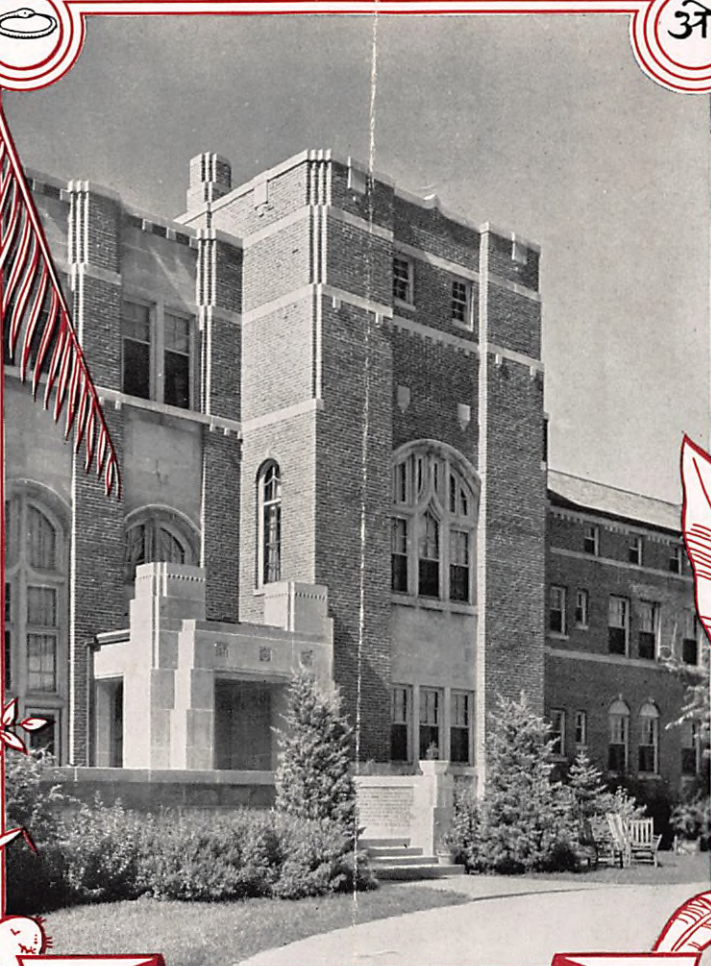


THE AMERICAN THEOSOPHIST

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NOVEMBER, 1933

No. 11

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



CITIZENSHIP, SANE PATRIOTISM, PEACE

SEPTEMBER 27, 1933

As Mr. Telang, General Secretary of the Indian Section of the Society, was leaving Adyar with a portion of the ashes of our late beloved President to scatter them in the Ganges at Benares, he asked Bishop Leadbeater for a message for the Indian members. C. W. L. interpreted the request as for a message from Dr. Besant rather than from himself, and upon getting in touch with her received the following strikingly powerful statement:

YOU ask for a message from me; what message can I send you but that which I have always given—that of brotherhood, goodwill and earnest work for our Masters? The Jews thought of themselves as a chosen people; no doubt they were; but so are **you**, for **every** nation is a chosen people, chosen by our Lord the Manu to exemplify some virtue, to emphasize some quality which He sees that the world needs. India—my India which I love so deeply, my true Motherland and that of my Master—is she not also a nation, are not her people a chosen people? Chosen, yes; but for what? Chosen to lead the world to spirituality, chosen to emphasize always the higher, the nobler, the less material aspect of life. Are they doing this glorious duty? There are still many who are but feeble and half-hearted in their pursuit of it—many who are trying honestly but wrong-headedly, who seem to seek unity through disunion, brotherhood through hatred of their brethren. Assassination is not progress; senseless obstinacy is not progress. The true path to progress lies straight before you, and it is open to all; but it lies not through the morass of silly squabbling nor over the precipice of barbarous outrage, but through the smiling fields of tolerance, conciliation, goodwill and brotherly love. On **that** path you should every one of you be shining lights to clear away the mists of ignorance, bigotry and prejudice; on **that** path I say to you all, my comrades, press forward more strongly than ever, bearing aloft the shining banner of Theosophy under which we have fought side by side so long; forward, ever forward, onward to victory! JAI MANAVE JAI!"

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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American Theosophical Society

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November, 1933

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Annie Besant. — T. T. S.
The one & the only one.

The Tribute of H. P. Blavatsky in 1890 and Her Prophecy

SO WROTE H. P. B. of Annie Besant in 1890, with prophetic vision. I was in London when H. P. B. passed away, and was one of the small band who traveled to Woking where the body was cremated. And I recall the sense of gloom in the countenances of those who had stood close to her as her inner circle, wondering what the future had for the Theosophical Society, since the Light-Bringer had gone. Annie Besant was in the United States, and as she had been in the Society only three years, she was quite a "youngster" in matters theosophical. Nor had she shown to anyone the words on the envelope of a letter from H. P. B. to her, which I now reproduce for the first time. The letter is published in her *Autobiography* but not a word is said there about the inscription on the envelope. For Annie Besant was shy and modest, and she would

not then dream that the mantle of H. P. B. as the leader and teacher of the Theosophical Movement would fall on her shoulders. But H. P. B. saw: "the *only* one." From that day of passing on May 8, 1891, there has been indeed, after H. P. B., only one "only one." Nor was it a position given ungrudgingly to her by all; for there were some disciples of H. P. B. who could not but feel that "Annie" might be a splendid orator, but was — compared to them — an upstart, and besides she was too meek to be a leader!

Meek "Annie" bided her time at 19 Avenue Road, London. We all — some her devoted friends and others her critics — lived at those headquarters, some helping and some obstructing. The lease of the house was hers, and one day she calmly announced that she had sold the lease! She cut the ground from underneath the

feet of all, and we had to leave, whether we liked it or not. Thus she met her opponents. That was Annie Besant's way of cutting the Gordian knot.

Swift in Action

Speed in action was one of her great characteristics. And in that she was a true disciple of H. P. B. Yet she was ever patient with those who would not travel at her speed. But there were times when, since the Work demanded it, she refused to have the pace set for her by others, and went on her road swiftly. Then she was accused of rashness. But if others would not sacrifice, she doubled, trebled, quadrupled her sacrifice, so that the end might be attained swiftly.

The editor of *The Hindu* of Madras has suggested that she wanted to be given recognition as the only leader, and showed a smallness when the Indian National Movement swept past her under the leadership of Gandhiji and left her "stranded." Swept past her? Aye, and *into the ditch*, where it now is. Was ever Mother India so humiliated?

"Soul Enough for Seven"

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

So wrote of her the poet Gerald Massey in 1879. It was just that, that she poured out — Soul. Who will forget the way she held us with her wondrous phrases, luminous with intuition, when her oratory was not mere music, but as the opening of doors into a Beatific Vision? "Soul enough for seven!" That was because she sought the Eternal Truth of things with passionate ardor, sacrificing all — especially sacrificing all her most cherished thoughts and feelings — for the sake of Truth. The instant she knew she was wrong, she said it openly, inviting contumely. For Truth was to her as God Himself. I know no saying of hers so characteristic of this phase of her as these words: "I had rather be blinded by the light than sit wilfully in the twilight or the dark." It was because she dared to look with unwinking eyes at the Light that she had so much light to give us.

"Our Greatest Servant"

Thus spoke of her, only last May, her own Master. The passionate devotion which she had for Him was like a subterranean fire. She would not reveal it, but it was there. A tiny triangular locket she wore night and day and in it was His hair. During these last three years of her aging, His picture by her bedside was the benediction she craved for. She remembered in this brain how nearly two centuries ago, when she was born in India, she was His grandchild who loved to cling to His knee; she used to tell us how He looked then even as He does now — the same face, the same tall majestic figure.

She was His servant — and of all those who with Him compose the Great Brotherhood.

What she wrote at the close of her *Autobiography* in August 1893, remained the same in September, 1938:

"In life, through death, to life, I am but the

servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace".

That is why when one whom she loved dearly called upon her to tread a Way on which no Master is needed she refused to follow. "What am I but for Him?", was her reply."

Who Rekindled India's Fire

Our poetess of India, Sarojini Devi (Mrs. Sarojini Naidu), telegraphed to me: "In token of love and homage to her whose radiant spirit rekindled India's faith in her own ideals and destiny." It needed a poet — and a woman — to sum up a whole life's deeds so swiftly and so artistically. From on all sides this same thing is being said by speaker after speaker: She awakened Indians to a sense of their dignity, their heritage, their destiny. Dr. Alam, a Muhammadan, has just called her "the Mother of Mother India." But today I was at a chemist's shop in Madras and the Anglo-Indian (Eurasian) clerk commented, as he gave me my parcel: "She certainly did wake up India." The tribute of Gandhiji is as follows: "Whilst people will thank the Almighty for relieving Dr. Annie Besant from lingering illness by sending to her the Angel of Death, thousands will at the same time mourn the event. As long as India lives, the memory of the magnificent services rendered by her will also live. She endeared herself to India by making it her country of adoption and dedicating her all to it."

The Tribute of H. E. the Viceroy

The following is the telegram received by me from His Excellency the Viceroy of India, the Earl of Willingdon: "Have heard with deep regret of death of Dr. Annie Besant. Shall never forget her friendly associations which I always greatly valued."

On her part, she never forgot the kindness towards her when His Excellency and the Countess of Willingdon were in Madras, Lord Willingdon as Governor. A few months ago, not once but at least a half a dozen times, she mentioned them to me and said: "They are both so kind."

The Tribute of a Comrade in Arms

All in India know of the collaboration in political work which existed between Dr. Besant and the brilliant Madras leader of the Bar, Sir. C. P. Ramaswami Aiyar, K. C. I. E. It was a collaboration that none could have forecasted, for in the famous "Alcyone" case (for the safeguarding of Krishnaji and his brother) C. P. Ramaswami Aiyar was the counsel who opposed her, using all his forensic ability to prove his case right and hers wrong. The following is his tribute:

"In the history of freedom hers will be one of the most prominent figures of the last hundred years. Apart from her monumental labors in England in the cause of the oppressed and downtrodden and for the vindication of the rights of labor and of women, her contribution to the political history of

India is unmatched. She sacrificed not only her material resources but dedicated her energies to the cause of Indian education and Indian political uplift. No other single person has done more to arouse the instinct of self-respect in India than she, and in her originated the idea of transforming Indian politics from the pastime of the leisured few into the preoccupation of the man in the village. It was my privilege to have been closely associated with her in the political sphere after having opposed her in a historic case, and no one can bear more intimate testimony to her unrivaled chivalry and faculty for organization and team work than myself. May her soul rest in peace."

"Who was for to come:"

Why did Annie Besant become "the Mother of Mother India?" The answer to that gives us a glimpse into a wondrous fact.

There is on record a conversation which the Adept known as the Master Koot Hoomi had in 1881 with His Chief, the great Adept called the "Mahachohan." In the letter which the Master

wrote to A. P. Sinnett, He narrates what the Mahachohan had said concerning the work for the uplift of the world through brotherhood expected of the then young Theosophical Society, and the work to be done by Theosophists in India. The Mahachohan's words were as follows:

Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

No man responded, but a woman did! That is why Their wisdom was lavished upon her, and the Shield of the Highest on this our earth was as an oriflamme in front of her, and His Star ever shone before her eyes to give her comfort in defeat, and decision when her wisdom seemed inadequate. Of fear there was not one particle in her; that was why when He gave her her "marching orders" about her political work in India, and foretold the excesses of the masses which might result from awakening them, He said to her: "I need not say 'Have no fear', but have no anxiety."

(From Watch Tower Notes by C. Jinarajadasa, *The Theosophist*, October 1933)

Our Leader

Some thought she had left us
Our Lady dear,
Our Lady of graciousness,
Loyalty, cheer;
But she, our beloved,
Enfolded us still
In the poise of her love
And the strength of her will.

We blessed her with sandalwood,
Roses and lights,
We lauded her virtues,
In reverent rites;

But she, our beloved
Encompassed the whole
With the breadth of her mind
And the depth of her soul.

O never a parting,
Our Lady dear,
Can come to the souls
That love you here;
For living and dying,
Below and above,
Are lost in the might
Of a unified love.

— ANNIE C. MCQUEEN

Anniversary Day

By ETHA SNODGRASS

Not only on this day do we remember the greatness of our Founders, but also we recall with profound gratitude and reverence that the founding of the Theosophical Society took place under the guidance of the Elder Brethren Who, since that day, have never ceased Their watchful care, never ceased to inspire and vivify our work in the world, to the extent of our capacity to receive Their life-giving blessing.

Let this day of 1933 be a new Anniversary Day in the history of the Society on which we shall so purify and deepen our consecration, that we shall be able as members and lodges to serve Them more nobly in the development of our work which is Theirs in the service of the world. It will be a year of power and of joy as we so live in Their name.

With joy and gratitude we recall this great day, November 17, 1875, and thus commemorate the founding of our Society and the beginning of a movement, the destiny of which is to establish true brotherhood in this troubled world of ours.

Such depth of gratitude and homage we owe to our heroic and self-sacrificing Founders, Madame H. P. Blavatsky and Colonel Henry S. Olcott, as no words can express! Let it be the privilege of every lodge on this great day to provide a program impressive and beautiful, uplifting to every member present, that we may grow in power to live greatly and in the spirit of H. P. Blavatsky and Col. Olcott. So shall their inspiration radiate through us and our lodges to bring joy and peace and strength to many in need.

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Editorials

Informed Patriotism

A thought most appropriate to the approach of Armistice Day is that of an unbiased view of world affairs. Just as it is necessary in our relationships with individuals to be impersonal if we are to understand clearly, so in our thought and consideration of world affairs, it is necessary that we divest ourselves of the nationalistic attitude if we are to be fair and unbiased in our judgment. We see so little of the great problems that the world faces, and what we do see is frequently colored by an uninformed and misguided public opinion that is in no sense the product of study of the problems about which that opinion is formed.

We are struck by the utter sincerity of a foreign correspondent, a deep student of national relationships, whose personal letter to a friend we were recently privileged to read. This correspondent's view was entirely different from our own, but just as sincere, and displayed a much more intimate knowledge of American ideas and ideals than people in this country appear to have of national affairs outside of their own. His view, which reflects that of thoughtful people abroad, produces convincing evidence of the need in our own country of a deeper understanding of world problems, and a wider knowledge of other peoples of differing viewpoint, but of sincerity as true and purpose as high as our own.

As Americans we must always support America, but as Americans we should also be able to guide and help America, and we cannot do that unless we understand the problems in which America is involved. That understanding can come to us only if we open-mindedly approach these problems, remembering always that it would be worth our while to try to find out the view of the other parties involved with us in international problems. We have no reason to suppose that other nations are less honorable or less sincere than ourselves. We may be quite sure, too, that, as a whole, the individuals that make up those nations have really been more thoughtful about those problems than have we as individuals, for it is characteristic of the older nations that their citizens are deeply interested in their country's affairs. So their opinions are worth considering; not that we should adopt them, but that we should be informed of

them and by them, that our own opinions may be formed with more complete knowledge and understanding, making us more useful citizens of our own America.

Our plea is for a love of America that is informed and therefore true, that is not the surface emotional patriotism that prevents sound helpful thought on her problems. To love America is to understand the relationships in which she is so inextricably a part of the world where all nations must live together. Such is the way of peace.

Making a New World

We excerpt the following from a recent speech from Sir S. Radhakrishnan: "Intellectual advance is not going to heal the wounds of the world. In the last war intellectuals played an enormous part. It is not so much an intellectual change that is required as a psychological change. Our environment has to be so altered and transformed that it would unconsciously change the baser instincts in man into virtues conducive to the progress of the world." But can an adjustment or change of environment or of outer conditions, create virtues essential to progress?

Mr. C. B. Purdom, writing in *New Britain*, answers this point very effectively, and what he says applies just as much to America and Americans as to Britain and the British: "There can be no new culture, no New Britain, without personal remaking, without a spiritual, that is, an individual, rebirth. New Britain will not be born out of institutions, either old or new, but out of reconstructed personalities, out of originality in British men and women. It is originality that is our greatest need; free men and women who do not imitate but are themselves, who practice no false obeisance but are able to look other men straight in the eyes, and in the consciousness of their own integrity, dedicate themselves to the liberation of mankind. We need a social contract between such persons. Rousseau's social contract was a mere fantasy, for men never agreed to establish society. But a social contract can now be made because men and women are free to make it. Unless it is made we shall build no New Britain." Here is a call to each and everyone of us to live each on his own spiritual heights.

The Roerich Banner of Peace

By SERGE WHITMAN

"The ideal of the Roerich Pact must appeal to all those who hope that the best in the past may be preserved to guide and serve future generations." With the sensitiveness which has endeared her to the American people, Mrs. Franklin D. Roosevelt has thus expressed her concept of the Roerich Pact.

This aspect of Nicholas Roerich's creation of the Roerich Pact and Banner of Peace—the protection of the most precious heritage of the human race, the products of its spirit—empowers it with its major potency as a new step in the understanding among nations and as a solvent towards peace.

Especial significance centers about the Roerich Pact and Banner of Peace at this moment, since on November 17 and 18, the third international convention for the Roerich Banner of Peace is to be held in Washington, D. C. As announced when this issue goes to press, the convention will have for its Protector, the Hon. Henry A. Wallace, Secretary of Agriculture, and Senator Robert L. Wagner will be its Honorary Chairman. Professor Nicholas Roerich and Mme. Roerich will be the Honorary Presidents and Mr. Louis L. Horch, President of the Roerich Museum, will be the Chairman.

An auspicious collaboration of world figures will grace the program, in addition to the official government delegates from leading nations who have accepted the invitation to attend.

The project for the Roerich Pact and Banner of Peace—in the manner of those things which carry within themselves the seed of an inevitable and essential beneficence to the human race—has made amazing progress since its promulgation in 1929 by that truly-illuminated leader of world culture, Roerich. Briefly, it provides that all educational, artistic, scientific and religious missions, collections, institutions, shall be deemed neutral by the nations and protected in times of war or peace. To insure this, a Banner was designed by Professor Roerich, by which museums, churches, cathedrals, libraries, universities, schools and other sites of culture, shall be marked in token of their inviolability.

This plan had long been a concern of Roerich and inspired his brilliant achievements in the fields of art, archaeology and science. As he himself says of it: "The idea of protection of cultural treasures of humanity preoccupied me since the very beginning of my activities. Already in 1904, in addressing the Society of Architects and Artists in St. Petersburg, I outlined the idea, calling attention to the tragic condition of many architectural monuments. My extensive travels to ancient monasteries and historical cities, also the archaeo-

logical excavations in such important places as Novgorod and other regions, linked with the most ancient traditions, gave me rich material to affirm the undeferrable necessity for urgent measures to protect cultural treasures. Afterward, in 1914, following the destruction of the Library of Louvain, I made a similar request to the late Commander in Chief, Grand Duke Peter. Both reports met with great sympathy and only such an extraordinary havoc as the war, prevented its immediate development. Then, as President of the Exhibition of Allied Nations, I again had happy opportunity to propound this idea and was convinced that sooner or later the protection of cultural treasures would become a sacred reality in the world."

Truly, the moment of realization of this "sacred reality" has come! In 1930, the Roerich Pact and Banner of Peace was unanimously endorsed by the International Museums Committee of the League of Nations. This has been followed by numerous expressions of advocacy and endorsement from governmental and cultural bodies the world over, ranging from such names as King Albert of Belgium, President Masaryk, Pope Pius, King Alexander of Yugoslavia, to Tagore, Maeterlinck, Einstein, Bose, Raman, the International Red Cross at Geneva, the French Academy, the General Federation of Women's Clubs, and others too numerous to mention.

Official action towards the world-wide application of the Banner has been evidenced in the two previous world conferences in Bruges, where under the protectorate of that city, and Dr. Adatci, President of the Permanent Court of International Arbitration at The Hague, the Union Internationale pour Le Pacte Roerich, and the Roerich Foundation for Peace, Art, Science and Labor, were permanently established, with the participation of twenty-three nations.

With the coming third convention, it is hoped that America, the country in which this plan was born, shall lead in the world adoption of this humanitarian ideal which answers so profound and deep a necessity at this hour, for America as for the world. In its concern for the protection of the cultural values of all peoples, the spiritual attainments of all epochs, the Roerich Pact and Banner of Peace sounds its definite call to the new human consciousness which must alone insure the respect and understanding that will prove the solvent between men.

The Roerich Pact, of necessity, takes into consideration the circumstances which attend wars and all moments of violence and passion, and provides the protection of those cultural steps which humanity has gained with such travail. But it is the great

prophylactic aspect of Nicholas Roerich's plan which has such impelling and formidable significance. In signaling to the world — through the symbol of the Banner of Peace — that all cultural institutions and centers and monuments are inviolable, the Pact and Banner aims to arouse that international vigilance for the forces of human culture which alone will inspire men to united guardianship of the sole patrimony of mankind, the things of spirit. In the growth of this realization among nations that it is their common responsibility to guard the products of human genius, there must eventually grow, too, the abhorrence for all things which threaten the safety of these achievements. Thus, Nicholas Roerich's plan for the Pact and Banner of Peace are founded upon those ideals which must be subscribed to by all who labor in the cause of human unities and a new world consciousness — the contagion of understanding, spread through an ardent and enthusiastic passion for culture and a consecration to its cause.

As Roerich writes: "Verily the protection of treasures of culture belongs among those unifying

foundations which permit us to gather in friendship without petty feelings of malice and envy.

"We are tired of destructions and negations. Positive creativeness is the fundamental quality of the human spirit. In our lives everything that uplifts and ennobles our spirits must hold the dominant place. The milestones of the glorious past, from childhood, must impel our spirits to the beautiful future. Be assured it is no truism to speak of the undelayable and urgent aspirations of culture."

Thus, let us hope that with the third international convention for the Roerich Pact and Banner of Peace, to be held on November 17 in Washington, a new step towards the consecration of culture will be adopted. And through the beneficent force of this united vigilance for world culture, may we learn the fulfillment of the teachings from *Hierarchy*: "The pledge of happiness for humanity lies in beauty. Hence we assert Art to be the highest stimulus for the regeneration of the spirit. We consider Art to be immortal and boundless."



Annie Besant the Politician

By GEORGE LANSBURY, M. P. (ENGLAND)

It is not possible to write of Dr. Besant as a politician; she never was one in the sense that most of us understand the time-serving persons we know as politicians.

In all the work I have known her engaged in Dr. Besant has always been in the very forefront of the reform movement.

To write fully about her activities in the social and political life of Britain would be to write almost in full the story of social and political change from 1874 to the time she left for India.

There was no movement in which she did not take a prominent and distinctive part; and all through her long stay in India her interest in great social and political questions has never died down.

Witness her speeches on behalf of Woman Suffrage in England during 1913 and 1914 and her action during the building trade lockout of those years.

I have heard her lecture to great audiences in the Hall of Science and in St. James' Hall; heard her address mass meetings in the London parks and in Trafalgar Square, and at all these gatherings she dealt with live questions of the day.

It is interesting to recall the fact that her first public lecture dealt with "The Political Status of Women." All through her career she has stood for equality of rights and duties for all men and women.

In the late "seventies," when the Russo-Turkish struggle threatened to plunge Great Britain into war, she took her stand with those Radicals who, with Mr. Gladstone, strove hard to prevent the criminal folly of Lord Beaconsfield and his colleagues, who, in defence of what they imagined were British interests, riveted for a generation the Turkish yoke on the Balkan States. Those who struggled against that policy have been more than justified by later events. Dr. Besant and those she worked with understood that neither the victory of Russian autocracy nor the perpetuation of Turkish misrule would solve the problems connected with Southeastern Europe; that only the recognition of the right of small people to live their own lives and manage their own affairs could bring peace and contentment to the world. During these years, she also championed the cause of India. In 1878 she published a book, *England, India and Afghanistan*, in which book she exposed the misgovernment of India and the folly of the Imperialist policy of Lord Beaconsfield as applied to that country and its neighbors in Afghanistan.

In 1880-1881 she threw herself wholeheartedly into the struggle waged by Charles Bradlaugh to maintain his right to sit in Parliament without offending his conscience by taking the Oath of Allegiance in such a form as to have no binding effect.

She took a leading part in the Irish Home Rule Agitation, mainly in order to secure better conditions of life for the people of Ireland.

She was a leading speaker and agitator for the starving East-End dockers and the unemployed. During these agitations she came very near to actual conflict with the police of the Metropolis. In her autobiography she tells the story of the huge crowd of men who, on August 2, 1881, but for her restraining influence, would have rushed Palace Yard when Charles Bradlaugh was flung with ignominy out of the House of Commons; and, again, on that Sunday in Trafalgar Square, afterwards christened Bloody Sunday, when, as if bearing a charmed life, she, unarmed and alone, marched through the cordons of soldiers and police in her determination to vindicate the right of "Free Speech" in London's Forum. I was amongst the crowd on both occasions and know what we all thought of her for her courage and devotion.

During 1888 she came to the Tower Hamlets to seek the suffrages of the people as a candidate for the London School Board. Although she was to all intents and purposes a Socialist candidate, with Herbert Burrows as her agent, it was the members of the Tower Hamlets Radical clubs who secured her triumphant return after a campaign of calumny, lying and vilification such as I never remember taking place before or since. Christian ministers denounced her and lied about her; stirred up all the passions associated with religious bigotry and hatred; but in spite of it all the common sense of the ordinary elector triumphed, and she was returned as a member of the London School Board.

I think the next few years of her life and work are amongst the most successful of any she has lived, for she secured by sheer persistence and personal endeavor a much higher standard of education for our children; but, more important than all questions of reading, writing and arithmetic, it was her work which threw into prominence the absurdity of trying to educate half-starving children, and laid the foundation for the splendid system of medical examination and treatment now existing in all our elementary schools, coupled with the establishment of feeding centers. Margaret McMillan, at Bradford, was instrumental in bringing the system to a higher point of efficiency than in London; but we who are Londoners will always owe it to Dr. Besant that she first of all woke up public opinion on the subject and compelled the authorities to take action.

She did another piece of work which has had far-reaching results. Public work and public contracts in her days on the School Board were always carried out on the old Manchester principle of "buy in the cheapest and sell in the dearest market." Workmen employed directly or indirectly by municipal or Government departments were often worked long hours and paid scandalously low wages. Goods purchased from workshops in which sweating conditions of the worst description prevailed. Dr. Besant cut right across all these practices by inducing the London School Board to insert in all its contracts a clause that

all goods should be produced under Trade Union conditions so far as rates of pay and hours of labor are concerned. The effect of this resolution was electric throughout the world of Labor. Everywhere an agitation was set on foot to secure that all Government and municipal contracts should contain such a clause. Though we had not secured all we hoped for, at that time, yet the great municipalities and the Government all adopted the resolution in such a form as ensured that whether there was a Trade Union or no a standard rate of pay and hours of labor were to prevail.

I call attention to this piece of work because it seems to me that Dr. Besant in this matter was a "Pioneer" on behalf of organized Labor. Men had the vote and elected councilors and others to serve on Public Boards, but few had realized what a great power for good or evil these bodies might become.

It seems rather a small thing to have secured standard rates and hours for people employed directly or indirectly by such bodies as the London School Board or a Government department; but it was a much bigger thing, for it is obvious that if a contractor for bridge material or for steel rails was obliged to pay proper wages and observe Trade Union conditions for the men engaged on the goods desired for a particular job, it would become impossible to keep these advantages from all other employees engaged on the work. In practice it is found that action by a municipality on the lines we are discussing does secure a general rise all around; but the main point to keep in mind is the fact that Dr. Besant, both in regard to the feeding and medical care of children and in working to secure that public work should be carried on under proper conditions, did bring into politics a new standpoint and one which has had very far-reaching effects.

In 1891 Dr. Besant gave up her work on the School Board. I shall never forget the great mass meeting in Poplar Town Hall where all that was most active and earnest in the public life of East London came together to thank her for her splendid work on the School Board and wish her God-speed in her new work. Many of us made speeches; all our hearts were full of disappointment at her leaving us; and not one but wished it could have been otherwise. Her speech rang out clear to us all with a kind of clarion call to service, and in saying good-bye she bid us all carry on our work in an unselfish, impersonal spirit for the service of all humanity.

After she left us I only heard of her work in India from newspapers and books until a few years ago, when the question of Indian government and administration came prominently before the public, and once more she plunged into the vortex of politics, not, however, as a politician, but as a "Pioneer."

She sees clearly, as she always has seen, that to build for the future it is necessary to build wide and deep; that if Britain and India are to remain united the bonds of unity must be equality of treatment of each by the other; that what is wrong in India

is the spirit of racial domination — the idea of white superiority, and the claim of the white because of this supposed superiority to dominate and order the life of the Indians.

Dr. Besant will live in the future as a great teacher of great truths. I shall remember her most as a brilliant orator, rousing me and thousands more to go out and work for the social salvation of mankind. I shall remember her toiling long, laborious days that hungry, starving children should be fed, that unhealthy children might be made whole. I shall remember her as the woman who stood almost alone amongst public women by the side of Charles Bradlaugh in his fight for freedom of thought.

And when, at the call of liberty and freedom, she ranged herself alongside the people of India in their struggle for freedom, and, when, as a sign of confidence in her and trust in her ability and capacity to lead them, the people of India elected her as President of the National Congress, she was

only doing as she has done all through her life, standing by those who need a friend.

I love to think of the men and women I have known who have remained true to the ideals of life they preached. These far outnumber those who have proved false, for it is amongst the poor, the workers, that most of my friends have been found; but from all classes many, many men have remained true, in spite of great temptations to betray the cause of the people. It is good to remember the long roll of women, young and old, rich and poor, with whom I have been associated in the work of organizing and rousing the workers and people of all classes. One of the best and bravest is the woman of whom I have tried to write — who, at seventy years of age, once again set out on a great adventure — the greatest, perhaps, of all her life — calling to each one of us to join her in the great work of spreading abroad the principles of Liberty, Equality, Fraternity.

(Reprinted from *World Theosophy* October, 1933)



Annie Besant — “Warrior”

By C. JINARAJADASA

“Warrior” — so she wrote after her name on the last four occasions when she put her signature to a message. Some of us who have known her as orator and teacher little know how much this “warrior” aspect is inseparable from Annie Besant, the beautiful woman and the protecting mother. Here in India, during the Home Rule days from 1914 to her internment by the Government in 1917, we did indeed see her as the fighter, who used law as a weapon to curb the unlawful deeds of the law-giver. But long before 1914, she was the warrior.

Who remembers now how she championed the cause of Afghanistan in 1879; of the Transvaal in 1881; of Ireland in 1882 and afterwards; of Egypt in 1882; of the Soudan in 1885? For, all her life she has been a champion of the oppressed and the down-trodden, untiring in her fight for justice against injustice — on behalf of voteless women, on behalf of defenseless animals.

And now, in this month of September, she is old, and lives in a wasted body that reminds one of the pictures of the slender young woman under her mother's wing. I write this during the period of my “watch” each night which ends at 2 a. m. She lies on the bed asleep; there is little that any one of us can do for her, for there is no disease and there is little pain. We must watch, in case she wants something, and it is little indeed she wants. And as she so lies, hardly recognizable when compared to her old vigorous self, she is not to me the

shrunk form of an old woman, but an exquisitely beautiful ailing child. For Annie Besant is not this form, but the poet, the orator and the warrior who has led tens of thousands to a Pisgah's height whence they saw the land of their dreams, the spiritual guide who has led hundreds to the feet of their Master.

Once or twice, in confidence, she has told us how every morning as her eyes opened to the new day, her first thought went to her Master to whom she dedicated that day in a brief prayer of offering. No one will understand the true Annie Besant till they get a glimpse of this Saint of God to whom God was always so near, even in her days of Free-thought and Secularism.

Once, years ago, when she was depressed because her Indian work seemed to proceed so slowly, I said to her a thing which made her eyes gleam. She pressed my hand when I said to her, “*You make men.*” That is the testimony of so many of us who have stood near her, rejoicing to be of her company of fighters. She has indeed “made” us, teaching us how to plan for victory after each defeat, how to trust in ourselves because she trusted in us.

So, once again, and perhaps for the last time as I write for her birthday, I will say of her the highest truth that I know: She made *men*.

(Midnight, September 9, 1933.)

Why I Do Not Stand for President

By C. JINARAJADASA

For some time past, I have had requests and appeals that I should stand as a candidate for the post of president of the Society. Some have taken as a matter of course that I shall be the next president. I desire to explain why I do *not* propose to be a candidate.

So far as I am concerned, the matter is very simple. For me, the question is: How can I serve the Cause of Theosophy in the best way? I have been the vice-president of the Society for seven years (1921-28) and during the last two years and a half I have been the "deputy" of the President at the Headquarters at Adyar. My tasks have been such as our late President performed at Adyar — first, the supervision of all the departments of the Headquarters Estate and Community, the editorship of *The Theosophist*, advising in the management of the Theosophical Publishing House and the Vasanta Press. So I know fairly well what are the duties of the President.

But while I have performed these tasks as Dr. Besant's deputy, many other kinds of work have necessarily been left undone. I am the recipient of hundreds of letters each year asking for counsel, guidance or comfort. I am a Theosophist not for myself, but to give what those who need ask of me. But during the last three years at Adyar, all my strength and time have been so taken up by Adyar duties that I have left undone most necessary tasks. The accumulation of correspondence on my tables has been appalling; yet I had to leave most of the calls for help unanswered, because I had to do my utmost to carry out Dr. Besant's instructions to make Adyar a "Flaming Centre." Were I president, it would mean that one part of my work would be left undone. These appeals for instruction and help come to me in four languages, and except the replies in English, which I can dictate to my helpers, all the others have to be written by hand.

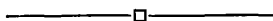
Also, I have been especially directed by Dr. Besant to give all possible help to her successor as the Head of her Esoteric School, Bishop Leadbeater. He is 87 years old, and while still active needs many assistants, for he is not robust.

Furthermore, I am most particularly keen to develop a work which I feel certain will be one of the glories later on of the Theosophical Society: I refer to the wonderful work in occult chemistry done by Dr. Besant and Bishop Leadbeater. The latter is willing to do all he still can, but I must be his assistant. For several years the third edition of *Occult Chemistry* has been delayed. I believe that after him I shall myself be able to make direct observations, provided I can be left a little free to work along that especial line.

Dr. Besant worked from 6:30 a. m. to 8:15 p. m., with half an hour's interval for her midday meal, and half or three quarters of an hour for tea and chat. She took her supper at 8:30. If the work at Adyar is to be done efficiently, the next president will have to imitate her in this matter of hours of work. I know I cannot be so herculean. On July 30 of last year, as I put the final corrections on the last page of the Olcott number of *The Theosophist*, and the Press was waiting for my proof, I thought I should fall off my chair, for my heart was doing strange things. Matters since then have not improved and now many times each day I know exactly where my heart is in my anatomy. Two years ago I put a temporary handrail to the western staircase of Headquarters — the easier of the two — to help Dr. Besant to pull herself up (our simple lift was not then installed). I am thankful that the handrail put up for her still remains. One day, as she was painfully pulling herself up I said to encourage her that H. P. B. used to come up that staircase. She replied in a pathetic voice, "Oh, poor dear!" It is my privilege now to think of *both* as I come up that staircase.

It is not as if today no one else were fit for presidential tasks but myself! To think so would show little realization of what Theosophy has done for our workers.

The above are some of the reasons why I shall not be a candidate. Yet I shall give more fully than ever the best of myself to the Cause of Theosophy and the greatness of our Theosophical Society.



Love your family more than yourself, your country more than your family, humanity more than your country.—*Krasinski* (Polish poet, 19th century).

Common Sense Talks

By SIDNEY A. COOK

"The only right ground for believing a thing is that it commends itself to your reason and common sense."

The Lord Buddha.

"There is only one authority in the world, and that is wisdom." — A. B.

On Superiority

There is a disease common throughout the western world, with which it sometimes seems that members of the Theosophical Society are disproportionately afflicted. It is known technically as "wish-thinking," and its symptoms are noted mainly to consist of an inability to recognize things as they are, as distinct from what we would like them to be; an adherence to non-existent facts because we wish them to be true. In its worst form, it makes the Theosophist believe himself other than he is. Knowing something of Theosophy, and realizing that it is the nearest approach to universal truth among the philosophic concepts of the age, he likes to think himself superior to those who do not know, occupants of the outer world, as he rather disdainfully designates them. And *he is not superior*, as the direction of his "wish-thinking" so definitely proves. Real Theosophists look upon people "out in the world" as being in every respect as good as themselves and Theosophy in them becomes something more than knowledge: it becomes to them a realization that in every other fellow member of the human race God also exists. Not until we can meet every man as God in us meeting God in him, need we feel ourselves superior, and when we reach that point, how humble we shall have learned to be before the greatness of the God in others!

Theosophy does not make any one person better than any other; it is Theosophy living in him, in service humbly rendered to his fellows, that is its only value and power. Members of the Society represent a group drawn together by mutual interest in a presentation of eternal truth. It is not by membership alone, not by meetings alone, that their work as Theosophists is done. The Theosophist's work and his value to the movement and to the world lies in his making this eternal truth that Theosophy presents, a living part of his own nature, adding to his power as also to his knowledge of how to be useful to his fellows in the world. That beneficent forces ray out through him is not by reason of membership, but only by reason of his

will to be of service, his giving of himself to theosophical ideals carried into practice in his own relationships. Let us not be foolish enough to think that we can convey beneficent forces through a mind or a heart themselves lacking in the very elements of impersonal good will. Let us, with common sense, realize that we must first have an individual beneficent attitude raying out our own individual beneficent forces before the greater forces will find a channel through us to others.

On Ceremonial

Much misunderstanding appears to exist as to the use and value of ceremonial orders, and some seem to think that membership in them makes spiritual progress assured — as if evolutionary advancement can be the result of simple membership in any order or any society. Progress comes from work. Members of the Theosophical Society are taught to train their own minds and discipline their own emotional and physical bodies, for such training and discipline is essential to evolutionary development.

Ceremonial orders have their value in the fact that they create in the subtler worlds forms that can be used as channels between the higher worlds and those in which the rank and file of human beings usually function, thus providing a means for the distribution of higher plane forces. Some ceremonial forms serve this purpose better than others. Ceremonial carried out by understanding ceremonialists, thoughtfully and with strong intent, provides more effective channels than ceremonial thoughtlessly and unskillfully practiced.

Let no Theosophist think that the value in ceremonial lies in membership per se. Progress through ceremonial requires the individual effort, concentration and discipline, just as much as in any other society or organization. The value of membership in any of them depends entirely upon the amount of effort that the individual puts into the work, for no one can receive out of proportion to his contribution, modified by the degree of selflessness with which he serves. To give one's powers of thought and understanding the creation of ceremonial channels through which the world may be filled with blessing is a glorious purpose to pursue. To leave other societies for ceremonial memberships, for the purpose of progress without work or effort, results in only an unrewarded waste of time.

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

The "Greater America Plan"

Notes from the National President

Early in the days of the Theosophical Society, H. P. B. was surrounded by the thinkers and scientists of her time, attracted not alone by the phenomena that occurred in association with her or by the novelty of her teachings, but by the light that they threw upon the problems of the time, of which she appeared to have a profound understanding. Part of the purpose of the "Greater America Plan" is to make of each lodge a center of understanding and enlightenment, where members are conversant with the problems of the nation and of the world, and of the progressive thought on these problems so that they may think on them theosophically; in other words, the Plan is intended to bring into the lodge the best thought from various fields, and at the same time make theosophical understanding and principles of practical value in the world of thoughtful and cultured people. As we make our lodges attractive in personnel and appointments they will become centers to which such people will naturally turn and then one more splendid goal of the "Greater America Plan" will be realized.

From the Section:

Enthusiasm is growing everywhere as our members and lodges and federations realize the potential power in the "Greater America Plan," and with their recognition come their promises of complete and wholehearted support. Has *your* lodge studied the new Plan as given in the September issue of *The American Theosophist*, and decided in what ways it can be incorporated into your lodge life?

If so, send your endorsement to Olcott that your lodge may be listed among the increasing number of those whose names have been sent in.

Already the following lodges and federations have committed themselves enthusiastically to the carrying out of the Plan in their own work:

Federations:

Ohio Federation
Michigan Federation
Southwestern Federation

Lodges:

Medford Lodge, Oregon
Besant Lodge, Seattle
Seattle Lodge of the Inner Light
Birmingham Lodge
Pacific Lodge, San Francisco

Many others have written with approval and with the promise that when more fully discussed,

complete endorsement would be given. Let the decision be made quickly that no lodge shall be omitted from the Roll and no lodge fail to have its share in the concerted action throughout the Section for more dynamic accomplishment.

Have you carefully observed your lodge room? Is it as artistic and beautiful in every detail and as a whole as you can make it? If so, please send a photograph of it to Olcott.

Is your lodge to have an H. P. B. Training Class for the development of your lodge speakers? Already such classes have been organized in:

Medford Lodge
Stockton Lodge
Berkeley Lodge
Oakland Lodge
Pacific Lodge, San Francisco
Ojai Valley Oaks Lodge

Directions for this class are in the Bulletins of Lodge Activities for March and May, and will be repeated in the December *American Theosophist*.

From Miss Henkel:

Further Steps in the "Greater America Plan." Some Aims for November:

1. Every lodge with *some* closed meetings.
2. Every lodge with a study class or continual lecture series for the public.
3. Every lodge with a definite and coordinated program of study for the members' meetings.
4. Every lodge with occasional social gatherings to develop friendliness and good-fellowship.
5. Every lodge with an attractive and beautiful lodge room.
6. Every lodge with an H. P. B. Training Class for developing speakers.

News Item:

A complete report will appear later, but at the meeting of the Ohio Federation in Cincinnati on October 22, devoted exclusively to the "Greater America Plan," the following telegram was sent to Olcott:

"Ohio Federation meeting at Cincinnati sends greetings to Headquarters and votes unanimously to make the splendidly useful teachings of Theosophy first and foremost in all its lodge activities, recognizing that other movements and teachings can never be but secondary to true Theosophy, which is greater than them all. Therefore, Ohio stands for the "Greater America Plan" to make Theosophy strong in practical service to the community and dynamic in the individual lives of members." — JENNIE E. BOLLENBACHER, *President*.

Personal Opinions

By L. W. ROGERS

False Statements

The amount of misinformation that finds its way into print is astounding. Few people notice it until something is said on a subject with which they are very familiar. Then they realize how utterly unreliable news sources are and with what unconcern supposedly well-informed people make statements that have not the slightest foundation in fact. A case in point is the declaration by Arthur Brisbane in his syndicate column that Dr. Besant was about to announce "another Messiah" when she passed on. Of course, the silly statement is as void of truth as any newspaper canard ever printed, but only Theosophists are in a position to know it, and doubtless tens of thousands who read it will accept it as a statement of fact.

Brisbane also said of Dr. Besant that "she did excellent work for the working people in London when she was young. Theosophy was the relaxation of her old age." This, again, is interesting as it shows complete lack of knowledge of the subject dealt with. People with even accurate information about the matter know that Dr. Besant came into Theosophy in the very prime of a most vigorous personality and that theosophical propaganda was the one purpose of her life for forty-four years.

We need not be distressed by such erroneous statements although they are truly annoying. Dr. Besant needs no defense. Her life-long service in liberalizing religious thought and in destroying superstition is pretty well known to the world, notwithstanding Mr. Brisbane's ignorance of it. His remarks are interesting only because they give us an object lesson in the utter unreliability of much of the comment that appears in his column.

How The Work Goes

The page on which the lodges report what they are doing is, it seems to me, the most useful one in this magazine. Activity creates activity. Reports of progress encourage other lodges that are not so active. The psychology of talking about the work is excellent. More of our lodges should do it. For the same psychological reason, lecturers should report what they are doing. Most of us are too busy to do it easily, but it should be done, even though there may be sour critics who call it egotistical. Why be deterred in a useful thing from fear of being misunderstood? That would be cowardly.

On this particular tour, Fred Werth and I are doing team work. One alone can lecture but cannot properly advertise and organize. With two it

is possible to accomplish more, to go into a city having a very small, weak lodge, to get a suitable hall and to do extensive advertising, and to keep a record of what is being done. At this time (October 14) we have arrived in Wichita, a city of over 100,000 population, with a lodge of only five active residential members. Here is a situation for a most interesting experiment. Can we take a first class hall, advertise well, give a course of ten lectures, and get the expense money from the audience? Can we add some new members to the little group that has so courageously "held the fort" here for several years? Can we add to that a considerable number organized into a study class from which new members may be expected? We do not know but shall tell you the result in the December issue.

At Minneapolis a small study class of fourteen was organized. At St. Paul it was a little better, with seventeen. At Omaha the number was just over thirty, but the list was not complete when we left. At Des Moines, with only two lectures to an audience of less than one hundred people, there were but six. St. Louis, with its usual splendid management and fine auditorium, gave us a best audience, of just under four hundred people, and we got eighteen new members with four more sure and three others probable. These were all new lodge members, not class members.

The Kansas City engagement, which was announced in the October itinerary, was indefinitely postponed because it was learned, after our hall was rented and our printing was finished, that Manly Hall had advertised a course of lectures for the same dates. It would be impossible for two such lecture courses to be successful in a city of that size at the same time, and we therefore shifted to Wichita, with only five days to travel five hundred and fifty miles, get a hall and advertise. To add to our difficulties, a newspaper quarrel is on between the two daily papers here and one of them refused to take our advertisement if we patronized the other! But by a little strategy that took the advertisement to the paper during the temporary absence of the belligerent manager from his office, the advertisement was put through and appeared in both papers. Wichita is purely an experiment and it will be extremely valuable in determining what can and what cannot be done in these "troublesome times" in cities where we have only a foothold.

The Kansas City incident shows the necessity of New Thought, Unity, Rosicrucian, and Theosophical lecturers keeping each other informed of intended itineraries. Our mutual welfare demands that of us.

The Inner Life

By CLARA M. CODD

The next aphorism states that the attainment of the spiritual consciousness is near for those whose will is strong, trained, and alert.

21. Spiritual consciousness is rapidly attained by those who have consciously conquered desire, and therefore have transmuted desire into strong, ardent, intelligent, will.

"Consciousness of supremacy," Vachaspati calls it, and states that it is the result of true desirelessness. Although the will is supreme in Yoga, it is not the only way, as stated in the next aphorism, and even in those whose will is strong, its manifestation may be gentle, moderate, or intense.

22. Those who employ the will likewise differ, for its use may be gentle, moderate, or intense. There is yet another way to the attainment of spiritual consciousness.

What that other way is, is now described. It is Bhakta Marga, the way of devotion, and very beautifully Patanjali, in the next few aphorisms discourses thereon.

23. It may also be attained by complete devotion to a manifested Deity (Ishvara), a Master.

The literature of Yoga has always recognized that there are two main paths of approach to Self-realization. The one way is by imagining the Divine Life under some impersonal, metaphysical aspect. This is the more difficult way, and followed by the lesser number of mystics, for it is hard for man to picture Deity in non-human terms. In the Christian tradition this method was followed by mystics of the type of St. Augustine and Jan Ruysbroek. The other way is by imaging of Deity under the familiar form of a Perfect Man. Indeed, since every Adept has Himself reached union with God, to picture Him Who is one with Deity is very truly to draw near to God *through* Him. This method is used by the larger majority, since it is more akin to our natural thinking. It is well described in the Bhagavad Gita.

Arjuna asks: "Those devotees who ever harmonized worship Thee, and those who adore the Indestructible, the Unmanifested, whether of these is the more learned in Yoga?"

The Blessed Lord said: "They who with mind fixed on Me ever worship Me, with faith supreme endowed, these, in my opinion, are best in Yoga.

"The difficulty of those whose minds are set on the Unmanifest is greater, for the path of the Unmanifested is hard for the embodied to reach. Those verily who, renouncing all actions in Me and intent on Me, worship meditating on Me, with whole-hearted Yoga, these I speedily lift up from

the ocean of death and existence, O Partha, their minds being placed on Me.

"Place thy mind on Me, into Me let thy reason enter; then without doubt thou shalt abide in Me hereafter."

This passage irresistibly reminds us of the similar words of the Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly of heart; and ye shall find rest unto your souls." The way of devotion means the transference of the consciousness from the limitations and pains of the little personal self to the greater, by identification, consciousness of the Lord. This was surely the meaning of the symbol of Bunyan's pilgrim whose burden rolled off at the feet of the Cross. In Bishop Leadbeater's words, it means putting ourselves out of the center of our own universe, and putting the Master there instead. Thus we are "casting all our care upon Him, for He careth for you."

Vyasa says that Ishvara is drawn towards the devotee (Vachaspati: "brought face to face") by the kind of devotion which consists in the feeling of His omnipresence (Vachaspati: "a particular kind of devotion of the mind, speech and body"), and becomes gracious to him by his merely wishing (Vachaspati: "not by any other effort") attainment. This trance and its fruit become speedier for the Yogi.

Dvivedi says that devotion means not only mental submission, but entire dependence on self-abandonment, and that the main obstacle in the way of Samadhi is attachment (raga), which causes transformations of the thinking principle. This raga only arises because we believe ourselves powerful to secure good and escape evil. If this false belief be abandoned, pure non-attachment, the nearest way to Samadhi, will be the result. One should so abandon himself to the will of the Supreme that he must move about only to fulfill His benign wish, and not to accomplish this or that result. He must bear all, good, bad, indifferent, simply as an act of his Lord's grace, in carrying out what pleases Him.

In Johnston's words: "If we think of our lives as tasks laid on us by the Master of Life, if we look on all duties as parts of that Master's work, entrusted to us, and forming our life-work; then we shall by degrees enter into the Master's life and share His power."

Through intense devotion to a manifested Deity, the Second or Christ aspect of God, the Father will be revealed to us. This is pre-eminently the

(Concluded on Next Page)

God in the Nation

By C. JINARAJADASA

This is national life, where each individual recognizes that he must become the center of divine radiance, so that God's will is mirrored in all the activities of men, in the city, in the nation. There is a spiritual factor in life, which is to bring God into all the things of life, into the home, into our play, into our politics and business. He is waiting to associate His wisdom, His strength and His beauty with all our occupations, at all times and in all places. If only men could understand how within Him all live and move and have their being, how He knows every tragedy and feels with its how He plays with each child and delights in the child, how He looks into men's hearts and blesses,

the glory there, their ideal, and how He tenderly nurses all their weaknesses till they become strong, then they would learn to greet Him in the street, in the home, in the office, on the ferry, in the train. All of us so greeting Him can make the perfect nation where God is in all, where God is known by all, where there is nothing else but God manifesting in heaven and on earth, God manifesting in man, God manifesting in the sky. Such a national realization is possible, if you and I will understand what we are and will do our part, without waiting for another to lead the way.

From The Spiritual Factor in National Life

Salutation to Annie Besant

Receiving truth as flowers receive the light,
You made it blossom in barren places—
Tireless in sacrifice on many an altar
You moved to the music of star-light
Seeking the service and will of the spheres.
In eyes of youth you left flames of quest
In eyes of age you lit beacons of wisdom.
In hearts of lands you kindled compassion.
Faiths, castes and creeds proclaimed you "Seer,"
Now—the Himalayas call you by a name
Known only to space and the winds,
Invoking all love leaves unsaid.
Freed Soul—fare forth to greet your new emprise.

— BEATRICE IRWIN.

The Inner Life

Continued from Page 253

mystic's way. "No man cometh unto the Father but by Me." Perhaps of all Christian mystical literature this Bhakta Marga is most fully expressed in the immortal hymn of Frances Ridley Havergal, beginning:

"Take my life, and let it be
Dedicated, Lord, to Thee."

That particular hymn was inspired in her by the Master, the Prince Rokoczi, Who, though unknown to her, was the source of her inspiration. But in her sister's short account of her life, it is mentioned that Frances stated that she wrote the poem in a very high state of exaltation, the perfume of which remained with her for many days afterwards.

24. The Master is the Divine Life embodied, yet untouched by limitation, free from karma and desire.

Vyasa says: "He is ever free, ever the Lord." This and the following three sutras picture the liberated man. His lower sheaths are no longer His prison, but the instruments of His will. He is

karmaless, because He has no cravings. As Mrs. Bailey puts it: "His consciousness is inward and upward, not downward and outward."

Therefore, to worship Him is to worship God in manifest form. As the ancient scriptures say: "Regard the Guru as God." I will put it in the words of an ancient Indian Saint, Ekanath Maharaj: "Worship your Master as God in human disguise, if you wish to put an end to your rebirths. This is the greatest and best means. We worship our Master every moment and always, by feeling, thinking, speaking and acting in accordance with His will and not in accordance with our desires . . . He kills out all our desires and gives us a consciousness beyond the domain of desire. And doing so, He gives us the knowledge of our Highest Self and giving that knowledge, He gives us immortality . . . Men believe in God and realize God only on account of the instructions of Masters. Without Their assistance the word 'God' would be quite meaningless to us."

Section News and Notes

World Theosophy—Important Announcement

This is to inform you that with the December issue *World Theosophy* will cease publication.

About a year ago, rumors reached us from Adyar that some considered *World Theosophy* competitive to *The Theosophist*, published there, and that if we ceased publication the subscriptions to it would increase. We took up this question with some of our leaders and with prominent officers in this and other countries. Without exception, they all urged us to continue publication as they felt that our magazine was helping the public to come to a better understanding of Theosophy, as well as aiding the members in their study of the writings of our teachers. They were also of the opinion that the question of competition with *The Theosophist* was not a serious one because the members, if they could afford it, would naturally prefer the "home" magazine to the one which we were publishing.

Dr. Besant, when we last saw her at Ommen, was of the same opinion, and that was the reason she asked us to continue publishing such a magazine in this country. We promised her that we would try to keep it going in America as long as she lived. This promise, coupled with the opinion of some of our leaders that the magazine was really doing good work for the Society, decided us to continue.

However, some time ago we received a letter from Mr. Jinarajadasa (then acting editor of *The Theosophist*) which stated definitely that he considered *World Theosophy* competitive and regretted that more members did not support the Adyar magazine. Also in a recent issue of *The Theosophist* Dr. Arundale made a very strong appeal for its support.

Finally, in its September issue, Mr. Warrington, our Vice President, laments the small number of its subscribers, regrets its heavy monthly deficit, and makes a strong plea for the members to aid it.

These facts, coupled with minor considerations, have decided us to cease the publication of *World Theosophy* with its December issue, the completion of its third year.

We have fulfilled our promise to Dr. Besant to publish a magazine here so long as she lived, and since *The Theosophist*, according to Mr. Warrington's statement, is in financial straits, we shall do what we can to help it. Not only shall we cease publication of our magazine, but we shall mail a special appeal to our entire list of nearly three thousand persons urging them to subscribe to *The Theosophist* and thus help to put it on a satisfactory basis. Mr. Jinarajadasa, with his

able assistants, has made it a wonderfully fine magazine, one of great value to the Society.

We take this opportunity of thanking our subscribers, our donors and our contributors for their constant support. They have been an un-failing source of encouragement and appreciation.

We shall return to each subscriber the pro rata amount of his unexpired subscription. We ask his patience in connection with this, for it probably will not be done until after January first as we cease publishing the magazine with the December issue.

This has been a privileged and a joyous work, and with no less joy shall we continue to serve Theosophy and the Theosophical Society in the future. Our service is dedicated to our leaders and especially to the Elder Brethren at Whose behest (as we were informed by Dr. Besant) this work was given to us.

MARIE R. HOTCHENER, *Editor*
HENRY HOTCHENER, *Publisher*

What Lodges are Doing

Fort Worth Lodge publishes a semi-monthly magazine, *Rays of Wisdom*, which comes to us regularly and brings us interesting accounts not only of the activities in Fort Worth, but also promises news of the accomplishments of the other lodges in the Southwestern Federation. We congratulate the editors of this original little magazine and look forward to its development and its increased usefulness in drawing together the members of the entire Federation.

Springfield Lodge (Massachusetts) on October first, held a memorial service for Dr. Besant at the home of its president, Mrs. Tresa W. Fulton. A special tribute was given by Mrs. Emma L. Bragg, and other members read inspirational passages from Dr. Besant's writings or gave personal tributes. Many lovely flowers from a member's garden added to the beauty of the service.

St. Louis Lodge has been fortunate in having visits from several national lecturers this fall. On Thursday evening, October 12, Mr. Rogers gave the final lecture of an unusually interesting and successful series. The regular meetings of the Theo-Arts Study Club have been resumed, and practical talks on art, music and literature are planned for the coming season. The monthly social for October was a unique Halloween party with an "Astrological-Musical" feature arranged by Mr. Luntz.

Kansas City Lodge united in an inspirational meeting on October first, dedicated to the memory of Dr. Besant. The platform was decorated with flowers banked around a picture of Dr. Besant,

and the program consisted of readings and appropriate music.

San Francisco Lodge reports that five Sunday evening lectures have been given during October, and a supper and entertainment were scheduled for October 27. Mr. Harry Wilson, Bay Cities lecturer, conducts a class in the study of *The Secret Doctrine* every Tuesday evening, and another weekly class, for beginners in Theosophy, is conducted by Mrs. Elizabeth B. Coyl. Talks on philosophy and art are given every Saturday afternoon, at which time tea is served.

Spanish Lodge (New York) arranged a special meeting on October 3 as a tribute to Dr. Besant. Several members spoke on Dr. Besant's life and work, and beautiful music added to the impressiveness of the meeting.

Indianapolis Lodge had the pleasure of a visit from Mrs. Jennie E. Bollenbacher, the president of the Ohio Federation, and Mr. Frank E. Noyes. The members gathered in the home of Mrs. Eshbach, the president of Indianapolis Lodge, for an informal and friendly meeting, which was genuinely enjoyed by all who could be present.

Hypatia and Indianapolis Lodges write with keenest appreciation of Miss Henkel's visit, which proved so instructive and inspiring to all the members.

Los Angeles Lodge held a meeting on September 27 in commemoration of Dr. Besant, and Mr. and Mrs. Hotchener were the speakers of the occasion.

Tulsa Lodge has actively started the season's work with a series of public lectures and special classes by Dr. Pickett and Miss Sommer.

Seattle Lodge of the Inner Light began its season with a public lecture by Dr. Roest, who made a very favorable impression on everyone present. The first regular lodge meeting, on September 21, was devoted to a special memorial service for Dr. Besant. The beauty of the decorations, the music and the loving tributes paid to Dr. Besant, made the occasion one long to be remembered. The Women's Service Club is preparing for its annual bazaar, and the Young Theosophist group and the Round Table are soon to begin their activities. Altogether, the lodge is looking forward to a busy and profitable year.

Birmingham Lodge announces that it has taken its first step toward active participation in the "Greater America Plan." Early in October, Mr. and Mrs. George Bridges, themselves artists and especially interested in the beauty aspect of lodges, entertained the lodge in their studio-home. During the business session it was decided to open new quarters in a prominent, centrally located apartment house for the purpose of developing a reading room and class center under new environment and with especially designed interior. Formal opening of the new quarters will take place on November 3. The new lodge address is Terrace Court Apartments, Birmingham, Alabama.

St. Paul Lodge has much enthusiasm this fall. Mr. Rogers lectured there six evenings in September, and a fine study class has been organized. On October 12, the lodge held a memorial meeting for Dr. Besant. Members from Minneapolis attended, and one of them, Miss Neuman, played a selection on the piano. Dr. and Mrs. Boxell, Miss Hess, Mrs. Taylor and the Reverend Howard gave short talks. The evening was one of real inspiration to those who were present.

Augusta Lodge (Georgia) continued to hold regular lodge meetings through the summer, except during the month of August. The evening classes for the public were resumed in September. These classes provide an opportunity for open discussions and questions on perplexing problems, and are particularly popular with the younger students.

Austin-Dharma Lodge (Texas) opened the season's work with plans for a public lecture every Sunday and a member's meeting once a month. Dr. Besant's birthday was appropriately observed with a simple and impressive memorial service in the theosophical spirit of understanding.

Olcott Lodge (Wheaton) held a birthday-memorial service for Dr. Besant at Headquarters on October first. The library was beautifully arranged for the occasion. Dr. Besant's picture, the frame decorated with growing ivy, was placed on a table on which were candles and lovely roses. The program included several short talks by members of the lodge, interspersed with appropriate music.

Besant Lodge (Cleveland) has a full program of activities planned for the fall and winter up to January 31. There will be a variety of theosophical subjects presented by lodge members, and several social evenings; one evening to be designated "Library Night," when theosophical books will be reviewed and later put on sale. Besides the regular classes which are open to the public, a scientific research group and a citizenship group are being organized.

Lansing Lodge opened the autumn season with a Bohemian dinner and a business meeting on the first Wednesday in September. Miss Lucile Tenny is working hard to put into practice some of the suggestions and ideas for lodge activities which she gained at Summer School and Convention. The lodge has recently added to its quarters a large room for lectures and entertainments. On October first, Mr. Lincoln E. Bradt resumed his Sunday evening public lectures with a program in honor of Dr. Besant. Short talks were given, covering interesting phases of Dr. Besant's work. In addition to the Sunday lectures, Mr. Bradt conducts a public meeting every Thursday evening and a meditation group every Tuesday afternoon.

Pittsburgh Lodge reports that Mr. Thomas Owens, the president, began the fall activities with an excellent public lecture on October first. The Tuesday study class for beginners was resumed on October 3, and the regular members' meetings on October 5. The second week's public lecture, on "Brotherhood, Its Psychological Aspect," was

given by Mr. Alfred Oltzscher, and Mrs. Sadie Waddell spoke the following Sunday on "The Similarity of Cults and Creeds." Both talks were well received by a good-sized audience. Mr. George Bellon is leading a group of younger members in a study class.

San Antonio Lodge opened its winter program on October 15 by featuring one of its local lecturers, Ocey Jordan, in a series of three lectures: "The Science of Dying"; "Clairvoyance, Lower and Higher Psychism"; and "The Masters or Supermen." All of the lectures were very well attended. The lodge is looking forward with pleasure to a month's visit from Dr. Pickett beginning November 4.

Collections to Olcott:

Lodge officers will recall that ever since the establishment of Anniversary Day it has been customary to send the lodge collections to Headquarters as an annual gift from each lodge to the National Society.

Make the idealism of Founders Day practical by sending a generous collection to Olcott. The need is great for funds to put into effect the enthusiasm and devotion which are pouring through our work everywhere. Help to make possible the carrying on of many splendid projects by contributing all you can to the collections taken by the lodges on Anniversary Day for the benefit of the National Society.

Convention Resolutions

Seven hundred forty-three members attended in person or by proxy. Such splendid interest on the part of the Section! No wonder there was happiness with purposeful enthusiastic planning. Apart from formal resolutions necessary for purposes of business, the following should be noted:

RESOLVED, that the American Theosophical Society in Convention assembled request its President to have a reprint made of the 1925 letter of an Elder Brother, which appeared in *The Messenger* of March '26, with the suggestion that this reprint be sent to every member. *Carried.*

RESOLVED, that the Convention express its appreciation of the valuable help and inspiration given by the *World Theosophy* magazine, and its admiration and gratitude to Mr. and Mrs. Hotchener. *Carried.*

WHEREAS, it is desirable that our Society should make every possible effort to encourage original thinking and research among the membership, and encouragement should be given to members to share the results with others:

THEREFORE BE IT RESOLVED, that at each annual convention of the American Theosophical Society there shall be delivered a lecture to be known as the "Olcott Lecture." The speaker shall be chosen in the following manner: A Committee of Selection shall be appointed by the National President at, or immediately

following, the preceding annual convention, and, during the year following, any member may submit to this Committee of Selection (in such manner as may be decided so as not to disclose the identity of the writer) the manuscript of his proposed lecture. The Committee shall carefully judge all manuscripts submitted, and the member submitting the manuscript which, in the opinion of the Committee, is the best, shall be invited to deliver his (or her) composition at the next following annual convention of the American Theosophical Society, such member to be the guest of the Society during the convention period. In making such selection, the Committee of Selection shall consider particularly the *extent to which the composition throws new light upon the understanding of Theosophy*. All manuscripts submitted shall become the property of the American Theosophical Society to use as it may desire. Should there be no lecture manuscript submitted which, in the opinion of the Committee of Selection, possesses sufficient merit to be so given, then the "Olcott Lecture" herein provided for shall not be delivered. *Carried.*

RESOLVED, that the American Theosophical Society in Convention assembled sincerely hopes that some solution will speedily be found to the difficulties now existing between the German Government and its Jewish citizens in the interest of racial tolerance and universal brotherhood. *Carried.*

WHEREAS, funds are most urgently needed by the Administration, not only for the new educational program (later called the "Greater America Plan") but also for the necessary operating expenses of the Section:

THEREFORE BE IT RESOLVED, by the American Theosophical Society in Convention assembled, that the President be and he is hereby requested to make, at the proper time, an emergency appeal for additional funds and that each member be urgently requested to contribute something in order that he may take his share of the responsibility so that the work may therefore be that of the entire membership. *Carried.*

World Theosophy—A. B. Memorial Number

Everyone who loved her, or who honored her for her sincere and selfless service, will wish to have a copy of the Memorial issue of *World Theosophy*. It is the magazine's best issue, superbly portraying the nobility of a great personage. In commenting on it to its editor, our National President wrote:

"I just must write you a line of congratulation and commendation on the very fine issue of your magazine that you have just published. This Besant Memorial number, I think, is by far the best thing you have done, and I have heard the most favorable comment wherever comment has been offered. You have done a marvelously fine piece of work, worthy even of her."

Theosophical Press — 40 cents per copy.

Ohio Federation

The auditorium of the Hamilton Y. W. C. A. was made radiant by huge bouquets of dahlias from Dr. Baldrige's garden for the first Contact Meeting of the fall season on Sunday afternoon, October 1, 1933. After a delightful musical program under the direction of Miss Schaeuble, Dr. Baldrige, President of Hamilton Lodge, opened the meeting with honors to Dr. Annie Besant, celebrating the eighty-sixth anniversary of her birth and commemorating her recent passing.

A short report of the Convention at Wheaton was given by Mr. Noyes, together with a brief explanation of the new "Greater America Plan" which was adopted. Miss Anita Henkel, Headquarters Field Representative, added greatly by her presence to the interest of the meeting.

Six lodges had members present — Miss Henkel from Oklahoma City, Alan Hooker from Harmony Lodge, Toledo, and a good representation from Dayton, Columbus and Pythagoras Lodge of Cincinnati. Two papers were read from those unable to be present — Mr. Faulk of Besant Lodge, Cleveland, and Mrs. Schwartz of Columbus — and greetings from Olcott Lodge, Wheaton, and the National officers were given by Miss Henkel.

The subject, "Theosophy in Religion, Education and Business," was handled with understanding, and many valuable points were brought forth in the discussion.

Southwestern Federation

Gathering together in Tulsa as the guests of Besant-Tulsa Lodge, thirty members greatly enjoyed the splendid program of talks, entertainment and friendliness which made the occasion so genuinely helpful and inspiring.

Dr. Pickett was especially appreciated, and the report on the summer activities at Olcott brought to the Federation a deeper realization of the great work in which we are engaged, both as a national and an international Society, and a renewal of devotion and loyalty to the President, Mr. Cook, as well as an enthusiastic desire, under his leadership, to serve the Society.

Federation of Southern California Lodges

An interesting meeting of the Federation was held at Long Beach on August 6. Since their boat sailed a day earlier than scheduled, Mr. and Mrs. Hodson were unable to be with us, greatly to our regret. We were fortunate, however, in the generous willingness of the Rt. Rev. Irving S. Cooper to give the afternoon lecture and Mr. Ray F. Goudey the evening one.

Bishop Cooper's subject was "The Great Opportunity," in which he stressed the imperative need that Theosophists should be keenly alert and vividly and intelligently aware of the events of the day and deeply committed to their responsibility as

custodians of the Ancient Wisdom. It was a stirring appeal to every member, and was followed by the practical determination, through a newly formed "World Problem Committee," to qualify themselves, by research and study in the light of theosophical principles, to give help in solving the problems of today.

The Federation was again fortunate on September 17 in the presence of Dr. and Mrs. Arundale. Mrs. Arundale addressed the gathering on the subject of Youth, and referred to Dr. Besant as the most inspiring and wise leader of young people. Dr. Arundale infused his own dynamic power into the occasion, and challenged everyone present to live Theosophy gloriously and radiantly, that the Ancient Wisdom may be known more quickly and helpfully to a world in need.

News from the Great Plains

New life stirs in Montana. Helena Lodge reports a revival of interest and new members, a study class, local lectures and newspaper publicity as the result, and looks forward to a season of enthusiastic work.

Casper also, near neighbor as distances go out there, is all astir with new activities. Unfailing for several years, a lecture every Sunday evening has maintained public interest; now a new lodge room and the largest and most interested group of people "that ever graced our meetings." As their president says, the new lodge room, beautifully furnished and decorated, presents a "glorious setting in which to spread the Ancient Wisdom to the public," and are they happy?

So out in the distant places, Theosophy grows in power.

Phonograph Records, Dr. and Mrs. Arundale

The initial substantial supply of phonograph records made by Dr. and Mrs. Arundale is already exhausted, with some little loss on account of an under-estimation of the incidental expense. Copies can be obtained at \$2.00 each, a price that will allow a small margin for handling, any excess to go, by direction of Dr. Arundale, to the "Greater America Plan." Listen to the voices of these friends of the Society, in your own lodges and homes. Double-sided records, Theosophical Press, \$2.00.

Modern Knighthood

The Order of the Round Table has brought out its first issue of *Modern Knighthood*, a monthly in newspaper form. Mr. Ray Harden is head of the Order in this country, and has produced a paper of unusual enterprise and interest, not only to youth, but to all who watch progressive efforts. Our best wishes.

World Theosophy Discontinues

After years of service in response to a pledge to Dr. Besant, *World Theosophy* ceases publication. With her passing, its editor, Mrs. Hotchener, and its publisher, Mr. Hotchener, the promise kept, make way for the larger circulation of *The Theosophist* (Adyar) which the editors of that magazine hope to achieve. We shall work for the realization of their desire and hope for its accomplishment, for *The Theosophist* needs wider distribution and is the magazine established by H. P. B. for the theosophical world. To Mr. and Mrs. Hotchener and to *World Theosophy* our appreciation of a splendid effort, for loyal service, for a generous withdrawal.

Be Sure to See This Movie

"I saw *Berkeley Square*, with Leslie Howard. No doubt you already know that it is a "fourth dimension" idea — of a man who believes that all time is at the same time. In his keenness over an ancestor's diary inherited by him, his consciousness goes back to the generation of his ancestor, at the same time retaining full knowledge of the present generation (*future* to the eighteenth century inhabitants). I think all Theosophists would delight in this beautiful picture charmingly enhanced by the music and costume of the period.

This picture has already received four stars by the critics and will undoubtedly be one of the most talked-of movies for some time. It will be difficult for the public without any knowledge of occult powers to understand it, but intensely entertaining to those who do. It will certainly serve, I believe, to introduce Theosophy and its teachings, in conversational reference when the picture is being discussed."

Itineraries

Miss Anita Henkel

November 5- 9, Buffalo, New York.
November 10-13, Rochester.
November 14-16, Elmira.
November 17-21, Syracuse.
November 22-26, Albany.
November 27-29, Holyoke, Massachusetts.

Mr. L. W. Rogers

October 29-November 15, Oklahoma City.
November 19-24, Houston, Texas.
November 26-December 15, New Orleans.

Dr. Nina E. Pickett

November, San Antonio, Texas.

Dr. Pieter K. Roest

November 10-14, Denver, Colorado.
November 15-16, Boulder.
November 16-17, Colorado Springs.
November 20-25, Kansas City.
November 26-28, St. Louis.

Changes of Address

Unless changes of address reach us no later than the 20th of the month, it is too late to change the mailing list before it is sent to the printers. Those desiring an extra copy of *The American Theosophist* will kindly send 10c in stamps to cover the additional cost.

International Youth Bureau

From Alex Elmore of St. Michael's Youth, Huizen, comes an announcement of the organization of an "International Youth Bureau" for the purpose of gathering accurate news of events in all nations, the policies, and artistic, educational, scientific and religious tendencies of different lands to form strong national feelings and to make such information available for publication or distribution in foreign countries.

There is a Central Organizer, Mr. Elmore, and a group of national secretaries working with him at Huizen, each of the latter in touch with a local correspondent in the country of his or her assignment. The National Secretary at St. Michael's for U. S. A. is Miss Sophie Schuurman, a keen worker, Chief Knight of the Round Table for Holland and a member of St. Michael Youth Board. I have been asked to act as Correspondent for America. The Central Organizer writes, "It will be great work getting in touch with everyone the world over. America is especially interesting to us in Europe, and we secretly look to America a great deal for new things! Let's have a good lively correspondence with you and lots of it . . ."

Details of this work are forthcoming — there will be needed the energetic cooperation of everyone in collecting newspaper and magazine clippings and in supplying original articles and data on trends and conditions particularly American. Let us all work together to further this splendid plan of our brethren in Holland.

MIGNON I. REED,
International Correspondent,
Young Theosophists of America.

Letters from Abroad

We acknowledge letters from the General Secretaries of England, Canada and Wales, all in enthusiastic response to the suggestion made by our own National President for the simultaneous issue of an international number of the various sectional magazines and an interchange between the lodges of the Sections. Time has not permitted the complete working out of the plan, but these sympathetic responses indicate that some such method of spreading international good will and understanding can presently be given effect. We note that the various European Sections are working out a similar plan among themselves, and we wish them well in their efforts to cement the bonds of international brotherhood.

Items of Interest About the Olcott Grounds

Dr. Besant, in the early days of Olcott, soon after the estate was purchased, delivered a dedicatory address standing in what is now the grove. The exact spot on which she stood was marked by a stake which was later replaced by a young spruce tree. Naturally, we prize the tree highly and when it is threatened in any way, special care is given it that it may grow into a strong beautiful tree. Three seasons ago, for some cause it nearly died, but Mr. Rogers and his helpers nursed it along through the season, with the result that it has had two years of excellent growth since. This year it was in danger again because of too much shade. To remedy this trouble one of our larger elms had to be moved, and since there was need of such a tree near the south end of the building, this elm was moved there with a three ton ball of dirt. Dr. Besant's tree again has a fair chance to thrive for a few years, but will continue to have our loving attention.

On the opposite side of the lawn, the most interesting new feature is the young fir grove. These young trees are doing very well in spite of dry weather and tornado-driven hail. Next year we anticipate a good strong growth from these trees, and we hope for a considerable increase in the extent of this evergreen grove, perhaps bringing it to the highway along the front of the lawn.

The circular flower bed in the rear of the building has been the recipient of the attentions of Miss Krauss, aided at first by Mrs. Kiernan. The result has been quite gratifying, though here again the wind and hail made it a most discouraging sight for a time. The scheme followed in planting this flower bed was that of having concentric circles of several kinds of flowers all centered about a small arbovitae about five feet tall. From the surrounding band of grass there were successive plantings in this order: a two foot row of lobelia; a similar row of alyssum; and a wide band of pink flowered petunias. This bed has been a solid mass of flowers all summer long and is still as good as ever in spite of many rather severe frosts.

To the east of the building, there is the main flower bed which has given us so much joy during the past two years. During the past season the one most important addition to this area has been the hybrid tea roses planted in middle June. We are adding to our present roses twenty-four additional plants, which include many of the latest and best kinds. This rose garden will be added to as funds are made available by contributions or otherwise.

Just at this time our drive is receiving its semi-annual reshaping and resurfacing, thus getting it in shape to withstand the winter and spring disrupting efforts of nature. An attempt will be made to treat the surface so as to greatly reduce the wear and tear of the heavy summer traffic and to eliminate to a large extent the dust of the dry-weather seasons.

The development of our rose garden and of our evergreen grove is largely dependent upon contributions from members, and their assistance in swelling the tree or nursery fund is continuously solicited. There is never a time when this cash assistance is not only desired but also actually needed.

THE GARDENER

My Job at Headquarters

Since all of you enjoy reading, and especially reading theosophical books, you have created the particular job I have at Headquarters, for my work is in the Theosophical Press Office, together with Miss Blanche Krauss who has just recently taken over the position of manager.

When first I came to Headquarters I was told I would work in the Press office and of course I visualized books, especially theosophical books. I knew there would be work with books; yet the real enjoyment was far greater than my preconceived idea of what the work would be. My first visit to our stock room was one I shall long remember, for it was a real joy indeed, and when some stranger comes to visit us it is a pleasure to me to have them exclaim over the books just as I did when first I came. It was difficult at first to school myself really to work and send off the orders and do the general office routine required of me, for I did so enjoy browsing amongst the books, picking up first one and then another, and wondering what they contained. Then it was also such an interesting task, and still is, to fill orders for books from so many different people all over America, and even from foreign countries, and also to receive shipments from India and England, and also from our own publishers in America. It is like Christmas when the packages come tumbling in full of new and interesting books, and although now most of them are familiar to me and the old thrill has been superseded by a quiet pleasure, it is still pleasing, and more so when people visit Headquarters and with pride I can show them the books that have been received. These volumes get to be old friends, for even though in many cases I only know the title, the author, and perhaps the price and whether it is a good "seller" or not, I feel the author's pride in sending that book forth.

Most of my work is, of course, more or less routine, such as making labels for shipping the books to you, billing, finding information on certain publications, quoting information, and filing. Not least of all, though, is the recording of the review books that come in often, and seeing that the records are accurate, and that the books are sent to the reviewers and the reviews copied. Again, this is routine work, but how can it be tedious routine when I enjoy the companionship of the friendly books written by so many truly great people? It seems to me that some of the authors and editors of these volumes must in truth be here in spirit, so I think of the work being done happily, and best of all done accurately.

EULA SPEARS

Fellowship of Faiths and A. B.

On Monday, October 2, the World Fellowship of Faiths gave over a considerable part of its evening meeting at the Chicago Temple to a commemoration of Dr. Besant's birthday and a tribute to her memory. An audience approaching the capacity of the Temple (1500) rose and stood reverently silent in tribute. Mr. L. W. Rogers spoke at length on her greatness, her power and achievement in movement after movement in the interest of human welfare and in her search for truth, and Mr. K. Das Gupta and Mr. C. F. Weller, the chief executives of the Fellowship of Faiths, paid tribute to her breadth of view and her interest in the spread of religious tolerance and understanding as demonstrated in her service to the Fellowship.

The Young Theosophist

Congratulations! The group of young people who organized themselves as the Young Theosophists of America, during summer sessions at Olcott, and who elected Rukmini Arundale their chief officer, have issued the first number of their magazine — a very creditable monthly journal, to keep the scattered organization in touch and to acquaint members of the Society with the ideals and ideas of youth. Interesting, thoughtful, alive. Encourage our young people. Send five cents for a copy, and learn their aims. Annual subscriptions fifty cents. Remit to Margaret Barsi, Treasurer, Olcott.

Checks Please

Members write, stating that they want every letter signed with the full name and not initials only. We put their request into practice, and immediately receive money orders, checks and letters personally made out and addressed to these individuals, with all of the complications resulting from having to have all kinds of endorsements before our banking can be done. Will members please make all checks, money orders and payments of any kind to the American Theosophical Society or to the Theosophical Press, never to an individual. Will members also please address all mail to the Society and to the Press, never to individuals. Personally addressed mail is delayed and constantly interrupts the normal routine of a business office. Put the name of the individual at the head of the letter — never on the envelope.

Please do these things for Headquarters. It will help everyone concerned. Will lodge officers please note and post appropriate notices, that all members may be constantly reminded.

Christmas Cards . . .

The Theosophical Press Has Them

IN BOXES OF 12

Specially Priced 50 cents

Star Bulletin Ceases

Mr. Rajagopal announces that the Star Publishing Trust will cease publication of the Star Bulletin with the July-August issue. The reasons are simply that there is danger that its readers will become a sect and that Mr. Krishnamurti's travels prevent attention to the necessary corrections of manuscripts promptly enough for publication within reasonable time. An annual volume will take the place of the Bulletin. We shall miss its inspiring message that gives of its living quality to every form of activity and look eagerly for the volume each year.

Dr. Weller Van Hook

As was expected, there appears in *The Theosophist* a tribute to Dr. Weller Van Hook and an epitome of his fine service to the American Section. This account of Dr. Van Hook's theosophical career and of his splendid contribution to the cause of human service comes from the pen of Mr. Jinarajadasa and appears in *The Theosophist* for September.

Adyar Needs A. B. Clippings

Adyar is asking that a complete set of clippings from the American newspapers be sent for the archives there. Will each lodge take this up seriously and search the files of local papers for the period of September 20 to 27 or thereabouts, and either clip or copy whatever articles or letters appear and mail them promptly to Headquarters for the files at Adyar, preferably in duplicate. Will each lodge president see that this work is done in his locality, and will some devoted member in each lodge undertake to promptly render this final tribute of service.

A Correction

Through a mistake a donation received from Mr. Gerard J. Doheny was credited to the Nursery and Shrub Fund instead of to the Farm Fund which he definitely selected. We regret the error.

Homer C. Hailey

Homer C. Hailey, president of Crescent City Lodge, New Orleans, died on September 23. Mr. Hailey was a Thirty-third Degree Mason. He was a very active and faithful president and will be greatly missed by all the members.

THE THEOSOPHIST

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\$4.50 per year

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OLCOTT, WHEATON, ILLINOIS

Visitors at Olcott — September and October 1933

Mrs. R. C. Line, Missoula, Mont.; Mrs. Rose Gerardi, Passaic, N. J.; Glenn A. Hess, Wheaton, Ill.; Alfred P. Conant, Hasbrouck Heights, N. J.; N. C. Schoenly, Upper Darby, Pa.; Haridas T. Mazumdar, India; Edward Baron, Yuma, Ariz.; G. H. Pallian, New York City, N. Y.; Emma K. Parrish, Western Springs, Ill.; Frank Lavender, Davenport, Iowa; Mr. and Mrs. H. H. Hubbard, Chicago, Ill.; Cora I. Hopper, Detroit, Mich.; Stella Paisley, Iowa City, Iowa; Maurice Toms, Wheaton, Ill.; Charles Schnell, Wheaton, Ill.; Wm. J. Payser, Wheaton, Ill.; Daisy Mae Maxson, Fort Dodge, Iowa; Lucia McBride, Cleveland, Ohio; Wm. N. Simonds, Jr., Chicago; Mrs. Adele Beam, Ojai, Calif.; Lila Jean Bruce, Chicago; Marie Sullivan, Chicago; Lawrence Tobin, Chicago; W. T. Sullivan, Chicago; Marie E. Armitage, San Francisco, Calif.; Mercedes O. Beckman, Chicago; M. A. Richman, Chicago; Mrs. H. R. Carter, Chicago; Mrs. R. B. Carter, Chicago; Mrs. C. B. Saunders, Norfolk, Va.; Virginia Saunders, Norfolk, Va.; Dorothy P. Seim, St. Louis, Mo.; Mrs. Dorothy A. Shumaker, St. Paul, Minn.; Mrs. Mary Bugmire, Elgin, Ill.; Mrs. T. E. Buelow, Houston, Texas; Luez L. Butterfield, Houston, Texas; Clara A. Morris, Cincinnati, Ohio; Mr. and Mrs. M. C. Bollenbacher, Columbus, Ohio; and Frank Noyes, Columbus, Ohio.

New Lodge Officers

Alhambra Lodge — Pres., and Librarian, Mrs. Betty Reifel; Vice Pres., Miss Alta Terry; Cor. Sec'y, Miss Florence Young; Treas., Mrs. Mackie B. Stuart; Rec. Sec'y, Mrs. Kathryn Richards; Director of Study Class, Mrs. Hazel Stuart.

Besant Lodge, Seattle — Pres., Mrs. Mildred Kyle; Vice Pres., Mr. Samuel Converse; Secy-Treas., Mrs. Harriet C. Stein; Purchasing Book Agent and Publicity Agent, Miss Margaret V. Sherlock.

Dayton Lodge — Pres., Rec. Sec'y and Treas., Mrs. A. Juliet Burdoin; Vice Pres., Mrs. Marion L. Stansell; Cor. Sec'y, Mrs. Eather Marksbey.

Everett Lodge — Pres. and Publicity Agent, Mrs. Flavia B. Mackenzie; Cor. Sec'y and Librarian, Mrs. Dora Ratliff; Treas., Mrs. Laura B. Flint.

Lawton Lodge — Pres., Mrs. Ruth Ford Andrews; Vice Pres., Mrs. Maggie Maxwell; Cor. Sec'y, Mrs. Ruthe E. Bodo; Rec. Sec'y and Treas., Mr. Daniel E. Andrews; Librarian and Purchasing Book Agent, Mr. Alonzo G. Sechrist; Publicity Agent, Mrs. Mabel Miller.

Deaths

Mrs. Ethel Crossenberg, National Member, reported October 1, 1933.

Mr. Ludvig Folden, Fargo Lodge, September, 1933.

Mr. Homer C. Hailey, Crescent City Lodge, September 23, 1933.

Form of Bequest

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

Cash contributions made within the taxable year to the American Theosophical Society not exceeding 15 per cent of the taxpayers' net income are allowable as deductions in computing net income under Article 251 of Regulation 69 relating to the income tax under the Revenue Act of 1926.

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

We have to learn how to live in a brotherly way, and every one of us must be an opponent of war. Prepare for peace. Do not prepare for war. You reap what you sow, and if you sow armaments, you will reap inevitable war. — Annie Besant.

(From one of her World Congress lectures.).

American Theosophical Fund

Previous receipts.....	\$202.00
To October 15.....	75.25
	\$277.25

Building Fund

Mrs. Eugenia L. Brown, A. M. Coon, Mrs. Juliet F. Lewis, Mrs. Emma McLaughlin, Milton B. Holmes, Mrs. Mary M. White, E. F. Dann, Miss Anna E. Kerr — Total \$39.00.

Besant Memorial Adyar School

Total.....	\$29.00
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Greater America Plan

Miss Luella N. Jessup, B. Jimenez, Mrs. Jessie F. Baker, Mrs. Mildred C. Smith, Besant Lodge — Cleveland, Mrs. Emma F. Shortledge, Mrs. Jessie W. Wright, Seattle Lodge, Bremerton Lodge, Miss Meta Memmler —

Previous receipts.....	\$769.59
To October 15.....	635.72
	\$1305.31

Greater Olcott Fund

Total.....	\$57.00
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Higher Memberships

Previous Receipts.....	\$1240.65
To October 15.....	207.80
	\$1447.95

New Members from September 1 to 30

Applications for membership during the above period were received from the following cities: Los Angeles, Calif.; San Gabriel, Calif.; Winnetka, Ill.; Wheaton, Ill.; Butte, Mont.; Dover, Ill.; Hollidays Cove, W. Va.; Kansas City, Mo.; Hollywood, Calif.; St. Louis, Mo.; Portland, Ore.; Clackamas, Ore.; Des Moines, Ia.; New Orleans, La.; Cincinnati, Ohio; and San Joaquin County, Calif.

UNITY Dedicated to Dr. Besant

The issue of *Unity* for October 16 was dedicated to the memory of Dr. Besant. It contains 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



Address: P. O. Box 690 San Jose, California
 A League of Young People
 Banded Together for Service
 Motto: "Live pure; speaks true; right wrong;
 follow the King."
 Protector.....DR. ANNIE BESANT
 Pages: 7 to 11 years Squires: 18 to 20
 Companions: 12 to 17 Knights: Over 21
 Official organ: MODERN KNIGHTHOOD.
 A Newspaper by Young Citizens of America
 Subscription Price.....\$1.00 per year

The Round Table Order is making plans for an extended program of relief work during the Christmas season this year. The new paper, MODERN KNIGHTHOOD, has brought greatly increased facilities for helpful service — and has also added much to Round Table responsibilities by contacting many more persons who deserve to be given attention. The work of the Order is direct and specializes in young people who are in real need of temporary assistance in helping themselves but are not reached by the usual relief agencies because they are not "charity" cases. Our limited funds are devoted entirely to relief as there is no "overhead" expense and Round Table officials are all volunteer workers, none receiving any salary.

A goodly number of responses are being received from those who are acting upon the popular suggestion that subscriptions to MODERN KNIGHTHOOD can be used as very satisfactory Christmas presents. The paper is of interest to adults of all ages as well as to young people. It contains theosophical articles and studies and a unique news service covering interesting happenings and heroic deeds by boys and girls in various parts of the world. Also many fine special features and helpful departments.

Considering that the paper contains eight attractive pages, newspaper size, all well illustrated, it is a Christmas gift which continues to please over and over again, every month throughout all the year. The extra Christmas number in colors, will be sent with a handsome Christmas card announcing the gift, thus making the subscription-present a real Christmas event to all who receive it.

Fremont (Nebraska) Lodge is interested in establishing a new Table in their city, which will be under the able leadership of Mrs. P. E. Buck.

Hilda M. Nye plans to open a school Table at Zero, Montana, where her class will offer the helpful service of a band of active modern knights.

Mrs. Mildred Faith has been appointed Leading Knight at Sturgis, Kentucky, where her new Table is taking splendid interest in Round Table activities.

The Round Table Order feels keenly the loss of the physical leadership of Dr. Besant, its "International Protector" for many years. In honor of the beautiful and inspiring life she has just closed, all members realize that we must march on steadily with our work, just as we know so well she would have us do. She will know and smile with gratitude that all she has said to us and written for us, is not in vain, but has helped us to a fuller courage, a deeper kindliness and a supreme usefulness. We stand at salute for one of the greatest friends humanity has ever had, a true modern knight, whose lifetime, like other great lives she has lived, is rich in achievement and will long be remembered, thus providing a continuous service, even to generations not yet born.

It is satisfaction to know that the re-vivification of the Round Table in America brought our beloved Annie Besant one of the happy realizations of her final days in this life.

The October issue of MODERN KNIGHTHOOD was dedicated to Dr. Besant, October first being her birth-date. The paper was off the press before news reached us of her passing from the physical body. For that reason we were unable to make mention of this in our October number.

The Christmas edition of MODERN KNIGHTHOOD will contain one of her recent photos and a stirring original article, written for the Round Table paper by Dr. Besant some time ago.

All dues paid after October first count for membership paid in full for all of 1934, as well as for the remaining months of the present year. Thus for 50 cents (\$1.00 for adults) membership card is sent for dues paid up to Dec. 31, 1934.

Those who live where there is no Round Table group, may join as Knights-at-Large or Supporting-Knights. Dues are the same, and special literature and material of interest in knighthood, will be sent to them without additional cost.

Hollywood's St. Alban Table is one of the many revived centers where former members are returning to the support of the Order. In such Tables the Pages of a few years ago, now come back as Companions, and Companions as Squires. These advances in degree should be reported to Round Table Headquarters, that records may list them correctly. New certificates will be issued, showing the member's new standing in the ranks of modern knighthood.

Those who contemplate starting Round Tables in their city or rural districts, are requested to write to R. T. Headquarters for application blanks and folders. There is no charge for these, and we also send free a set of complete instruction papers for operating a Round Table. There is also provided a Table Report Blank which places the group officially on record in the national Order. There is no fee for this, other than each member's nominal dues.



The Orient in American Transcendentalism, by Arthur Christy. Columbia University Press, New York, N. Y. Price, cloth \$3.00.

A most important book in the study of Emerson, Thoreau, and Alcott. The author gives the sources of the original ideas in many of Emerson's Essays, Journals, and Poems; in Thoreau's writings and way of living; in Alcott's power as a propagandist and conversationalist. It is interesting to the Theosophist to have the writer's statement that Emerson owned the first copy of the *Bhagavad Gita* in the United States, and that all three were students of the Rig-Vedas, Upanishads, and Puranas. Emerson delighted in Persian poetry, and in the philosophy of Confucius. According to the author, Emerson being eclectic, never fully assimilated the Eastern teachings of maya and karma but was imbued with their influence. Emerson accepted what his mind could adapt from the karma theory of Indian literature, the Kismet of Mohammedanism, and fate or destiny (or perhaps one might state it) as the predestination doctrine of Christianity. Emerson's poem "Brahma" which caused a certain amount of perplexed consternation amongst the religious public of his time (even his publisher tried to persuade him not to include it in his book of Poems) the author tells us was the direct result of his study of the Indian Scriptures. Very interesting it is also to read that Gandhi's attitude towards the British government has been strongly influenced by Thoreau's essay on "Civil Disobedience" and that Gandhi has been much impressed by Thoreau as one of the very few western mystics. Thoreau claimed to be a Yogi, but could not quite attain thereto because of his western environment. Alcott, the author also informs us, was a force in having Sir Edwin Arnold's *Light of Asia* published in the United States.

This work ought to be a great acquisition to the student of American literature, as it throws light upon many seemingly insoluble problems in the writings of Emerson and Thoreau, and explains to a great extent the so-called visionary Alcott. The chapter on "Emerson and the Over-Soul" is most illuminating, and will tend to clear the mental vision as to what Emerson did really mean by the "Over-Soul."

The book is written from the academical viewpoint, and not as favoring any cult, theosophical or otherwise. In the concluding chapter the author makes this quite clear when he writes: "This very eclectic capacity has suggested, perhaps inevitably to many readers, the coupling of the names of the concordians—if not in time, at least in spirit—with such modern movements as Theosophy, New

Thought, Christian Science, and the hordes of Swamis and Oriental Magi who have invaded America. The suggestion is superficial. It is difficult to imagine how any friendship could exist between Emerson and Thoreau, and those religious vagrants who almost fortnightly cross the doorstep of a new cult."

The book will attract not only students of American literature, but also those interested in the study of comparative religions. The style is crisp, clear and logical, and the book can be read with interest by the general reader, often too mentally indolent to follow the trend of more metaphysical explanations.

— MAUDE LAMBART-TAYLOR.

Gheranda Samhita, A Treatise on Hatha Yoga, translated by Sris Chandra Vasu. Price, cloth \$1.50. The Theosophical Publishing House, Adyar Madras, India.

Studies in Symbolism, by Mme. Marguerite Mertens-Stienon. Theosophical Publishing House, London, England. Price, cloth \$1.50.

This little book, in our opinion, should make the beginning of a new era in the study of symbology. Not only does it contain, in its small compass, a surprising wealth of symbolic knowledge, but the facts are handled with still more remarkable skill. I hope that I am not unconsciously unfair to anyone in saying that it constitutes the first real attempt made at treating mythology from a truly theosophical standpoint. It is based, as the author mentions in her sub-title, on H.P.B.'s *The Secret Doctrine*, and never has that wonderful textbook of occult interpretation been used to such good purpose in this particular field. The cosmic, the solar and the planetary, the divine, the superhuman and the human, the astronomical and the psychological, the racial and the individual, are constantly seen within the theosophic vision, in evolutionary motion, not merely in static correspondence; structure and progress are kept blended.

Copious notes from *The Secret Doctrine* and other authoritative books are given, both in the text and in appendix. It is written by a student for students. But it opens up so many avenues of interpretation never traveled, that it ought to tempt many students to follow in the author's footsteps.—J.E.M. (*News and Notes*, England, July, 1933.)

THE AMERICAN THEOSOPHIST

Daily Meditation or the Practice of Repose, by Dhan Gopal Mukerji. E. P. Dutton & Co., New York, N. Y. Price, cloth \$0.90.

A scientific method of attaining poise and balance in the present distracted condition of the world is sadly needed, and no better book for the purpose can be "read, marked, learned, inwardly digested" and acted upon than this little volume. It is of priceless value, nothing passive or inert in its teaching. Would that every statesman, politician, physician, business man, and every single individual of this and every country could be persuaded to live according to the rules laid down in the book, for acquiring peace and serenity. The ancient spirit of the East comes to calm the material seeking West. It is to be desired that every member of the Theosophical Society procure a copy for his individual use. — MAUDE LAMBART-TAYLOR.

Ghosts of London, by Elliott O'Donnell. E. P. Dutton, Inc., New York, N. Y. Price, cloth \$3.50.

The ghosts of London must be delighted with the publicity they receive in this book by Elliott O'Donnell. Queen Isabella, Anne Boleyn, and the Duchess of Lauderdale, in all their ethereal majesty, sweep across the pages with char women and murderers no less ghostly.

This is a highly entertaining book for readers who are interested in the mysterious hauntings by those who have gone across. It contains, too, some interesting statements for the occult student. The author explains some of the ghosts as projections, telepathic phenomena, and thought forms; and he states that: "it may be found, perhaps, after skilled inquiry into evidence and a quite impartial sifting, that hauntings by genuine ghosts are few and far between." — ZOLA MONK.

The Testament of Light, by Gerald Bullett. Alfred A. Knopf, New York, N. Y. Price, cloth \$2.00.

In this collection of the loftiest thoughts of many centuries and many countries the author has offered a most worthy gift to the world. It contains more inspiration than is usually found in a dozen volumes of its size. To open the book at random is to expand spiritually, for every page carries a message of light. If there is only room for one book, this is the book to be carried by those who seek the highest type of literature and a blending of philosophy and mysticism.

Confucius, Lao Tze, Boehme, Blake, Keats, Emerson, and H. G. Wells are a few of the authors appearing in this unusual anthology of spiritual wisdom which includes both prose and poetry, and the arrangement of the index which names the authors and gives explanatory notes makes *The Testament of Light* doubly attractive. —

ZOLA MONK.

We Are Here, by Judge Ludvig Dahl. Rider & Co., London, England. Price, cloth \$1.50.

This rather intimate account of psychic experiences within a family circle is reminiscent of the "Raymond" of Sir Oliver Lodge, who, by the way, wrote the introduction to this volume.

In a Norwegian town near Oslo live Judge Dahl and his family, consisting, formerly, of his wife, three sons and a married daughter. After the tragic death of two of the sons, the daughter, Ingeborg, found herself developing naturally as a medium; and this book is a result of the ensuing happenings in that home. It is an account of the methods used and the material received during many months, culminating in phenomena of real evidential value. It shows clearly the advancing steps of Ingeborg's rather unusual mediumship and the increasing significance of the material received. It is essentially a chronicle of psychic phenomena which should attract students of psychic research.

Judge Dahl reaches some fine conclusions as a result of his experiences. He is convinced of soul evolution, although skeptical about reincarnation. He is sure of his proof of immortality, but objects to the "doctrinarianism" of Theosophists as regards the mechanical working of karma. He has found much truth; and his dissension is of a kind which Theosophists can respect, for it is intelligent and poised. — A. R. B.

Ad Astra, a novel on astrology, by Iris Vorel. Price, cloth \$2.00. Uranian Press, Inc., New York City.

Astrologer's Searchlight, by Llewellyn George. Llewellyn Publ. Co., Price, paper \$1.00.

Hierarchy, Anonymous. Agni Yoga publications. Price, cloth \$1.00.

H. P. B. *The Sphinx of the XIXth Century*, by Pekka Ervast. The Theosophical Publishing House, London, England. Price, cloth \$1.25.

Mysteries of Egypt and Their Relation to Modern Masonry, by F. G. Wilhelm. Harbison and Harbison, publisher, Oceano, Calif. Price, paper \$0.50.

Story of Astrology, by Manly Hall. Hall Publishing Co. Price, cloth \$1.00.

Principle and Practice of Mahayana Buddhism, by Dwight Goddard. Publisher Dwight Goddard, Thertford, Vt. Price, cloth \$1.00.

Practical Astrology, by Alan Leo. Reprint. David McKay Co., publisher. Price, cloth \$1.00.

Memorial Number of THE THEOSOPHIST

The Theosophical Press has ordered a limited extra supply of the Memorial (November) issue for those who greatly loved and who cherish the memory of our great President. 50 cents.

SPECIAL CHRISTMAS OFFERS

Now is the time to buy Christmas gifts. Why not do three good turns in one transaction: give your friends something of real value, a gift which will create spontaneous appreciation — make yourself happy by solving gift problems in a practical, economical manner with no regrets — and help your Theosophical Press, the organization which is doing its part to spread theosophical truths and make the world a better place in which to live. We offer you these four splendid gifts at a greatly reduced price — they are ideal for Christmas — and you cannot well afford to miss this opportunity of creating happiness for yourself, your friends and us.

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By MABEL COLLINS

"No great sacrifice can commence during the Sun's southern progress. The South is Yama's quarter: Yama is the God of the Dead. A Brahmana says — When the sun moves northward he is among the gods, he guards the gods." Your friends will welcome this gift. 148 pages, bound in medium blue cloth.

Two Stories

By H. P. BLAVATSKY

Very few probably know that H.P.B. was an excellent journalist and writer of very striking tales. In her contributions to the newspapers, she entered fully into the standard of American journalists that it is the business of a newspaper writer first and foremost to be "colorful" and then to give a veracious description of events, if that be possible. This book is an example of her splendid ability. 55 pages, bound in light blue cloth.

The Secret of Happiness

By IRVING S. COOPER

Sometimes when a weary pilgrim has journeyed for many days to reach a Shrine of great renown, he is cheered and strengthened by seeing the pointing finger of a guidepost reassuring him that he is near his goal. This little book — an offering from the heart — is intended to be such a guide in this world of pilgrims; it cannot bring happiness to its readers, but it does point out the Way to that gleaming shrine, by following which some have found true happiness. A lovely thought for Christmas. 75 pages, bound in dark blue cloth.

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A box containing fifty sheets and fifty envelopes, each bearing the theosophical emblem, stamped in blue. Why not send a "different" greeting this year, one that you have written yourself — using theosophical stationery? A box of this writing paper would also make a splendid gift.

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