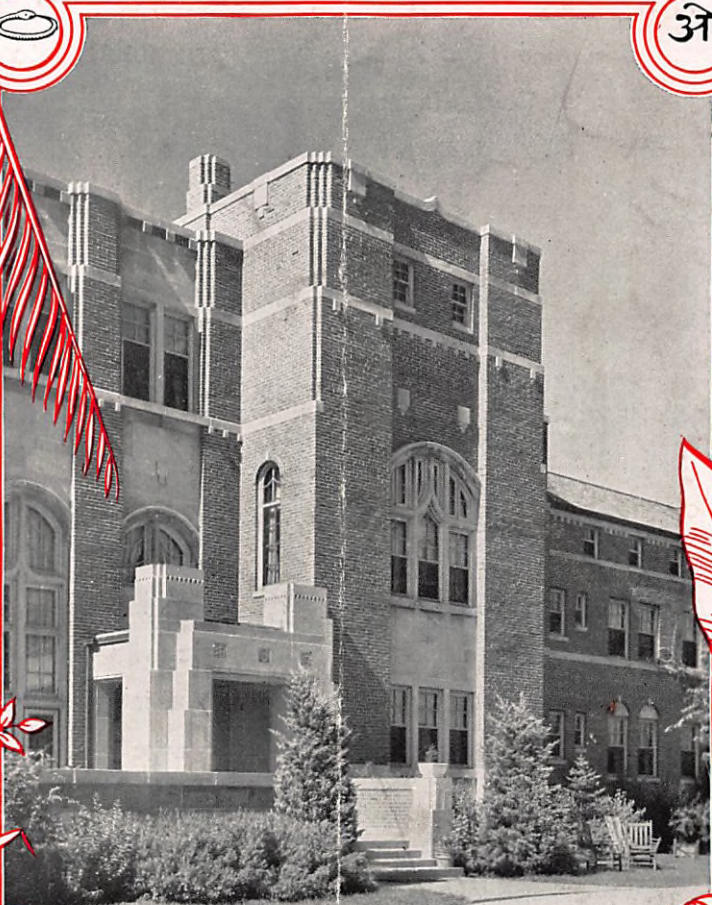


THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



Vol. XXI

DECEMBER, 1933

No. 12

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



PEACE ON EARTH, GOOD WILL TO MEN

CHRISTMAS LIVING

IN THE outer circles — cheerful greetings, courtesy, consideration; in the inner circles — sympathetic interest, hearty congratulations, honest encouragement; in the inmost circles — comradeship, helpfulness, tenderness . . . After all, Christmas living is the best kind of Christmas giving!

♦ ♦ ♦ ♦ ♦

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things other people have to bear in their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front of you so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open — are you willing to do these things even for a day? Then you can keep Christmas.

—VAN DYKE.

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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American Theosophical Society

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The Passing of Our President

DR. ANNIE BESANT passed away from her physical body finally on September 20 at 4 in the afternoon almost exactly to the minute. She was at that time lying in her bed room, the room which H. P. B. had occupied. Since 9 o'clock of the previous night her condition had been critical, the heart showing signs of dangerous weakness at intervals. At about 3 on the early morning of the 20th there was a time when it seemed almost about to stop; but she was better a little later, and for some hours before noon that day and till 3 in the afternoon she slept peacefully, giving the hope that the end might not be so close as was feared. At 3 in the afternoon she began to show signs of discomfort, such as difficulty in breathing, but these subsided after some time and she seemed to rest again peacefully. She was in this condition at 4 when Mr. Jinarajadasa, who was holding her hand, found that her pulse and breathing had completely stopped. Others who were present there at the time were Bishop C. W. Leadbeater, Miss Willson and Mr. Sri Ram. Dr. Srinivasamurti arrived from his school in Madras within five minutes after the event. He examined the body and confirmed the fact that it had entered upon the last stage preceding its end.

The body was kept in her room till the next morning, when at 7 o'clock it was brought down to the Headquarters Hall by Dr. Srinivasamurti and others who

assisted him, on a bamboo bier built in the simple Indian style. The bier was laid upon the platform in the center of the Hall where the statues of the two Founders stand, and the body, which was dressed in one of Dr. Besant's favorite gold-embroidered Benares white silk saris, had as a covering for its upper part, a silk cloth bearing the emblem of the Society and on its lower part the red and green Home Rule flag with which her political activities for India were associated. There was a large gathering in the Hall, filling every nook of it, many of them having come from the City of Madras to pay their last respects to her. Those present filed past the body, laying upon it a tribute of flowers, which very soon covered it entirely except for the face. There was a garland of flowers also round her face and her magnificent head with its snow-white hair, as the head reposed on one of her own white silk cushions.

At 8 o'clock the religious part of the ceremony commenced with the recitation of the prayers of the religions, each by one or more of its representatives, prayers which have been used, since the Jubilee Convention of the Society in 1925, at all major theosophical gatherings in India to inaugurate the day's proceedings. These ended as usual with the invocation to the Hidden Life written by Dr. Besant some years ago for use in a brotherhood campaign, and also on this occasion with the

pronouncement of a benediction by the Rt. Rev. C. W. Leadbeater on all those present, tracing its authorship to her. Few of the Theosophists present could have helped the turning back of their minds to the occasions in the Hall when foremost among the assemblies there and standing by the steps to the Founders' platform they used to witness the venerable figure of the President leading their spiritual devotions and inspiring them by her mere presence.

As soon as the prayers were over, the body was taken in a procession, the honor of carrying the bier being shared by a number of our earnest members and her faithful Benares servants, Lakshman and Bhagelu; it went first along the main road from the Headquarters building up to the Bhojana-sala; thence it was taken along the Founders' Avenue of mahogany trees planted in 1925, each tree on soil from one of the National Sections and now for this occasion made to look as effective and impressive as possible as a route for the passage of the body, with the flags of all those nations. Along with these flags, set out in a regular row on either side, were the Boy Scouts' flag waving there in honor of their erstwhile All-India Commissioner, the Home Rule flag of red and green and two theosophical flags with the inscriptions, "H. P. B." and "H. S. Olcott." From the Power House at the further end of the avenue, the procession cut across the public road into Besant Gardens and there took a path parallel to the road, made for the occasion to the Co-Masonic Temple. Here the non-Masons had to wait outside while the Masons were inside with the body, bidding adieu to their most illustrious Deputy, the Deputy of the Supreme Council of Universal Co-Masonry for the British Empire. When they came out the procession started again, now with the Masons clad in their regalia, walking just behind the bier. Dr. Besant's own Masonic regalia were carried on a cushion at the head of the Co-Masonic column by Mr. Sri Ram, Mr. Jinarajadasa walking by his side. The route now lay across the public road and then along a path leading almost straight from the Masonic Temple, through an avenue of shady casuarina trees forming a spacious grove in this part of the estate; it ended in the spot selected for the cremation, where the foundation of Surya-shrama had been laid in 1917 by Dr. Besant herself, a spot near the Adyar River, between Leadbeater Chambers and the sea. For the information of those who may not know for what the foundation was laid, it may be stated here that it was meant for the use of the "Brothers of Service," an organization of which Dr. Besant was the head and to which reference has been made by her more than once in her presidential addresses to the theosophical conventions. It was dedicated with Masonic rites on the Vaisakh Full Moon Day of 1917 "by Dr. Besant to the glory of the Supreme Teacher." Those present at the ceremony then performed will recall that it was a specially imposing one and the route taken then by her and her attendant-galaxy of Masons was the very avenue leading from the Masonic Temple to Surya-shrama through which her body was taken on September 21, 1933, more than sixteen years later.

The bier was placed on a sandal wood pyre, with the head to the north, as it was Dr. Besant's custom always to sleep with her head to the north, according to the Indian tradition of Yogis and Sanyasins. The number of visitors had swelled by this time and on all sides among the casuarina trees one saw little groups and clusters of men and women exchanging remarks about the great and remarkable personage who had presided at Adyar. Then came the tributes of Mr. A. P. Warrington, on whom as the vice president of the Society her presidential duties had devolved, Bishop C. W. Leadbeater, her closest friend and colleague in occultism, and Mr. A. Ranganatham as a representative of the political side of her work in India, personally devoted to her. (These speeches are printed below.) All of them spoke with deep feeling, but most deeply moving of the incidents here and at the Masonic Lodge was the farewell from the aged Bishop — aged even more than Dr. Besant — who occupied a position unique in relation to her, whose depth of feeling broke through his voice and made it falter at places. Mr. A. K. Sitarama Shastri chanted in his resonant voice a few verses from the second chapter of the Bhagavad-Gita, where with a lofty eloquence Shri Krishna speaks of the eternity of the Spirit, chosen for this occasion because not only of the appropriateness of the passage but also in memory of the very special attachment which Dr. Besant had for this Scripture and which she made known to thousands all over the world by her translation of it into English. The pyre was lighted first by Bishop Leadbeater and then by Mr. Jinarajadasa, Dr. Srinivasamurti and others, including Dr. Besant's two Benares servants.

As Dr. Besant's passing away had been anticipated, it was possible to make the arrangements for her cremation and the preceding ceremonies not only orderly but also expressive in a dignified manner of her connection with the important causes with which she was specially associated, and the deep affection, reverence and gratitude entertained for her by members of the Society all over the world and thousands of others whom she had helped by her generosity, inspiration and example. This part of the work was in the hands of Mr. Jinarajadasa, who had been acting as her deputy for the administration of the Adyar estate and was also her chief personal attendant during her illness, and it was therefore done in a manner wholly befitting the event.

N. SRI RAM

Tributes:

I

The slow fading away has reached its end. The great body that held on to life by the merest thread for so many months has now released its hold. No longer will the hand of that renowned form guide a pen in tracing words that will live as long as printing. No longer will the voice bring forth words of musical depths that shall move men by thousands to noble action. No longer will crowds gather to do honor to an elderly lady with snow-

white hair as she passes by. All now is still — gone into the realm of imperishable memory.

For, one of those whom humanity never forgets has just passed this way, tarrying awhile to bestow blessing after blessing upon earth's people and then vanishing into the darkness, who knows where? But she knew. And told us. Over and over again has she come and gone. Each time she has left behind some knowledge that others too might know as she has known. Wherefore has she come and gone from age to age.

It has been said that ere long the darkness will once again give up its priceless treasure and some shall see her again walking with the children of earth as of old, leading, teaching, uplifting.

Therefore, who would grieve? Such lives recognize no grief save that which they come to assuage. What then would she say at this moment were we to forget and fall into grief? Would it not be something like this? "Turn your grief into power. Heal the sick, visit the imprisoned, raise the poor, educate all." That substitute would she counsel in fullest measure.

She taught that life is one, life is all. Then let us live life to the full till its cup brims over in love and service and understanding of all. And so shall we help to the end that the blessing of her beautiful life shall more widely fill the world whose needs are so great today — this afflicted world to which she gave her all in a life of noblest service.

Shanti, Shanti, Shanti.

A. P. WARRINGTON

II

Brothers: We are met together on a very great occasion; some might think it a *sad* occasion, for we come to say farewell to the physical body of a very great teacher, to celebrate the casting off of a vehicle which we have all loved. But we should be very poor followers of that teacher if we took that view. Her departure from this visible world is no doubt a heavy blow to her Society, for it has lost a bold and sagacious leader, the most magnificent orator in the world, one of its keenest intellects, a glowing example of strength and spirituality which is not often seen in these days. And I who speak to you, what have I lost? The most loyal of comrades, the most faithful of friends for more than forty years, the most fearless and accurate of investigators — one to whom I owe more than to anyone else save the Master Who taught me. And yet I say to you with all the emphasis that I can that we have *not* lost her, that she has *not* deserted us, that she stands among us still, here and now — not in the pathetic weakness of the last few months, but radiant, rejoicing, strong, in all the power of her palmiest days, ready as ever to help, to advise, to inspire, giving us all the opportunity to rise to more exalted heights than we have ever yet attained. Brethren, let us rise to that opportunity; let us show ourselves worthy sons of this great Mother. She has left us a flag round which to rally, a work to carry on; in her name and in her memory let that flag of Theosophy be ever our oriflamme; let us work with redoubled energy at that task which she has so nobly begun.

So shall we keep her memory green, so shall we best testify our gratitude for all that she has done for us.

C. W. LEADBEATER

III

If on this occasion there were present here representatives of all the fifty-six countries in which our Theosophical Society has its branches now, nay of other countries as well, if any, in which our Society has not made its way yet, every one of them would have nothing but words of praise and gratitude for all the good derived by him and his country from the magnificent work done by our Chief, whose body we are about to restore to the elements from which it was formed. If this is so as regards other countries, what should be the feeling of India, which she adopted as her Motherland and in whose service she labored hard and unceasingly for over forty years?

Turn in whichever direction we may, and there is not one field of work on which she has not left her impress. The results which we are witnessing now in every such field of work were made possible by her untiring labor. She made religion once again a living faith for us by her matchless exposition of our Scriptures and the truths enshrined in them. In the sphere of education, institutions founded by her like the Central Hindu College, which later became the nucleus of the Benares University, gave a practical demonstration to people how education, to be of real value, should be planned to make the youth grow into good and patriotic citizens. In social reform, such as uplift of women, training of young boys and girls on right lines, and eradication of many an evil which, owing to lapse of time and thoughtlessness of its members, has been allowed to creep into Hindu Society, her sympathetic guidance succeeded where other methods of work had proved or were likely to prove futile. The great Boy Scout Movement in India, Young Men's Indian Association and numerous other activities were all due to her initiative, and their continual progress is due not a little to her sustained interest in them. If tomorrow India has Home Rule (and who knows but that it has not been already fought for and won in the higher worlds) it will be because of her. For even those who have had political differences with her sincerely recognize that her glorious work and ready suffering for the great cause, in days when workers were few and risks many, made the subsequent agitation easier for them than it would have been otherwise.

One who has labored so long and so effectively will doubtless have many memorials which people will erect in her honor. A school and a college here in Adyar, which received her benediction in her lifetime, may become accomplished facts ere very long. And there will be many another memorial. But to my mind, the best memorial and the one most acceptable to her would be this: That we who are left behind should serve, even more devotedly than before, the Society she loved so well and deeply and make Adyar, her home and

(Concluded on Page 286)

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Editorials

Sordid Journalism

It was hardly to be expected that the newspapers of America would do justice to the greatness of Dr. Besant. Her political work is not well known here. The understanding of occult relationships is, of course, almost entirely absent in the West, but it remained for a series of papers of narrow nationalistic tendencies and of ownership demonstrably unwelcome in France, to publish the most untrue and inaccurate of articles illustrated by misleading pictures used only for their appeal to the sensation-seeking portion of its readers. So little did the writer of this article know of what Dr. Besant taught and believed, that no distinction is made between transmigration and reincarnation; the central fact of evolution is entirely omitted; that reincarnation is the soul's means of progress and that there is never retrogression is entirely overlooked. The article is full of the most patent nonsense and is an apt illustration of what a commercially sordid newspaper will do in misrepresentation of fine ideals and noble souls to meet their own insatiable desire for sales and the equally insane passion of some of their readers for sensation no matter how much of untruth may serve their perverted purpose.

Fortunately, the article is so far from the truth that even those who know but little of Dr. Besant's reputation for world service will find in its reading much that will cause reaction against the paper rather than against her.

Section News and Notes

We hope that our readers like the new set-up of this, their magazine. One of its most important departments is "Section News and Notes," in which, under clear captions making reading easy, a very great deal of most important and interesting data regarding the Society and its affairs and activities is to be found. We hope that our members read the magazine from cover to cover, but even if time is limited, no item of "Section News and Notes" should be missed. Much of buried treasure is to be found there.

The Olcott Estate

As an insert in this issue, there goes to every member a plat of the Headquarters estate. Many members have never seen Olcott. Many who have attended summer gatherings have not realized the extent and development of the estate. To those who have attended and who therefore have seen, in a measure, a vision of its destiny, and to those who physically have not yet been its guests, to all, this plat will make a new link in thought.

The plat indicates the potentialities of the estate, how adequate it is for its present purposes, and the extent to which its future development may be carried, as in the years to come it evolves along educational and cultural lines. Here is a property with which much can be done through loving thought as well as through gifts to the physical estate itself, whether in money or materials, or of labor needed each spring. Olcott belongs to the Theosophical Society. Its members must see that its beauty and its value grow, that its potential power does not remain static, but is given opportunity to express itself in a constantly growing world service.



Our Magazine

With this number this magazine completes its first year as THE AMERICAN THEOSOPHIST. In that period it has presented itself in a variety of color so far as its cover is concerned. Within its pages there has been color too, all of the colors that together make the white light of Truth. Not that that Truth has been perfect or even perfectly expressed, but we hope that all that it has contained has been Truth in some one of its aspects, helpful in carrying the light into some of the dark places and in pointing the way to worthy and practical service both in and out of the Society. The magazine has but one purpose — to serve Theosophy and the American Theosophical Society and its members.

The World Pays Tribute to Dr. Besant

DR. BESANT'S greatness has been realized and appreciated far beyond the confines of the Society and many tributes have been paid her by those not within our membership ranks.

John Haynes Holmes dedicated the October issue of *Unity* "to the glorious memory of Annie Besant," and in an article about her life and work he writes:

"A year or so ago, I named Annie Besant as one of the ten most distinguished women of our time. Now that she is dead, it can be said that she was one of the most distinguished and surely most heroic women of all time. Bernard Shaw called her, years ago, 'the most wonderful woman of the age.' Her fame in England was matched only by her fame in India, her work in politics and social reform only by her work in education and religion. An accomplished writer and incomparable orator, a valiant pioneer and champion of humanitarian causes, the world leader of Theosophy, an emancipator of India, a tireless worker for mankind and withal an accomplished gentlewoman, Annie Besant was transcendent in every field she entered."

From the editorial page of an Omaha newspaper comes this tribute:

"One of the world's most interesting and influential persons died the other day in India when Annie Besant, the head of the Theosophists, passed away . . . Her teaching—that man can learn to know God by developing his own soul—is embraced by hundreds of thousands, who find great comfort and spiritual inspiration in the things she taught. The world lost a great positive force when Annie Besant died."

The Reverend Henry J. Adlard of the First Unitarian Church of Duluth, Minnesota, recently gave an address on "That Remarkable Woman, Annie Besant." At the same service there were readings from Dr. Besant's works, and a poem dedicated to her was read.

This excerpt is from an Australian newspaper:

"The last time Dr. Besant appeared at the Queen's Hall, London, Hannan Swaffer, noted journalistic critic said of her: 'There is one, Annie Besant, who is a leader in the front rank. She towers above the rest of her sex, not only in eloquence but also in courage and intellect. I place her amongst the six greatest women in the world.'"

And the following splendid tribute was written by the editor of a newspaper in Dr. Besant's adopted country, India:

"Within a few days of her eighty-sixth birthday there passed away from the terrestrial scene one of the great world figures of our time. . . . Dr. Besant was one of the noble band who awoke India from her trance and implanted in her people the desire for a new, a full and free life. And when they come into their own they will not surely forget the trumpet voice that awakened them to a sense of national self-respect. . . . We should remember and be grateful for that gallant chivalry, that undaunted courage, that passion for liberty and that sympathy with the under-dog which made Annie Besant so formidable a fighter of oppression, so valiant a champion of the weak and the down-trodden. In her death India has lost a loyal friend and the world a great karma-yogi."

The International Fellowship of Arts and Crafts

By C. JINARAJADASA

IHAVE much pleasure in notifying all interested in the Fellowship that Miss Irene Prest has consented to take my place as secretary of the Fellowship.

Object: *To work to develop the sense of beauty in all activities in life, and to study and realize the spirit of unity underlying the arts.*

The Fellowship began its work in London in 1913 among a group of Theosophists, having then for its name "The Brotherhood of Arts." As the work began to develop, its name was changed to the present one, "The International Fellowship of Arts and Crafts."

At a meeting of the Fellowship held on June 30, 1930, in Geneva, the four stated objects of the Fellowship were simplified and restated as the one object above.

The Fellowship from its commencement has

worked both among Theosophists and non-Theosophists to bring art more closely into the life and work of individuals and organizations. Concerts and plays have been organized by its members, and in a few cases art exhibitions also. One special work has been to provide suitable music and artists before and after lectures.

Membership is free to all who desire to assist in carrying out the many lines of possible work implied in the object of the Fellowship. Members may work individually or in groups, according to their temperaments. There is no entrance fee or subscription, but donations will be gladly received by the secretary to defray the expenses of circulars and their postage.

The address of the new secretary is: Miss Irene Prest, Stamford House, Wimbledon Common, London, S. W. 19.

Why I Nominated Dr. Arundale

By **SIDNEY A. COOK**, National President

IT IS BY virtue of my office as National President (General Secretary) of the American Section that I am a member of the General Council of the Society, the international governing body whose membership is composed of the general secretaries of the forty-odd Sections and some few additional members elected by the General Council itself. The members of that body have the right and the responsibility of nominating international presidents, and the Society's members all over the world have a similar right and responsibility of voting and thus selecting a president from among those so nominated. It is, therefore, both appropriate and right that I should place before the members of the Section the reasons that have led me, after much thought and with the unanimous approval of the Board of Directors, to nominate Dr. George S. Arundale as successor to Dr. Besant in the presidency of the Society. I cannot do this better perhaps than by reproducing here the letter addressed to the Recording Secretary at Adyar, by which I placed Dr. Arundale's name in nomination:

November 3, 1933

Recording Secretary,
The Theosophical Society,
Adyar, Madras, India.

In accordance with Rule 10 of the Society and the privilege accorded me thereby as General Secretary of the American Section and a member of the General Council, I offer in nomination for election to the presidency of the Society the name of Dr. George S. Arundale.

I enclose a copy of my cable to him and of his reply, which together furnish evidence of his consent to stand for election.

In thus nominating Dr. Arundale, I remember how humble he has always felt before the greatness of Dr. Besant and I recognize how inadequate he therefore feels to undertake this great responsibility. To this sense of the greatness of the task and the impossibility of adequately replacing our late beloved President, I reply that latent powers are brought into manifestation by the very nature of the office when there is brought to it the selfless willingness of the individual to lend himself to Those through Whom the presidency becomes a channel for world service of the special nature for which the Society exists. That dedication to selfless service exists in fullest measure in Dr. Arundale and, in my judgment, it completely outweighs the natural sense of inadequacy with which anyone possessing a genuine appreciation of the responsibility of the office and the greatness of his predecessor must inevitably approach the presidency of the Theosophical Society.

A life given to the Society and dedicated to the Elder Brethren, a life of utmost reverence, a personality of power, a true humility, sensed most truly by those near to him, a knowledge of the world, an ability to surround himself with loyal supporters of the work, an avowed placing of Theosophy and the interests of the Society always above and before all other work and interests — these qualities in combination make Dr. Arundale the outstandingly eligible candidate among those available and willing to stand for election to the presidency.

I should also mention the fact that Dr. Arundale has a knowledge and understanding of the Indian temperament derived from his experience in educational and other work in India, and by reason of his happy association with Mrs. Arundale. There is in him, and still more in them, the power to coordinate in happy combination the spirit of East and West, an utter essential in the conduct and preservation of the power of Adyar. I would add the still further point that it would be a fortunate circumstance if the president of the Society should have working by his side, in the practical application of his power, someone of charm and gentle graciousness with the quiet strength and deep intuitive qualities that are combined in Mrs. Arundale.

I further see in Dr. Arundale a most desirable qualification in his long working association with Mr. Jinarajadasa, an association that promises to continue in the work although Mr. Jinarajadasa has elected to carry on that particular phase of occult activity for which he seems especially fitted and which will make him an invaluable cooperator with Dr. Arundale.

I nominate Dr. Arundale with the certainty that he will carry on the great traditions of the Society, will represent the Elder Brethren, perhaps beyond his conscious knowledge, to the extent that They desire to be represented in the presidency, and will carry the Society to greater heights of achievement in shedding the light of the Ancient Wisdom in the dark places of the world.

Very sincerely yours,
SIDNEY A. COOK,
National President.

I need not much amplify the reasons for Dr. Arundale's nomination set out in this letter, but I should like to add a further reference to Mr. Jinarajadasa, who has recently written me from Paris telling me of the necessity for prolonging his stay in Europe and postponing his visit to South America on account of the condition of his health, and stating that he must be back in Adyar next

November. I mention this because in another magazine Mr. Jinarajadasa is referred to as having "deserted" Adyar. To read the letter that I have just received shows how preposterous is that suggestion, for as always Mr. Jinarajadasa is planning to place his own splendid powers at the disposal of Adyar and the Society, and after completing the special work in South America that was delegated to him, he will return there to do other special work that is his to do for the Society, side by side with Dr. Arundale, his colleague of many years.

There are many who would have liked Mr. Jinarajadasa to stand as a presidential candidate. Those many friends of his who would evidence their confidence in him by supporting him for the presidency surely will also have confidence in his good judgment and the soundness of his reasons, expressed or unexpressed, for refusing to be a candidate, and will prove their confidence no less by supporting Dr. Arundale, whom I am happy to find has received nomination jointly by Bishop Leadbeater and Mr. Jinarajadasa and heads of other national Sections. I am glad to find my own judgment thus confirmed by these long-time workers and leaders in the Society, who know Dr. Arundale so well.

As an additional reason for my nomination of

Dr. Arundale I give the fact that he knows Adyar and its needs and is familiar with the affairs and management of the Society by reason of his long and close contact and frequent residence at Adyar during many years. Add to this knowledge, his devotion to Theosophy and his untiring energy in the Society's behalf, and there appears to be no other to be compared with him in eligibility for this great and responsible office of president of the Theosophical Society.

May I add that since my nomination of Dr. Arundale, I have not only learned of his being similarly nominated and supported by Bishop Leadbeater and Mr. Jinarajadasa, but I have received (not from Dr. Arundale) photographic copies of letters written by Dr. Besant in 1926, when she was in America and Dr. Arundale was in some other part of the world, in which she expressed her wish that he should succeed her. The Society became great under her leadership, though it has suffered by diminution of physical strength during the recent years of her declining health and activity. Her greatness and the wisdom of her leadership have been proved by splendid progress during the years of her presidency, and I welcome this expression of her opinion which corroborates my own judgment that Dr. Arundale should be her successor.

The Mural at Olcott

AFTER another year of patient research in laboratory and scientific text and more time spent in his own studio in Philadelphia actually at work on the painting, Mr. Richard B. Farley has just added the panels for the east and north walls, thus completing the four main walls of the reception hall.

Those who are familiar with the room will recall that the wall on the north provides a rather narrow horizontal space, while that on the east presents a deep archway over the windows and a rather wide vertical panel between the windows. Such unusual and broken dimensions were in themselves a challenge.

On the north the artist continues the story of the evolutionary process, picking up the thread left when the dinosaurs of the preceding panel failed to meet the stern demands of the selective law, and carrying forward with the emergence and development of the mammals. The elephant is the subject used as a typical animal in this class, and a most interesting group is portrayed indicating the changes as they occurred through the ages from the little insignificant mammal in the beginning, past the experimental stages of varied length in tusk and trunk, to the splendid creature known to our modern period. The background of environment during the glacial periods is also suggested and the added factor of the evolution of the grasses and more concentrated foods indicated. A final feature which is noteworthy on this panel

is the series of leaf forms which form a complement to the series of crosses on the opposite panel.

As Nature herself is the mother of all forms, so are the great forces and dynamic energies the potent tools in her workshop. The artist has depicted this thought on the east canvas where a hovering stormcloud and lightning flash give color and power, where the sweep of the stars is interrupted by a darting comet, and forces of heat and cold, of expansion and contraction, of gravity, of attraction, all play their part in the titanic task of creating a physical universe.

A striking figure at the base of this picture is the symbol of sevens, three seven-sided figures interwoven as are matter, mind and spirit. Although seven is regarded as the perfect number in the lore of the ancients, the seven-sided figure is rarely found in art and design, or also in nature, and whether it is to be a later evolutionary development in the realm of form is an interesting speculation.

The same purity of color and loveliness in design which delighted us in the earlier panels are evident in the two new canvases, and the idealism which tells the inspiring story of the evolutionary processes of life and form is given further elucidation and detail. It is a splendid conception particularly worthy of the appreciation of the Theosophist.

To Mr. Farley, the artist, and also to our member, Mrs. C. Shillard-Smith, whose generous promotion of the project has made it possible, we offer sincere gratitude.

Armistice Day Tree Planting

THROUGH the efforts of Mr. J. S. Campbell of the United States Department of Agriculture, Headquarters had the privilege of participating in the national patriotic conservation program by a significant Armistice Day tree planting ceremony Saturday afternoon, November 11.

On that occasion two young walnut trees shipped to Wheaton from Mount Vernon and Arlington, two of America's historic shrines, were given an honored place in the Historic Grove on the Olcott estate.

Mr. Campbell personally took part in this planting of "trees with traditions," which was given added impressiveness through the assistance of the Boy Scouts of Wheaton. The ceremony began with the Scout salute at the raising of the flag. Then just as the two celebrated trees were to be placed in the ground, the special Scout pledge to trees was reverently given while the boys stood with the Scout sign.

Because of the cold weather the addresses scheduled for the afternoon's program were given inside the building before the group began the actual tree planting ceremony, following which the group again returned to the building where refreshments were served.

Mr. Sidney A. Cook delivered a stirring talk urging every citizen to become more interested in his country's problems and endeavor to help in those problems by a closer understanding of national history and of America's present affairs in world relationships.

Mr. Campbell spoke of the origin and purpose of the national conservation project. He explained that trees and nuts obtained from trees on the grounds surrounding America's historic shrines became living memorials to the heroes and ideals represented by those shrines, and enabled every citizen to feel a closer and more intimate touch with the historic background of the nation.

Mr. Richard Blossom Farley, celebrated landscape, mural and portrait painter from Philadelphia who has been painting the mural for the Headquarters reception hall, was also one of the speakers for the occasion. Mr. Farley, who has sponsored the planting of more than 5,000 trees, mentioned other worth while efforts to perpetuate trees in America and the wide-spread awakening of greater interest in nature.

The Historic Grove on the Society's grounds had its origin last April when approximately 1,700 nuts obtained from walnut trees at Gettysburg, Arlington and Winchester were planted with official ceremony.

Although some of these memorial trees will be kept permanently on the Olcott estate, the historic seedlings are to be nurtured until they can be redistributed to other organizations and individuals who are interested in preserving and increasing the number of trees from nationally important sites as "living memorials" to the future.

Notes of Mr. Cook's talk follow:

After appropriate acknowledgment of the co-operation of Mr. Campbell, Mr. Farley and the Boy Scouts, Mr. Cook said: "By this planting of trees that have hereditary connection with America's national shrines we honor those who worked and sacrificed and died, and thus hallowed the spots in our country whence these trees have come: Mount Vernon, the home of George Washington; Winchester, the scene of his early work, the starting point of Sheridan's famous ride, and the birthplace of a more modern hero, Admiral Richard E. Byrd; Gettysburg, the scene of a great battle for the preservation of the Union, and the place of Lincoln's memorable address; Arlington, the final resting place of the nation's heroes. Trees from these historical spots remind us of the traditions of sacrifice in which our present security was founded and of the tribute we owe to the greatness and wisdom and patriotism of our forefathers. They were not only soldiers, they were statesmen, patriots, workers in all fields of national endeavor—in our legislature, administering our law, creating our treaties, developing the beauty and the natural resources of our country. In them prevailed the ideal that government was for the good of the governed, a phrase that has resounded down through American history, but one which has been traced to Pythagoras in his exhortation to the Greek colony of Naxos, wherein he emphasized the value of the state and what it should represent to the good citizen. How dear to such a citizen the honor of the state must be! And in these present days to honor the state must mean to us a responsibility to see that government is clean, to individually understand its problems, to respect its laws, to work with those in authority, to honor all who are sincere in our country's service. Thus to live for America is to uphold her honor. It is more important to live than to die for one's country.

"Let these trees from American shrines remind us, too, to reverence all of nature, of which trees are but one representation, remembering that all living things are part of the beauty of nature; for as we learn reverence for the beautiful, we shall be worthier citizens of our own America."

The most certain sign of wisdom is a continual cheerfulness.—*Montaigne*.

Common Sense Talks

By SIDNEY A. COOK

An Election Question about C. J.

A discussion in a distant lodge has resulted in the following question being addressed to me: "Do you think that Mr. Jinarajadasa's refusal to accept nomination for president means that any votes cast for him in spite of his refusal will be thrown away?"

Perhaps I may be pardoned for dealing with this question under the caption that heads this section of our magazine. It has also been suggested to me that I should nominate Mr. Jinarajadasa despite his published declaration that he is not and will not be a candidate. Of course, to nominate someone who does not intend to be a candidate and has so announced is a simple waste of time and effort, for no matter what the number of his nominations, his name would not be on the ballot. No one can be compelled to be a candidate, and we should respect the wishes of those in whose judgment we have confidence and accept as well-founded their decision not to stand.

To vote for one who is not a candidate and whose name is not on the ballot is not only a wasted vote, it is much worse than that, for to attempt to elect someone who cannot be elected is to withhold a vote from some other desirable candidate. Surely those who so genuinely respond to the fine qualities of Mr. Jinarajadasa will give evidence of their confidence in him, not by throwing away a vote, but by voting for Dr. Arundale, Mr. Jinarajadasa's own choice of a presidential candidate as evidenced by his nomination of him. The Society will, as always, have the continued devotion and wise and strong helpfulness of Mr. Jinarajadasa, for in close cooperative association with Dr. Arundale, he will, as he himself has said so beautifully, "give more fully than ever the best of myself to the cause of Theosophy and the greatness of our Theosophical Society."

On Vegetarianism

There are degrees of vegetarianism. Everyone not under pledge to follow any particular regime has the right to choose the degree to which he wishes to adhere to vegetarian principles, if at all. Membership in the Theosophical Society does not require it, nor can vegetarianism of itself make an individual any better than his fellows. It is the purpose of his vegetarianism that makes all the difference. Vegetarianism as a protest against cruelty, vegetarianism for purity's sake, these are worthy motives, representing an inner attitude that is important, and indicating a perception of true values a little unusual in this western world.

Vegetarianism in such instances is a reflection of a spiritual quality.

Let us have no hypocrisy about it. The hypocrisy of vegetarianism is just as much to be avoided as hypocrisy on any other subject. Tomatoes are a diet that lose their appeal to vegetarians, when fried with the morning bacon, and there is destruction of sentient life just as much in the production of lard for apple pie or meat-stock for vegetable soup, as if these were used for supposedly less vegetarian dishes.

If we are vegetarians, let there be a heart-felt desire to save the world from some of its cruelty, and let us not think ourselves much better for so doing.

Are Theosophists a Select and Chosen Group?

Yes and no. The very nature of the founding of the Theosophical Society compels the answer "yes." That the Great Ones know and that a link with Them is made by membership we can readily accept as true, for it coincides with the facts of the founding. Presumably, every member who joins an organization such as the Theosophical Society does so from altruistic motives, by reason of an appeal to his better self, his interest in something beyond a material existence. "Not a sparrow falls. . .," and it is not difficult, therefore, to realize that the upturning of a human soul in pure aspiration would similarly be noticed no matter where and under what conditions.

The question is: Does the link remain? Does the soul continue to aspire altruistically, selflessly, with utter friendliness to all others regardless of the degree of success of one's personal aspiration, regardless of the nature and type of service to be rendered? This select and chosen group surely consists of those who place brotherhood above all personal considerations — those to whom the Society's first object represents in their membership a goal worth constantly striving for, uninterrupted by those things and attitudes and personal considerations which in most organizations are placed before and above the great central principle that is at the heart of the Theosophical Society.

Theosophists are a select and chosen group only if they themselves elect and choose, genuinely, un-faillingly, purposefully to live its first object, for thus do they become useful as channels of beneficent power by Those by Whom they would be chosen.

Nothing is more disgraceful than insincerity.—Cicero.

The Greater America Plan



DR. PIETER K. ROEST

From the Field Director

The great Pacific Coast lies definitely behind us now, and we are in the midst of that tremendous ocean of land called North America — just halfway on the road to "Olcott" — in Denver, capital of mountainous Colorado. What we have found has been encouraging so far.

California, with its climate either perfect or "unusual," most cordially welcomed both the Greater America Plan and its interpreter. Most of the lodges in that Golden West were visited, small as well as large, and we are deeply grateful for the many happy contacts that were made. These contacts forge a personal link with Headquarters which will help greatly in better mutual understanding of purposes and needs, and therefore will promote the third of our "general objectives:" the linking of the lodges of this Section in a more real and cooperative brotherhood.

Much of this work will fall upon the Federations, those natural groupings of the lodges which link Theosophists of quite extensive districts in a friendly fellowship and often in effective cooperation. For instance, in the San Francisco Bay and the Los Angeles regions our visit was efficiently arranged by their respective Federation officers, Mr. Kendall R. Jenkins and Mr. Ray F. Goudey, so that a maximum of work could be done without loss of valuable time. Not only

that; these Federations have decided to promote the gradual realization of the Greater America Plan in their respective districts by definite, sustained follow-up work, in order that the present enthusiasm shall not die out but will accomplish tangible results.

On a journey like this one may learn much. One learns to really respect the splendid efforts of officers and members in localities which often are quite difficult to work. One finds heroic toil amidst the most appalling apathy; fiery devotion next to rigid crystallization; breadth of vision struggling with fanatic narrowness of mind. One meets big centers of population where lodges abound, and passes through vast regions where not a single lodge exists.

In reference to the program which we seek to serve, it is astounding how little of the spirit of Convention seems to be *effectively* conveyed through *printed* words. An altogether too large number of our members seem either not to read THE AMERICAN THEOSOPHIST at all, or read it very superficially. The personal address makes a tremendous difference there. One wonders whether vision and enthusiasm can ever be effectively conveyed on paper.

How many lodges, for example, have of their own initiative already taken the few important "steps" which were suggested on pages 198 and 251 of this magazine?



MISS ANITA HENKEL

How many members have carefully read the Greater America Plan and have considered how it might be used in their own lodge work?

The telephone companies seem to be right about the great advantages of "viva voce" contact! Yet can we not make all the effort that goes into this magazine and the circulating letters a little more worth while by realizing that in printed symbols, too, *a brother talks to us*? It would make all our work so much more vital and united, powerful.

It is encouraging, however, that where the intention of our program is understood, cooperation is given with a truly theosophical enthusiasm. That makes our present work such a happy one. We see continually the revival of conviction, and therefore of intelligent and success-compelling action.

If every member could but see the splendor of our opportunity, the glory of the destiny which he may help to bring about!

How truly great is the compassion and the patience of those Great Ones Who allow us, ordinary human beings, to become co-workers in Their own stupendous "Greater Humanity Plan," without which blind mankind would have been destroyed before the dawn of civilization; while on its continued, blessed guidance depends the saving of this world from self-destruction, and its reaching of a truly *human* life. To see this sets the soul afire with energy, and makes the true Theosophist re-dedicate his life at every dawn to the great Cause which They have called us to promote.

From Miss Henkel

What Are You Doing about Specific Objective No. 13?

This objective suggests that every lodge shall be listed in the telephone and city directories so that it can always be found by the person who wishes to do so. Is your lodge so listed?

Cities differ, but investigate in your own and be sure of your listing in:

(1) Telephone directory.

If you do not have a permanent lodge room, use the name of your president or secretary or some dependable person who is usually at home. In some cities 25 cents a month will give a listing like this:

Theosophical Society, Secretary.

Name of person.

Always use the Theosophical Society, not your lodge name, which may not be known to a stranger.

(2) City directory:

It costs you nothing to be listed with the name of your lodge president and secretary.

(3) Directory at your library.

Oftentimes libraries keep a list of clubs or fraternal organizations. This also is without charge.

Facts in Evidence:

(a) Two people were interested in Theosophy

three years, read all the books in the public library, inquired of the Chamber of Commerce and libraries and could not find our lodge. They moved to another city where the lodge was listed in the telephone directory, and joined the Society within three months.

(b) Recently a young man, a college graduate, heard of Theosophy, found the secretary's name in the city directory and is now reading our literature.

From the National President]

At the request of Mr. C. Jinarajadasa there appears in another column a statement of the purpose of "The International Fellowship of Arts and Crafts." Members of this organization in America please write to Headquarters, for in the members of that organization there must be the nucleus of a splendid group to work under the auspices of the Greater America Plan in carrying out its fourth specific object.

Evidence of interest in the Greater America Plan for the development of theosophical life and activity along cultural and educational lines is to be seen in the enthusiasm of members and of lodges, but perhaps most of all in the number of the directory blanks which are filling every mail, and in the letters of endorsement which accompany them. There was no misjudgement of our membership when in a preliminary discussion of the Plan someone said that we had volumes of latent talent only waiting to be called to action. There is much work to analyze and study all of these reports to formulate groups and committees each responsible for some great part in the development of the new program.

The Lodge Handbook has not yet reached the stage where any part of it has been committed to print, but a considerable amount of manuscript material is on hand for editing and arranging in the form in which it is to be prepared for ready reference in its appropriate section of the Handbook. This book is something that lodge officers particularly can look forward to as a practical result of the formulation of the Plan — something that they will find of constant value in selecting programs of various types, in answering questions as to lodge procedure and practice and in offering many helpful suggestions on points that arise in the minds of those responsible for lodge activities. In the beginning this book will not be complete, but it is one of those things that will constantly grow and through the years will become a compendium of valuable data relative to the lodge and its work, to be handed on by each officer to his successor. So valuable will it presently be found that we may find lodge officers making it a condition of acceptance of office that this Handbook shall be turned over to them for their study and guidance, and members will be insistent on the careful filing of all the sheets that will presently be regularly mailed month by month for permanent placement in this important volume.

The Inner Life

By CLARA M. CODD

The Yoga Aphorisms of Patanjali.

25. In Ishvara, the Gurudeva, that which is the germ of all knowledge in man, expands into infinity and becomes omniscience.

As one commentator writes: "As soon as the consciousness ceases to identify itself with its vehicles or organs, the germ of all knowledge begins to expand. In the Hierarchy this 'germ of all knowledge' can be seen at differing stages of unfoldment."

26. Ishvara is the Representative of God, and is the teacher of all, even the Ancients, being unlimited by time.

Vyasa says: "The ancient teachers were conditioned by time. Wherever time does not exist as condition, that is Ishvara, the teacher of the ancient teachers too. As the knowledge of His supreme power as existing in the beginning of the creation is obtained, so also is it obtained about His existence as such in other creations and other times."

And Mrs. Bailey comments: "Since the conditions of time and space existed there have been those who have achieved omniscience, those whose germ of knowledge has been subjected to proper culture and thus developed until it flowered forth into the full glory of the liberated soul. This condition became possible because of:

1. The identity of each soul with the Oversoul.
2. The attractive force of that Oversoul as it draws the separated soul of all things gradually back into itself. This is the force of evolution itself.
3. The intensive training given toward the climax by the occult Hierarchy.

"The One Master is found within and is a corporate part of the All-Soul."

And Charles Johnston writes: "From the beginning, the Oversoul has been the teacher of all souls, which, by their entrance into the Oversoul, by realizing their oneness with the Oversoul, have inherited the kingdom of the Light. For the Oversoul is before time, and time, father of all else, is one of His children."

All these quotations irresistibly remind us of passages in *The Voice of the Silence*. "Of teachers there are many, the Master-Soul is one, Alaya, the universal Soul. Live in that Master as its ray in thee. Live in thy fellows as they live in it. The light from the One Master, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick, dark clouds of matter . . . That which is uncreated abides in thee, disciple."

And again of the Book of Proverbs: "The Lord possessed me in the beginning of His way before the works of old." And of the prayer of the Christ's: "Glorify thou me with thine own self with the glory which I had with thee before the world was."

27. The Sacred Word (the Pranava), Aum, connotes Him.

This mystic syllable is the secret of secrets in the East. It is said to be the indicator of Ishvara because its very form has that truth embodied in it, which is the essence of the universe in its evolved, as well as involved, condition.

It is the Word of Glory, denoting the Three-in-One. It is the Sacred Word of the Fifth Root Race, as a similar three-lettered word, Tau or Tao, was the sacred syllable of the Fourth or Atlantean Race. Hence the Egyptian Tau and the Chinese Tao, both these ancient peoples being direct descendants of the Atlanteans.

Regarding the three-fold Divine Life, H. P. B. writes in *The Secret Doctrine*: "Life we look upon as the One Form of Existence, manifesting in what we call Matter, or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the vehicle for the manifestation of Soul on this plane of existence, and Soul is the vehicle on a higher plane for the manifestation of Spirit, and these three are a trinity synthesized by Life, which pervades them all."

Bhagavan Das has written a wonderful book on the subject of the Pranava for those who are drawn to eastern thought.

Vyasa explains the very potent effect of the recitation of the Sacred Word by telling us that the relation between a true sign and the thing signified is as inherent as that between a flame and its light. Thus the Divine Life is ever present in the Sacred Word, which must not be impiously used. H. P. B. told us that the Aum represents the Atma-Buddhi-Manas within us, and that to utter it prayerfully is to call upon the Higher Self within, and that this will repel all evil. But in order to exercise its full potency it must be uttered by a man trying very sincerely all the time to live to his highest. "You must say it in deeds," she says. In *The Secret Doctrine*, Volume III, she writes: "The word Aum or Om, which corresponds to the upper Triangle, if pronounced by a very holy man, will draw out, or awaken, not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the 'Father' within him. Pronounced by an averagely good man, in the correct way, it will help to strengthen him morally, especially if between two 'Aums' he meditates intently upon the Aum within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin; he will only thereby attract to his own impure photosphere invisible presences and forces which could not otherwise break through the Divine Envelope." Dr. Besant has also warned us

(Concluded on Page 283)

Personal Opinions

By L. W. ROGERS

This Interesting Depression

It may be worth recording that our largest audience thus far this season came out to hear the lecture "The Coming Civilization." Dr. Besant was never weary of telling us that we must make outside contacts and keep in touch with the vital processes of civilization. With that in mind two lectures were put on my list that dealt directly with the depression — "Our Failing Civilization" and "The Coming Civilization" — presenting, of course, the theosophical view of what really ails us and the things that have first to be done about it. For some time their value seemed uncertain but it now appears that they are going over all right. In fact they are not only good drawing cards but they are outselling the other literature by two to one and are thus finding their way into the hands of people who do not come to the lectures. "I want these for my husband," or "I shall send these to my son," is a common remark about the book tables.

The delivery of these two lectures gives the lecturer new impressions about the general views of the people. The "feel" of the audience, the undefinable impression that a lecturer gets while speaking on these subjects, is that of very mixed emotions — anxiety, elation, suppressed enthusiasm, fear, helplessness, stolidity, surprise — the latter when a reasonable proportion of responsibility for the trouble is laid squarely at their own doors.

Meantime, out in the world itself events are apparently riding swiftly toward culmination. In these days more actually happens in a month than in a year in former times. The commercial world seems to be dazed and the managers of big business have the appearance of looking on in helpless bewilderment at the rapidly moving panorama that is transforming modern civilization beneath their windows.

The number of proposed remedies and the multiplication of the mechanism for applying them makes one dizzy and creates admiration for the courage and enterprise of the administration. Also every person with a progressive mind must be thrilled at the President's appointments of radically progressive men and women to key positions. Of course there will not be immediate and complete solution of our problems. Evolution does not work in that way. But at least we are moving in the right direction — the recognition of human equality, the recognition of the fact that certain groups of citizens have been favored and others have been placed at a disadvantage, the effort to abolish unfair conditions and to equalize opportunities — are all in the right direction however experimental they may be. The vital point is not

to what degree they will succeed or fail, but that they are moving true to the moral compass and are therefore a step toward a final solution however different that may be from the present measures.

But have you noticed that not long ago the national director of relief said that the actual number of the idle had not been what we were lead to believe but actually more than fifteen millions. If anybody thinks that even a substantial percentage of that huge army of unemployed can be absorbed by any measures yet proposed he is entitled to several more guesses. They will not rapidly go to work again. Millions of them will not go to work at all until more drastic changes are made than any that have yet been proposed.

The Lecture Work

In these difficult times the lodges that have a hall large enough to accommodate the number of people who desire to hear theosophical lectures has a very real asset. If a hall can be had without cost the receipts from a lecture course will meet all the other expenses of whatever nature and the lodge need not contribute anything to avoid a deficit. Consequently, lodges with suitable halls will be growing instead of dwindling in these trying times, for the appetite of the public for occult teachings is as keen as it ever has been. Nevertheless, it is necessary to use careful judgment in making engagements because it does not follow that success is assured if there is a good hall in a city of fair size. We learned that recently at Wichita. The population is about 100,000, the hall used was a good one with central location, the advertising the same as we use for larger cities, the course ten lectures, the weather excellent, but the visible result very little. The explanation of the near failure is not difficult to understand. On the spiritual side it is that the population is ultra orthodox. On the material side it is that it is a purely agricultural section of the country and the people have very little money. The collections were little better than three cents per capita, and the audiences the smallest I have had since the early years of 1905 and 1906. A very small group of inquirers was the only visible result. But the renewed enthusiasm of our heroic little lodge that is "holding the fort" in Wichita is an item of importance on the right side of the ledger. A theosophical lecturer always feels that he must use all his energies where they will count for the most for the work as a whole; but sometimes unavoidable circumstances throw us into situations where the best must be made of unfavorable conditions and perhaps the renewed enthusiasm of faithful workers is more valuable than is sometimes supposed.

Here in Oklahoma City, what a difference! The population is probably not more at present than 150,000 but they have a progressive outlook upon life. The fine hall accommodates probably 250 at capacity. That is a very satisfactory audience in a city of this size. The attendance keeps up well. With ten lectures — five each week on consecutive nights — forty-seven have been enrolled in a weekly study class which is to be left in charge of Capt. Leo Partlow.

Just a Fine Cover

It is always a delight to call attention to a good book and it is equally a duty to brand a bad one so that others shall not waste time on it or get mis-information from it. Recently a fine looking volume came into my possession. The title was attractive and the printing and binding were excellent. In a very busy month I had found time only to glance at the table of contents and found it fascinating — "Part I, Ancient Aryan Teachings; Part II, Fundamentals of Vedic Belief; Part III, The Practice of Yoga." At last an evening came when I had a spare hour to get well into this promised land of philosophical enjoyment, for the alluring title was *Eastern Philosophy for Western Minds*.

What western mind would not be thrilled with the promise of an elucidation of the scriptures of the East by another occidental mind that had lived in India and assimilated the wisdom of the ancients at its source? — a mind, one imagined, that would discourse cleverly on "The Doctrine of Illusion; The Law of Correspondence; The Pair of Opposites; The Principle of Balance; Irrelevancy of Circumstance," etc., as set forth in the fetching subheadings. A book is worth reading if it can give just one new idea and here was the possibility of a flood of light on the mysteries of nature. With the eagerness of a traveler entering a strange new country I settled down for a delightful hour — only to find that fifteen minutes would be quite enough! Can you imagine a materialist undertaking the interpretation of *Light on the Path*, or an atheist describing devachan? It could be no more incongruous than these 250 pages of nonsense. When the reader has covered thirty-five pages he is not surprised by the declaration that the doctrine of reincarnation was invented by Hindu priests to frighten their followers into obedience with the threat that they were in danger of reincarnating "in the body of a loathsome animal."

The author actually attempts to discuss the law of karma while ignoring reincarnation, which he does not mention after the contemptuous dismissal referred to above and is apparently quite unconscious of any inconsistency. His chatter is as naive as that of the girl who, desiring to appear becomingly modest when asked if she had seen "Romeo and Juliet," replied that she had seen Romeo but not Juliet!

"Yogis," says the author, "can and do prophesy what is going to happen to people." However, it is not done by any occult method he assures you. But the author lets you into the secret in the following words:

"Examining a human specimen, he says to himself, in substance, 'This is a certain grade of matter, functioning in such and such a manner. It is being affected by this or that group of influences. According to the character traits revealed by its face, the shape of its head, its voice, its walk and its general behavior, the chances are that it will function in the future about as other specimens of this kind have functioned in the past. Certain known results always accrued from the manner of living practiced by those other specimens. It is logical to suppose that the same sort of thing will happen to this one.'"

After that you are rather pleased when this astute interpreter of the Vedas tells you: "An 'astral body,' so far as students of the Vedic scripts have been able to discover, is something which exists only in the mind of a Theosophist. There, as best one can judge, it is conceived to be a species of ghost, a replica of the person whose material body it inhabits. It is supposed — by those who believe in its existence — to possess the ability to detach itself from its corporeal host and go elsewhere, much to the surprise of those who encounter and recognize it in unexpected places."

Oddly enough the author confines his wisdom about the astral body to a single page (page 160), and merely discloses that it gets its name because of its supposed flights among the stars "on trips through the sidereal system." His knowledge of Theosophy seems to be exactly equal to the understanding of the Vedas. My rule (mentioned with the hope that the practice may spread) of sending the books I read to the National Theosophical Library at Wheaton, was violated in this case. I tossed the book into the nearest ash can and turned for relief to the latest political scandal in the newspaper.



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.

Section News and Notes

Portrait of H. P. B.

Our members will be glad to know that Olcott has the privilege of being the home for the time being of the famous portrait of Madame Blavatsky painted by Gutzon Borglum.

This portrait was painted many years ago at the time when the artist's father was president of the Theosophical Lodge in Omaha, Nebraska. When his father requested the portrait he first carefully prepared himself psychologically by reading and studying the teachings of H. P. B., and then secluded himself completely for three whole days: the splendid portrait is the result.

Gutzon Borglum is now a renowned artist-sculptor. His bust of Lincoln is in the capitol at Washington, and also his life-size statue of this martyred President is in the public square at Newark. Many other works of art are attributable to his genius.

Following the death of the artist's father and the adjustment of the estate, Dr. Besant expressed the thought that the portrait should be in the possession of the Society. As a result of this suggestion several generous members combined together and made the purchase at a cost of about \$1,000.

The painting, which at Dr. Besant's suggestion has been kept by Mr. and Mrs. Hotchener in their home, was recently shipped to Olcott where it will be a source of inspiration to many of our members.

Electing a New President

Voting in the presidential election will not occur for some weeks or a month or two, but it is time to remind ourselves of the responsibility that confronts us and of our duty as members. Voting blanks will be prepared and mailed out just as soon as the list of nominees is received from Adyar. Then every member should vote and America should be able to turn in a 100% representation in its choice of Dr. Besant's successor. It is noticeable that the report of the presidential election of 1928 showed that America voted only 17% of its strength. True, all of those who voted were unanimously in favor of Dr. Besant's reelection, but 83% said nothing. In the whole list of forty-odd Sections only one voted less of its strength than did America. America must redeem itself by showing its interest and recording a vote from every member in the election which will soon take place. It is true that in 1928 there was but one candidate; nevertheless, in the simple matter of expressing interest, giving evidence of our understanding of our responsibility individually and as a Section, we must redeem ourselves in the eyes of the theosophical world by recording a 100% vote.

Mr. Smythe's Choice

From *The Canadian Theosophist* we learn that Mr. Ernest Wood has been nominated for the presidency by Mr. Albert E. S. Smythe, the General Secretary for Canada.

Presidential Nominations

We gladly report having received authentic information to the effect that Dr. Arundale has been nominated by the following members of the General Council: Bishop Leadbeater, Mr. Jinarajadasa and the general secretaries of the following Sections: England, Australia and Spain, besides the nomination by your own general secretary of the American Section.

Mr. Farley Our Guest

Mr. Richard Blossom Farley is so delightful a guest and so thoroughly enjoyed by everyone at Olcott that we should gladly look forward to many more panels for the mural which would bring him back to us each year.

A Name For Your Christmas List

Put the name of Olcott on your Christmas list. When the National President attended the Ohio Federation meeting in Cincinnati a few weeks ago, a member sought permission to make a suggestion for the good of the Section and of Headquarters. That suggestion was that every member should contribute \$1.00 as a Christmas present to Headquarters, to be assigned to whatever fund most needed replenishing for the benefit of the work. We pass that suggestion on to all our members. What a fine start we would have for next year if during the month of December our mails brought us a dollar from every member! Such a fund that would be; such assurance of success in many phases of the work that can with difficulty be carried on at present!

Add Olcott to your list — send your dollar as a Christmas present to the Theosophical Society, that uses every dollar it receives to add to the happiness of the world. Christmas is a time of giving happiness. Theosophy has given much of happiness to you.

The Young Theosophist

The December number of *The Young Theosophist* will be a special Christmas edition. If you would like to have a copy please send your order in early. Annual subscriptions, 50 cents, single copies, 5 cents. Remit to Margaret Barsi, Olcott, Wheaton, Illinois.

The Theosophist

A cable from Adyar tells us that the October number has been sold out. Fortunately, we have reserved a large number of copies of the November number in which the account of Dr. Besant's cremation is given in full. It is still possible to start subscriptions with the November number, which also contains reproductions of some of the letters from the Masters and the second of a series of articles by Mr. C. Jinarajadasa pointing out the evidence of the genuineness of these communications.

Mr. Jinarajadasa

In the November issue of THE THEOSOPHIST Mr. Warrington comments on the excellence of the editorship of the magazine under successive editors beginning with H. P. B.; then Col. Olcott; then for a quarter of a century, Dr. Besant; and finally for three years, Mr. Jinarajadasa, to whom he gives the following brief but well deserved tribute: "In him we had scholarship, a practical love for the beautiful, a gentle directness of power and a devotion to his President of a rare and beautiful kind."

The November number contains a brief biography of Mr. Jinarajadasa by Bishop Leadbeater. All who have been in touch with the direction of affairs at Adyar for the past few years have been tremendously appreciative of the devoted service which Mr. Jinarajadasa has rendered to the Society and to our late beloved President. We were glad to have this brief sketch of his life and to know that in a change of activity he will get some rest. As he left Adyar he was given a party and was garlanded in Indian style. In a recent letter from him he speaks of the need of care of his health, for which purpose he has postponed his sailing from England to Brazil where he will arrive in April, to be back in India in November. We have extended to Mr. Jinarajadasa a cordial invitation to spend some part of the year in America and are regretful that his plans as at present arranged have not made it possible for him to accept. He has much very important work to do in South America.

Bishop Leadbeater

Bishop Leadbeater has been busily engaged for many months past revising some of his earlier works to include more recent investigations and to show the co-relation between occult findings and recent scientific thought. He has recently completed a revision of his *Astral Plane* for early publication.

Mr. Wood Accepts Nomination

From Mr. Ernest Wood we have a brief note advising of his resignation from the office of recording secretary of the Society in order that he may accept nomination and be a candidate for the office of president.

Dr. Arundale

Dr. Arundale writes us that he has had to curtail his visit to Australia and that he and Mrs. Arundale will be at Adyar early in December about two weeks earlier than originally planned. We are glad to note from the postmark of some of his mail that they were able to make a brief visit to New Zealand.

Founders Day Collections

Some of our lodges have already sent in the collections taken at their Founders Day programs, and we are most appreciative of every contribution, for the need of the work is great, as everyone knows. No doubt we shall hear from many more lodges, and we are hopeful that the total amount will be a generous one.

Theosophical Reading Courses

"Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends; come, let us read."

Two theosophical reading courses are offered for immediate enrollment — one general or elementary course in *Fundamentals of Theosophy* and another special course in *Theosophy and Art*, requiring some acquaintance with the general field of theosophical literature as a prerequisite.

These courses are designed for busy people who have not the necessary time for the more thorough study required by the correspondence courses, yet who wish to become familiar with theosophical literature or to review details that have slipped from the memory. Isolated members, who for any reason are unable to attend regular lodge meetings, will find the readings a means of keeping in touch with theosophical teachings. A monthly "round robin" letter is circulated among the members of each group, to which each reader is invited to contribute, but no study or answering of questions is required. Each course is of six months duration, during which one book of medium or average length (or equivalent) is assigned for reading each month. The enrollment fee of \$1.00 covers all expense beyond that of the necessary books and postage.

Prompt enrollment is desirable in order that reading groups may be ready to begin by January 1. If you are interested, *enroll now* by sending your name and address, with enrollment fee, to Headquarters at Wheaton.

Colorado Federation

The following encouraging telegram was received by our National President on November 17: "Colorado Federation of Lodges — Boulder, Denver, Colorado Springs — meeting on Anniversary of the Theosophical Society, sends cordial greetings to Headquarters in spirit of rededication to the Masters and the great Cause of Theosophy."

George R. S. Mead Passes

Mr. George R. S. Mead died at his residence in London on September 30. He was a co-worker with H. P. B., revising her manuscripts and doing much of the work of revision on the second printing of *The Secret Doctrine*, really completing the necessary adjustment of style and literary form, which had been partially done in connection with the original printing, by the Keightley brothers.

Mr. Mead was a scholar happiest in research work, leaving us an important series of works on gnostic mysticism, many of them involving the production in English of previously untranslated and rather obscure treatises. Mystic literature owes much to his painstaking research, and though he resigned membership of the Society some years ago, he was one of its finest workers in the early days and therefore one to be honored for his help when help was needed most.

New England Federation

About twenty-six people gathered at the home of Dr. Kenneth C. Hitchcock in Hartford, Connecticut, on October 15, for the purpose of forming a Federation of the New England lodges. Four lodges were represented, two from Connecticut and two from Massachusetts, and the president of each lodge gave a brief resume of its activities.

Major Leroy Gardner of Boston, the speaker for the occasion, gave the "Aim, Scope and Mechanics" of the Federation. He said Federations give more strength to Theosophy, encourage small lodges and enable those limited financially, to hear our international lecturers. He then read the program of the New York Federation, the largest in the Section, and a letter from Mrs. Dora Kunz telling of the many activities of that Federation. Major Gardner read also a letter from Mr. E. Norman Pearson, president of the Michigan Federation, presenting their methods.

The meeting voted to form the New England Federation, and a by-laws committee was appointed and the following slate of officers for the ensuing year was prepared: President, Mr. Lindsay E. Haines of Boston; vice president, Dr. Kenneth C. Hitchcock of Hartford; secretary, Mrs. Charlotte Carroll of New Haven; and treasurer, Mrs. Emma L. Bragg of Springfield. It was decided to hold the next meeting on December 10.

Enthusiasm in Manila

Through the kindness of Mr. and Mrs. George Ragan, we have received a picture of the members in Manila taken on October 3, when Mr. and Mrs. Geoffrey Hodson were with them.

They are a happy and active group and there is every promise that this new Section in the Philippine Islands will accomplish greatly. A noteworthy feature revealed by the picture is the large number of young people who are present. Both they and their Section are to be congratulated.

Ohio Federation

The Regional meeting held in Cincinnati, on October 22, by the Ohio Federation of Theosophical Lodges was very successful in attendance and enthusiasm, as also particularly noteworthy for its wholehearted support of the Greater America Plan. Endorsed both by the Federation and various lodges, the Greater America Plan can depend upon Theosophists in Ohio for aggressive programs putting it into effect.

The sessions opened with a reception on Saturday evening, the members being entertained by Jane Gray of Radioland in a special Theosophical broadcast, the musical part of the program accompanied by Miss Mary Kampf. The only cloud on the horizon was the delayed arrival of our National President, Mr. Sidney A. Cook, and our National Secretary, Miss Etha Snodgrass, on account of a storm which prevented the departure of the plane.

Next morning Mr. Cook and Miss Snodgrass were present, together with Miss Anita Henkel, Headquarters' Field Representative, and Mr. E. Norman Pearson, President of the Michigan Federation. Mr. Cook presided at the meetings and was enthusiastically received by the Federation. His address in the morning to members was on "Friendship" and he said that friendship is always more and never less. Friendship is always giving, it never dominates but always attracts and impels rather than compels. We should receive friendship as the earth receives the rain and the sunshine. Mr. Cook's talk was effective and beautiful and inspired by the genuineness of his own fine sincerity.

Miss Snodgrass followed him with an exposition of the "Golden Stairs" of H. P. B., which she presented as the ideal in carrying out the Greater America Plan.

The afternoon session was addressed by Mr. Cook, Mrs. Bollenbacher, Miss Snodgrass, Mr. Pearson and Miss Henkel, on the Greater America Plan, with special emphasis given to the need for loyalty and concentration on our own theosophical teaching. A general discussion followed in which members voiced approval of the Plan and lodge officers pledged themselves to carry it out as far as possible within their lodges.

Dr. Wales, president of Hypatia Lodge, Indianapolis, suggested that every Theosophist in the Section should give one dollar to Headquarters, at Olcott, Wheaton, as a Christmas present, and started the fund off with his own dollar.

The meeting places were beautified with lovely flowers provided, many of them from the garden of one of the Cincinnati members, Mrs. Ruten-schroer. Beautiful roses were also provided by the local group. Music for the afternoon session was delightfully rendered by members of the Cincinnati Conservatory of Music. The total attendance was over seventy-two, with eleven lodges represented.

Have you sent your Christmas dollar to Headquarters?

A Christmas Offering to the Blind

There are 100,000 blind people in the United States. At least 98% of them know nothing at all of the doctrine of reincarnation and the laws of karma. They cannot understand why they are living a life of gloom and darkness. But there are many who are eager to understand something of Theosophy and depend upon our free theosophical Braille books and magazines. Our books are circulated among the blind readers throughout the United States and Canada, and our free monthly magazine goes out to the blind in many countries. But all this costs money and I wonder if you, dear reader, would not like to make a little Christmas offering to this work by sending a silver coin together with your name and address to The Theosophical Book Association for the Blind, 184 So. Oxford Avenue, Los Angeles, California.

(We commend this activity to our members.

—Editor.)

On Whom the Joke?

From the faithful, the tried and the true, from members who are fine and devoted and whom we honor, there have been coming such letters of protest, amazement, indignation, even of denunciation—all ejaculating in some degree or other that their dues are paid! To be sure they are paid! Haven't we written you, in acknowledgment, haven't we sent you or your secretary your cards and haven't we expressed in all ways possible our appreciation?

It is sometimes convenient to enclose in a general mailing a notice that does not apply to all members. Such a notice about dues was sent out in a recent mailing. Shall we apologize? Must we say that a notice about unpaid dues is for those who have not paid? Or shall we laugh? We agree that the joke is on us for we must write many letters of explanation. But is it on Headquarters alone?

Important Notice About National Lecturers

Lodge officers will avoid difficulties and much misunderstanding if they will carefully note the following:

National lecturers are appointed by the Board of Directors and those at present holding appointments are:

Mr. L. W. Rogers.
Mr. Fritz Kunz.
Mr. Max Wardall.

The following are the only field workers traveling under Headquarters' auspices:

Dr. Pieter K. Roest.
Miss Anita Henkel.
Dr. Nina Pickett.

Signed

SIDNEY A. COOK,
National President.

Beautifying Olcott—An Opportunity

It is appropriate in this issue, which records the practical completion of the fine mural that now decorates our Headquarters entrance hall, to suggest to our members that gifts of much less pretentious decorative value would be very gladly received. The Headquarters building has never been finished so far as wall decorations are concerned. It was quite proper to leave the walls bare and white for a year or so to complete the thorough drying usually recommended by good architects, but that time has long past and all that is now needed is the money. Just as through the generosity and enterprise of Mrs. C. Shillard-Smith this very valuable mural now decorates our entrance hall, so can others, singly or in groups, less expensively decorate other rooms and hallways. A lodge or a group or an individual member could select any one of the offices, the dining room, the living room, the lecture hall, one of the hallways, the book sales office, or some other section for which care and interest would be assumed. For fifty, seventy-five or a hundred dollars, the bare, white walls would give way to dainty tints and washable surfaces.

A score of such groups, each undertaking to collect or provide the funds for an office or a room, would soon have the whole interior of the building completely beautified. There are groups and individuals who give to the beautification of the grounds in trees and shrubs and flowering plants. Why not similar groups or individual members who would complete the decorating of the interior?

Greater America Plan Honor Roll

Federations:

Colorado Federation.
Northern California Federation.

Lodges:

Besant Lodge, Cleveland.
Bremerton Lodge.
Dayton Lodge.
Lansing Lodge.
Long Beach Lodge.
Pythagoras Lodge, Cincinnati.
Sirius Lodge, Chicago.
Young Theosophists of Hollywood.

A Gift to Olcott

We are indebted to the generous thoughtfulness of one of our members, Miss Mary C. Bissell, of North Carolina, for the gift of a number of flowering shrubs and evergreen trees. They have been carefully planted by the gardener and next spring they will give added beauty to the Olcott grounds. We are heartily appreciative of the loving interest of so many of our members in the estate of our National Headquarters.

Mr. Edwin B. Catlin

Mr. Edwin B. Catlin, president of Anaconda Lodge, passed on to higher consciousness on October 26. His passing closes a career of most devoted and active work for Theosophy. He had reached the age of seventy-five, and was among the last of the pioneers in theosophical ranks in Montana. As president of the lodge he was one of its staunchest supporters and was instrumental in securing beautiful lodge rooms as well as contributing generously to their maintenance. As a token of esteem for his splendid character and appreciation of his work in many civic enterprises, the officials of his home city ordered flags on all public buildings at half mast in honor of his funeral services. Men from all walks of life joined together in paying homage to the memory of their beloved fellow citizen.

JOHN W. DUNCAN.

Birth

To Mr. and Mrs. Lawrence Bull, Oakland Lodge, a son, James Lawrence, on September 11, 1933.

Marriage

Miss Arlene M. Schwartzkopf, St. Louis Lodge, and Mr. Jesse E. Bishop, on November 9, 1933.

New Members from October 1 to November 20

Applications for membership during the above period were received from the following cities: Denver, Colo.; Omaha, Neb.; St. Louis, Mo.; Seattle, Wash.; Chicago, Ill.; Richmond, Va.; Hollywood, Calif.; Washington, D. C.; Miami, Fla.; Helena, Mont.; Dayton, Ohio; San Anselmo, Calif.; Houston, Texas; Portland, Ore.; Hartford, Conn.; Ocean Park, Calif.; New Orleans, La.; Boston, Mass.; Augusta, Ga.; Casper, Wyo.; Akron, Ohio; Maywood, Ill.; New York City; Fremont, Neb.; Cleveland, Ohio.

New Lodge Officers

Helena Lodge — Pres., Mrs. Nora Lewis; 1st Vice Pres., Mrs. Dolly Dean Burgess; 2nd Vice Pres., Miss E. Grace Ring; Librarian and Purchasing Book Agent, Miss Ring; Sec'y-Treas. and Publicity Agent, Mr. William W. Casper.

Deaths

Mr. Edwin B. Catlin, President, Anaconda Lodge, October 26, 1933.

Mrs. Maude L. Cogswell, Oakland Lodge, October 28, 1933.

Mrs. Janie D. Downs, Olcott Lodge, Pasadena, recently.

Mr. Frank H. McDonnell, Minneapolis Lodge, October 9, 1933.

Miss Antoinette Smith, Secretary, San Antonio Lodge, November 4, 1933.

Mr. George E. Foster, Gainesville Lodge, September 23, 1933.

American Theosophical Fund

Previous receipts	\$277.25
To November 15	39.00
	\$316.25

Building Fund

Mrs. Florence B. Correll, Mrs. Estella Renshaw, Dr. Clara A. Hooper, Miss Grace L. Porter; Mr. and Mrs. David A. Howrey, Mr. and Mrs. A. T. Rinchlew, Miss Charlotte F. Dewick — Total \$54.00.

Besant Memorial School, Adyar

Total	\$5.00
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Greater America Plan

Previous receipts	\$1305.31
To November 15	202.34
	\$1507.65

Higher Memberships

Previous receipts	\$1447.95
To November 15	156.50
	\$1604.45

Helping Hand Fund

Total	\$1.00
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Tree and Shrub Fund

Total	\$4.00
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Inner Life

(Continued from Page 276)

against its indiscriminate use. If its recitation brings about a sense of fullness or pain in the head, or affects the nerves, its use must be discontinued for a time and a greater purity of life sought after.

The correct recitation is described on page 541 of the third volume of *The Secret Doctrine*, but it is best to learn from someone who knows. It is very much to be deprecated the way unwise eastern teachers get their western audiences to recite this sacred formula indiscriminately. Its Egyptian and Christian form is the word "Amen."

28. **The Word should be constantly repeated, with meditation upon its meaning.**

It is a common eastern custom to practice a kind of meditation by continually repeating sacred words like the name of a god, meanwhile fixing the mind upon the spiritual reality it connotes. Perhaps the

Christian rosary is a similar idea.

29. **Thence arises interior awareness, and the removal of obstacles.**

The *thought* of the Gurudeva, the Master, even better than the recitation of His name, will do this. Vyasa very beautifully says that whatever obstacles there be, even diseases, cease to be by feeling the omnipresence of the Lord, and that the true nature of the Yogi himself is also thus seen. That just as God is pure, calm and free, so also is the life deep within ourselves. Meditation always renders the interior self increasingly alive and aware. It awakens the subtler responses of our being on all hands.

Next month we shall deal with the sutras now describing the obstacles to meditation, and the means of their removal.

What Lodges Are Doing

New York Lodge moved to its spacious new home at 9 East 40th Street on September 18. There are four beautiful rooms; the main room large and ideally proportioned, with bookcases lining the walls, and among other furnishings there is a new grand piano, presented by one of the members. The room has been described as "singing with color, with growing plants, with music." Besides the main room there are the "Brown Room," "Green Room" and "Rose Room." The first members' meeting in the new quarters was held on September 28 — a business meeting and a welcome to Fritz Kunz, who announced details of the plans for the forthcoming season. On Sunday afternoon, October 1, the members of the New York Federation united in a meeting to commemorate the life of Dr. Besant and also to observe the Fiftieth Anniversary of the founding of New York Lodge. The meeting was an inspiring occasion and all present responded with a fixed determination to make the new era in New York worthy of Dr. Besant in every way. In the evening Fritz Kunz gave his opening lecture, "The Origins of Occultism," to a large and enthusiastic audience. The lecture also commemorated the Golden Anniversary of New York Lodge. The India Bazaar on November 7 and 8 was a delightful affair. Exquisite Indian articles were sold and India tea and cakes were served. Native music added to the effectiveness of the bazaar. The calendar of lectures and classes from October to March outlines an ambitious and stimulating program for the year.

Olcott Lodge (Wheaton) was pleasantly and instructively entertained on November 2 by Mr. Richard Blossom Farley, the artist who is painting the beautiful mural for the reception hall of the Headquarters building. Mr. Farley has just finished the north and east walls, and he explained in a very interesting way the meaning and symbolism of the newly finished portion of the mural. Olcott Lodge has a broad program of theosophical application. The entire membership is divided into four committees and each committee is responsible for a program every month. The first week is given to current events and trends theosophically examined; the second week, to the growth and destiny of America theosophically surveyed; the third week, to new books theosophically reviewed; and the fourth week, to social and special programs.

Medford Lodge carries on its activities at the home of Mrs. Ida E. Wood and Miss Florence Graves. They maintain the lending library, and Mrs. Wood, who is secretary of the lodge, conducts a public study class.

Ojai Valley Oaks Lodge writes that young members have been placed in the offices of president, secretary and treasurer, and that many innovations in the program of procedure have been noticed. A monthly letter is now being sent to all members to keep them informed of the various

activities. A happy masquerade party was given at Krotona by the lodge on Halloween. The Community Players entertained the guests with a two-act drama, after which there were special dance numbers and refreshments. Another fancy dress party is planned for February and all the members and friends are looking forward to it enthusiastically. The last Sunday afternoon of each month is devoted to a public lecture and a tea. At the October meeting a talk on "Occultism" was given by the Rev. Martin and the November tea was preceded by a talk on "Divine Strategy" by Mr. Max Wardall.

San Francisco Lodge presented four interesting lectures to the public during November. In addition to Mr. Harry Wilson's Tuesday evening class in the study of *The Secret Doctrine* and the class for beginners conducted by Mrs. Elizabeth B. Coyl on Thursday evenings, a large astrology class meets every Saturday afternoon under the guidance of Mr. A. Westby, Miss V. L. Porter, Miss Mary Field and Mrs. A. Dumont Johnson. Talks on philosophy and art are given on Saturday afternoons also, at which time tea is served. The lodge reading room and library is open every afternoon from 2 to 4; and Sundays, Mondays and Fridays from 2 to 5:30.

Aberdeen Lodge (South Dakota) meets regularly at the Lincoln Hotel. The members are enthusiastic workers and have planned an interesting program for the coming year. At a recent meeting Mr. M. C. Lasell spoke on "Theosophy and the Theosophical Society," and another meeting recently was devoted to the study of a booklet on reincarnation written by one of the members, Mr. John A. Martin.

Houston Lodge began its activities in September in an attractive new lodge room on Main Street, holding three meetings a week and keeping the library open on the same days. On October 1, a service commemorating the birth and the death of Dr. Besant was held in the Rice Hotel with over 200 present. The flowers, music and addresses were all beautiful; the reading of verses from were all beautiful; the reading of the verses from the *Bhagavad-Gita* by Mr. Ralph Morgan and the recitation by the lodge of the lines, "May Light perpetual shine about her and Peace Eternal be hers," were especially impressive. Addresses were made by Mr. Royal Dixon, Mr. C. L. Talmage and Mrs. Laura S. Wood. The members are all busy in preparation and looking forward in happy anticipation to Mr. Rogers' series of five lectures soon to be given in Houston.

Aurora Lodge (Illinois) holds regular meetings every Monday evening. After the closed meeting, Mrs. Marian Applequist conducts an interesting class based on the Theosophical Correspondence Course. Miss Lillian Smith leads a peace meditation every Thursday afternoon, and an elemen-

tary class, which meets on Thursday also, has been started by Mrs. Lola Hotchkins for the non-members interested in Theosophy.

Atlanta Lodge reports that the inauguration of the Greater America Plan has created renewed interest and activity in the lodge. The members recently conducted a health study class and a health supper, which were very well attended, and the proceeds were contributed to the work of the Greater America Plan.

Annie Besant Lodge (Boston) was fortunate in having a weekly class in elementary Theosophy conducted by Major Leroy Gardner all during the summer. The regular program was resumed early in October, with a public lecture every Sunday evening preceded by a members' meeting, and a study class on Tuesday evenings. A tea every Saturday afternoon is proving a most enjoyable and worth while addition to the activities. On October 1, the lodge held a members' memorial meeting in honor of Dr. Besant. The members in turn spoke of what Dr. Besant had meant in their lives, and there were many spontaneous tributes of love and gratitude to her as well as expressions of increased devotion to the work of the Society. At a public memorial meeting later a beautiful tribute to Dr. Besant from Miss Isabel Holbrook was read, and with the lovely music and flowers and three excellent addresses, the evening was one of dignity and beauty.

Panama Lodge is actively carrying on the work of spreading Theosophy. A public lecture on October 15 attracted the largest audience that has ever attended a theosophical meeting in Panama. Lesson sheets prepared by the president, Mr. A. A. Steer, and sent to the members to be studied during the week are proving very valuable.

Sirius Lodge (Chicago) meets every Thursday evening at 1105 Lawrence Avenue. Beginning January 25, a public lecture will be given on the last Thursday of each month.

Minneapolis Lodge had a reincarnation party on October 28. Many young people attended and friends from St. Paul and Yggdrasil lodges were present. The party was very successful and is expected to be the forerunner of many others during the winter.

Spokane Lodge paid tribute to Dr. Besant with a memorial meeting on September 22. The lodge started its season with a class in *The Secret Doctrine* led by Mrs. Agnes Clark, and a program of talks to the members by Mrs. Vida Stone.

Birmingham Lodge celebrated the opening of its new lodge rooms on November 3 with a tea and a public lecture by Mrs. Eleanor Bridges to a capacity audience. Informal talks on Theosophy and world conditions are scheduled for the first Friday of each month. These talks are especially designed to interest the club women and students and to pave the way for Mr. Rogers' visit to Birmingham in February. On October 28, a Halloween party was given at the home of Mr. and Mrs. Luther De Ramus for the purpose of raising money for new projects. It was a delightful evening of Halloween spirit and fun.

Besant Lodge (Hollywood) writes that the outstanding lodge meeting of the month was arranged by the Young Theosophists. All the members agreed that it was a meeting teeming with new life and enthusiasm. Mr. Sidney Taylor, president of the Southern California Young Theosophists, presided and short talks were given by Mr. John Taylor on "Education and Theosophy" and Miss Wilma Addie on "Why I Joined the Theosophical Society." Other speakers were Miss Florence Taylor, Mr. John Von Guelder and Miss Marjorie Beeson. The keynote of the Young Theosophists was struck in the devotional reading given by Miss Marie Green on "Cheerfulness" from *At the Feet of the Master*. The social side of lodge activities was stressed when an astrological dinner was given during November. Mrs. Gladys Goudey, the president, was hostess and after a delicious dinner, prepared by Mrs. Emma Fleming, some enjoyable music was rendered and a happy evening closed with a short reading by Mr. James Taylor from *Old Diary Leaves*. About sixty members attended the dinner, many of them young people.

St. Louis Lodge has twenty-nine new members as a result of the recent lecture series of Mr. Rogers. On October 18, eighty-six members attended the closed meeting — a record for St. Louis Lodge. Three special lectures on "Occult Interpretations of the Bible" were given by the president, Mr. Chas. E. Luntz, during November. Some of the special activities in addition to the members' meetings are the Theo-Arts Study Club, a class in the study of *The Secret Doctrine* and several astrology classes. A unique "Reincarnation Trial," in which the truth of reincarnation was tried, took place on November 18 in connection with the monthly social. A well known lawyer acted as judge and there were two attorneys for the defense and two for the prosecution. The jury consisted of six persons believing in reincarnation and six persons unconvinced of its truth. Mr. Robert Vaughn played the role of "Old Man Reincarnation."

Chicago Lodge enlivened its program with an old-fashioned Halloween party to which Theosophists of all Chicagoland lodges were invited. The singing of Miss Berte Long was a rare treat and the magic of Mr. Wagner and the silhouettes of Mr. Bliss added to the fun, which was climaxed by the achievements of the refreshment committee. The December program carries the names of Mrs. Adelta Peterson, Mrs. Ella B. Beckwith, Prof. R. Brenes-Mesen, Mr. Walter G. Greenleaf, Mrs. Gussie M. Hopkins and Dr. George B. Lake.

Besant Lodge (Tulsa) has been very busy this season. Miss Sommer gave a series of three lectures during October and Dr. Pickett just completed a month's engagement during which she gave lectures twice a week and conducted a class on Friday afternoons. The lectures and classes were well attended and much interest was displayed. The social activities included a "Magazine Party," a Halloween party, a musical tea and a "White Elephant Sale." Thanksgiving dinner in the lodge home is planned for November 25. Mr. and Mrs. Watson spent a week in October visiting

lodes in Texas and Mr. and Mrs. Zollinger were guests of Casper Lodge recently, where they gave talks to the members, thus helping to carry out the purpose of the Federation, which is to strengthen the bond of brotherhood and friendship among the lodges.

Detroit Lodge is presenting two interesting series of class lectures, one by Mr. E. Norman Pearson on Wednesday evenings and the other by Mr. Arthur M. Coon on Friday evenings. On October 27, seventeen members from Detroit Lodge visited Ann Arbor and at an open meeting of the Ann Arbor Lodge presented a "Truth Trial" on the subject of "Internationalism." Mr. Arthur M. Coon lead the positive side and Mr. Arthur N. Haskell was counsel for the negative. Mr. E. Norman Pearson presided as judge. The jury voted eight to four in favor of internationalism and a vote from the audience confirmed the verdict.

Maryland Lodge (Baltimore) writes that immediately following the passing of Dr. Besant, Mr. Thomas Pond, president of the lodge, gave a talk to his study class on the life of Dr. Besant; and Mr. Hugh F. Munro chose as the title of his first lecture of the season, on October 1, "Annie Besant, World Leader." A formal meeting in honor of Dr. Besant was held on October 26. The room was beautifully decorated with white chrysanthemums, and a large portrait of Dr. Besant was set against a background of dark blue velvet. The meeting was opened with music and invocation, followed by appropriate readings and an exchange of reminiscences of the late President's last visit to the lodge. One of the most delightful and refreshing lectures of the season was given by Dr. H. Douglas Wild of Rutgers University on "A Theosophist Meets a Poet." The lodge intends to repeat last year's successful series of Saturday afternoon teas, and opened this year's series with a talk on "Humanifur" by Miss Mabel Zimmers. Talks in prospect for this series are: "Right Citizenship" by Mrs. A. F. Kiernan; "Why the Farmers Revolt" by Mr. Louis Bean; and "The Value of Music" by Miss Lucke.

Berkeley Lodge had the pleasure during October of entertaining Dr. Roest, who explained to them the Greater America Plan. During his stay he organized an H. P. B. Training Class and gave two public lectures. The members hope to have the pleasure of another visit from Dr. Roest. During November Berkeley Lodge entertained many of its friends at a novel Harvest Bazaar. There were several varieties of character analysis and fortune telling, and Mrs. Emilie Baxley had a beautiful display of china painting. The funds of the bazaar were swelled by a Christmas gift table, a grab bag and a food table. Mrs. George Friend and Miss Ardis Jones were committee chairmen and hostesses.

Lansing Lodge has a splendid H. P. B. Training Class composed of members and non-members. It was organized three years ago by Mr. Bradt, president of the lodge. The class resumed its work in October, numbering among its members many who have been in it from the beginning. These

members show a marked improvement in their speaking abilities, demonstrating the value of the training received in the class. The Greater America Plan has been thoroughly discussed and endorsed by Lansing Lodge and the members feel that they can answer "yes" to the "Six Aims for November" as given in *THE AMERICAN THEOSOPHIST*. Miss Lucile Tenny has plans nearly completed for a class in Right Citizenship which she is organizing.

Pacific Lodge held a lovely memorial service for Dr. Besant on October 1. The program consisted of appropriate music, several readings from Dr. Besant's books, and a short address. An excellent outline of work has been arranged for the year, covering many different subjects of general interest studied from the theosophical viewpoint. The program includes talks by various members on industry, modern education, music as a service, finance, citizenship and statecraft.

Portland Lodge follows a program of study in which all the members participate. A subject is assigned to each member in rotation (new members included) and fifteen to thirty minutes is given during the regular weekly meeting in which to enlarge upon the topic. The outline of subjects covers many phases of theosophical teachings.

Itineraries

Miss Anita Henkel

December 2-5, Springfield, Massachusetts.
December 6-9, Hartford, Connecticut.
December 10-13, New Haven, Connecticut.
December 14, 15, Worcester, Massachusetts.
December 16-20, Boston, Massachusetts.

Mr. L. W. Rogers

November 26-December 15, New Orleans, La.

Dr. Nina E. Pickett

December, Houston, Texas.

Dr. Pieter K. Roest

December, Olcott, Wheaton, Illinois.

The Passing of Our President

(Continued from Page 267)

that of her Master, a center from which strong and beneficent influences may spread all over the world; and that we should live a truly brotherly life among ourselves and, if possible, in the world.

On an occasion like this, it is but natural and right to express our heartfelt gratitude and affection to our dear brothers Jinarajadasa, Srinivasamurti and Sri Ram, and sister Miss Willson, for the more than filial love and devotion with which they ministered to our great President's needs during the long months of her bodily infirmity.

O Mother! help us to live as you would that we should. Farewell, Mother, farewell until we meet again!

A. RANGANATHA MUDALIAR

The Round Table

RAY W. HARDEN
EDITOR
Chief Knight for America
Order of the Round Table

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We are indebted to Addie Lentz, Round Table worker of Pasadena, California, for activities which have led to the organizing of a new branch of knightly service for the Order.

Through this member's interest in a certain case in which R. T. Headquarters was privileged to assist, discovery was made that in American penitentiaries are imprisoned hundreds of boys from sixteen to twenty years of age who have no friends. (The younger ones were declared older than they really are, in order to convict them and thus add credit to the records of officers.)

Some of these prisoners are in for surprisingly minor offenses, such as being in an automobile with other boys who had stolen the car. During the brief time since the R. T. started this service, scores of such boys have been found to be utterly friendless. Several have been imprisoned for periods ranging from six months to two and a half years without ever having been visited by anyone, and many were without a cent of credit on the prison books. Thus they are unable to purchase even an apple or an orange, or any other of the small comforts available at the prison commissary for those who do have small amounts deposited for them.

The R. T. will not make any additional appeal for funds with which to proceed with this new work. To provide temporary relief for the most urgent cases found, the Chief Knight has sold some personal property, and it is hoped that the regular annual Round Table Christmas Fund for this year will be large enough to allow further work in the new department to be included.

Bands of Knights, Squires and Companions have been hurriedly "drafted" from various Tables located within reach of prisons. These earnest workers are visiting the boys who have no friends or relatives. Other R. T. members are writing letters of cheer to the boy convicts.

Also several attorneys have volunteered to look up cases which seem to have suffered from inadequate consideration and defense at the time of

conviction. Another branch of the service now in process of organization is that of providing jobs and places in homes for cases where paroles may be obtained.

The Juvenile Court branch of R. T. service will continue with even more attention in 1934, in a renewed effort to divert boys and girls from reformatories and prisons by changing their viewpoint and environment, offering them training and assistance which will fit them for places in families where a young person of their type can be placed to mutual advantage.

The Christmas number of the Round Table paper, MODERN KNIGHTHOOD, will be ready for mailing soon, enabling all to receive it shortly before Christmas Day. This will be an extra large number, printed in colors with full-size cover of special holiday design. Dr. Besant's second original article is one of the many beautiful features to be found in the wealth of attractive contents. Simplified lessons in Theosophy also appear, and an illustrated article about the Round Table International Fair in Paris. This number also contains many interesting Christmas features throughout, with plentiful illustrations.

Those who are not yet subscribers to MODERN KNIGHTHOOD, or whose subscriptions have expired, should send them in very soon, that they may be sure to receive this notable edition, as only enough copies to supply the subscription list will be printed. Copies will not, therefore, be obtainable later.

A year's subscription to MODERN KNIGHTHOOD is an excellent idea for a Christmas gift to men and women of any age, as well as for young persons. A special and very generous offer is being made for those who wish to give these subscriptions as Christmas presents to friends or members of their family. Those who have not received a copy of this offer, with its special economy plan, may have it sent to them free, together with a convenient subscription blank. The request may be made by post-card, addressed as follows: Subscription Dept., MODERN KNIGHTHOOD, P. O. Box 690, San Jose, Calif.

Christmas Special

A box of *Stationery*, 50 sheets and 50 envelopes, on which the theosophical emblem is printed in blue, accompanied by a copy of the lovely little booklet, *Christmas and the Christ* by L. G. Weatherhead. The booklet exactly fits in the box of stationery. It is bound in an attractive shade of blue paper and, as the title suggests, is a splendid thought for Christmas.....75 cents.

(Regular price \$1.15).

The Theosophical Press



Some Experiments in Four Dimensional Vision, by Geoffrey Hodson and Alexander Horne. Rider & Co. Price, cloth \$2.50.

To any student of Occult Science this work will be of great interest. It will be of particular value to one who has been attracted to the study of this science, but who is hesitant by reason of the strangeness of the statements made, which are difficult of proof as well as radically opposed to much that has been taught by the leaders of what we may term "orthodox" science.

It will therefore be a source of real satisfaction to such a would-be occultist to recognize that while the subjects dealt with are so foreign to the thought of most people, the methods used by the investigators, whose experiments are so carefully conducted, are strictly along the lines of the best scientific practice. The introduction by Claude Bragdon and the preface by Alexander Horne, should be carefully studied before the book is read, for they set forth clearly the entire reasonableness of the scheme of investigation followed by the collaborators, inspiring in the reader that confidence in their work without which much of its value will be lost or at least underestimated. The appendix contains a discussion of space-time which fittingly closes the work and contains much food for deep and fascinated thought. —

W. G. GREENLEAF.

Ancient Solutions of Modern Problems, by Bhagavan Das. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$0.75.

Those of us who are prone to think ourselves very smug in our developments of modern life and civilization can do nothing better than to read this informative little volume.

Shri Bhagavan Das has in a most concise and keenly interesting manner applied the laws of Manu to our modern problems of government, international affairs and twentieth century life in general and in particular. The quotations from these ancient laws of Manu seem as one reads, to be especially written for the world today. For instance, the question is asked, "How should disarmament be effected?" The author says, "By attacking the causes thereof, instead of paltering with the effects. Armament is an effect. The cause is national ambitions, greeds, lusts, overprogenition, jealousies, hatreds, rivalries." Then from Manu, "The cause of the disease should be attacked by the physician; not the effects." And again from Manu, "They are the wise who concentrate attention on and hold fast to the fundamental

principles, root causes, prime motives; the corresponding details are secondary and inseparably follow of themselves." The above is but one of the many answers which are indeed food for thought and international remedies for the many ills from which governments are at the present time suffering.

The volume contains only seventy pages, but rarely have I seen seventy pages so full of thoughts of real value and presented in such an attractive style that each page holds the undivided attention. We should be glad to see this volume in the hands of every thinking person who has the good of the world at heart. — DR. HORTON HELD.

The Vision of Asia, by L. Cranmer Byng. Farrar and Rinehart, Inc. Price, cloth \$3.00.

The author's *Wisdom of the East* series is most valuable to a student of the ancient countries, and in this latest book we have a lovely work on the oldest of earth's philosophies.

"The way of the West, which is the way of self, of things as they appear to be, is the way of materialism, of mechanism without the vital urge of the God whose name is Love." Life cannot always be interpreted as life for the worker — work for work's sake. These are on the manual side. But there is work and play and rest and these together give the power to the inner life.

"To go forward we must go back and learn from the past the lessons that apply to the future and so the crusading Spirit of the West is again carrying men into the East, seeking a Star that has never ceased to shine, in spite of the heavy clouds of doubt that have obscured it."

The Way of the East, which is the way of Christ, of Lao Tzu, of the Buddhist and of the Sufi, is the way of Universal Spirit. An old Sanskrit proverb is quoted which says: "There is no religion higher than Truth" and he commends this motto to be engraved above the portals of that central shrine where East and West may meet in common worship. That all paths, whether scientific or philosophic, converge towards a goal, not to be reached through human limitations but through the urge in religion, science and philosophy, to move on. The book is filled with beautiful quotations from Lao Tzu and these are flooded with light from the author's own observations.

It is really too rich a book to try to adequately explain it. — VIRGINIA B. F. DEADERICK.

Are you purchasing books from the Theosophical Press for your Christmas presents? Good books are friends bringing many hours of happiness.

THE AMERICAN THEOSOPHIST

Madame Blavatsky and the Message of Bellamy. A lecture given by Thomas F. Day of the International Bellamy League under the auspices of The Theosophical Society of Central South Africa.

Mr. Day's lecture emphasizes H. P. B.'s insistence that Theosophists shall not only *believe* in brotherhood but shall actually *live* it. When asked how to realize brotherhood, she said: "The organization of society depicted by Edward Bellamy in his magnificent work, *Looking Backward*, admirably represents the theosophical idea of what should be the first step toward the full realization of Universal Brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the heart of man. But, in the main, selfishness and individualism have been overcome by a feeling of solidarity and mutual brotherhood, and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum." Mr. Day's summary of Bellamy's new social order is very inclusively stated in Bellamy's maxim, "Each for all, and all for each." He foresees how its application to business, politics, education and all other departments of human welfare removes crime, poverty, cruelty and exploitation, and leaves humanity free to develop its intellectual, artistic and spiritual gifts. There can be little doubt that Dr. Besant had this new era in mind when she instituted *The Order of Service* and said "The time for study is past. *Get out into the world and do something.*" —

ALICE F. KIERNAN.

Relativity and Reality, by G. H. Paelian. Macoy Publishing Co., New York, N. Y. Price, cloth \$2.15 postpaid.

This work is avowedly written for students of science, philosophy and religion and is stated to be a non-technical exposition of the Theory of Relativity and its philosophical consequences. A very wide range of subjects is discussed in the three parts into which the work is divided. The language is not too technical to be readily understood, but the abstruse nature of many of the topics dealt with necessitates concentrated thinking. The author regards the theory of Relativity as having bridged the gulf between science and religion, and believes that the theory of evolution as a key for the solution of many of the world's enigmas is now succeeded by this new mode of presentation of the world process in terms of our generation. The book will well repay attentive study. — W. G. GREENLEAF.

The Baha'i World 1930-1932. A Biennial International Record. Baha'i Publishing Committee, New York, N. Y. Price, cloth \$2.50.

This book seems to be a very complete presentation of the activities of the Baha'i organization during the period designated; and to that is added a collection of interesting articles dealing with the aims and purposes of the Baha'i Faith, biographies of certain of its leaders, and an account of the martyrdom of the Bab, with excerpts from its sacred writings. There is also an extended account of the beautiful temple now in course of completion at Wilmette, Illinois, with a number of views including one showing the temple as it will look when fully completed. It is so designed as to be an architectural expression of the main thought of the movement: "The Voice of Religious Reconciliation."

The plan outlined by Baha'u'llah, the founder of "The Cause," is based upon the assertion that "this is a new cycle of human power; the gift of God to this enlightened age is knowledge of the oneness of mankind and of the fundamental unity of all religions;" and further, that "the Baha'i teachings meet the egotistic longing for an independent, individual 'perfection' or 'blessedness' by enunciating the sound psychological principle that, because all human beings are interdependent, fulfillment comes only to him who seeks satisfaction in mutual rather than selfish good." In contemplation of these statements one feels a lack of something — the stimulus that comes to the individual from the recognition that perfection of the whole comes only through perfection of *all* its parts, and that the striving for individual perfection is not basically egotistic nor independent, but actually for the good of the whole. The lack that one feels is that of a rational method by which perfection is to be attained. It cannot be done in *one* life on earth; but there is no suggestion of any further opportunity. —

—W. G. GREENLEAF.

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If you wish to give a Christmas present, what could be more appropriate and welcome than a Phonograph Record which would enable one to hear the voice of Dr. Arundale speaking on *The Light of Theosophy* — hear his words so perfectly recorded that it is easy to imagine he is actually speaking in the room? Then, simply by reversing the record to hear the beautifully accented voice of Mrs. Rukmini Arundale speaking on *The Message of Beauty*? This will make an ideal gift which will last throughout the year.....\$2.00.

It is possible also to hear the voice of Bishop C. W. Leadbeater. His words have been recorded on two different records, *The Great White Lodge* and *To Those Who Mourn*. Either subject covers two sides of a record and they may be had for \$2.50 each. A gift to be desired.

Another Christmas Thought

One of our cards edged with gold on which the theosophical emblem is beautifully embossed in colors and the words of H. P. B. or A. B. are printed; accompanied by a miniature copy of *At the Feet of the Master* in paper binding. This is a simple, inexpensive gift yet one which is unique and pleasing for members and interested friends. During the Christmas season we offer this combination of one card and one book for 15 cents.

(Please specify which card.)

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We offer as a Christmas Special one box of *Esoteric Incense*, prepared from natural gums, fragrant and aromatic, accompanied by one of the following little books: *Christ the Logos* by C. Jinarajadasa; *The Bhagavad-Gita* miniature size, translated by Dr. Besant; or *The Rubaiyat of Omar Khayyam*, attractive paper binding closely resembling embossed leather. One box of incense and one book (specify title desired) 60 cents.

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THEOSOPHY

EXPLAINS THE
EVOLUTION OF LIFE
AND THE
MYSTERY OF DEATH
STUDY IT

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