

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



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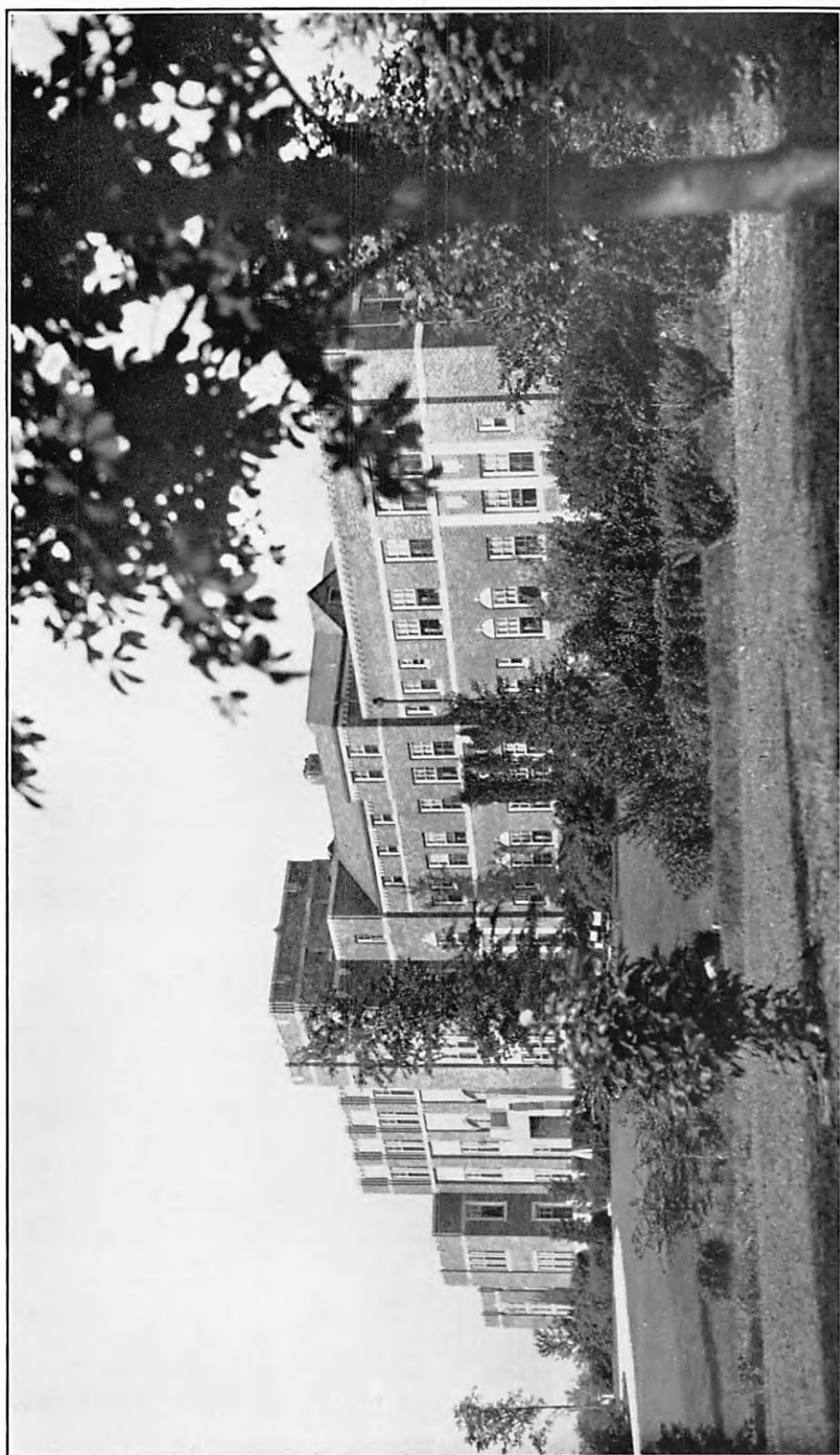
No. 5

ENTRANCE "DLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





"OLCOTT"—AMERICAN THEOSOPHICAL HEADQUARTERS, WHEATON, ILLINOIS

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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American Theosophical Society

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Civil Service for Spiritual Affairs

By J. E. MARCAULT

An ample, simple vision of our Society is very much needed in the minds of all of us; a vision that would not exclude as irrelevant, but include as significant, its many present and its many future activities; simple, then, not as a homogeneous, formless fluid, but as a richly organized unity, such as a great tree sensed from its trunk, or a range of mountains seen from its peak. Many such images could no doubt be found, borrowed from the natural or from the human world; we should all possess one. So much has our Society grown, that we have allowed its development to outgrow our minds' grasp and, from our specialized activities or limited conceptions, the T. S. has appeared to us an over-complicated, over-organized mass of activities whose inner necessity and unity we failed to see.

Social images are perhaps more helpful here than natural ones. For my own part, I see the T. S. as fulfilling, with regard to the whole of mankind, the task that an institution like the Civil Service accomplishes in a nation. Civil Service is an organization for service and nothing else. It has no rights but only duties. It is an intermediary between the ruling power and the evolving masses. It interprets, for the benefits of the people, what would otherwise be to them an incomprehensible, tyrannical

legislation. It makes law into human institutions; it is at the service of government for the service of the governed.

Without this Civil Service there would be an abyss between the rulers and the ruled. Orders issued would either not reach, or be misunderstood by, the nation; the only link between king and subjects, government and citizens, would be the police force and the courts. There would be compulsion from above, not cooperation from below. There would be rule but not education of the people to self-government, and the essential function of government is education.

As between the Divine Rulership of the world and evolving men there are not the Lords of Karma alone, but also the Hierarchy of the Elder Brethren, so between King and Nation there is, together with the organization of force, that organization of understanding and guidance, tempering rule into service, law into institution, love into happiness, reform into evolution.

To me, then, our Society is a Civil Service for the spiritual affairs of mankind, in the hands of the Inner Government of the world for the service of all men, as an extension among us men, of the great Hierarchy of Wisdom that mightily and sweetly ordereth all earth-

ly things. Our mission is with the evolving spiritual life of men and with nothing else. It is, I think, because we have not been clear about that, because our vision has not remained on the plane of spiritual evolution, that we have become confused. We have come to think of Theosophy in terms of politics, or of religion, or of science, without realizing that these were only higher mind or social forms, and that our task was with the spiritual life of which they are the expressions.

In all nations, in all religions, in all the branches of human civilization and culture, Theosophy and the Theosophical Society are concerned with spiritual progress. This was expressed in striking terms by the Secretary of a great political party who once remarked to me that, although he himself was not, and for philosophical reasons would never be, a Theosophist, he could speak with high praise of the Theosophists: "We have many in our party," he said, "and we want more. Theosophists have a passion for human service; they do not serve the party, they serve the people for whom the party exists."

This is, in my experience, the highest compliment ever paid to us as Theosophists, as well as the truest description of our special calling. This, I consider, we should all deserve, whatever line of work we undertake—not serving any party, church, science, nation, etc., but serving the people for whom the organization exists, that is, men throughout the world. And the Theosophical Society should, and does effectively, if we look upon it aright, organize that passion for human service into a veritable Ministry for Spiritual Affairs through the world. (*Ministerium* does mean service.)

If Theosophists, the world over, instead of segregating themselves apart from the world, remained in active contact with it, entering into all those organizations where the best men of all races are working for the good of their brethren, and worked there through the organizations, enflaming them with their own passion for human service, inspiring their co-workers with ideals of wider and wider Brotherhood, then our Society would fulfill its true mission.

Some speak of theosophical leadership as though they dreamt of some "coup d'état" that would give dictatorial powers to a Theosophist in every department of human activity. But if we are to be entrusted with any power at all we must lose the idea of spectacular success. We can learn from our Masters. They guide from within, They remain invisible, They do not command but inspire each one who can do well to do a little better, knowing that the progress of mankind means the progress of all individual men, not the disciplining of them all into obedient herds.

We have in the past worked for the Society;

we have tried to bring the "outer world" to our Lodges. And that was right: the Society could only be constituted and can only exist by calling members from the world. But we have now to work *through* the Society for the world.

Again, because we were calling fifth sub-race Theosophists to Theosophy, we had to do so by using fifth sub-race methods, mostly by propagandizing Theosophy as a doctrine, mainly emphasizing in our work the second of our three Objects. But now that the sixth sub-race is born, that the buddhic life and its experience are out in the objective world of men's consciousness, most of our public work will, I think, be done by emphasizing the first object. If, in all the organizations where the best of men serve their fellows in the name of some ideal, principle, faith, or doctrine, the leaders of our race could render to Theosophists the testimony I have quoted; if we were known as serving, not Christianity, nor Hinduism, nor Buddhism, nor Agnosticism; not conservatism, nor liberalism, nor socialism, not even Theosophy and the Theosophical Society, but men; and if, conscious of our unity throughout the world, we deliberately strove for the realization of man's spiritual unity, then in every town and nation where our Society exists there would indeed be a "nucleus" of Universal Brotherhood. And when, from living the buddhic experiences of human oneness where alone they can be lived, that is among men, we returned to our Lodges and gathered those experiences together, then we might hope that, rising in a flame of understanding and love, we would reach the Brotherhood within, and we could know ourselves for what we are meant to be, a link between the Great Brotherhood of Superhumanity and the great Brotherhood of humanity, at the service of the Inner Government of the world for the service of all men, without distinction of race, color, sex or creed, that is of all evolving spiritual Egos.

Our Society has lost much of its power, I take it, because as its members took up the various lines of work into which its world-mission had to branch off, they lost their vision of the whole mission for which they worked. There has been a reabsorption of our members' interest into nations, creeds, branches of study, lines of activity. We need a strengthening of our universal vision—we need a more powerful sense of our multiform unity, a clearer perception of the oneness of our organized service of men, a renewed consciousness of the Theosophical Brotherhood, and of its relationship with the Great Brotherhood above and with the great Brotherhood around. It may be that my unpoetical image will serve to that end.

(*News and Notes* (England)—March, 1933)

Walnuts from Famous American Shrines Planted on Headquarters Estate

Walnut seeds from trees growing at scenes of memorable incidents in American national history were planted on Headquarters grounds by Wheaton Boy Scouts, Saturday afternoon, April 15.

Six thousand square feet of the land was prepared for the planting of some 1700 nuts which were obtained through Mr. J. S. Campbell, a member of the T. S. and Chicago Representative of the U. S. Department of Agriculture. A strip of land 15 x 400 feet was closely planted in rows, and several small groups of seeds were planted about the grounds in harmony with the general landscaping scheme of the estate.

Several kinds of nut seeds from nationally important sites are gathered under the sponsorship of the National Nut Tree Planting Project, and this growing of memorial trees is promoted to preserve and increase the descendants of the famous parent trees and is in concurrence with the movement for reforestation of the country. Boy Scouts gather the nuts at shrines such as Arlington, Winchester, Mt. Vernon and Gettysburg and the Department of Agriculture sends them to local groups who will undertake to plant and care for them. The American Forestry Association and the American Walnut Manufacturers Association cooperate in their distribution, and the Theosophical Society is furnishing a home and care for some of these young trees until they are large enough for transplanting, at which time no doubt a few will probably become available to interested individuals.

The "Silver Wolf," the rare and highest honor that can be bestowed in the Scout world, has recently been presented by Lord Baden-Powell, Chief Scout, founder and international head of the Boy Scouts, to Dr. Annie Besant for her successful activity in establishing the Boy Scout movement in India, and in recognition of her many years of valuable



interest in and friendly promotion of the organization. Lord Baden-Powell had previously created for her the special office of "Honorary Commissioner for all India of the Boy Scouts Association" in recognition of those same services. It is fortunate therefore that the Boy Scouts of Wheaton should so kindly take part in this occasion which will add beauty and interest to the National Headquarters of the Theosophical Society in America.

After the Scout flag raising ceremony on the lawn, and a short and appropriate program, seven young boys with Assistant Scout Master Stewart Kennedy of Wheaton, energetically followed the directions of Mr. Campbell, a veteran agriculturist whose speed and dexterity in planting the nuts was a pleasure to behold. Though there was a cool wind, the weather on the whole was fair, and most members of the staff remained outside and participated in the planting. Both moving pictures and snap-shots of the activity were taken and a careful record of the source and location of the nuts has been preserved.

Thus has the American Theosophical Society become, in actuality as well as in sentiment, more closely linked with American history and life.

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When should Lodges Cease to Meet?

To a Theosophist the answer to this question is obviously *never*, but it is prompted by the fact that many theosophical lodges, pressed for funds, suffering from the economic distress through bank failure or otherwise, have thought it necessary to close down their operations and cease all activities until their members again find employment or collect their coupons and thereby provide money with which to pay rent.

We cannot help feeling that lodges which take this course must have overlooked the true purpose of a theosophical lodge center, for that purpose is not alone to maintain activities to which public audiences can be invited for broadcasting the truths of the Ancient Wisdom through lecture series. More especially the unique function of a lodge is to provide for broadcasting in the subtler worlds, a type of activity that does not require a public hall or the payment of rent or advertising. That subtler activity results from the simple meeting of the lodge members in a spirit of mutual good-will and understanding of the true purpose of theosophical membership and in a practical living together, for a time, of theosophical ideals. Under such conditions the meeting of even a small group provides a channel for inspiration, giving encouragement to the members and blessing to the community.

No lodge is ever carrying out its great responsibility as an integral unit of theosophical organization when its members do not regularly meet together in a spirit of brotherhood, carrying out this important lodge function. Such blessing, fortunately, does not depend upon payment of rent or upon any of the appurtenances of physical propaganda,

but only upon a friendly meeting of hearts and minds in theosophical fellowship.

Neglect Not The Gift

It is taken for granted that members of the Theosophical Society are in the Society because of certain needs, intellectual and spiritual, which no other religion or philosophy had satisfied. The multitudinous experiences of life wear on the physical man, changing and re-moulding him in every atom of his being. The time comes, finally, perhaps suddenly, when he stands shorn of everything previously held as truth. In his darkness and uncertainty, from some unexpected quarter and in some strange way, a gleam of light falls upon him. Ever after he follows the ancient quest, the quest for Truth.

Many have found rest for their souls within the gracious confines of the Theosophical Society. They have learned, understood and accepted its great twin principles: Karma and Reincarnation. By effort, conscious and directed, they have made progress on the way of knowledge. After a while they rested from their labor.

But, is it enough to belong to the Theosophical Society, even to be an active and helpful member, interested in the teaching of the philosophy? Is there not something more, a higher duty, to be shouldered by each member for his or her self?

Throughout the life of H. P. Blavatsky, one trait stands forth impressively: her absolute hidden truths, these are accepted, too often, and untiring devotion to Theosophy and the theosophical movement, even over and above the Theosophical Society. Her letters cannot be read without this fact being driven home again and again—and many of her letters have been written in the very blood of her heart—that it was Theosophy as it had been taught to her by her Masters, and the theosophical movement, which she had been sent to inaugurate—which lay at the core of her work.

Theosophy does present many fascinating aspects for the purely intellectual adventurer, he who is looking for strange, new fields in which to wander, with mental enlargement for himself as result. But, Theosophy is more than an intellectual stimulant, exercise or recreation. It is a serious, vital force, which taken into the individual's life holds within itself power to change the entire entity—physically, mentally and spiritually. It demands sacrifice: the bringing of the gift to the altar, the immolation of self, and then the going away to serve one's fellows. Here the failures begin. Mental laziness enwraps most folk, that comfortable lethargy which turns the individual away from hard concentrated thinking. Even when the mental torpor has been

shaken off, and contact made with the great, in a more or less easy-going fashion, as something to be talked about even thoughtfully, and then laid aside like other affairs of the day.

What would be the result in the community, if every Theosophist, honestly, simply, and whole-heartedly, sought as far as he was able, according to the light given him, to put into practice the principles of the Ancient Wisdom religion as enunciated by H. P. Blavatsky on behalf of the Masters? Yet, this was the ideal which led to the founding of the T. S., and it was the great hope to which she clung through so many disheartening years. What a tremendous stream of energy, of inspiration, of unselfishness, and of service would flow out, like an ever-widening river, from each society! Is the ideal impossible of achievement? "Neglect not the gift that is in thee . . . Meditate upon these things."—E. J. R.

(THE THEOSOPHICAL SCROLL, Canada, February, 1933)

Concluding Talk—Convention 1932

By DR. GEORGE S. ARUNDALE

All here have been passing during these weeks at Olcott through an initiation. You have heard of the great initiations on the Path of Holiness. There are many other initiations besides those, and we have been passing one such, each one of us without exception, as we have been living here.

In connection with initiations, specifically in certain cases, two searching questions are asked by the Hierophant, the Representative of the One Initiator, of the candidate who stands before him with one of the Elder Brethren on his right and with another of the Elder Brethren on his left. The first question is: "Will you strive to make yourself all love, even as God is all love?" And in that question there shines forth a wondrous meaning to the word "love." "Will you make your love all will? Will you make your love all wisdom, and will you make your love all loving activity?" The candidate answers as he chooses, and some candidates answer: "I will." Other candidates answer: "I will with the help of my Master." And yet other candidates answer: "I will with the help of Those who have helped me on my way."

That question is part of the ceremony of initiation through which we all have been passing, and you are being asked not by me, not by any one of those who have been giving instruction at the Institute or at the Summer School or at the Convention, but you are being asked by your higher self in the name of the Master, Who recognizes you and has recognized you for a very long time. The whole of our work from the very beginning in the middle of June to its termination now, has been to cause that question to be asked,

and to enable you to answer it in the way in which it must be answered if you have passed through that intangible examination through which we have all been moving. So each one of you, forgetting if you will, as has been rightly said, all we have said to you, and how we may have expressed ourselves, remember to ask yourselves the question in the spirit of it all: "Will you make your life and love all will, all wisdom, and all loving activity?"

I feel sure that each one of you will be able to answer the question in the affirmative, reaffirming perhaps the answer which you may have given before, and I should like you, as you retire to rest, tonight, in all solemnity, in all eagerness and earnestness, to put that question to yourselves for the sake of giving utterance down here on the physical plane to that answer which helps to make you "safe for ever." The more you can answer that question in the affirmative, even though failure must necessarily from time to time dog the footsteps of your ignorance, still its constant affirmation brings you perceptibly nearer to the goal.

I should like you also to ask yourselves another question which is asked during the taking of another great step on the Way of Holiness. And that question is: "Who are willing to bear witness that this candidate has drawn them nearer to the light or has brought them to the light in this life?" If you desire successfully to pass through the second of the Great Steps you must find an answer to that question, not this time in yourself, but in those whom you have helped to bring nearer to the light. I should like to ask you to look over your world and see whom you have thus helped. I should like you to go forth determined that you will bring nearer to the light in which you yourself rejoice many, many others who when the time comes will be a veritable cloud of witnesses to bear testimony when the cry of the Hierophant goes forth throughout the world. When that call does go forth then from all parts of the world those who have been brought nearer to the light or who have perhaps been brought to the very light itself come forward to bear eager and joyous testimony. That part of the initiation ceremony will continue with all of you when you leave this home of the Masters.

The initiation is not over; it goes on, depending upon your answer to that question as to how far you have successfully passed through this initiation, the forms of which have been at work among us here.

My friends, the initiation is a very serious one, for I, after such gatherings as this, and after all such gatherings, have to appear before the Masters to render account of every day, every hour, every minute spent in this precious time we have passed together. For the Masters and for Their service it is a wondrous opportunity that so many earnest in-

dividuals should here have gathered together and be susceptible to the ministrations of the Masters' will, the Masters' wisdom, the Masters' love directly, and also Their service. How have I and how have my brethren who have worked with me, to what extent have we been able to fulfill our trust? I do not know. It is not for you to say. You will say: "You have done splendidly, you have been a wonderful inspiration." All that is kindness on your part, it is right that you should say that, but the question is, what do the Masters say? Their judgment must be far more penetrating, if you will not misunderstand me, far more severe, constructively severe, so that I may know, and others may know, where our mistakes have been, that we may not make them again.

So when you leave and when the work seems, as it were, temporarily over, I and some others of us have to stand before the bar of the Elder Brethren, Who will say: "There it was well done. There you should have done better. There you seized your opportunity. There you allowed your opportunity to slip."

Of course we are soldiers in the Masters' army. Whatever They may say, no sadness steals over us. We are thankful, of course, for Their commendation, but we are no less thankful for Their condemnation. Whatever it is, be it commendation or be it condemnation, it is inspiration. Whatever They say, it is always a tremendous benefit. We shall see what They have to say. We shall know in due course.

You, brethren, must go forth, using that great battle cry, "Victory To The Manu!" which has led our President-Mother to victory. You can speak it with your hearts, for you are the Manu's soldiers, and each one of us is a private in His army. If there is no other message of farewell that I could leave with you, remember that each one of you is indeed a private in the army of the Manu, helping Him in the tremendous work He is doing today. You may see faults in yourself, you may perceive weaknesses in other people, you may feel, perhaps, that the work should be done in this way, or in that, but the work needs many ways and each one of you must give his own way as best he can, realizing that nothing more is being asked.

So, brethren, each one of you is fighting to help America for the sake of the inner government of the world to try to bring your land nearer to the Masters. That is why you are Theosophists, that is why you are members of the Theosophical Society, for when your land draws nearer to Them it grows happy, and I hope that you will all go forth in the spirit of joyous adventure, in the spirit of tremendous confidence. The Master needs you, each one of you, He has chosen you to be soldiers in His army, for He has admitted

you to membership in the Theosophical Society, with your own assent, and if that is your relation to the Elder Brethren surely you can go forth and triumph over all obstacles. To speak is little, to achieve is far more, and to *be* is most.

Theosophy and the Liberal Catholic Church

With interest and appreciation I read in the January number of *THE LIBERAL CATHOLIC* what Bishop Pigott says about our Church in relation to Theosophy. A friendly critic suggests that Theosophy and the ideals it stands for should be cut out from our movement. He suggests that the movement would then go ahead quicker.

Bishop Pigott's answer is as follows:

"It is because of those very things that our friend suggests we should cut out that the Liberal Catholic Church exists."

In my humble opinion this truth is not yet fully assimilated by our workers. Neither on the one hand by those of other denominations for whom the great truths Theosophy has given us carry no conviction, nor, on the other hand, by those members of the Theosophical Society who do not yet fully accept our Church as one of the lines of work in the large field of Theosophy. We at St. Michael's Centre in Holland have been told by our Founder-Bishop countless times that for him Theosophy is the motive power behind all faiths, the shining light ahead of all religions, the unity of the spirit over all diversity of forms. He used to say of himself: "I am a worker for Theosophy first and last. In that work I use the gracious help our Masters give us in the forms of Church and Masonry."

Here at St. Michael's Centre there are several lines of work. The same people form the basis of the work on these different lines. There are exceptions on each line consisting of those among our brethren who find themselves temperamentally unable to take part in some of them or have not sufficient time at their disposal to do so. These different lines of work bring out different facets of light; they open up different channels of power. And so each of them helps in their own specific way to form together the bright white light, the great driving power of the unity over all. It is in Theosophy that unity ought to be concentrated above all differentiation in different lines of work. This is only possible by keeping the Society and the lodges and the minds and hearts of the workers open to all the seven colors, excluding none. In the Centre of St. Michael, Theosophy lies under, in and over each of these different lines of work. Personally I cannot say that I feel any difference in the attitude of mind when attending the ceremonies, gatherings or meditations. All we do here can only be done

well when under the guidance and in the strength of the Great Hierarchy which governs our world.

Every worker here must seek for himself and decide to which line of work he belongs temperamentally. So while being in sympathy with all, he can give the most help with the least effort where he naturally belongs: he can then go ahead with all his might and give of his best. In the case of the Liberal Catholic Church, every one, whatever their personal belief is, can serve and be served by the Church. Everyone is welcome who approaches the altar with due reverence; no one who comes with an open heart is shut out from the Grace of our Lord Christ as He has given it to His Church.

Let us beware of the separation in feeling and thought which names and forms are apt to bring. In that way misunderstandings arise. Theosophy is knowledge of God; the seeker after that knowledge finds his place everywhere in God's universe and surely also in His Church. Although in St. Michael's Centre the Church has been the great motive power by the mellowing, golden influence from Our Blessed Lord poured out over His people daily in the Holy Eucharist, still we feel Theosophy has the power, the white light behind all other light. Only where diversity of form is merged into unity of spirit is harmony and peace.

MARY VAN EEGHEN-BOISSEVAIN,
(Vice-president of St. Michael's Centre,
Naarden, Holland.)

(Reprinted from THE LIBERAL CATHOLIC,
February, 1933).

Besant Memorial School

Our readers will have noticed the announcement of the Besant Memorial School Fund in our March issue over the signature of Dr. Arundale. No more fitting memorial to Dr. Besant could be devised than one that is designed to serve the purpose of education and the needs of the youth of the world, and it is fervently to be hoped that this project will in time be carried out and that an educational center as a memorial to Dr. Besant may be established in the precincts of the Society's property at Adyar.

Having regard, however, to prevailing financial, industrial and economic conditions, it has been decided that this is not an appropriate season in which to urge our members to contribute to this project and no appeal, therefore, will be specially made. In this decision Dr. Arundale concurs but asks that the fund be established in order that those who particularly desire to contribute to this Memorial School may have the opportunity of doing so, and that the project may thereby be kept strongly in our thoughts, knowing that it will thus sooner or later definitely materialize.

Subscriptions may be sent to Olcott (Wheaton) where the fund will for the present accumulate until called for at the more definite launching of this project.

The Adyar Fund

By DR. ERNEST STONE

Adyar Day collections did not weather the financial storm this year without loss over preceding years. In fact our collections dropped to the lowest figure since we began operating in 1924—\$800.00.

It is hoped that we have "turned the corner" and that a steady progress towards normal will once more bring back to the Adyar Fund the support our International Headquarters needs.

A certified bank cheque has been dispatched to the International Treasurer, Mr. A. Schwarz, and with it goes the love and good will of the American members.

A report of the Auditor follows.

Ventura, Calif.,
April 8, 1933.

Dr. Ernest Stone,
Secretary-Treasurer, Adyar Committee,
Ventura, California.

Dear Sir:

At your request I have very carefully audited the books of the Adyar Committee and checked all receipts and disbursements with the bank deposits and withdrawals and find them in complete balance at the close of the fiscal year, March 30, 1933, and I certify the whole as correct.

Respectfully,
(Signed) A. R. WATERS
Public Accountant and Auditor.

If all our misfortunes were laid in one common heap, whence everyone must take an equal portion, most persons would be contented to take their own and depart.—*Socrates*.

May 8—White Lotus Day

No doubt all members noticed the article about this memorable day in the April issue and have already planned their activities in observance of the anniversary of Madame Blavatsky's death.

Suggestions have been given and this is only a reminder that it is customary for all lodges to present some kind of program at this time and to send the collections to Headquarters.

In connection with this, it is to be remembered that the Convention of 1931 passed a resolution to encourage gifts of books to libraries, other organizations or to individuals at this time in gratitude to H. P. B. for her gifts to the world, such activity to be known as the "Blavatsky Book Memorial."

Personal Opinions

L. W. Rogers

Paris, France,
March 8, 1933.

A Traveler's Troubles

To one who reads the alluring advertisements of the steamship companies, foreign travel appears much like a journey to heaven. But occasionally it turns out to be more like a trip to the opposite terminus of the route! You may remember that Dunne's "Mr. Dooley," after reading the illustrated advertisement of a railway excursion, said that he was easily persuaded to make the journey among all those handsomely dressed dukes and duchesses pictured in the parlor car; but that after a night on the sleeping car he decided that the next time he wanted some travel experience he would simply put a cinder in his eye and go to sleep on the closet shelf! Such thoughts about a traveler's troubles came to me recently in a little Spanish village just south of the low mountain range that separates that country from France—a spot I shall long remember because there I had the most unpleasant experience in many moons.

Did you ever travel in a country where you could not understand a single phrase of the language and where nobody could understand you? It's most interesting when you have to travel a long distance and change cars several times at places where the painted station name has not even a distant relationship to its sound when pronounced. It is a pleasant fiction that in these days you can always find people everywhere who can speak English. But even if that were true, can you find them when you want them? I now know most positively that you cannot, and that you might as well expect to find a policeman when and where he is needed! The city may be full of them when you are being held up by a gunman but they are all on their beats busy talking to the chambermaids. If there are people in southern France who can speak English they took good care to keep out of my way when I desperately needed them. But that may not be altogether a misfortune since all my troubles arose from those who thought they *could* speak English!

The cabman who drove me from the steamer to the railway station in Marseilles was the first of the philanthropists who kindly volunteered to mis-guide me. At neither the station nor the telegram department of the post-office could any person be found who could speak English. Unfortunately I know a *little* French—just enough to get me into trouble! The cabman knew exactly the same amount of English. The result was that I bought a ticket for Barcelona in the confident belief that by leaving Marseilles in the morning I would reach the Spanish city in the evening and I wired Señora Torra to that effect. You may

wonder how a telegraph operator can send a message in a language that he does not understand. But that is simple because the letters are identical. He merely copies them but does not know what they mean. The Spanish operator does the same thing. He needs only the address for delivery and that is the same in both languages.

European railways are much more difficult for a stranger than our own. Stations are not announced and changes of cars are not called. It is quite true that you can't understand ours when they are called but at least there is a man there you can stop and question. On foreign railways no conductor comes along to punch your ticket. That is done when you pass through the gate before entering the train and as you pass out of the gate at the end of the journey your ticket is taken up. So you are strictly "on your own" during the trip and it is up to you to get off at the right place. If you get carried by it is "just too bad" because besides the extra fares to be paid you can be fined for trying to steal a ride! In English speaking countries you can get some help by asking somebody how far it is to the place where you are to change cars, or how many stations it is, and so you do not have to be watching every station like a hawk and often looking in vain for the necessary signboard that is your sole guide. But elsewhere you have all sorts of fun studying out devices to guide you, your watch and the speed of the train being important factors in the problems.

As the train whirled us smoothly along southward from Marseilles a couple in the compartment, perceiving that I was a stranger, kindly tried to lure me into talking; which was about as successful as a conversational invitation to Fido would be. But the man was persistent and added pantomime to help along; and when he coupled "dormant" with a good imitation of being sound asleep and snoring I finally got it through my head that he was asking where I intended to sleep that night. I confidently replied, "Barcelona," where, I had been told, the train would arrive about 8 p. m. To my dismay he dug out of his suitcase a railway guide about the size of a large city directory and showed me that the train could not reach Barcelona until the following day! At the first opportunity I wired my hostess of the error in time, for of course the proposed lectures were involved; and what made the loss of time particularly annoying was that there was barely enough for the three lectures and one day was now lost. I had managed to find out that there were two points at either of which one might stay over night and that my pantomime traveling companion and his wife were also going to Barcelona. That simplified matters. I would trail

them through all the changes and layovers. But there were other troubles ahead, of which I was still in happy ignorance—far worse troubles than getting off at the right station and getting on the right train when there were two or three from which to choose, and none of them looking different from any other. The blow fell at the Spanish frontier. It was lightened by the fortunate fact that as the train stopped at the last French station I caught sight, on the crowded platform, of an American Express agent's badge on the arm of a pleasant looking Spaniard who travels back and forth across the border looking after the company's patrons, and I carried their travelers checks. I seized upon him and the difficulties seemed to be over. He spoke English perfectly. It now only remained to travel to the next station, get through the customs, have my passport stamped and wait for the morning train to Barcelona. With my new friend at my elbow I handed over my passport to the important looking individual behind the counter at the next station. He looked it through twice and shook his head. "It requires a Spanish visé," said the express agent. "Of course," I replied, "which is the right office?" And then, "But it must be done by a Spanish consul *who resides in France!* I had been told in good English that customs and passport visé would be taken care of together at the Spanish border; and as that was plain common sense I did not question it. Now I was being told in equally good English that I would have to return to France to get the visé from a Spanish consul residing there, and *this* telling was authoritative! I got the first train back into France. Two stations farther on a consul resided, but it was long after office hours and he would not be on duty again until after the morning train had left Port-Bou. Had I been able to speak French, there would be a possibility of finding him that night and getting back for the morning train. To attempt it under the circumstances would be folly. To fail to get the morning train would be to lose what time was left for Barcelona. I sent a third wire to Señora Torra and fled to Paris and sanity!

There is probably no pleasanter country in the world to travel through than France south of Paris. The extreme southern part of France seems to be one gigantic vineyard in excellent condition. Farther north the prosperous farms, the green fields and wooded hills, make a charming landscape even in March. The French are artists to their fingertips. Even the stone retaining walls, where the railway cuts through a hill, are artistic. In the gray stone wall a pleasing pattern is worked with very dark stone. Where a street ends against a high stone or brick wall of a building, which occasionally necessarily happens, if a vine cannot be grown to hide the staring blank space, instead of leaving an

ugly spot there for generations they face the wall with an ornamental design in tiles that changes it to a thing of beauty. That innate artistic sense is visible in the farms and gardens. Vegetable venders, instead of displaying a confused heap of carrots, turnips and lettuce, turn the tops inward and present to the prospective buyer an attractive pyramid of yellow, white and green.

And in Paris it *is* true that many people speak English! In the throng waiting to meet friends at the station it was easy to pick out Mlle. Frey of the Headquarters staff, waving a copy of THE AMERICAN THEOSOPHIST to attract attention. The Headquarters building in Paris is not only one of the largest and finest in the theosophical world but it is free from debt—a most important matter in times like these. It has apartments to rent and several members reside there. The library is the most extensive I remember to have seen in any Section Headquarters and there is also a large division devoted to books in English. The reading room is a model—large, airy, very light and perfectly quiet. Square Ropp, on which the building stands, is an inlet from Avenue Ropp, which is itself a quiet street. The noise of the city does not penetrate this theosophical retreat. The handsome building was financed by a joint stock company of members and the Theosophical Society rents from them. Everybody concerned seems to be satisfied and the investment pays regular dividends. The large auditorium is a theater seating eight hundred and is beautifully furnished. M. Charles Blech and his sister Mlle. Blech must be classed with Dr. Besant and Bishop Leadbeater as octogenarian members, for they are practically that, being respectively 78 and 79. He has been the French General Secretary since time out of mind, and is one of the oldest veterans of the movement now living. He and Mlle. Blech have interesting memories of the early days. M. Point is assistant General Secretary, a quiet, efficient man who disposes of a large amount of work.

Lecturing through an interpreter is an uphill job, no matter how clever the interpreter may be, but our French Theosophists are so courteous and thoughtful that it could not be unpleasant work. The French Section is not large, as things go at present, but it is holding its own well. Meetings are well attended, the reading room is well patronized and the large library is playing a most important role in spreading theosophical knowledge.

A member in the Philippine Islands writes that the very popular broadcasts of an astrologer over station KZRM have been regretfully brought to an end by his having to leave the country and that there is an opening for a successor who possesses the knowledge and ability to give good radio talks on the subject.

The Inner Life



Clara M. Codd

We are now to commence the study of the most famous book in all the literature of Yoga, the *Aphorisms* of the ancient sage, Patanjali. The date of his birth is uncertain, some Orientalists placing it between 300 and 100 B. C. Hindu writers, however, generally place it as far back as 10,000 B. C. There are legendary accounts of his birth at Illavrita - Varsha, and of his showing the intelligence and penetration of a sage whilst yet in his mother's arms. But this is clearly legendary and symbolical, for "Illavrita-Varsha" is no part of India, but the name of a celestial abode, and the story may be an ancient method of showing how great sages now and then descended from other spheres to help men.

Another Patanjali mentioned in Indian books was born at Gonarda, E. India, and afterwards resided in Kashmir. He wrote the Great Commentary (Mahabhasya) on Panini's *Grammar*, also a large work on medicine. Opinions are divided as to which was the author of the *Aphorisms*, or whether they were both one and the same. If the latter, then Patanjali was not only a great philosopher, but a great grammarian and physician as well. He thus prescribed for the body, soul, and spirit of man, all three.

But in any case Patanjali was probably not the direct author, only the compiler, of teachings which, up to the time of his advent, had been given orally for many centuries. He was the first to reduce the teaching to writing for the use of students, and hence he is regarded as the founder of the Raja Yoga school. The system, however, had been in use since the beginning of the Aryan race and before. The Sutras are the basic teaching of the Trans-Himalayan school through which many of the Masters of the Wisdom have come, and some students consider that the teachings of the Essenes and other schools of mystical thought connected with the rise of the Christian religion are based upon the same system, their teachers having been trained in that same great school.

What is *Yoga*, and what does the word mean? One derivation brings it back to the Sanskrit root meaning to "yoke" or "join," and this has the same idea as the root of the word *religion*, meaning to "bind back." It can be taken, therefore, as the science of unifying the soul with Eternal Divinity, the science which teaches the method of joining the human soul to God. Another derivation would give it as "going into trance, meditation." Both are feasible and really mean the same thing.

Its goal is described in the word. Man is found to be involved in matter, to have fallen from his pristine state of purity. The aim of Yoga is to free man from the meshes of matter. The Sutras of Patanjali embody for us the laws of that becoming, and the rules, methods, and means which, when followed, make a man "perfect."

Very roughly speaking there are two main forms of Yoga in the East: Hatha (physical) and Raja (mental) Yoga. The one brings about certain conditions by means of extraordinary physical means. The results are transitory and do not persist into another life. Raja Yoga works from within outwards, chiefly by the development and training of the psychological powers of man. This is the method followed by Patanjali.

The acquisition of Adeptship is attained through the practice of an eight-fold Yoga. They are progressive and sequential, and are described as follows:

1. *Yama*, forbearance, kindness.
2. *Niyama*, restraint, religious observances.
3. *Asana*, right posture.
4. *Pranayama*, right control of the breath.
5. *Pratyahara*, control of thought and feeling.
6. *Dharana*, concentration.
7. *Dhyana*, contemplation.
8. *Samadhi*, ecstasy, mystic trance.

By these the brain and the subtler side of the lower self becomes tuned to an awareness of the true Self. This conscious awareness only becomes possible when the true Self can "reflect itself in the mind-stuff." The theme of the Sutras is the birth of the spiritual man from the psychical man. For ages we have been immersed in the physical and psychical nature, and within that life there has grown up a mental world of myriad images, and a center of endless desire forces. These psychical powers overlay the true spiritual ones. The glorious Augoeides must be unveiled. For this all the ages of creation, of which man is the heir, have groaned and travailed together, awaiting the final birthing of the Son of Light within. That birthing is *Moksha*, the peace of spiritual bliss. To quote Drivedi: "If a man wants to understand his place in nature, to be happy and progressing, he must aim at that physical, psychological and moral development which will enable him to penetrate into the depth of nature. He must observe, think, and act; he must live, love and progress. . . . To that man of high aim whose body, mind and soul act in correspondence, the higher, nay even all, secrets of nature become revealed." It means the development, control, and ultimate transcendence of the psychical nature. The bliss of the spiritual nature is indescribable, and its powers unim-

agivable. We approach it as we understand and forget the lower self. In the solemn words of H.P.B.: "True Occultism is the Great Renunciation of Self, unconditionally and absolutely, in thought as in action. It is Altruism, and it throws him who practices it out of calculation of the ranks of the living altogether. Not for himself but for the world he lives."

Yet Yoga and occult training are not alien or contrary to nature. The Yogi becomes one with her in a very special sense, and therefore all her secrets are laid bare to his perceptions. "Help nature and work on with her; and nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit, the eye which never closes, the eye for which there is no veil in all the kingdoms."

There are many translations of the aphorisms. The best way to study them is to get many and compare them and meditate upon them. If only one can be obtained, I think the best one for most people is the translation by Charles Johnston. The book is divided into four parts, or books. The first book discusses the problem of union, and the whole theory of Yoga is discussed. The higher and lower natures are defined, obstacles to union and their removal are considered. Its topic is the understanding of the soul, the versatile psychic nature.

Book II discusses the steps to union, the practice of Yoga, and the means for the attainment of concentration. The five hindrances and their removal are considered, and the eight means of attainment defined. Its topic is the means of attainment. Book III describes the results achieved when the goal is reached, the attainments or "Siddhis," and the deepening stages of meditation. Its topic is the powers of the Soul. Book IV deals with the full illumination, both in terms of consciousness and expression, complete abstraction or detachment, perfect purity. Next month we will commence the consideration of the Sutras themselves.

Roses Wanted at Olcott

Several members of the staff at Olcott have developed a great desire for rose gardens and have personally purchased a considerable number of roses for this purpose. More are desired, immediately, while the planting season still continues. Small rooted plants, large plants or cuttings will be very welcome. Any hardy variety of rose from the old sweet briar to the latest hybrid will be useful for this purpose. Those who have any of these

roses to spare or care to donate for their purchase will perform a happy service to Olcott by their gift.

Spring at Olcott

This is the season of beauty and growth at Olcott, the season of new life when all vegetation casts off its drab colors of winter to adorn itself in the bright, crisp greens of Spring. The soil is moist and mellow from the frosts and rains of winter ready for the new feeder roots to appear. The air is full of the spirit of Spring. All things cooperating to produce the delightful thing we call Spring.

Nature has a custom, happily, of covering up all unsightliness with growing things and this process has been aided at Olcott by the gifts of members and the efforts of residents at Olcott. The small grove to the northeast of the building has grown into respectable size; individual trees in other places are doing well; shrubs have increased in size to the extent of overcrowding thus necessitating the transference of many to new locations. A great deal of this work has been done already and more will be done this season by the gardener in accordance with the greatest needs of the grounds.

The evergreen trees planted last fall through the generosity of Captain E. M. Selson, and the older shrubs and trees, gifts from various members, have come through the winter in vigorous good health, but there are a large number of bare, bleak, naked areas about the building and the estate which demand attention at this time.

Last spring and fall the front grounds received most of the attention of the gardener in his landscape attempts, and the results have bountifully rewarded his efforts. This spring the areas closer to the building, especially in the rear, unsightly spots, are getting more care.

We have a wonderful opportunity now to get the finest of all kinds of growing things at one-third the low prices of last year, but this opportunity lasts only till about May 15. Several staff members seeing the need and realizing the present value of the dollar have given to the Society about \$50 this season to date. If more members will be as generous, many of these barren areas about the grounds will show a wonderful improvement. Every little bit counts. One dollar at this time will do the usual work of three.

THE GARDENER.

Flowers have an expression of countenance as much as men or animals. Some seem to smile; some have a sad expression; some are pensive and difficult; others are plain, honest and upright, like the broadface sunflower and the hollyhock.—*Henry Ward Beecher.*



OLCOTT SESSIONS



SUMMER
1933



Dr. Arundale IS Coming

The best news that has reached Headquarters in many weeks was contained in a five word cable from Adyar received on April 20 advising definitely and finally that Dr. Arundale would spend the month of August at Headquarters.

This followed the exchange of a number of cables and much consideration of ways and means, but in its culmination in this brief message there could be no greater assurance to the members of the American Section of a happy time and a profitable summer program at Olcott.

That Dr. Arundale will be with us carries with it the certainty that Mrs. Arundale (Rukmini) will be here too, so there will be not only inspiration, teaching, training and good fellowship, but we shall have the fulfillment of our expectation for a young people's program under Mrs. Arundale's guidance.

Just what part Dr. and Mrs. Arundale will take in our general program we shall probably not know much before their arrival about the first of August, but we know well the tremendous value of their participation regardless of its details. Profiting by our experience a season ago we plan to derive the fullest measure of happiness and inspiration from the presence of our guests, and the earlier part of the program will be devised to lead up to and to prepare for the instruction Dr. and Mrs. Arundale will bring to us. They have been at Adyar most of the time since leaving us last fall, but a busy time is ahead for they are probably now on the way to Australia and have to return to India again before coming to America. They will return to us bringing not only their own fine inspiration but also the power and wisdom derived from their contact with the great centers of Adyar and the Manor.

We were regretful last year that on account of an injured knee Mrs. Arundale was unable to give her dancing and dramatic art a place in our program. This year that condition will not exist and the young people therefore have a treat in store in arranging and carrying out various artistic projects under Mrs. Arundale's leadership. One week of the program will provide especially for them.

Some members privately approached have generously subscribed to a fund to guarantee the expenses of the Arundale trip. The fund is not yet complete and the National President would be grateful if others who recognize the value of Dr. Arundale's presence in the Section would mail to Headquarters (Olcott) such contributions as they care to make to this definite purpose.

The Summer Program

Besides the contribution of Dr. and Mrs. Arundale with its great value in depth of inspiration, we are fairly definitely assured of talks on modern tendencies in our literature, and on American poetry and possibly some on the economic and sociological trends in the present period of change by Prof. H. Douglas Wild of Rutgers University; some talks of a practical nature about lodge problems and lodge organization by Miss Anita Henkel of our field staff; several sessions that promise to be delightful in charge of Mrs. Zola Monk, herself a poet of recognized ability. The Headquarters staff will this year especially prepare two or three programs of new and unusual interest and Mrs. Adeltha Peterson will conduct an H. P. B. training class for the benefit of guests throughout the whole period of the summer program, and probably give one or two additional practical talks of interest to those responsible for lodge activities.

Other features are in contemplation and will be announced as arrangements can be completed. We shall undoubtedly have in attendance our much beloved Miss Poutz without whom no theosophical convention would seem complete, our friends Mr. and Mrs. Henry Hotchener, and we are happy to say that Mr. Rogers will be here for the last part of the period and will probably feature in our program. We shall depend as usual upon the presence of members of the Board of Directors, many federation and lodge executives, and a fine attendance of lodge representatives generally.

The Century of Progress

Fifty minutes from Wheaton on the electric train, Chicago offers as a special attraction for its visitors this year the great Century of Progress exposition. The railroads will undoubtedly be offering excursion rates from

all points to Chicago, for this exposition is the great summer attraction of America and indeed of the whole world.

Millions of dollars have been spent in promoting this fair. Hundreds of specially designed and specially constructed buildings have been erected along Chicago's lake front in proximity to the Field Museum, the Shedd Aquarium and Soldiers' Field, and the newly created Century of Progress Island. Buildings unique in engineering design, brilliant lighting effects never seen before, science, industry and transportation are to be exhibited in most wonderful display to portray the century's progress in these and many other fields. Fine musical programs and thrilling entertainment in a hundred and one varieties will be provided for Chicago's summer visitors.

A wise man will make more opportunities than he finds.—*Bacon.*



Youth!

Planning for Youth Week during Summer School at Olcott has brought me face to face with a tremendous potentiality. Like touching the quivering Life of Spring and feeling its latent force and dynamic motion, I face the youth of American Theosophy and sense the quickening power of its being. At Olcott we will have the opportunity of freeing this power.

The intention is to base our program on suggestions made by young people and we are open still to ideas as to details. Our main thought is to encourage freedom of expression and we expect to have debates and informal discussions, dramatics and dancing, music, and will form any sorts of groups for study or handicraft in which sufficient interest is shown.

Above all we want you to feel free to come and we urge you to bring zest and enthusiasm with you.

Rukmini, whose voice it is which is calling to America's youth, will be here. We therefore desire to formulate, with your help, a program through which her fine enthusiasm and understanding may help to coordinate and make available the energy which youth has to give.

If you wish to make suggestions, write Mrs. Norman Parker, 415 South 5th Street, Geneva, Ill., or to Felix Layton, 911 Miller Road, Ann Arbor, Michigan.

NATHALIE PARKER.

Our Summer Youth Program

I had the privilege of being present at Summer School and Convention last year and went home with greatly increased enthusiasm for the work of the Society. My one regret is that there were not more young people present.

I know that if more young people were in the lodges and at Summer School, the meetings would be much more alive and the future of the Society made much more secure.

I have sent around two circular letters to young Theosophists in America and have received a number of suggestions of ways in which the young Theosophists might organize at Olcott and carry out activities of their own. Mr. Cook promises us a tent or other meeting place in which we may stage debates, plays, discussions, games, or any other activities in which we are interested. Whatever we engage in will be just what we plan for ourselves, so let us unite to make this "Youth Week" a time of pleasure and happy plans for our work in Theosophy and an example to older people of our ingenuity, ability and enthusiasm.

Let every young Theosophist who can possibly arrange his vacation during August come to "Youth Week" at Olcott!

FELIX LAYTON.

Summer School Rates

The rates printed in another column show considerable reductions from those established in previous years and are considerably below the rates at which board and room could be obtained in any summer resort or in any Chicago hotel in a season in which hotels are crowded to capacity with Century of Progress visitors. Yet no summer resort offers such opportunity for rest, relaxation and quiet as does Olcott and those who have vacation money to spend could find no better way of investing it in the purchase of physical and spiritual health.

Summer Program Dates

We have already announced the time of the summer program as follows:

Olcott Institute—July 15 to August 11,
the final week being

Summer School—August 5 to 11,
Convention—August 12 to 15, inclusive.

Consideration is being given to the concentration of this program into a shorter period by the elimination of the first week or even two weeks as there is some thought that it would be more in line with the requirement of present day conditions that both for Headquarters and for our members expenditures should be kept at minimum figures, and obviously a long program is more expensive than a short one. We are so desirous, however, to make Olcott available to our mem-

bers for as long a period as possible that we hesitate to decide on this point without first learning from as many of our members as have opinions on this subject what their views are. Will our members please write us?

Even if it is presently decided to concentrate the program into a shorter period, it is hoped that many members will visit and stay at Olcott for a few weeks before our activities commence.

Convention at Olcott

After due consideration it has been decided that the Convention and Summer School of 1933 shall be held at Olcott. Few who know Olcott will question this decision. No place has ever met with such general approval for convention purposes as has the Society's own Headquarters. Conventions in Chicago have always met with very decided disapproval on the part of many. Some abhor the down town districts where the large hotels and convention facilities are located. Others find the outlying hotels too far from the center of other Chicago interests, but at Olcott everything adapts itself to Convention requirements. True, there are no great stores and no amusements to distract attention from the real things for which members attend, but there is clean air and sunshine and green and spacious lawns and trees with summer breezes and the absence of all the artificialities of city life, and these to the Theosophist outweigh all the attractions which a city offers.

Apart from these physical attributes, Ol-

cott is not only the business headquarters of the Society, but a growing spiritual center to be strengthened by the loving presence of its members as well as offering to them rest, peace and happiness while they are within its atmosphere—gifts that endure long thereafter.

How to Register

1. Register early.
2. State exact dates of arrival and departure.
3. Let us know your preference as to room mates, if any.
4. State if you will have an automobile with you.
5. Let us know if you are willing to volunteer your services and if so, tell definitely for what work you are best suited and the amount of time you can give.
6. The required deposits with registration are:
Institute \$10.00
Summer School 10.00
Convention 5.00
Send with your registration the correct amount for the period you will attend. If you attend Institute and Summer School, registration fee for Institute will be sufficient. If attending Summer School and Convention, send the amount required for Summer School registration.
7. Be definite.
8. Register early, please.

RATES

OLCOTT INSTITUTE

July 15 to August 11

(Including Summer School, Aug. 5 to 11)

Registration, Room and Board

	1 week	2 weeks	3 weeks	Full Period*
Cots in Headquarters rooms — sharing room and private bath with 3 or 4 others.....	\$25.00	\$47.50	\$67.50	\$85.00
Cots in Headquarters dormitory — sharing general showers.....	15.00	29.00	42.00	54.00
Room and bath in village — board at Headquarters.....	20.00	38.50	55.50	71.50

*(Not including Convention; see Convention rates below. Portions of weeks beyond the first take the rate of the preceding full week).

CONVENTION

August 12 to 15**

Registration, Room and Board

Cots in Headquarters rooms — sharing room and private bath with 3 or 4 others.....	\$15.00
Cots in Headquarters dormitory — sharing general showers.....	10.00
Room and bath in village — board at Headquarters.....	10.00

** (Dinner and room night of 12th. Room night of 15th and breakfast 16th included if required. No credits if these not taken).

SUMMER SCHOOL and CONVENTION

August 5 to 15

Registration, Room and Board

Cots in Headquarters rooms — sharing room and private bath with 3 or 4 others.....	\$40.00
Cots in Headquarters dormitory — sharing general showers.....	27.00
Room and bath in village — board at Headquarters.....	32.00

REGISTRATION ONLY

	Per day	1 week	2 weeks	3 weeks	4 weeks
Olcott Institute (Including Summer School).....	\$2.00	\$10.00	\$17.50	\$22.50	\$27.50
Summer School.....	2.00	10.00			
Convention, full period, \$2.00.					

BOARD WITHOUT ROOM

Per day \$1.50	(Breakfast 25c Lunch 50c Dinner 75c)	\$10.00	\$20.00	\$30.00	\$40.00
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What Lodges are Doing

Houston Lodge has held two weekly meetings, one private and one public, throughout the season, and sponsored many public lectures. Among the lectures were nature talks by Lawrence H. Daingerfield, scientist and naturalist, and talks on economics by Lucien C. Talmage, financial editor of the Houston Chronicle. Mrs. Laura S. Wood's ever popular lectures have covered a wide range of subjects, some of which were illustrated with stereopticon slides. The lectures were all held at the Rice Hotel and the attendance averaged 200. During Miss Henkel's visit of a week's duration, a luncheon, tea, lodge meeting and party were held, with average attendance of 50.

Portland Lodge reports that increasing interest is being displayed in the Sunday evening open meetings at which questions are invited. Two Wednesday evening meetings each month are open to the public at which interesting and instructive lectures are given.

Pythagoras Lodge (Cincinnati) started its early spring activities with a series of Sunday night lectures by its president, Mr. J. S. Perkins. The lectures were well received by the public and a number of new people interested. Miss Elaine Scribner followed this series with three public lectures and a talk to the members the first week in March. Much enthusiasm was aroused by her lectures. During April another series of public talks was carried out, and plans for "A Street in Cairo," a party with the dual purpose of making money and affording a good time, are afoot.

Harmony Lodge (Toledo) recently sponsored a public lecture, "Revealing of the Inner Ruler," at a local hotel.

Tacoma Lodge continues through May its regular Sunday evening lectures by prominent local people in a course entitled, "World's Adventures in Government."

St. Louis Lodge writes enthusiastically of their vegetarian dinner, entertainment and dance early in April. The play, "A New Deal," written and produced especially for this occasion by Mrs. Chas. E. Lunz, wife of the lodge president, was received with great success. The activities of this lodge are greatly helped along by the press notices which are obtained and the announcements regularly sent to all interested persons.

St. Paul Lodge members have made a success of their Sunday evening meetings. On April 1, an entertainment was held, with dancing afterward. Minneapolis and St. Paul Lodges will observe White Lotus Day together in the St. Paul Lodge rooms, May 7.

Hermes Lodge (Philadelphia) broadcasted a theosophical program over station WCAU on Sunday, April 23.

Besant Lodge (Seattle) is favored with excellent press notices of its lectures on Theosophy, economics, technocracy, early history of Christianity and other subjects. An Adyar Day party was held with program of appropriate music and speaking. The study classes continue and Dr. Cousins' plan of study is found very helpful. The lodge rents its hall for a monthly music recital and members of the club furnish music for the Sunday lectures.

Hartford-Capitol Lodge (Hartford, Conn.) enjoyed the visit in early March of Mr. Kunz who gave two lectures which were well attended and appreciated. Dr. K. C. Hitchcock, president of the lodge, has leased a residence and the lodge has a large room on the first floor. His office is also on the first floor and the two upper floors are rented to members for living purposes. This plan works economically and gives the lodge a large and nicely furnished room in a good location. Sunday evening lectures to the public continue. They are based chiefly on *The Secret Doctrine*, Vol. II, which, in this day when so many discoveries in archaeology, exploration, science, etc., are continually furnishing verifications of what H.P.B. set forth, are valuable in winning over the intellectually minded to acceptance of the methods of prophecy and source of material as well as the spiritual teachings given in this monumental work.

Newark Lodge members on April 19, happily celebrated the Twenty-Fifth Anniversary of the founding of their lodge. New York Federation members helped in making this event a success. Friends of the lodge were asked to join the members in grateful appreciation of the many spiritual benefits which all have received, and to rejoice in the fine record of service which, through its devoted members, the lodge has established during the quarter century of its continuous activity in the community. A rich and varied musical program, talks, singing and refreshments made up an evening which was inspiring and enjoyable and furnished fresh enthusiasm for ever stronger and more efficient work in spreading the teachings.

Ft. Worth Lodge members recently enjoyed a banquet and entertainment which was most successful and added to the already happy feeling of brotherly friendliness existing throughout the group.

Besant Lodge (Cleveland) continues its regular activities throughout May and part of June and plans picnic meetings for the summer vacation months.

Chicago Lodge attendance at the various meetings and lectures this past winter has been very gratifying. During April Miss Elaine Scribner gave a series of seven lec-

tures in the Chicago Lodge rooms that attracted many outsiders.

Acacia Lodge (Tampa) admitted a number of new members on March 20. Dr. Nina Pickett was present and gave the benefit of her assistance and inspiration to the impressive and pleasant meeting. The room was beautifully decorated with flowers, and light refreshments were served after the meeting. Dr. Pickett will be greatly missed and the members are very grateful for the spiritual strength she has imparted to the lodge as also for the wisdom gained from her teachings and lectures.

Blavatsky Lodge (Hollywood) is devoting its work solely to Theosophy. Public lectures are given every Wednesday evening in the lodge hall at the Hotel Hollywood by J. Henry Orme, Antoinette deC. Orme and Elizabeth M. Geiger. "In these lectures Theosophy is presented as the age-old wisdom that has come down to us through a succession of sages and schools. This stream of golden esoteric wisdom is traced from age to age, from people to people, showing that there has been no contradiction and no difference in regard to the fundamental principles of Theosophy, that the greatest sages of humanity have testified to the truth of these principles, and the illumination their understanding brings. This method of presenting Theosophy is, of course, that of *The Secret Doctrine*. There is much competition in Hollywood, where all the cults of the world are represented, but we find our audiences steadily increasing and our prestige with the press such that it is not at all difficult to have mention of coming lectures prominently placed and published in full. Our membership has doubled since we organized as a lodge last June. We now have thirty-four members with splendid prospects for a considerable acquisition in the near future." Reading and study of the *Bhagavad Gita*, a different member having this in charge each meeting; study of *The Key To Theosophy* and *The Secret Doctrine* with many related topics suggested by the text; and study and practice in concentration and meditation are some of the regular lodge activities.

Copernicus Lodge (Chicago) advises that the lodge will celebrate its Tenth Anniversary on May 8th.

Madison Lodge holds closed meetings on Sundays at 9:30 a. m. and public meetings on Fridays at 8:00 p. m.

Besant Lodge (Houston) enjoyed a very successful theosophical tea recently at the home of Miss Freda Dewson. There were thirty-six present, many of whom were strangers to Theosophy. Dr. Kenneth Mayo gave a talk and Mrs. Jessie Thompson gave a reading.

Pacific Lodge (San Francisco) will observe White Lotus Day on May 7 when Mrs. Ade-

laide M. Cox will be the speaker, her subject being "The Symbolism of the White Lotus." There will be a musical program and light refreshments will be served, after which there will be a social hour. An open forum and tea on April 1 was held with Mr. George Jarrett, head of the California State Narcotic Squad as the speaker. Mr. Jarrett told something of the effort to curb the narcotic evil, and various other phases of the work. This was followed by general discussion after which tea was served. The class in the study of *The Ancient Wisdom* on Friday evenings under the direction of Mrs. Amy Smith is continuing to grow both in numbers and interest.

Greenwood Lodge (Mississippi) holds an open meeting each Tuesday in the afternoon. Local interest among young people is growing. The members recently enjoyed a visit from Miss Henkel.

Indianapolis and Hypatia Lodges (Indianapolis) met recently in another of their successful joint meetings, this time at the home of Mrs. Eshbach, president of Indianapolis Lodge. A social evening including a vegetarian meal and games was enjoyed by sixteen members. Indianapolis Lodge had the pleasure of a visit again from their traveling member, Miss Anna Brinker, who is on her way back east from California. The members are looking forward to a visit from Dr. Pickett this month.

Brooklyn Lodge moved in March to a more central and accessible location, 139 St. Felix Street, close to the Long Island R. R. depot, the subway and elevated lines. "We formerly occupied one large room, but now have leased four smaller rooms of which two with a maximum seating capacity of about sixty-five are used for the meetings. The separate rooms are convenient for two or more groups having study or class work at the same time. The public meetings are on Thursday evenings; a study group on Tuesday evenings and Wednesday afternoons; and occasional socials are on Saturday evenings. The theosophical work during the fall of 1932 consisted of a study and open forum of Pavri's *Theosophy Explained* and since January 1 we have had lectures from friends and members. This lodge for many years stressed the social and friendly side with light refreshments in the afternoons before lodge meetings. This was not possible at the former quarters, but it is at the new, and we feel we have again a real and beautiful home, with new faces now coming to the meetings and the possibility of more activity and a larger attendance, and we are looking to the future with more confidence and enthusiasm."

St. Petersburg Lodge (Florida) has just finished a very successful three months' work with Dr. Pickett. Though the population of

this city is chiefly made up of tourists, the lodge does add somewhat to its membership; propaganda work is carried on widely, and the lodge continues to be open and active.

Crescent City Lodge (New Orleans) recently enjoyed a visit from Don Alfonse Zelaya, Nicaraguan musician traveling with Loew's circuit. Don Zelaya is an ardent and enthusiastic Theosophist and his gift of music was very much appreciated by the members.

Fremont Lodge is following the suggested outline by Dr. Cousins for lodge study and though they have not found it possible to maintain a regular schedule, nine of the lectures have already been given.

Des Moines Lodge is very happy over the prospect of having Mr. Kunz with them on May 17, 18 and 19. There will be two public lectures in a down town hall and meetings with members only and with local organizations. Two classes have met regularly this winter, one on Thursday afternoon with Dr. Thompson as teacher, and the other on Friday evening. Mrs. La Forge taught the evening class for a while and when she left the city it was successfully carried on by Miss Mary Bell Nethercut.

Glendale Lodge (California) will hold election the first Wednesday in May. On the second Wednesday Mrs. Jenkins will give a talk on the higher powers of the human psyche and at the next meeting there will be held a general discussion and resumé of the year's work.

Members of the Theosophical Society in the Chicago area enjoyed their third "get-together" meeting of the season Friday evening, April 7th, 1933. The meeting was held in the attractive and dignified library of the Alliance Francaise in the Fine Arts Building, the regular meeting place for Herakles Lodge which had the honor of being host for this occasion.

About seventy-five members attended the "get-together" and enjoyed several groups of songs by Constance Eberhart, mezzo-soprano, distinguished member of the former Chicago Civic Opera Company and concert artist; and talks by Mrs. Clara Jerome Kochersperger and Mr. Walter G. Greenleaf.

Miss Eberhart sang several songs by Charles Wakefield Cadman for which the lyrics had been written by Nelle Richmond Eberhart, collaborator with Mr. Cadman in many of his works. Dr. and Mrs. Eberhart, who have been prominent in theosophical work in America for many years, were both present.

Mrs. Kochersperger gave many interesting and humorous accounts of her experiences and observations from the time of her initial contacts with the Theosophical Society in 1900 and after, including incidents touching the lives of Annie Besant, C. W. Leadbeater, C. Jinarajadasa, Mabel Collins, and others.

Mr. Walter Greenleaf with characteristic spontaneous wit further enlivened the program with accounts of his experiences during this early part of the century, including incidents concerning Colonel Olcott, the Countess Wachtmeister and others.

No theosophical gathering would be complete without Mr. Greenleaf's much beloved presence.

The chairman of the meeting was instructed by the gathering to express to President Sidney A. Cook and Vice-President C. F. Holland the congratulations of the members and to assure them of continued cooperation and support in carrying on the duties and responsibilities of their respective offices.

Refreshments were served during the social hour.

These meetings have given many of our members opportunities to become acquainted, to renew friendships and to realize more actively the solidarity which exists.

The members are looking forward with interest and anticipation to the next "get-together" meeting to be held Saturday, June 10th in Chicago Lodge rooms.

SIGURD R. SJOBERG.

Our Lecturers and Field Workers

Mr. Geoffrey Hodson is continuing a remarkably successful lecture series in Los Angeles and vicinity. Even earthquakes cannot lessen the enthusiasm of his audiences or prevent the attendance of capacity crowds. The effect should be tremendously helpful over a considerable area and no doubt the encouragement and inspiration both to our members and their friends will mean greatly strengthened work.

Following a splendid series of lectures in New York City covering a period of several months, Mr. Fritz Kunz has also been lecturing in New England and in the vicinity of New York and we hear particularly from New Haven and Hartford of the stimulus and encouragement he has given.

Dr. Nina E. Pickett spent the first three months of the year in St. Petersburg, Florida, and from both St. Petersburg and Tampa we have received expressions of appreciation of her faithful work with both lodges.

Miss Anita Henkel

As experience provides further evidence, we are increasingly happy in the unique service which Miss Henkel is rendering our lodges and their members. She comes to each lodge to learn of the particular gift which it contributes to the Section and to share with each the ideas and experience which may appropriately find application. So often it is true both of individuals and lodges that they do not recognize their own potential capacities, or realize how truly great the part they

play in the life of their communities. The prosaic side of mere routine and organization problems, rather accentuated today by the financial predicament in which we find ourselves, sometimes causes us to forget that a lodge is first of all a living thing, charged with the power which constantly flows through our Society, dynamic in its energies, and tremendously potent in its capacity to awaken new life in the community.

Miss Henkel is discovering most encouraging conditions very often and is helping, too, to release the life into more effective channels where obstacles have developed to check its outward flow. Miss Henkel finds inspiration in our members as they do in her, so that her work as Headquarters Field Representative is proving splendidly and mutually helpful.

Mrs. Josephine Ransom

We announce to our members with the sincerest pleasure that Mrs. Josephine Ransom, so well known in this Section after her year of splendid lecture work, has been elected to the responsible position of General Secretary of the English Section. That position (which is known in this country as the office of National President) is a most responsible one which every American member knows will be capably, loyally and devotedly filled by Mrs. Ransom.

It is a happy circumstance that Mrs. Ransom should have spent the last year of her work touring the American Section and becoming acquainted with its members. The result will inevitably be a strengthening of the tie between the English and the American Sections, a greater understanding each of the other, and where theosophical understanding prevails we may be sure, too, that there are forces at work in the inner worlds to bring not only sections but nations into closer accord. We congratulate Mrs. Ransom on her selection both as an evidence of the good will of still another Section and for the opportunity that it places in her hands to do the work which is so near to her heart.

THE THEOSOPHIST (Adyar)

At intervals we call to the attention of our readers the great importance of our international magazine THE THEOSOPHIST, of which Dr. Besant is the editor but which for some months past has been admirably edited by Mr. C. Jinarajadasa. For members the world over, especially the English speaking Sections, THE THEOSOPHIST is the magazine, above all others, which they have most reason to be anxious to have in their possession each month. Of less interest to the public than some other of our magazines, it is nevertheless the most important of all our monthly publications for members of the Society or for students outside. The March issue contains:

A continuation of the original manuscript of 1885 of *The Secret Doctrine* with its intriguing interest to students;

Bishop Leadbeater's 1932 Convention lecture *A World in Distress*, in full;

More of the *Letters of Colonel H. S. Olcott to Francesca Arundale* with their entrancing accounts of some early experiences;

New discoveries in *Occult Chemistry* with most elucidating diagrams, are recounted by Mr. Jinarajadasa.

Many other articles of intense usefulness and interest appear each month for those who read this remarkably fine magazine from our own Headquarters at Adyar. Above all, because of its origin it conveys always the true spirit of Adyar with its inner realities and practical service from the Home of Theosophy.

Subscriptions at \$4.50 may be sent to the Theosophical Press, Wheaton, Ill. Some back numbers are available at 50 cents per copy.

Olcott Day

Mr. E. Norman Pearson, a member of the Board of Directors, and president of the Michigan Federation, was the speaker on Sunday, April 23 at the regular fourth Sunday "at home" at Olcott. His subject was "Psychic Powers and Common Sense," and Mr. Pearson ably upheld his reputation as a competent and popular lecturer. Tea was served after the lecture to a large number of guests, and later there was presented a program of unique dancing by Elsie Hurd, charming young Theosophist and dancer of Chicago.

Votes Are Often Lost Some Experiences

There is a humorous side to some of the discoveries of the tellers of the recent election, but there is also a serious one.

Mark the Ballot

Some members carefully followed all instructions but omitted to state for whom they wished to vote! ! !

Give your name, address and lodge on the outer envelope

Some lodge secretaries sent in large bunches of ballots marking the outer envelope "Members of ———Lodge." Without the names of the members the ballots, of course, did not count.

Send your vote in early

Although the ballots had been printed in three issues of THE AMERICAN THEOSOPHIST a large number arrived late. Long after the election members were writing for blanks and some were received many weeks late.

Vote only for eligible candidates

At the recent election, votes were cast for people not even members of the Section or ineligible by reason of holding international office.

OFFICIAL VOTING BALLOT

For Members of the

BOARD OF DIRECTORS

Term Expiring 1936

Vote for 5 (Five Only)

☐

E. C. BOXELL

*Nominated by*L. W. Rogers
Henry Hotchener
Herbert A. Staggs☐

CHAS. E. LUNTZ

*Nominated by*L. W. Rogers
Henry Hotchener
Herbert A. Staggs☐

FRANK E. NOYES

*Nominated by*Hester C. Kimball
Laura E. J. Holloway
Jennie E. Bollenbacher☐

E. NORMAN PEARSON

*Nominated by*L. W. Rogers
Henry Hotchener
Herbert A. Staggs☐

L. W. ROGERS

*Nominated by*Sidney A. Cook
C. F. Holland
Chas. E. Luntz☐

E. M. SELLON

*Nominated by*L. W. Rogers
Henry Hotchener
Herbert A. Staggs

(See directions under "How to Vote")

(Cut off here)

How to Vote

1. Mark 5 names on the ballot with X. *Only five.*
2. Do not sign your name.
3. Enclose ballot in a small envelope marked only with the one word "Ballot."
4. Send this envelope in a larger one to the National Secretary, American Theosophical Society, Olcott, Wheaton, Ill., and put your name, address and lodge on this outer envelope.
5. Closing date for receipt of ballots is June 10, 1933, 10:00 p. m.
6. All members with Headquarters dues paid or holding membership card to June 30, 1932 are entitled to vote.

Candidates for the Board

For the benefit of the many who will vote but who are perhaps not familiar with the personnel of the present board, the following is given.

In addition to the National President and Vice President who have already been recently re-elected, the members of the national board are now

Dr. E. C. Boxell of St. Paul,
Mr. Chas. E. Luntz of St. Louis,
Mr. E. Norman Pearson of Detroit,
Mr. L. W. Rogers,
Capt. E. M. Sellon of New York.

All of these have fulfilled the By-Law requirement as to filing willingness to stand for re-election.

Also a candidate who has qualified in this respect is

Mr. Frank E. Noyes of Columbus, Ohio.
ETHA SNODGRASS,
National Secretary.

Spreading the Divine Wisdom

There are literally millions of people in the United States who have never heard of Theosophy. It is not for us to say that they would not be interested in it. Until every man or woman has contacted Theosophy and either accepted or rejected it, our task will be incomplete. Our literature should be spread throughout every city, village and country hamlet.

Many Theosophists have caught the contagion of this spirit and are methodically buying and distributing our literature. We, in the Theosophical Press are constantly endeavoring to place theosophical literature where it will be read and used. We solicit the hearty co-operation of every member in this work. If you have a friend or acquaintance to whom you would like to introduce Theosophy just write us and we shall gladly select from the large variety available the books or pamphlets that we believe best adapted to the need. A complete catalog is available for only ten cents; every member should have one. May we call your attention to the list of Adyar pamphlets on page 96 of the catalog? This is an ever growing list as an additional pamphlet is published each month. Ask to see your lodge purchasing agent's supplementary list.

Extraordinary bargains are continually being offered; we invite your attention to the list on the back of this issue of THE AMERICAN THEOSOPHIST. If you watch our sales prices you will find that a very large amount of literature can be distributed for a comparatively small amount of money. Let us work together that the Divine Wisdom may be spread over this great country.

THE THEOSOPHICAL PRESS.
Oliver I. Greene.

My Job at Headquarters

My job at Headquarters is to me a training course in theosophical service. It is the natural step after several previous activities undertaken with such service in view, and is perhaps a preparatory step to wider and more valuable theosophical activity.

Having dedicated my life to Theosophy long, long ago, it has always seemed natural to me to think of our national headquarters as the center toward which to look for training and guidance. And thus I think it is—a place to speed up one's progress, a shrine of high spiritual pressure where all the heretofore dark or neglected corners of one's nature are brought to light, a psychological laboratory where characteristics of every kind, constructive or otherwise, are intensified, a sphere of vibrant quietude.

To live and work at Headquarters, one must be inalterably sure of his dedication to Theosophy and its service, for such intense living demands constant self-forgetfulness to maintain the harmony and happiness which exist and must always be preserved. Olcott is a happy home and an unobtrusively busy workshop, where each one of us weaves the colored thread of his personality into the tapestry of community life.

There is of course the varied office work, but although this must be efficiently performed, it is not the primary purpose of Headquarters. The routine work could be done in an office building in any city, but a center for spiritual help and inspiration such as Olcott is growing to be could not be built up anywhere but in a relatively secluded though conveniently located site. So, while my job appears to be only that of carrying on secretarial duties, I know it to be more than that. Firstly, it is an opportunity for me to learn rapidly many difficult lessons which are naturally brought to the fore in the closeness of group living and through constant contact with persons of similar ideals but quite different personalities, and secondly, it presents the opportunity to help in building a center which we all hope will some day become an example of right conduct to all Americans—an expression of brotherhood being lived.

Thus through my job at Headquarters I want to grow in personal strength and wisdom that I may become more fit and worthy for whatever work I am called on to do, and to offer while I work here whatever of value and usefulness I have to the preservation of the beauty of living and helpfulness there is already here and to the building of the center for broader and greater influence on American life.

MIGNON INDIA REED

Now is the time to vote!

New Staff Members

Olcott has recently welcomed two new members to the staff, Mr. and Mrs. Theodor Illmann, who come to us from New York City where they have lived for the past three and a half years, following their coming to this country from Germany. We are genuinely happy to have them for they bring fine capabilities both as friends and workers and will be assets to our community life. Mr. Illmann is an expert mechanic whose services will relieve us of the necessity of employing expensive outside help and casual labor so that the practical benefits are obvious. Mrs. Illmann brings unusual charm and loveliness in addition to very practical helpfulness so that we feel ourselves fortunate in the addition of these two who so gladly come to cooperate in the work of our national center.

Although John Snell has been a staff member for several years, we feel that he, too, is entitled to a welcome since he has quite recently returned from six weeks in one of the Chicago hospitals where he underwent a major operation. He has been ill for many months and we are very glad that he is now well on the way to recovery.

The staff at Headquarters entertained a group of their friends at an April Fool-Hard Times Party on the evening of April 1. Several kinds of games were engaged in, and later on a surprise mock wedding was staged by the hosts. "Prizes" of threadbare handkerchiefs were presented to those wearing the best (worst?) costumes. Inelaborate refreshments of coffee and sandwiches were served, after which there was dancing for the tireless ones.

That is the great qualification for work, to realize the greatness of the work and the multitude of the workers, to recognize our kinship with Those above us and also with those who are younger in evolution than ourselves.—*Dr. Besant.*

World Theosophy

The May number of World Theosophy is dedicated to White Lotus and Wesak, and is of more than usual interest to the general reader as well as the deeper student. The list of contents includes the following:

"The Larger Consciousness"—Dr. Annie Besant

"After Death—What?"—Dr. George S. Arundale

"The Purpose of Human Life"—Geoffrey Hodson

"H.P.B.—The Lightbringer"—D.W.M. Burn

"Esoteric Buddhism in Japan"—W. Dennis Lucas

"Imagination and Child-Visions"—E. Christine Lauder.

Correspondence

The Theosophical Society,
Adyar, Madras, India,
23rd March, 1933.

To the Editor,
Theosophical Messenger.
Dear Brother:

Three months ago I sent to every Lodge Secretary a packet containing a short Biography of Dr. Besant, reproductions of pictures of Colonel Olcott, H. P. B. and the President, as also a coloured reproduction of the Indian Saint Musician Tyagaraja. Of course this packet was sent to each Secretary not for his personal use but for the Lodge. The last list of Lodge Secretaries' names and addresses here at the Recording Secretary's Office was used, but evidently some of the recipients have thought I sent the packet to them in their personal capacities. Also some who have received it seem no longer to be Secretaries of Lodges.

Perhaps this intimation will suffice to explain for whom the material sent was intended.

Yours sincerely,
C. JINARAJADASA.

ATTENTION!

Now that we have your attention, please read the following important announcement. Our fiscal year will come to an end on June 30 and dues to the National Society for the new year are payable in advance at that time. Notices have been mailed to Lodge Secretaries for distribution to their members, and our National Members will receive notices direct from Headquarters. You can be of great assistance to Headquarters by paying your dues early and thus enabling the Record Office to get much of the detail work out of the way before the general rush in June. Quite a number of our members have anticipated this request and have already sent their dues, and that thoughtfulness on their part has saved either the Lodge or Headquarters postage in mailing dues notices. We shall be very appreciative of the early payment of dues and hope that all who can pay them now, will do so. Thank you.

RECORD OFFICE

American Theosophical Fund A Responsibility to be Shared by Every Member

Every member in the Section has recently received a letter from the National President pointing out the financial needs of the Section and urging that each contribute \$1.00 or \$2.00, or more if possible.

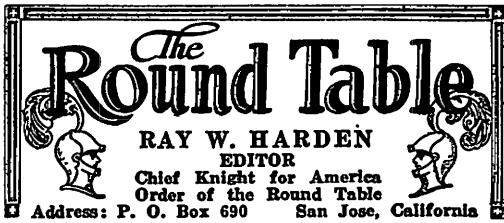
There was an immediate response but from a relatively small proportion of the membership. When it is remembered that 10 cents

per week from every member would produce something in the neighborhood of \$30,000.00 per year, that 10 cents per month from each member would create an annual contribution of \$7,000.00, it is easy to see how small amounts accumulate into large sums and what excellent provision could be made for great and important work, if every member would do his bit, no matter how small his contribution might be. Yet the response so far does not equal even 10 cents per year per member.

This appeal to every one individually to do his part by placing in his hands a pledge blank on which he can state the amount he can provide gives to every single member a splendid opportunity of making his contribution in any amount he feels he can spare for a great work that must go on. So little is needed from each member, if all will help, and surely there is hardly a member in the whole Society who could not put a dime in an envelope once each month and send it to Headquarters for a work that is directed from the Center at Olcott. Please do not feel because your contribution must be small that it is not worth sending. The figures given show so plainly that it is the large number of small contributions that would assure the continuity of our work, the meeting of obligations, and the full bearing of our individual responsibility—each and every one of us—to the Society and through it to the world.

New Class A Success

In the month of January of this year, a class in Theosophy was formed in Santa Barbara, Calif., by Mrs. Marie L. Hancock, Mr. V. C. Hill of Krotona and Miss Grace L. Porter of Santa Barbara, Mrs. Hancock acting as class leader. Santa Barbara has long been known as a difficult place in which to establish Theosophy, and this class began with but three members; but, although no newspaper advertising has been done, those attending have been so interested in the work that they have brought friends and relatives, and now an enthusiastic nucleus of eleven are welded into a harmonious group of earnest students, and every meeting brings another new face. The text adopted is *In the Outer Court*. A lending library was established from the first, and books circulate weekly among the members and their friends. Meetings are in one of the largest office buildings on the main business street of Santa Barbara, in attractive rooms. The study class is held weekly, and once a month there is a tea with social features and music added to the usual theosophical talk. It is hoped that this good beginning will eventually result in the forming of a lodge in Santa Barbara to take care of this particular type of individual.



A League of Young People
Banded Together for Service
Motto: "Live pure; speaks true; right wrong;
follow the King."

Protector.....DR. ANNIE BESANT
Pages: 7 to 11 years Squires: 18 to 20
Companions: 12 to 17 Knights: Over 21

Official organ: MODERN KNIGHTHOOD.

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

We welcome the efficient service of Blanche K. Povelsen in establishing a Table at Washington, D. C. It is proposed to hold its meetings in beautiful Georgetown Guest House. Several prominent people of educational and cultural distinction are interested, assuring an active and artistic center. Mr. Thomas Pond, formerly Leading Knight of Baltimore Table, will conduct initiations.

The beautiful Easter season this year saw a resurrection of the famous Table of St. Albans, Hollywood. Knights from other Tables nearby attending the meeting, which was addressed by Dr. Sanford Bell. Ruth Athay, Western Knight-Counselor, conducted the Flower Ceremony.

Elsie Pearson has been appointed Knight-Counselor for Central States Division. Mrs. Pearson's Table at Detroit held a special Easter service with Round Table presentations amid beautiful decoration.

A most helpful and enlivening letter is received from our loyal Supporting Knight, J. H. Beynon, M.D., Napanoch, New York. Dr. Beynon has given constructive thought to the purposes which the Round Table is accomplishing. With permission, his excellent letter will provide material for an editorial in the forthcoming first issue of our unique newspaper, MODERN KNIGHTHOOD.

We have just received from International Headquarters, official announcement of new outlines for bringing to the attention of young people certain truths available in the study of Theosophy. As an example of the fact that plans of the Hierarchy are at the root of all activities associated with unfolding of the Ancient Wisdom, we may say that the Round Table in America had already taken the identical steps called for in this international communication. A Round Table publication containing strong elementary theo-

sophical teaching, is recommended. As all readers here will know, this has long been in preparation for America, and the paper MODERN KNIGHTHOOD almost ready for the press. In fact we have already worked out in type and picture, several of the very features which were suggested.

Subscription price for MODERN KNIGHTHOOD is purposely placed at a low figure. To make the paper a success and a helping hand to young people seeking rational understanding of life, friends of Theosophy are rendering real service by becoming subscribers. We are very grateful for all subscriptions received. Even those who subscribe for only part of a year are giving exceedingly important aid. This is because the mere fact of adding another name to the subscription list is especially helpful at this time. A large list will enable us to have the paper entered at the postoffice, thus giving lower mailing rates. Also it will assist in obtaining supporting advertising contracts for the paper. These things will result in a larger edition, with more copies distributed publically, establishing a source of information upon theosophical subjects for young people outside the membership.

News of the Round Table National Museum; Knights Help Juvenile Court; Knights in Schools; Knights of the "New Deal"; International Knighthood Bringing World Peace; Knights Make Christianity Alive. These are only a few of the interesting features appearing in MODERN KNIGHTHOOD. Every theosophical student will enjoy reading this paper.

Heath-Motwani

Mrs. Eva Heath announces the marriage of her daughter, Clara, to Dr. Kewal Motwani, the marriage having taken place July 18, 1930 while the Heaths were residing in Louisville, Ky., and Dr. Motwani, then a student at Yale University, was spending his summer vacation with them.

The couple sailed for Calcutta April 22 last aboard the S. S. "Taiyo Maru" and will make their future home in India where both will enter the teaching profession.

Kewal Motwani, secretary to the mayor of Karachi, India, and a member of Karachi Lodge, T. S., Indian Section, came to America in 1928 as a young lad to finish his education. Last year both attended the University of Iowa where he received his Ph. D. degree, and she her M. A. at the age of 22.

The true way to be humble is not to stoop till thou art smaller than thyself, but to stand at thy real height against some higher nature that shall show thee what the real smallness of thy greatest greatness is.—*Phillips Brooks.*

New Members

Between March 21 and April 20 inclusive there have been received at Headquarters applications for membership from the following cities: Hollywood; Chicago; Los Angeles; Geneva, Ill.; Glendale, Calif.; Sacramento; Bessemer, Ala.; Findlay, O.; Ozona, Tex.; Barstow, Calif.; New York City; Whittier, Calif.; Huntington, W. Va.; Brooklyn; Washington, D. C.; Fort Hoyle, Md.; Gainesville, Fla.; Tampa; Sturgis, Ky.; St. Paul; San Diego.

Higher Memberships—March

Previously Reported\$2,614.50
March Receipts 42.00

2,656.50

American Theosophical Fund—
To April 15

Total—\$463.50.

Prison Literature Fund—for March

Total—\$2.50.

Building Fund—March 16 to April 15

Miss Ila Fain, Miss Ingeborg Pearson, Miss Lucile Tenny, Mrs. Emma Meyer, Mrs. Vera W. Korfhage, Miss Laura Pillans, Mrs. Anna S. Bennett, Mrs. Estelle Bjerg, Mrs. Nola McClintock, Kingdon L. Mason, Mrs. Estella Renshaw, Miss Anna E. Kerr, Mr. and Mrs. Nat L. Hardy, S. L. Flatow, Ray W. Wardall, Mrs. Maude W. Miki, Mr. and Mrs. James E. Crisp, Mrs. Irene M. Gaines, Miss Charlotte F. Dewick, Mrs. Lora E. Barrington—Total \$114.75.

Births

To Mr. and Mrs. Carle A. Christensen, Oak Park Lodge, a son, Carle Henry, on March 15, 1933.

To Mr. and Mrs. John Marcinkoski, Copernicus Lodge, a daughter, Irene Alice, on February 10, 1933.

To Mr. and Mrs. Ralph W. Morgan, Houston Lodge, a son, David Ralph, on January 11, 1933.

Marriages

Miss Charlotte Harrington and Mr. Eugene J. Carroll, both members of New Haven Lodge for many years. Mrs. Carroll is the lodge secretary.

Miss Olive Kirschner, Secretary of Pittsburgh Lodge and Mr. Alfred Oltzsch, Vice President of Pittsburgh Lodge, April 8, 1933.

Miss Clara Heath, Louisville Lodge, to Dr. Kewal Motwani, Karachi Lodge, Indian Section, July 18, 1930.

Deaths

Mr. James J. Little, Harmony Lodge, Toledo, February 14, 1933.

Mrs. Ida Burrill, Annie Besant Lodge, San Diego, March 22, 1933.

Mrs. Margreta H. Davis, Besant Lodge of Cleveland, March 30, 1933.

Mr. Adelbert Porter, Santa Ana Lodge, March 10, 1933.

Mrs. Elsie Simpson, Kansas City Lodge, March 4, 1933.

Miss Anna East, Besant Lodge of Seattle, April 1, 1933.

Mr. Minor Stewart, Houston Lodge, December, 1932.

Mrs. Bertha Cushing Child

Mrs. Bertha Cushing Child, 61, died at the American Hospital in Paris on February 9, of a heart attack. She was a member of the French Section, T. S., at the time of her death. Mrs. Child was a native of New England, and was well known and popular as a contralto soloist in and around Boston until her removal to Paris seven years ago.

Mr. Adelbert Porter

Mr. Adelbert Porter, a member of Santa Ana Lodge, passed into the other room of life on March 10, after a lingering illness. He was a charter member of his lodge, having served faithfully and efficiently as its president for the first three years of its existence. His fellow members held a memorial service for him recently, and greatly miss their ardent and keenly enthusiastic friend and brother.

(Mrs.) IDA B. WATERS

Mrs. Elsie Simpson

Mrs. Elsie Simpson of Kansas City Lodge passed on to higher life on March 4. Mrs. Simpson was born in 1860 and had been a member of the Theosophical Society for about thirty years, contributing substantial financial support as well as being an ardent propagandist. She numbered her friends from all walks of life and was known for her strong character, rugged honesty, sincerity and loyalty to her beliefs. Theosophical services were held, and her activity and presence are greatly missed.

(Mrs.) LEE DORN HANKINS

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Science of Social Organization, by Bhagavan Das. Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$3.00.

The basis of this work is a series of lectures on the laws of Manu delivered by the author at the 1909 Convention of the Theosophical Society in Benares. For a proper understanding of the value of this dissertation it is necessary that one should know who and what the great soul whom we know of as Manu actually is—the Father, the Progenitor of the whole Aryan Race. In the introduction Dr. Besant warns us that “the precepts of Manu cannot be followed blindly in an age so far removed from that in which He spoke; but His ideas contain all the needed solutions for the problems of our times.” For we stand at the edge of a precipice and the fate of our civilization hangs upon whether or not we can find a right course to follow in the further development of our social organization, so critical is its present condition.

The author, a highly cultivated Hindu, has a tremendous advantage in that to him Sanskrit is a mother tongue, not a foreign language to be translated laboriously; and its shades of meaning are brought out in the English translation in a manner possible only to one familiar with both languages. In this work there are but three chapters: 1. The Foundation of Manu's Code of Life. 2. The World Process and the Problems of Life. 3. The Problems of Education. The last chapter is a remarkable presentation of its subject, as can be judged from its seven headings: I—What is Education? II—What is the Purpose of Education? III—What is the Scope of Education? IV—Whom to Educate? (a question strange to the modern teacher) V—When to Educate? VI—How to Educate? This last chapter is of enormous importance, and it would be well if every teacher could study it deeply after reading the earlier chapters carefully.—W. G. Greenleaf.

Pages in the Life of a Sufi, by M. M. Khan. Rider & Co., London, England. Price, cloth \$1.25.

Many books have been written on India which relate to its government, social conditions, racial differences, its philosophies, its religions, its metaphysics, but this charming little volume deals with the simplicities of intimate home life lived in a spiritual atmosphere. What Burns' *Cotter's Saturday Night*

does for the Scotch peasant in revealing the sanctity of his home atmosphere, so is the revelation in these pages of every day living in India. Those who delight in Indian music will be interested in reading of its methods of training the singing voice, of its spiritual understanding of the laws of sound, and of the Academies of Music in India. Underneath these “Reflections and Reminiscences” there runs a golden thread of subtle mysticism, an inspiration of pure spirituality making each daily action a scientific sacrament and holy communion with God. Only in such a sacrament can East and West meet, and both be penetrated with the peace and glory of the God within.—Maude Lambart-Taylor.

The Modern Templar, by Chalmers L. Pancoast. Published by Macoy Publishing and Supply Co., New York, N. Y. Price, cloth, postpaid \$2.15.

Though there are thousands of books treating of the many phases of Ancient Craft Masonry, very little is available on Masonic Knights Templary in any of its numerous aspects.

The demand for something which would present a concise yet comprehensive account of Modern Knights Templary prompted Sir Knight Chalmers L. Pancoast, now Junior Grand Warden of the Grand Encampment Knights Templar of New York, to prepare his newly published work, “*The Modern Templar*.”

The author brings to his task a practical experience gained in the newspaper and publicity world which he has coupled with the inspirational thought and high idealism represented in the Order of Knights Templar. The result is a volume which shows Knight Templary in action, applying the lessons of Freemasonry and Christian Knighthood to the trying problems of the hour. It is impossible in a sketchy review of the volume, to present all of its fine points to the reader. Nothing like this book has ever appeared. It should appeal to anyone generally interested in Freemasonry, but especially to the Knights Templar.

Two styles of the book each bound in black cloth and carrying eight full page portrait illustrations and two plates of symbolic crosses are available. The first is a limited and autographed edition, of which three hundred are available at this writing.

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THE AMERICAN THEOSOPHIST

Sleep on It, by Leonard Bosman. Rider & Co., London, England. Price, cloth \$1.25.

The importance of Freud's work was to call the attention of the psychologists to the significance of the activity of the mind during sleep. Not that dreams had not been the subject of careful study long before him, but Freud's ideas and interpretations gave relief to the fact of the permanent flow of consciousness through the waking as well as through the sleeping hours.

But Freud neglected all lines of approach which were not in keeping with the basic principles of his own doctrines. And here lies the importance of Mr. Leonard Bosman's book, *Sleep on It, A Key to the Nature of Dreams*, which comprehends those several other lines.

Mr. Bosman's book is comprehensive and compendious, with here and there enticing touches of the author's psychic dream life.

The classification of dreams contained in the first chapter, although open to a few objections becomes very clear and is justified by the illustrations adduced in chapters two and three. The next chapter unveils the main characteristics of the world of dreams. The sources of his knowledge are reliable, for he resorts to the wide and analytical experience of Bishop C. W. Leadbeater and he uses his information with cautious accuracy all through the fifth and sixth chapters. Here, indeed, the author finds occasion to unfold the doctrine of the principles in man as they work in the hours of sleep. Chapter seven points out the lines along which the interpretation of dreams may be accomplished by the dreamer himself. It includes very helpful hints to develop a logical, and at the same time, an intuitive mind, enriched with the experiences brought back from a higher state of consciousness.

Chapter eight, on "The Control of Dream Life" expounds a method to train the individual to produce a more "perfect flow of the Life which is deep down in every being"; it is a method of introspection directed also to beautify and strengthen human character. And here, too, his advice derived from the wisdom of the ages for training human souls to attain higher stages of true culture.

The last two chapters, nine and ten, deal with the inner work of the invisible helpers, as healers and as comforting friends of the dead.

This book, laden with important and precise knowledge, is alluring, and those who have never felt satisfied with the veterinarian psychology, fashionable nowadays, should not be without these enticing pages.—R.B.-M.

Adyar Pamphlet No. 164. Public Spirit, Ideal and Practical, by Annie Besant. Price, paper \$0.10.

Health, Disease and Integration, by H. P. Newsholme. Allen & Unwin Co., London, England. Price, cloth \$4.50.

This interesting book which was first published in 1929, is a study of certain aspects of sleeping sickness and is based on an intimate analysis of a series of cases from which the author, a well known English physician and public health official, is definitely led towards the psychical aspect of disease.

Students of Theosophy will welcome the author's approach since it leads him to say in his Preface: "The strand of truth which I have sought to track has appeared to lead me towards an origin in the sphere of the spirit." We owe respect to such insight as well as courage in the face of orthodox medicine.

In Chapter I the interrelation between bodily and mental activity is considered.

"Emotional disturbances are known to have precedence in their control over the reflexes of the body... The persistence of such emotional disturbances could have a correspondingly lasting effect on the vital response of the body."

The author comes very near to a theosophical explanation of the cause of disease—karma apart—in his conclusion:

"Ordinary fatigue has been shown to cause changes of a fundamental though evanescent character in nerve cells; and the continued fatigue resulting from an ever-present and dominating fear might well cause such change in a degree, and for a period, capable of making them irreversible so far as our present knowledge goes, i.e. might convert functional into organic changes."

As regards the cure of disease the author in the medical language of the day makes a truly theosophical statement:

"Medicine is usually regarded as being concerned primarily with the health of the body and mind, but if the health of both depends ultimately on the health of the spirit, then Medicine, to be effective in its proper domain, must be intimately interwoven with the art and science of Religion. Medicine is only at the verge of its real sphere of activity, on which it will enter when it can systematically treat the individual as an intimate moulding not merely of body and mind in their delicate adjustment to each other, but of body and mind as the vessel for the reception and expression of the spirit."

A fine book recommended by the reviewer to every serious student both of applied Theosophy and of the progress of modern thought.—Geoffrey Hodson.

Adyar Pamphlet No. 165. Racial Problems in South Africa, by Josephine Ransom. Price, paper \$0.10.

Adyar Pamphlet No. 166. The Use of Evil, by Annie Besant. Price, paper \$0.10.

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