

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



Vol. XXI

JUNE, 1933

No. 6

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



*The President's Message to the 57th
Annual International
Convention*

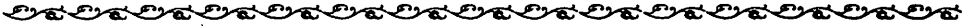
Dear friends and brothers, sons and daughters:

I welcome you here today with all my heart. Each one of you is dear to me as though my own son or daughter, and there is nothing could make me so happy as to have you gathered round me in the Masters' home. To Their home indeed I welcome you.

May His Blessing rest on the heads of each one of His children.

May you all rest in His Presence.

May His Love remain with you.



THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER



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A Five Year Plan for Theosophy

By CLARA M. CODD

It is clear that we have come to a kind of pause in our great work. A new age is upon us, and new conditions, and among those new conditions is this factor: that we are no longer the only, or even chief, promulgator of the truths of the Ancient Wisdom today. Fifty years ago we held a solitary light burning in an immense darkness. Today, following the torch lit by the Theosophical Society, hundreds of other bodies have sprung up doing similar work. It is true, as some of these other bodies I know will honestly admit, that the truths taught by them, and the ideas given out, for the most part took their rise from the original Theosophical Movement. But the waves of this thought have passed all boundaries and flooded the world. That rejoices the heart of every true Theosophist, but at the same time the spreading wave carries with it, as it spreads, a certain deterioration and danger, as is, of course, always the case with new waves of thought, however purely initiated.

The great basic truths of the Unity and Divinity of life, of the evolution of that life under the cyclic laws we term Karma and Reincarnation, are fast becoming public property and common knowledge. Hundreds of occult societies, purporting to teach esoteric truths, have sprung up all over the

world, and all their elementary teachings embody these truths. Then again our great Founder, H.P.B., brought back to a darkened world the most precious truth of all, the fact that amongst us, leading and guarding humanity, ever exist the Perfected Men, the fruit of human evolution. The Master is at once the future hope and present blessing for men. Such a truth was too ennobling and inspiring to remain hidden, however reverently guarded. And so it has now spread over the face of the earth, and every one of these newly constituted esoteric schools of thought professes to look to such a Master of the Wisdom as leader and guide.

In many cases I feel sure that such Adept patrons are not absolutely that which the desire and devotion of the adherents of such bodies would feel them to be. Pictures, received telepathically or otherwise, of our Masters, are now published openly, or in private instructions, by different occult bodies, or by private individuals who feel themselves to be directly in touch. Schools of personal training, some of them very efficiently and highly organized, are part of these bodies. Some of them possess regularly graded steps of initiation, and a highly elaborate ceremonial. They attract, largely be-

cause they advertise in a way which appeals subtly to the desire for personal growth and power in man, large numbers who might in earlier times have turned to Theosophy. I foresee that this age will become as time passes a veritable welter of psychic communications and pronouncements, and perhaps for this very reason the World-Teacher, through Krishnaji, is laying so strong an emphasis in the other direction, for does He not always come to restore a lost balance?

So we are now working in a far more noisy and busy world, occultly speaking, than was the case fifty years ago. Many of these occult bodies have "stolen our thunder," and are using it in a much more effective way for the more personal side of a still human world than we can do. They consider, many of them, that whilst we have a sublime theory, they have evolved the more practical use of it. To put it in commercial language, we are "up against" a keen competition in what will soon become, in a deteriorated sense, an overstocked market. I am sure that the Theosophical Society is still the purest, the most unselfish, fount of esoteric knowledge, but in the world of form, spirituality seems sometimes to go to the wall, though in the end it is always the conqueror. So I suggest that it has become a paramount necessity at this psychological moment to tighten our ranks, and to strengthen and deepen the real knowledge in our Society.

We need above all else in the work more first-hand knowledge, greater depth of experience, steadiness of character, more flawless devotion, as well as a more scholarly equipment for exposition. The inner light must be burning very brightly, for there really lies the secret of our power, but at the same time we must have a certain number of workers, trained, expert, attractive in exposition, who are able to lead and teach. I feel we need a new personnel, young, wholly devoted, gaining and developing a clarity and fund of knowledge, and also whenever possible a trained awareness of the psychic side of life. Our two great veteran leaders stand alone in this respect, but the time has come when many should be able to spring forward to take over to a certain extent at least the work they must soon lay down here.

I would like to see formed a body of Theosophical Sannyasis, an order of Theosophical Jesuits, to become the leaders and teachers we need. I know it would take money, but as this is at present only a dream let us imagine that we have all the money we need. This money is invested, and the income derived from it is used in giving £100 a year to from ten to twenty promising young people. They would be chosen from each great National Section, and sent for a very

intensive 5-years' course at one of the great centers like Adyar, Sydney or Wheaton. If it were possible, the young people chosen would be either pupils of our Masters or chosen as specially promising by a trained occultist such as Bishop Leadbeater. The first qualification would be that they were absolutely whole-hearted and devoted to the work. During their five years' training they would be taught the arts of meditation and study. The study would be based on the following general outline.

Year 1. A complete and comprehensive study of elementary Theosophy.

Year 2. A thorough study of *The Secret Doctrine*

Year 3. A deep study of the theory and practice of all forms of Yoga training, especially the Yoga system of Patanjali.

Year 4. (To be undertaken at a modern University near at hand.) A survey of the latest developments in the worlds of religion, psychology, science and art.

Year 5. (At the same place as above.) A survey of the latest theories and experiments in the world of economic and social reform.

Throughout the whole five years' course, they would all be taught voice production, and the art of literary expression, and exercised every day by catechism in the art of ready definition and expression.

Then, when the five years' course was completed they would be sent, still being paid £100 a year to work, where most needed, in the National Sections of the world.*

When discussing these thoughts of mine recently with an old and experienced American member, he observed that when most of the students were trained they would upset calculations by getting married! There could, of course, be no compulsion that a student should bind himself to live a celibate life, but I am sure that if the real material were found, this would not often eventuate, for I know more than one worker who has intuitively known that no man can serve two masters. We have all been married many times in the past. If the call of the other service is strong enough in us, we shall have no need to renew that experience in this one. Marriage and parenthood is a tremendous service to mankind, but this other form of service distinctly demands a freedom gained by personal sacrifice and resolution in this respect.

This is my dream. Is there any possibility of its realization soon? I can see that the field of the souls of men are white to the harvest, and I want reapers who are reapers indeed. In the old days "naked a man followed the naked Jesus." Could we not have the "little poor men" of Saint Francis back again, those who asked nothing of life beyond bare necessities, but only gave to it an in-

creasing wealth of love and understanding and inspiration?

* This was the scheme organized by the President with the institution of the Brahmaildya Ashrama classes at Adyar. The studies however were for two years. But the selected students from the National Societies did not come.—C. J.

(THE THEOSOPHIST, March, 1933)

Adyar—Some Reflections

By THOMAS W. POND

A City of Palms by a river of calms

To rest when the day is done,

A poppy cup to gather up

The gold that is spilled from the sun.

—THOMPSON

These lines recited by an American lady who has lived in India for many years very beautifully contract into a span the infinite effects of light and color which are a constant source of inspiration to the sojourner at Adyar. Times without number the stanza has recurred to me while I was strolling over the long sand bar which stretches far out between the quiet river and the tumultuous sea. It was to his favorite retreat on these golden sands that Colonel Olcott, I am told, would often come to watch the great sun sink slowly below the horizon at a point on the river bank where Leadbeater Chambers now stands. The scene has changed but little since the early days of the Society, and as the vivid colors of the sunset deepen, and finally, fade, there comes a sense of communion with that fountain source of enthusiasm, devotion and courage which were so perfectly lived by the Founders. And then—as evening falls, to turn towards the east, facing the flying spray of the Bay of Bengal, and stand in silent adoration of the quiet majesty of the reappearing stars which drop, sparklike, out of a shoreless sea of sky.

There is a path which leads from the ocean rim up through the great pine grove. A narrow, winding path frequented mostly by those who seek the waves during the cooler hours of the day. Returning along this beaten way near the end of a blazing summer afternoon I stopped for a few moments to observe the antics of a giant mantis, one of those queer insects which take the form of animated parts of plants—on this occasion a "walking blade of grass." Suddenly the little object of my gaze changed color, and upon raising my eyes I saw the whole landscape—grove, river and the ground, even up to where I was standing—turn to molten gold. Yes, there must be many devas and nature spirits there: no fairyland could be more beautiful!

Christmas Eve: for a few moments the northeast monsoon dies down and the glassy surface of the Adyar River reflects the lights showing in the windows of the houses on the other shore; the almost incalculable numbers

of crows, whitewings and hawks have long since found their resting places for the night; the arched entrance to the grove is dark, and among the trees all is quiet. Slowly, even gently, one realizes that he is not alone, an all-pervading serenity descending makes known a presence there—gigantic, so noble, so gentle—and as though from outstretched arms the benediction falls amid the still airs of the night.

Months have passed since India's shores faded into the ocean's thick white mists, yet some impressions gathered while at Adyar have day by day grown the more vivid as time has passed. The flowers, the foliage, the brilliant birds, the roar of the surf, the glittering sunlight, the moonlight beach, the almost ceaseless wind, the shade of the groves, the picturesque buildings, the memory of all of these lingers on, but it is the sense of freedom one experiences there which persists strongest of all and which makes one yearn to strike away all the limitations, mental, emotional and physical, amid which we labor in our daily lives.

A very real sense of perspective is needed in order to form a true mental picture of the Society's Headquarters, for it is not only the nucleus around which many self-sacrificing workers have gathered; it is a mighty distributing center surcharged by some transcendental power which pours out its blessing upon the world. Nor is Adyar a bit of India. To pass through the gateway is to leave India behind and to enter into an atmosphere buoyant, cosmopolite and familiar. True, the Indianesque environment still persists and many things might be deemed deserving of criticism, but facilities for work, study or play are to be found upon every hand, and when one considers the stupendous amount of labor necessary and the difficulties involved in the construction and operation of such a center it is easy to forgive some little shortcomings.

Many members fail utterly to realize what has been accomplished at Adyar. Thousands of people have voluntarily looked to it for inspiration and strength—India has looked to it for a way out of an almost hopeless situation—from all parts of the world pilgrims have journeyed to its doors—it has proven to be the great cohesive force which has instilled a very real sense of unity into a membership coming from every race and from every nation—from it has flowed a continuous stream of occult literature which has vivified the sciences, the religions and the philosophies of the modern world—to all the peoples of the earth it has proclaimed the coming of the World Teacher—it has planted the seed of a better and purer form of churchly worship—it has given a great impetus to universal masonry—it has given to all mankind such a

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The Crashing World

"His world came crashing down about him." How often have we heard this during the past two years. A lost job, defaulted bonds, a mortgage foreclosure, a crashing world.

How fortunate for Theosophists that the world can crash and leave them unscathed. How fortunate that the world of the Theosophist does not consist alone of these material things that crash. In the world but not of it, recognizing a larger, deeper life, living it amid the crash of outer things—that is the privilege of the Theosophist. And with it all an understanding of the purpose of living, that promotes an inner peace amid the turmoil that no bond, no job, no mortgage, defaulted, lost or foreclosed, can never disturb.

The President

There may be wide division of opinion regarding the wisdom of placing the powers of dictatorship in the hands of the President of the United States; conservatives disapprove the suggestion of government control of industry to spread employment; radicals want the government to go farther and own the railroads and utilities. Mortgagors agree, mortgagees disagree with the relief policies of the President. It takes all kinds of people to make a world and no one can please them all.

That changes in the banking and industrial systems are necessary and inevitable nearly all will admit though what those changes should be and how they should be brought about may long be the subject of discussion. But now they are actually occurring. The President himself, sincere at least, frankly admits that results cannot be guaranteed; the economic forces involved are wide in their influence and tremendous in their power; the problems are infinitely complex, industrial, social, inter-

national, all inter-related, and the results of any attempt at adjustment necessarily inter-dependent.

Change, inevitable in the natural evolution of the human race, is fast occurring. Evolutionary changes are taking place amid the struggle of party and the conflict of politics; fundamental forces in human development are causing adjustments which can be delayed but never prevented. Nature's demand for progress is greater than the petty aims of party, more pregnant with power than even nationalistic ideals. Nature's demand is for brotherly treatment, man to man, class to class, nation to nation. The thinker will not resent change but will help to guide it. The Theosophist will stand steady as changes occur. He knows that all is progress and that out of change, which becomes chaos only to those who resent it, new and better conditions evolve. And everyone, Theosophist and non-Theosophist alike, will give his sympathetic support to the President's peace program, recognizing with him that assurance of peace is the world's greatest need. Turmoil and unhappiness can cease. Realization of beauty and joy of living can replace competition, ugliness and inharmony only if individuals will unselfishly adopt the larger view, recognizing the need of others and of the world as more important than their own small desires.

Enthusiasm

Enthusiasm is a requisite quality for everyone. Most people can be enthusiastic about some things. If they are ambitious they will be enthusiastic about their jobs. If altruistic, enthusiasm will spur them to activity in helpful ways. In theosophical service one gives always and asks nothing and enthusiasm is one of the greatest of theosophical gifts, for through it others are led to give and to ask nothing.

We can honor the devoted soul who gives in activity, who leads classes and gives talks, attends to the library, collects the dues, or dusts the lodge room, but those who do these things honor perhaps above all others those faithful souls who, unable to give much in activity, nevertheless show the extent of their enthusiasm for Theosophy and its service by regular and constant attendance at all of the lodge functions. That they have heard a lecture before, that the speakers' views are already well known to them, that the subject is to them uninteresting, means nothing at all. They look upon it as a theosophical duty gladly rendered, to support by their attendance the activities for which others are responsible, and not the least of their responsibilities is that of attending the public lectures when perhaps an easy chair at home on a Sunday night would provide more acceptable

diversion. When duty calls (and when does duty not call a Theosophist?) enthusiasm leads them to the lodge room or the lecture hall that others may be encouraged by the support they thus give.

Voting for Directors

A ballot was printed in the May issue, but very few votes have been sent in. It would be a disgrace if the final vote showed our members to have so little interest in a matter so important. The votes have to be published. Thousands of members surely will not let the issue be decided by a couple of hundred votes. The directors are charged by the By-Laws with the execution of the policies and with responsibility for the welfare of the Society. They are the representatives of the members. Let us at least show our interest by giving them a vote that is truly representative of a large Society. A few hundreds of votes can not do that. Every member has the solemn duty of voting, a sacred obligation bestowed by his membership, to care for the welfare of the Society, and to vote for its directors is the simplest way of exercising a great privilege and of discharging that serious duty. Let every member vote. Let the Board that you elect know that the whole Society (all the members) is placing responsibility upon them, has confidence in them. **THE TIME IS SHORT. VOTE NOW.**

Leadership

By E. NORMAN PEARSON

The growth of any movement is vitally dependent upon capable leadership.

True; vision and dedication on the part of those who are its representatives are necessary.

But LEADERSHIP—the thing that coordinates, directs and unifies the masses into a whole, which becomes thereby a force immeasurably greater than the sum of its component parts—is the factor which transforms a movement from kinetic mass into a dynamic force for good or evil.

In our case, a force for good!

The Theosophical Society needs leaders. It needs leaders almost more than anything else. Not people who want to be seen and approved. Not people who like their names in print for others to see and applaud. Not people who want to sit behind the lines and direct others to do the work while they bask in the sunshine of approbation.

It needs REAL LEADERS!

By "real leaders" I mean those who can lead first by example; leaders who are demonstrating in themselves the theosophic life and are a constant encouragement to others to do the same; leaders who are willing to work—and work—and work! We need leaders who

are ready to take blame unmoved (they will seldom reap praise!); who are constantly dreaming and planning and encouraging and improving, devising new methods of work, looking for new fields to conquer, new truths to tell; leaders who are efficient, who can apply their Theosophy practically in prompt attention to business matters, in a well-written letter, who can be spiritual and business like—applying sound business principles to business needs in their lodge; who can be kind, yet firm; visionary, yet practical.

The Theosophical Society has a great work to do.

Its lodges must grow into strong, virile, active bodies, commanding respect in their communities, bringing the message of Theosophy dynamically before the people. We must develop leaders who can do this not only to a score or two; but to hundreds; to thousands.

No movement has ever accomplished this—or possibly ever will—which has constantly changed its leaders; cutting off the growing plant before it has well left the ground.

I am sincerely convinced that a lodge makes the most progress not by a constant change of officers; but by having in office those who carry out in a capable manner the duties which their office demands. "Force" undoubtedly flows through the officers of a lodge into the lodge itself. That force unquestionably flows more strongly through capable and well-trained officers than it does through those who are not so well suited for such offices but have been placed there "for their own progress."

A member can grow as well by "following" as he can by "leading" (such stations are only a matter of spiritual and business economy); but the lodge will grow much more when it has in office those who are particularly suited and trained for the offices they occupy.

How can lodges make progress if we spend our time continually training officers to duties which they must relinquish to another and inexperienced member just as they are becoming really valuable assets to the lodge work?

I believe that many lodges are suffering from too constant change of officers, giving none sufficient time and experience to develop into REAL LEADERS. But there is another side. I believe that many lodges are suffering, effectively checked from all progress by (so called) leaders who do not realize that their good work has been accomplished; that they should step aside for younger and more active members to take their place and carry on in a manner more consistent with the times.

We need leaders who are willing to assume duties which will consume every ounce of energy they possess, every desire of their hearts, every thought they may think—who

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Giordano Bruno and His Teachings

By BLANCHE KRAUSS

In 1576 almost everyone believed that the earth was immovably fixed, the center of the universe; on and for this earth, God had suffered and died, and from it had ascended visibly to the fixed heaven arching above it; everything had been created out of nothing for the sole benefit of the human race—for it the sun moving amid the clouds, for it the silvery moon, for it the myriad of stars; beyond those stars was the immutable heaven, the throne of God, the realm of saints and of angels. On high, above our heads, heaven with its delights; below beneath our feet, hell with its torments. The universe is finite—small, narrow, limited, walled in by visible horizons. These are the ideas which the people of the time in which Bruno lived, held.

We who have been brought up in a limitless universe cannot readily conceive the great upheaval caused by the teachings of Giordano Bruno. But perhaps our thoughts on the subject will be made more clear if we contrast the teachings of Bruno with what has just been said. He held that Spirit is ever present, not as a witness but as an agent, for Spirit is the building of every form, it is the one formative or creative agency. He writes:

"Be it ever so small a thing, it has in it part of the Spiritual substance; which, finding appropriate conditions, expands into a plant or an animal, receiving the members of any kind of body which commonly is called living; for Spirit is found in all things, and there is not the minutest particle which does not contain such a portion in itself, which is not ensouled."

As for death, Bruno's views are that it is absolutely negligible, for the body is continually changing and every change is a little death. On this point, he writes:

"There is no death for us, nor for any substance; nothing substantially diminishes, but everything, travelling through infinite space, changes in appearance. And because all of us are subject to the best efficient law, we must not believe, hold and hope aught else, than that as all proceeds from good, so everything is good, works towards good, and ends in good."

We find too, that according to Bruno, man's true and primitive form is divinity; if he has the consciousness of his own divinity, if he realizes it, he may regain his primitive form, and raise himself to the highest heaven. Through knowledge of his own essential nature, man can regain the form divine. We have his exact words on this as follows:

"The soul is not in the body in any local sense, but only as intrinsic form, and as extrinsic formative agent, as that which makes the limbs, and shapes the mass from within and from without. The body, therefore, is in

the soul, the soul is in thought, and thought is either God, or is in God, as Plotinus said." (We must note that what Bruno calls "Thought" we in these days call "Spirit".)

Then Bruno explains that something is needed to stimulate the will to lead the heroic instead of the sensuous life, and that that something is the love of the Beautiful and the True. On this he writes:

"The heroic enthusiast, uplifting himself by the species of divine beauty and goodness he has conceived, on the wings of the intellect and of the intellectual will, exalts himself to divinity, abandoning the form of inferior being."

Then he continues, telling us that the soul is able to degrade itself, even as it is able to rise. Love gravitates towards earth when it is attracted by sensual pleasures; it soars aloft when it pursues noble aspirations. Listen to his word:

"Because the mind aspires to divine splendour, he shuns the gathering of the common herd; he withdraws from common opinion. . . If he aspires to the lofty splendour, he draws himself in as much as he can towards unity, he contracts himself as far as possible into himself, so as not to be similar to the many, because they are many; and not to be hostile to the many, because they are dissimilar, if it be possible to keep both the one and the other good thing; otherwise, let him hold on to that which seems to him the better. . . The mind, therefore, that aspires high, in the first place ceases to care for the multitude, realizing that that light reckons toil of no account, and is only to be found there where intelligence is; and not even where there is any kind of intelligence, but where alone there is that which among those few principal and pre-eminent intelligences, is first, chief and unique. . . It is useful to withdraw to the innermost part of oneself, considering that God is near, with oneself and within oneself, nearer than one can be to oneself, as that which is the soul of souls, the life of lives, the essence of essences; considering also that what you see, high or low or around you (as you choose to express it), of the stars, are bodies, are works similar to this globe in which we are, and in them is neither more nor less divinity present than there is in this globe of ours or in ourselves." Such is Bruno's word to man: By means of love fixed in contemplation on Divine Beauty and Goodness the soul is set aflame, and man becomes heroic, leading the only life which is worthy of such a fervid love.

Still, we say, all cannot be heroic. What of those who cannot rise to heights so splendid? Is there no word of cheer for them? And Bruno says that the laurel-crown of heroism is not only for the brows of the successful and the strong; he also is heroic who aspires, even though, aspiring, he fails. His words are:

"Enough that all should run; enough that each should do that which is possible for him; since the heroic mind is content rather to fail or to fail worthily and in a high cause where in the dignity of his spirit is shown forth, than to achieve perfection in things less noble, or even base."

This, then is the Heroic Life, as depicted by Bruno; and in the face of the fire which consumed his living body, will any dare to say that he did not, at least, strive to live it?

Tuesday, January 31, 1933

4:15 p. m.

Being on duty, I went to the President who was on the chowky in her sitting room. She had been reading awhile ago, but was lying back. On reply to my enquiry, she said she would like some coffee. She sat up to take her coffee and in front of her on her desk was a picture of Bruno. Looking at him she said: "Poor old Bruno." I replied: "Why 'Poor old Bruno'?" He did a fine piece of work!" She thought a moment and then replied: "He had a hard time." Of course I assented to that. Then, a few moments later as she went on looking at him, I said: "He was like lightning cutting through the dark." She replied: "Yes, and thunder also." Then she added: "I am glad to have that memory."

—C. J.

Echoes of a Silver Flute

The silver flute that plays for me
Pours out fantastic melody
That flows through all eternity
For those whose hearts are waking;
Its silvery music, sweet and clear,
Woo many a sad, unconscious ear
To rouse and wake with joy, to hear
True music in the making.

I wish that I could give each word
That truly tells each song I've heard,
Sweeter than songs of gayest bird,
This Music of the Ages;
My words are echoes, vague and dim,
Of harmonies produced by Him
Who plays beyond earth's farthest rim,
While fairies turn the pages.

—ZOLA MONK

O beloved Pan and all ye gods of this place, grant to me that I be made beautiful in my soul within, and that all external possessions be in harmony with my inner man. May I consider the wise man rich; and may I have such wealth as only the self-restrained man can bear or endure.—Plato.

The World's Schools of Thoughts

By C. JINARAJADASA

Lately in Madras Professor S. S. Richardson of Washington University described the several trends of *modern western thought* as follows:

The four main trends of modern American thought, the lecturer said, were represented by the four schools of Naturalism, Idealism, Pragmatism and Realism. The most pronounced of them was naturalism, which thought of life in terms of science. This has been criticised as too narrow, as it did not concern itself with moral and religious values. The idealistic school was led by Royce and this was considered as the second golden age. The keynote of the pragmatic school, of which the late Mr. William James was the leader was action. Being a new country, America counted much on action, and till a few years ago this school of thought held sway over the country, and at one time a philosopher holding other views could not get any jobs. The last school was a reaction against idealism.

Professor Richardson concluded by pointing out that there was a desire on the part of people to find a synthetic scheme composed of all that was best in the schools mentioned by him. Outlining this desire, he stated:

These four schools had their own followers, but there was a general tendency among the people to have a combination of these, a system combining the best principles in each. But by mere combination, they could not get a working unity. Therefore there was a new movement in the West, which had just begun to take shape, to formulate a school of thought which would do justice to all values. This school must make full provision for the knowledge acquired by science, for the hopes and aspirations of men, for moral and religious values, and must give full credit to the ideals of truth, goodness and beauty. The new school should meet all demands of life of the head and the heart, and the world is waiting for a master mind which would evolve this new school.

There could be no clearer expression of the work of Theosophy than in this description of what is wanted. It is just that effect that Theosophy is producing in the world—a synthesis of the knowledge acquired by Science with the hopes and aspirations of men, and giving also full credit to the ideals of truth, goodness and beauty in Religion, Philosophy and Art. The work *is being done*, and it is the result of the Society's synthetic activities that the general public outside of theosophical ranks should be craving for the synthesis of which Professor Richardson speaks.

(THE THEOSOPHIST—March 1933)

"I thank God that he has matched me against the needs of the present day."

World Theosophy for June

Health, mental and physical, is of particular importance to everyone in these times of economic readjustment. On that account the June number of *World Theosophy* deals predominately with this subject. The leading articles carry "healing" as their keynote, and there is a symposium on "mental hygiene" as well as other health features.

Annie Besant: A Dream

STORMS and tempests rage about us,
Quarrellings and discords thunder,
Weak is brotherhood and friendship,
Unrest stalks abroad in power.

Ugliness seeks foul dominion,
Light is dim 'midst selfish darkness,
Truth is sore beset by falsehood,
Men forget their shining Godhead.

In the midst of such confusion,
Faithful hearts grow weak and troubled,
Wander aimlessly while crying:
"We are leaderless, deserted.

"Once a Star shone on our pathway,
Once a Messenger from Heaven
Came among us and inspired us,
Brought us happiness and wisdom.

"Calling us to follow after,
Forward went she into conflict,
Into dangers, into hardships
Went she first as was her nature.

"And we followed—we who loved her,
Followed hard upon her footsteps,
Saw her Oriflamme before us,
Heard her cry of exultation.

"Little cared we what the cause was,
Little cared we where she led us,
Knowing that a Star of Glory
Shed its light upon her pathway.

"On she went through storm and tumult
Fighting for the cause of freedom,
Standing firm for truth and justice,
Working as her Lord directed.

"And we followed—we who loved her,
Followed hard upon her footsteps,
Caring little where she led us,
Glad to be her faithful soldiers.

"Happy were those days of glory
On the newer Kurukshetra,
Happy were the friendships stalwart,
Happy the obedience joyous.

"Where is now our dauntless leader?
Where is now the Master's servant?
Where her Oriflamme triumphant?
Where the Star of shining Glory?

"Is she gone forever from us?
Shall the battle cease to know her?
Shall her cry of exultation
Ring no longer round about us?

"Are we leaderless and lonely?
Shall the Light be lost in darkness?
Shall her victories be useless?
Shall our comradeship be broken?"

Quick in answer came a thund'ring,
Came a Voice rebuking strongly:
"In the battle's midst you falter,
Faithless when the hour is darkest.

"Shamefully her trust deserting,
All her conquests left defenceless,
Just because you cannot see her,
Just because her voice seems silent.

"Yet because she once did choose you
For the honour of her service,
For the honour of THEIR service,
Once again your ears shall hear her.

"And thus hearing, cease from blindness,
Cease to be illusion's victims.
Know that she still leads the faithful
Foremost in the battle's forefront.

"Fan once more the cooling ardours,
Let the fires of faith burn brightly.
Let the magic of remembrance
Lift you to her place of splendour."

Thus in mountain heights they found her,
Far above the clouds of darkness,
In the aura of her Master,
At His Feet serenely joyous.

Still the leader, still the hero,
Still her Master's trusted servant,
Still with Oriflamme triumphant,
O'er her still the Star of Glory.

Nay, yet greater than aforetime
Stood she at her Master's right hand,
Free from earthly limitations,
Kingship her's and royal power.

Thus in mountain heights they found her,
Leading as of old to triumph,
Fighting as she fought aforetime,
For the world's release from sorrow.

And they came and stood before her,
Sad that they could e'er have doubted,
Sad that she might think them faithless—
They who owed to her their safety.

Sternly first she gazed upon them
That they might remember always
How devotion must be steadfast,
Even when the hour is darkest.

Then she smiled on them and drew them
Close about her, o'er them raising
Tenderly her hand in blessing.
And there came a mighty stillness.

In the stillness, magic-laden,
In the silence, filled with power,
In the peace past understanding,
In the ecstasy of uplift:

Went forever foolish doubting,
Went forever all despairing,
Went forever the illusion
That in loneliness they languished.

Then became the stillness vocal,
Then the silence spoke its music,
Then the peace gave forth its message,
Then the ecstasy grew vibrant:

"Comrades all, dear sons and daughters,
Cherished friends through countless ages,
Fellow-servers of the Great Ones
From the past now dim and distant,

"Know that I myself still lead you
Though my voice seems strangely silent,
Though the Oriflamme seems hidden,
Though the Star seems bright no longer.

"Know that still the Manu's war-cry
Thunders forth in exultation
From the lips of this His servant—
Heralding the triumph certain.

"Know you came to me in this life
As you came to me in past lives.
Know that we shall be together
In the splendid future dawning.

"In the darkness round about you
Know that I am always with you,
Though you hear and see no longer
As you heard and saw aforetime.

"Still I speak—Hear me, O brethren.
Still the Star shines—see its radiance.
Look! The Oriflamme waves o'er you.
Are you leaderless and lonely?

"Have no fear, nor doubt, nor sadness.
See with inner eyes my presence.
Hear with inner ears my speaking.
Know there is no loss nor parting.

"Therefore, friends and comrades faithful,
Back again into the dark world,
Where our Light is sorely needed,
Where your faith shall conquer mountains.

"Lo! His Star shall go before you.
Lo! my voice shall lead you onwards.
Lo! my Oriflamme shall shield you.
This I promise, as permitted."

Thus she spoke, and then dismissed them,
And with hearts too full for speaking,
Bowing low in grateful homage,
Went they back into the darkness.

But for them no darkness was there.
Lo! They saw His Star before them.
Lo! They heard her voice exulting.
Lo! Her Oriflamme waved o'er them.

FIDES

THE THEOSOPHIST, Adyar

Several years ago the manager of the Theosophical Publishing House at Adyar wrote the following to all lodges throughout the world:

"We want to put it to you that the unity and corporate life of an international organization like ours depends to a large extent on the uniting force of a common organ for the expression of ideas, and a common medium for the interchange of thought. The Section organ supplies news of local activities and what particularly affects the National Society. It is only through the medium of an international organ like THE THEOSOPHIST that we can see the general trend of the world-wide Theosophical Movement.

"The duty of making THE THEOSOPHIST as great a success as possible devolves upon all members. It is not merely the President's magazine. It is that; but is ours as well, as through it she is trying to give expression to our aims also. It is an enterprise in which all of us are vitally concerned. If the magazine has a large circulation, it relieves the financial burdens of our beloved President, enabling her to do more. Is it not a great privilege to share her burden, no matter in what small measure it may be?

"Will you please, therefore, lay this letter before your Lodge and discuss the desirability of subscribing as a Lodge to this international monthly?"

While Dr. Besant is no longer active in the editing of THE THEOSOPHIST it is nevertheless still her magazine and it is the Society's official international organ. What was said some years ago is even more applicable today now that the membership is larger and world changes so rapidly occurring.

Have you voted yet?
Closing Date—June 10

The Mind of Annie Besant

By Theodore Besterman

This book, published in honor of Dr. Besant's eightieth birthday, gives a biographical picture of her mind in all its amazing, varied activities. Education, Crime, Protection of Animals, Vegetarianism, the Status of Woman, Theosophy and other subjects are dealt with in her own well-selected words. A priceless volume for those who would know the great leader better.

Cloth\$1.75

Personal Opinions

L. W. Rogers

Port Said, Egypt,
February 26, 1933.

The Inner India

India is the land of the genial host. You must be a guest in Indian homes to gain some knowledge of family life and thus come into touch with the people. In no other part of the earth will you find your host more hospitable or more thoughtful of your comfort. Nevertheless your pampered Occidental body will get some healthful shocks.

India, then, is first of all the country of the spirit. Its background of religious thought and emotion furnishes no incentive toward material comforts or luxurious indulgences. Moreover, the customs of the country are very different from ours. The official guide book warns you that the first thing to do upon arrival in India is to buy a mattress, sheets, blankets, a pillow and a mosquito net, because you will not find them at hotels, on trains or in private houses. But that custom of the country is being somewhat modified. There are now some pretty fair hotels furnished and conducted much as hotels are in the Occident; but on the railways nothing whatever is furnished but the foundation for your bed and you must produce everything else or sleep on a bare bench with a leather or upholstered top. In private homes there are usually only bedsteads with broad tapes stretched tightly lengthwise and crosswise, making a foundation between the four rails nearly as firm as a board. There are neither springs nor mattress. A pad is placed over the tapes. Your sheets and blankets complete the outfit. If you want to know in advance the sensation an Indian bed gives to Occidental muscles and bones, spread a thin pad on your dining room floor and lie on it for a couple of hours. The Indian beds are probably more healthful than ours but until one becomes accustomed to them they mean hardship for the body. But while we think their method primitive they probably consider ours effeminate.

Indian home cooking would greatly interest any Occidental housekeeper. It differs from our own as much as the Chinese does, and the different parts of the country have their peculiar culinary arts. Generally speaking the cooking is excellent and they have many strange and delicious dishes. There are others of course, that do not appeal to Occidental taste. The variety is greater than with us. They make many more food combinations and are fond of condiments. The curries are so hot that the sense of taste is paralyzed and you do not know, except by sight, whether you are eating carrots or potatoes! But they are thoughtful of others and the chiles are omitted

for visitors. While we have three legumes, peas, beans and lentils, they have five or six, some of which grow on shrubs or small trees. They also have many fruits and herbs unknown to us and seeds of various kinds are freely used in cooking. The recipe for one attractive dish was asked for. On the table that dish seemed as simple as stewed fruit or baked potatoes. But the recipe showed that seven ingredients were in it! As there were no English equivalents for some of them my host brought little samples of each grain and seed. But it seemed so certain that not all of them could be obtained in the United States that collecting recipes of favorite dishes was reluctantly abandoned.

In most Indian homes meals are served on the floor on a large section of a banana leaf or on a large metal tray. There are neither knives, forks nor spoons. The food is picked up with all the fingers and thumb of the right hand and conveyed to the mouth. That requires some dexterity when the food is boiled rice or something still more mobile. Very thin cakes of wheat flour help with the liquid things. But the visitor gets his accustomed table kit, and also a table! That saves ancient bones from utter weariness of life. To sit on the floor to eat with one's legs crossed beneath for a half hour would make dining a punishment for anybody but the young.

A Joint Family System

India is so very different from America in various ways that one is continually being surprised. The viewpoint is wholly different. A family is a very different thing than in the Occident. To begin with it gets started differently. The parents arrange the marriage before the children are old enough to be interested. What we know as "the contracting parties" have nothing to do with it, as a rule, but it is said that the young people are beginning to make their desires known and, if the parents agree, a young man may choose his bride. Generally the bride and groom have known from childhood that they are to wed some time, which seems to the American mind totally to destroy the romance of marriage. An Indian family is a large affair. Nearly everybody seems to be a cog in a huge family machine. There appear usually to be three generations living in the house and there are many relatives who are reckoned as belonging to the family. It is a sort of joint family commonwealth. A man who is earning an income of, say, a thousand rupees a month may be hard pressed for cash because he is supporting a long list of relatives who are out of work. There are also merely acquaintances who come as visitors. A business or professional man in comfortable circumstances

will have one or more guest chambers in his house and I am told that they are seldom vacant. In one family there were the head of the house, his wife and three children, his father and mother, his three brothers and their wives and children. Nearly everywhere you meet nephews, nieces, sisters-in-law, etc., who are members of the family.

Gandhi's Home Town

At Ahmedabad Gandhi lived and worked before he was sent to prison. That is also the city where we had the largest audiences. When asked if I did not want to see the Gandhi Ashram I accepted the invitation eagerly for I wanted to know more of the man of whom all India is constantly talking and who gets more newspaper space than all the notables put together. The famous Ashram is not far outside the city on the Sabarmati river. The turnpike over which we drove for a distance of perhaps three miles, is lined on both sides with fine shade trees in which live troupes of large gray monkeys—monkeys with black faces surrounded by a fluff of long gray hair, which gives them the quaint appearance of elderly men. About half way to the Ashram is a large building of simple but dignified architecture—a huge quadrangle of glittering white in the brilliant sunshine. "It's Gandhi's University," explained my Indian friend. "It was closed by the Government when he was arrested but that only released all the students and professors for more important work," he added with a quiet smile.

The simple name, "the Ashram," is misleading. A community grew up about Gandhi. There are more than thirty buildings. That Gandhi is not merely a theorist became evident with the first glance. The buildings carry the stamp of the practical mind. They are substantial, uniformly built with brick walls and tiled roofs, well spaced and sensibly designed. The largest is the dormitory for girls, a two-story structure with a large central court yard which the building completely encloses. Men, women, girls and boys were busy in the work shops with carding, spinning, weaving and the manufacture of spinning sets which are shipped to purchasers in neat teakwood boxes, also made on the premises. In the little store are samples of the work done, rugs, clothing, sandals, etc. "We aim to be self-supplying in all that we need," explained the foreman. All through Burma and India I had noticed with surprise the dearth of fruit growing. Why agricultural workers would live year after year on rice and vegetable curry, with very little of the latter, when several kinds of wholesome and delicious fruit can be grown in such a climate, with very little labor, was beyond my comprehension. Papaya and bananas can be

grown in a few months and there are several other kinds of fruit easily produced. But here at last was the balanced idea; between the scattered buildings are fruit plantations and vegetable gardens. The soil is not good, being nearly as sandy as that at Adyar. The tract of land was a gift and the soil is being gradually built up into productive vigor. The young men in charge seem thoroughly to know what they are about. They are graduates of the Agricultural College and the one in charge of the dairy herd is also a veterinary surgeon, as well as an expert dairyman. Surplus milk is sold in the city. The utter cleanliness of the place from kitchen to the large cow stables was impressive. In India one becomes somewhat hardened to the dirty streets, decaying old buildings, lack of drainage, and much general rubbish; choking dust, during the dry season, creeping in everywhere. The perpetual sunshine is responsible for some neglect because it is relied upon to sterilize and purify what, in temperate climates, would become a source of pestilence. But at the Ashram there is no waiting for the sun to act. The floors of the cow stables had been scrubbed after the cattle went afield and the mangers held the noonday rations. Everywhere about the place things were trim and orderly. The people themselves—there are about 125 of them—were simply but well dressed and evidently in excellent health. The diet is very simple—cereals, vegetables, fruit and milk. How simple it is may be understood from the fact that the cost per person per month is but four rupees, or about a dollar and a third. Of course they produce it themselves and receive no salaries. There is no charge for rooms. The total living cost is estimated at ten rupees per month—food, clothing and necessary incidentals. The ownership of both land and buildings is vested in a trust composed of Gandhi's friends and followers. The people who live at the Ashram represent all classes from the aristocratic to the untouchables. There is a common dining room and apparently all sense of caste and class has disappeared.

Position Wanted

By Theosophist (since 1889) on a newspaper as editor, manager or feature writer, on daily or weekly or magazine work. Been editor, publisher, author of theosophical and occult booklets and pamphlets, lyceum lecturer and practical printer of years of experience, at one time managing syndicate of over 100 weeklies. Former state government official. W. Harry Spears, Hamilton, Ohio.



OLCOTT SESSIONS



SUMMER
1933



Summer Program Condensed

Preliminary notice was given in our last number of the possibility of condensing the summer program into a shorter period. That possibility has now become an actuality. Olcott Institute will open for registration on July 29 and there will be but one week prior to Summer School registration on August 5. Convention dates remain unchanged, August 12 to 15 inclusive.

Eighteen days will therefore be the extent of the full summer program. This arrangement is occasioned partly by the delay in Dr. Arundale's arrival and partly by the fact that other participants in our program are in the main not available until Summer School opens, but perhaps especially on account of the desire to keep expenses both for Headquarters and for members at a minimum. In a period of three weeks anyone, this year, can take in the whole period of summer activities including the time of travel.

Tentative Program

The programs given below are not final, as a re-arrangement of some items will probably be necessary. They quite well indicate however, the nature of the program that will be offered for Olcott's summer visitors. We are still hopeful that Dr. and Mrs. Arundale will appear in the first week's program and word to this effect may reach us before going to press. In any event, however, the program provides interest in many different directions.

Three most practical talks are to be given by Mrs. Adeltha Peterson. Miss Anita Henkel will be responsible for three field talks full of helpful suggestions that have evolved out of her experience among our lodges during the past four months. An H. P. B. Training Class initiated as a part of the regular program will continue throughout the whole course of the summer activities, probably at afternoon sessions.

Prof. H. Douglas Wild of Rutgers University will give two talks on American poetry and literature. Activities of an entirely new type but suitable for lodge work or for stimulating public interest will be demonstrated by Headquarters staff, one a "Conversational" and the other a "Truth Trial," both of them demonstrating new methods of presenting Theosophy in an interest-provoking way. Miss

Edith Armour whose splendid talks are so well known in Chicago has been induced to allow a wider circle of friends to share them in her offering of one or two items. Mr. Chas. E. Luntz has responded to the request voiced last year that Bible interpretation should find a place in our program.

Another aspect of beauty will be presented as a lantern lecture by Mrs. Blanche K. Povel-sen. Dr. P. K. Roest of Reed College is coming all the way from Portland to give one or two talks designed to challenge us to respond to the need of the times. Miss Poutz will tell us of Theosophy as something to live, and Mrs. Zola Monk will furnish a delightful evening of poetry including the reading of some of her own verse.

Henry Hotchener, practical as ever, will also be a contributor. Add to all of these a tribute to H. P. B. in charge of Mrs. Hotchener and above all the inspiring talks of Dr. and Mrs. Arundale for whom ample opportunity has been or will be provided throughout the program and there can be no doubt that every taste, every temperament, every theosophical desire, will find fulfillment in the summer program of 1933.

OLCOTT INSTITUTE

July 29 — August 11 — 1933

Program for first week ending August 5

July 29—Sat.	Registration
30—Sun. 11:30	Devotional Meeting
	3:00 Public Lecture.....L. W. Rogers
31—Mon. 9:30	Introductory Talk....Sidney A. Cook
	10:45 Karma Understood...Adeltha Peterson
	8:00 Field Talk.....Anita Henkel
Aug. 1—Tues. 9:30	H. P. B. Training Class
	10:45 Questions and Answers — Discussion
	8:00 American Poetry....H. Douglas Wild
2—Wed. 9:30	Healthy Bodies for Discipleship.....
	Adeltha Peterson
	10:45 Visitors' Contribution
	8:00 Address.....Marie Hotchener
3—Thurs. 9:30	Questions and Answers — Discussion
	10:45 Address.....Henry Hotchener
	8:00 Brotherhood in Practice.....
	Adeltha Peterson
4—Fri. 9:30	Conversational.....Headquarters Staff
	10:45 Field Talk.....Anita Henkel
	8:00 The Self in Command...Edith Armour
5—Sat. 10:30	American Poetry....H. Douglas Wild
	8:00 Reception to Dr. and Mrs. Arundale

Program for final week — SUMMER SCHOOL

Aug. 5—Sat.	Registration	
6—Sun.	10:00	Opening Address..... George S. Arundale
	11:15	Devotional Meeting.....Rukmini Arundale
	3:00	Public Lecture.....Dr. Arundale
7—Mon.	9:00	Address.....Dr. Arundale
	10:00	Field Talk.....Anita Henkel
	11:00	Modern Tendencies and Problems in our Literature.....H. Douglas Wild
	8:00	Beauty as a Factor in Human Life (Lantern).....Blanche K. Povelsen
8—Tues.	9:00	Truth Trial.....Headquarters Staff
	10:00	Theosophical Interpretations of the Bible.....Chas. E. Luntz
	11:00	Address.....Dr. Arundale
	8:00	Address.....Rukmini Arundale
9—Wed.	9:00	The Challenge of the New Era..... P. K. Roest
	10:00	Address.....Dr. Arundale
	11:00	Theosophy of Living.....Marie Poutz
	8:00	Entertainment.....Headquarters Staff
10—Thurs.	9:00	Questions and Answers
	10:00	Address.....Dr. Arundale
	11:00	Address.....Henry Hotchener
	8:00	An Evening of Poetry.....Zola Monk
11—Fri.	9:00	Tribute to H. P. B.....Marie Hotchener
	10:00	Address.....Rukmini Arundale
	11:00	Open
	8:00	Closing Address.....Dr. Arundale
		(Program Subject to change)

In addition to the inspiration and impetus which our great leaders always give, I think that all who go to Olcott must inevitably carry away something of its beauty and peace—perhaps to be shared to some extent with others who have not been there.

ELEN MCCONNELL
St. Louis.

My Summer Vacation

Where shall I spend my summer vacation? Only one possible answer to that question now—Olcott, of course. Since my first Summer School in 1930, the perplexing problem of where to spend my vacation no longer has to be settled each year—the answer is always the same. Nowhere else could two weeks be so well spent, and I look forward with joyous anticipation and a feeling of deep gratitude for the privilege, to that yearly visit to Olcott. How I wish you might all know the joy of such a visit!

This year it is with greatly increased eagerness that I am once more looking forward to Olcott and Youth Week. One whole week devoted especially to youth activities under the guidance of our beloved Rukmini, and in the delightful surroundings of our American Theosophical Home! It seems almost too good to be true.

It is wonderful opportunity that is being offered us; to meet as a group, to live, to work, and to play together, and I so much hope that every one of you who possibly can, will come. Start now to think about it and to plan on coming. Let us make Youth Week a glorious success. We can if we will.

NORMA L. MAKEY,
Detroit.

Young Theosophists' Program

Many invitations have been mailed to the young Theosophists of the Section and all lodge officers have been requested to bring the summer program to the attention of the young people. Mrs. Norman Parker (Nathalie Parker) and Mr. Felix Layton whose addresses appeared in our last issue are anxious to hear from those who can be present so that definite program arrangements can be made in time for publication in our next issue.

Institute Fees—Installment Plan of Payment

That money may have as little influence as possible upon the attendance at Olcott during the sessions this summer, an installment plan of payment of fees is now offered. Under this plan a member may register for Institute or Summer School by sending ten dollars. On his arrival he will pay 50% of the total



Young People At Olcott

It is difficult to describe, in a few words, the impressions made by a place as inspiring as Olcott. I attended Summer School and Convention last year for the first time, and although I had heard enthusiastic accounts of the previous summer sessions, and much about the beauty of our National Headquarters, it all far exceeded anything I had expected.

The building and grounds are an ideal setting for the activities carried on, and every nook and corner seems to be saturated with an atmosphere of friendliness and happiness. After staying at Olcott for a short time, I felt that it was truly my home, and that in the future, each summer session would be an eagerly anticipated home-coming.

I wish that every Theosophist, and especially every young Theosophist, could have the experience of spending some time at Olcott. As one of the younger members, I found the companionship of the other young people there most enjoyable. They were very friendly and helpful, and whole-heartedly interested in all of the activities.

cost of his attendance (less the \$10.00 paid when registering) and may pay the balance plus 5% for postage, bookkeeping, notices, etc., in two installments—October 1 and December 1, 1933. These dates are chosen so that complete payment may be made before closing the books at December 31, 1933.

Those who can pay cash should do so for there are expenses of preparation to be met. But no one need stay away who can pay half the cost of his attendance.

Railroad Excursion Rates

In connection with A Century of Progress, railroads are offering the following special fares to and from Chicago:

(1) *Season limit fares*, 1½ the regular one-way fare, usable up to November 15.

(2) *Thirty day limit fares*, 1½ the regular one-way fare, good for 30 days.

This period would take in the whole of the Olcott summer sessions and leave time for visiting A Century of Progress.

(3) *Sixteen day limit fares*, 1 1/10 the regular one-way fare, good for 16 days.

(4) *Twenty-one day limit fares*, regular one-way fare plus fifty cents, good for 21 days. (From Pacific Coast points only).

These, (3) or (4), would cover the period of Summer School and Convention and leave time for visiting A Century of Progress.

That man is wise, who not only knows things worth knowing, but does things worth doing.

Prepare for Convention

Pay Dues

One of the practical ways to commence preparations to attend Summer School and Convention is to pay up past and current dues. This is not something to postpone until the last moment. There will be rush enough of last minute arrangements both for those who can attend and for the staff at Headquarters, and one thing that can be simply accomplished in advance is this matter of bringing dues up to date for 1933-'34 (July 1, 1933 to June 30, 1934). Dues are payable in advance. Get yours into the hands of your lodge secretary, or the National Secretary if you are a national member, promptly.

Notice of a T. S. Camp

All T. S. members or friends visiting the northwest in their summer travels are cordially invited to attend the NEW DEAL T. S. CAMP at Orcas Island, Washington, from July 1 to 16 at special rates of \$8.75 per week, or \$1.50 per day for less time. Fritz and Dora Kunz are to be our Star Guests and have charge of the program activities. A wonderful outing on the ocean, with everything furnished except blankets. Full particulars: H. Eugene Emmons, 407 North Yakima, Tacoma, Washington.

RATES

OLCOTT INSTITUTE

July 29 to August 11

(Including Summer School, Aug. 5 to 11)

Registration, Room and Board

	1 week	Full Period*
Cots in Headquarters rooms — sharing room and private bath with 3 or 4 others	\$25.00	\$47.50
Cots in Headquarters dormitory — sharing general showers	15.00	29.00
Room and bath in village — board at Headquarters	20.00	38.50

*(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
Olcott Institute (Including Summer School)	\$2.00	\$10.00	\$17.50
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
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"Thinking On One's Feet"

"To think on one's feet" is the purpose of the H.P.B. Training Class. It is a well-known experience to be called upon to "give a few words" on this, that, or the other theosophical subject and to find that every idea we have ever had vanishes and we are left hanging in a void of unhappiness. Afterwards, we say to ourselves, "I *had* some ideas on that subject—I have thought often on it. Why couldn't I have told them when I was standing! Why did I have to sit down with the familiar words, 'I think the subject has been pretty well covered already.'"

The H.P.B. Training Class is not a formal school of public speaking—it does not attempt to make orators. It simply, by what might almost be termed an occult method, trains the student to bring quickly his store of knowledge on a given subject before his conscious mind and trains him to give that knowledge forth to his hearers in a direct, simple, likable way that appeals not only to their minds but also to their hearts. Through H.P.B. Training Class work, the student learns to tap his inner resources, all self-consciousness vanishes, and he learns to establish that link with his audience that enables him to give his true Self to them and to awaken in return the Self of his hearers.

During the entire time of the Institute, Summer School, and Convention, the H.P.B. Training Class will be in session so that lodge workers may have an opportunity of testing for themselves its efficacy both in its simple and advanced phases of work which include some interesting and unique methods of training for service. Actual programs suitable for public meetings will be demonstrated.

Govern the lips as they were palace doors, the King within; tranquil and fair and courteous of all words which from that presence win.—*Sir Edwin Arnold.*

Ohio Federation Annual Convention

The fifth annual convention of the Ohio Federation of Theosophical Lodges was held at Columbus, May 13 and 14.

Messages were received from various lodges unable to have representation and from Olcott Lodge, Wheaton, as well as a personal telegram from the National President. Greetings were cabled to Dr. Besant and the other loved ones at Adyar and to Mrs. Josephine Ransom, congratulating her on her election as General Secretary of the English Section. Greetings were also sent to the staff at Olcott, Wheaton.

A kindly spirit prevailed and the program was enjoyed with enthusiasm. The symposium at the banquet on Saturday evening was unusually enjoyable and the addresses were in-

terspersed with vocal selections by Mrs. David Rohe, several piano renditions by Mrs. Helen Carter-Moses, and other musical numbers.

A unique feature of the Sunday afternoon meeting was the reading of the "Cumulative Letter," which consisted of reports from the federated lodges, giving the history of each and the method of lodge procedure. A clear picture of the ways the various lodges conduct their affairs was thus presented to all.

It was voted to hold a Regional Meeting at Cincinnati on October 15 and to invite the Theosophists from Kentucky, Indiana and West Virginia to participate.

The following officers were unanimously re-elected: Mrs. Jennie E. Bollenbacher, Columbus, president; J. Arthur Faulk, Cleveland, vice president; Mrs. Ida V. Zetty, Columbus, secretary-treasurer; Mrs. Laura E. Holloway, Dayton and James A. Perkins, Jr., Cincinnati, additional members of the executive committee. The 1934 convention will be held in Columbus in May.

Now is your chance to vote!

Southwestern Federation's Spring Convention

Beautiful Sheridan Lodge in the Wichita Mountains of southern Oklahoma is the scene of the spring convention of Southwestern Federation of Theosophical Lodges on June 3 and 4.

Lawton Lodge is host, and Mr. W. J. Zollinger of Tulsa is chairman of the gathering and is one of the principal speakers. A banquet on Saturday evening to be followed by music and short talks by Mrs. W. J. Zollinger of Tulsa, Mrs. Polly Patterson of Oklahoma City and a lecture by Capt. Leo L. Partlow of Lawton on the work and purpose of a federation will be the most important event. Stunts and dancing will conclude the evening. A business meeting followed by election of officers is scheduled for Sunday morning after which there will be a talk by Miss Anita Henkel. An excursion boat ride on Lake Lawtonka and a luncheon complete the program.

Interested non-members have been encouraged to attend, and much pleasure and benefit are expected from this well-planned gathering in such enjoyable surroundings and with the helpful aims that always characterize these meetings.

Picture of Wilson Wanted

Beautiful pictures of Lincoln and Franklin Roosevelt have been presented to Headquarters and we would like to have also a picture of Wilson, about 6 x 8 inches in size. Is there a kind and generous member who could present such a gift to Olcott?

The Inner Life

Clara M. Codd

We now commence the study of the Aphorisms themselves. The wording I shall give is that which seems to me personally, after comparing many different translations, most clearly and fully to express the ideas.



Clara M. Codd

I. *Herewith an exposition of the principles and practice of Yoga.*

The first word in the Sanscrit is *atha*, sometimes translated as "now," a particle intimating that a distinct topic commences which demands the pupil's full attention. It is also a benediction. The work is called an exposition because Patanjali is not so much the author as the compiler and explainer of doctrines taught and practiced from time immemorial.

"Yoga, here, as always in the scriptures of India, means union of the individual soul with the Oversoul; of the personal consciousness with the Divine Consciousness, whereby the mortal becomes immortal, and enters the Eternal. Therefore, salvation is, first, freedom from sin and the sorrow which comes from sin, and then a divine and eternal well-being, wherein the soul partakes of the being, the wisdom and glory of God." (C. Johnston.)

The great Indian commentator, Vyasa, here gives five states or planes of mind:

(1) *Ksipta*, the wandering, butterfly state of mind which is easily thrown by disturbing energy (*Rajas*) towards outside things; and therefore extremely unsteady.

(2) *Mudha*, forgetful, possessed by an excess of the quality of inertia (*Tamas*).

(3) *Vikṣipta*, occasionally steady, the occasional steadiness of that which is for the most part unsteady, this unsteadiness being either acquired, or brought about by the obstacles of disease, disinclination, etc.

(4) *Ekagra*, one-pointed, that which moves along one line only, and is possessed wholly by the idea. Vyasa says that this frame of mind removes many obstacles, loosens the bonds of karma, and inclines the mind toward the next and higher state.

(5) *Niruddha*, perfectly controlled and restrained, possessing the idea.

Of these five states, the last two are alone fit for the practice of Yoga.

II. *This Yoga or Union is achieved by the control and cessation of the modifications of the mind.*

Upon this Aphorism the method of the system hinges. In order to explain the meaning it is necessary to understand what the mind or "thinking principle" is, and what are its transformations, and also to realize that the

mind uses the brain and exists apart from it upon its own plane, and is in turn used by the Self within.

The "mind-stuff," or mental body, is modified by every object, mental image, or idea, that comes before it. Perception, or knowledge, is a kind of transformation of the thinking principle into that which is the subject of either external or internal presentation. Even outer experience provokes mental representation, and the act of the mind recognizing or responding to these is called *vritti*, or transformation. We may call them "wave-lengths" into which the mind-body is thrown upon response to external or internal stimuli.

But the mind is not the spiritual Self, only an instrument through which to gather experience and to give expression. When its ceaseless transformations are stilled, and held by the will in suspension, it can reflect the spiritual Self within, Who is the source of all consciousness and knowledge. "As a lamp in a windless place flickereth not, to such is likened the Yogi of subdued thought, absorbed in the yoga of the Self." (*Bhagavad Gita*, VI, 19.)

Vyasa, in an illuminating comment, describes the condition of the mind when affected by the three *Gunas*, or qualities in nature. When *Tamas* (inertia) predominates in the mental essence, vice, ignorance, and supineness pierce it through; *Rajas* (restless energy) loves power and possession; the divine *Sattva* (balance and harmony), which is in reality the deepest key-note of the mentality, shining through with but a touch of *Rajas* approaches virtue, knowledge, mastery. But—and this is the interesting point—when even the least touch of *Rajas* is removed, it becomes its true self, and then shows forth only the essence of distinction between Self and not-Self, this pure and impersonal thinking being the highest form of intellection, and the next step before true trance or *Samadhi*. The Divine Life in us, which Vyasa says is the power of consciousness, he describes as changing not, going not from object to object. Objects are shown to it and it takes on their likeness, but in its own nature it is pure and infinite. He therefore says that there is a two-fold Yoga: one in which the mind is still modified by the ideas presented to it, though controlled and understood. This is "meditation with seed." Another where even this has ceased, possessed only of the residual potencies of manifested thought alone. This is the "seedless" meditation, sometimes also called the "ultra-cognitive," because "nothing that is embodied, nothing is conscious of sep-

(Concluded on page 141)

What Lodges are Doing

(This letter was written to be hung in the new room of Southampton Lodge, England.)

Dear Fellow-workers:

Most of the Great Work is wrought by Thought and Will, and by making ourselves channels for the spiritual Forces that pour down upon the world. Comparatively little is done on the physical plane. I would therefore ask you, who come to this room, to remember that your thoughts, embodied in your discussions, should sow good seeds in the mental atmosphere of your town; and, even more important, that your meeting itself, for one high purpose and in a spirit of aspiration, will, if you keep harmonious, serve as a receptacle for a higher Life than yours, a Life which shall radiate from the center you form, over your town, strengthening every good work in it, and weakening all evil forces. May that blessing be yours.

Your faithful servant,

ANNIE BESANT.

Port Huron Lodge (Michigan) celebrated White Lotus Day Sunday, May 7, by having Mr. and Mrs. E. Norman Pearson with them. Excellent newspaper publicity and notices helped to make the occasion a success. A lecture hall in the public library was obtained free of charge. Dr. Sara Chase-Willson prepared a delicious vegetarian dinner, served at 6:00 and a social hour followed the lecture.

Chicago Lodge is facing the end of the season with no little regret. Prof. R. Brenes-Mesen, Mrs. Adeltha Peterson, Mr. Walter Greenleaf, and many other of the lodge's friends and members have contributed to make the year rich in study, in sociability and in opportunity. The annual election of officers will be held on June 15.

Besant Lodge (Tulsa, Okla.) has just closed a successful season of monthly musical teas. Talented performers are recruited from music schools which have been willing and glad to furnish programs. Tea and light refreshments are served, and a sum to be added to the lodge treasury results from the fact that these are also silver teas. An appropriate and delightful White Lotus Day program was a part of the recent activities.

Ft. Worth Lodge (Texas) members enjoyed a recent visit from Mr. and Mrs. J. D. Watson of Tulsa Lodge, at which occasion Mr. Watson spoke at the lodge. The semi-monthly mimeographed publication of the lodge continues its work successfully.

Pittsburgh Lodge (Penn.) recently held a home-coming and vegetarian banquet for all theosophically minded persons in the city. Mr. Thomas Owens, president of the lodge, and Mr. Alfred Oltzcher, vice president, addressed the gathering as did also Mr. George Bellon, the toastmaster. A program of music and dancing was capably given by members and friends, and helped to contribute to the enjoyableness and success of the occasion.

Medford Lodge (Oregon) members though small in number are having most interesting meetings for study. These are held one evening each week with the exception of the third meeting of each month which is reserved for public meetings. Books studied the past year are *Thought Power* and *The Etheric Double*, the class finding the last particularly interesting. Outstanding events of the year were the celebration of Adyar Day by a stereopticon lecture on Adyar by a local member and two public lectures by the Rt. Rev. Charles Hampton.

Oakland Lodge (California) has kept its members stimulated and interested through the winter months. A class in good citizenship has been conducted by Mrs. Illig; a class in Theosophy by Mrs. Lewis, and talks on occultism by Harry Wilson have been given once a week. Bishop Hampton gave two lectures in April which were well attended. He also gave a very inspiring talk to members at a federation meeting held in Oakland Lodge, and a lecture before the Metaphysical Society.

Casper Lodge (Wyoming) considers itself fortunate in being able to follow the advice given in a recent issue of the *Bulletin of Lodge Activities* relative to developing their own lecturers when outside talent is not available. A local newspaper announced public lectures recently delivered by Roy L. Rush, lodge lecturer. Such a lecture is given each Sunday evening at the public meeting, preceded by a short talk on some phase of the Ancient Wisdom and special music. The members justly feel a certain amount of pride in the fact that their lodge maintains, in spite of financial difficulties and small membership, a regular weekly meeting for the public, and wishes to encourage other lodges in similar situations.

Madison Lodge (Wisconsin) writes that an interesting and well attended White Lotus Day program was given at the home of Miss Laura Richards. Apropos of the editorial in the last issue on "When Should Lodges Cease To Meet?," this lodge reports that during all the period of discouragement and difficulty, Madison Lodge has never ceased to meet.

Berkeley Lodge (California) recently very

successfully presented for members and their friends a play adapted from the teachings of Theosophy by Mr. Thore Nettland, president of the lodge, by Mr. Nettland, Mr. Byron Bole and Miss Ardis Jones who managed the play and a musical program. Cards, dancing and refreshments followed. One evening was devoted to the reading of interesting letters from various countries, these letters decorated and illustrated with pen pictures by the correspondents. Mrs. Edyth Hiller in working with the International Correspondence League has succeeded in bringing forth responses indicative of goodwill and sincere friendship and an interest promoting a spirit of brotherhood. The Sunday evening lecture program is in charge of Mr. M. O. Stone who deserves credit for his success in maintaining the work during the year. A gypsy party concluded the activities for May.

Pacific Lodge (San Francisco) announces that on the 1st and 4th Sundays in June and July Mr. Harry Wilson, lecturer for the Northern California Federation, will give four lectures on "Occultism and Sex" to be followed by another series on "Raja Yoga."

Hermes Lodge (Philadelph'a) was "on the air" over station WCAU recently. A dignified program of appropriate organ and vocal selections accompanied a talk on "What Theosophy Does for Us" by "a member of the Theosophical Society." It may interest other lodges to know that contact with radio stations is more easily established than most of us realize. Through the devotion of Miss Marion Black and some others, the "Kitchen Club" has been conducting a vegetarian luncheon on Saturday afternoons followed by an informal social evening. Besides helping the treasury, this has added a great deal to the social life and good fellowship of the lodge.

Wichita Lodge (Kansas) greatly enjoyed a recent visit from Mrs. Frances L. Zollinger of Tulsa, Oklahoma, who gave two public talks for the lodge and aroused much interest thereby. Friends were invited to the lectures and they found Mrs. Zollinger's ideas most inspiring and thought-provoking. Another visit from her is eagerly looked forward to.

Indianapolis and Hypatia Lodges (Indianapolis) have greatly enjoyed Dr. Pickett's recent stay in their city and her many appearances both public and private at which she has presented various aspects of Theosophy so capably. She spoke before the Woman's Rotary Club and the Y.W.C.A. Girls Club, and was entertained on several other occasions.

Olcott Lodge (Headquarters) has undertaken to organize and sponsor a Boy Scout Troop. The membership will be made up of boys between the ages of twelve and sixteen years who live in the neighborhood of Headquarters. Mr. Claude Bolton has agreed to

act as Scout Master and he has been given the full support of Olcott Lodge. At the present time seven boys are interested which assures that the troop will be fully organized within a very short while. A Scout Master and three other men to act as sponsors are necessary to form a Scout troop. Mr. Sidney A. Cook is chairman of the sponsoring committee of this troop and the other members are Mr. Donald Greenwood and Mr. Oliver Greene. The Boy Scout movement is something very well worth while, recognized the world over as one of the most useful and beneficial organizations in existence. This is true because it instills right thought and right action in the hearts and minds of growing young boys guiding them in a way in which they like to be guided into becoming strong, healthy, reliable and honorable citizens. No oath could be much finer than one which says: "On my honor I will do my best; (1) To do my duty to God and to my country and to obey the Scout law; (2) To help other people at all times; (3) To keep myself physically strong, mentally awake and morally straight." A great deal can be said in favor of the organization and it is splendid that Olcott Lodge is taking part in such a fine movement. Dr. Besant has demonstrated her approval and interest in Boy Scout work by the fact that she herself, is "Honorary Commissioner for all India of the Boy Scouts Association."

Mail copy for the above columns not later than the 15th of the month.

May Bulletin Out!

All members will be interested in the May issue of the *Lodge Activities Bulletin* which has been mailed to lodge presidents and secretaries to communicate to their fellow members. It contains helpful hints of practical value in lodge work—ask your lodge officers to let you see it.

God never imposes a duty without giving the time to do it.—*Ruskin*.

National Dues

Every member has by now received a notice of National Dues for the coming year either through his lodge secretary or direct from Headquarters. Our national members are responding very well but dues are not coming in as well as they should from our lodges. We hope that all members who can do so will pay their dues early this year. That means, before the 30th of June. Lodge members, please pay your dues to your *Lodge Secretary* and not direct to Headquarters. Your prompt cooperation will be very helpful.

RECORD OFFICE

Twelve Ways to Kill a Lodge

1. Don't go to lodge meetings. If you do go—go late!
2. If you've got anything else to do, or the weather is bad, don't think of going—remember the power of thought!
3. Whenever you do attend a meeting, grumble as much as you can—and always be disagreeable!
4. Never accept any responsibility. It is much easier to sit back and criticize the others. It's their karma!
5. Never make a practical suggestion; it might be carried out! If anybody else does, "wet blanket" that too!
6. Never offer to help—it might be accepted. Say you believe in brotherhood and others ought to practice it!
7. Never take the initiative. Why not let someone else do that?
8. If you are appointed on a committee, hinder its work all you can. If you are *not* appointed, get annoyed about it!
9. When your opinion is asked at a meeting, reply that you have nothing to say. After the meeting, gossip about it!
10. Never do anything more than is absolutely necessary. If a few do the lion's share, tell everyone the lodge is run by a clique!
11. Never hurry about paying dues. Wait until you've had several reminders. Never offer to give a donation!
12. Don't bother about getting new members. Let those who do the other work do that too!

PETER FREEMAN, *General Secretary, T. S. in Wales.*

A vow or a pledge is as the goal to be kept ever in sight, the high-water mark which a man *marks* for himself whither the tides of his idealism shall flow. There is no feeling of uncertainty, except in the sense of a realization that the attempt is so high that, *in the beginning*, there may be failure. But the vow or the pledge is the order of the soul not to admit any failure as final, but to steel the will so that all resistance shall be overborne at the long last. A solemn vow is as a call from on high, a species of "Sursum Corda! Habemus Domino!—Lift up your hearts! We lift them up unto the Lord!" Some day we shall not need to take any vow, or even to contemplate any ideal. Then we shall have grown as the flower grew that came to seed. But what long strivings did not the tree have in the winter months, and what dreams in the roots beneath,—in fact, what "vows"—before a single flower was possible!

The Theosophist, April, 1933
By the Acting Editor—C. J.

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.

My Job at Headquarters

Each one who comes to Olcott seems to be thrown into the kind of work adapted to his or her needs. All of us have an undeveloped side to our characters. It has been interesting to observe in the three years of my stay here how those who come to Headquarters are given exactly the kind of work needed to round out their growth. My own experience is a good example. My work here proved to be exactly the kind of experience I needed as it has forced me to become acutely aware of the physical plane. It has been my lot to handle a great deal of detail first in the office where the membership records are kept and then in the bookkeeping office where I have spent the last year and a half. This work because of its inherent nature must be handled in an orderly manner for we have several accounts in the ledger and of course each transaction must be charged or credited to the proper account. This accurate method of working began to spread light and order in my chaotic mental world.

Visitors are often surprised at the number of young people who work at Olcott. It seems that this is as it should be for are not the young people the future leaders of the Society? We are living in such an ideal environment, both on the physical and higher planes, that the greatest aspirations can mature in us. For in addition to the office routine we are at work building ideals into ourselves, feeling out the needs of the Society and the world and endeavoring to supply those needs. We feel closer to the Masters than ever before and turn to a study of Their illuminating lives for inspiration and guidance, for They have climbed to the sublime heights of Adeptship through such lives of struggle and turmoil as we now live. It fills one with fiery enthusiasm to follow Their noble example. The need of the world is great and it is fitting that young Theosophists inspired by the Divine Wisdom should be in the front ranks of Those who lead the world to the heights to which it is destined.

My dream of an ideal Theosophist is one who is outstanding among the people of the world, dynamic and at the same time loving and understanding. If we can go about our life shining on others as the sun shines on all, we will awaken the God in them thus helping along the great cause of evolution. We can achieve this by being earnest, enthusiastic and at all times loving.

"Life, the worker of all things, taught me."

MARGARET BARSİ.

The work of passing the ancient wisdom on to hundreds of millions of people is a stupendous task and calls for the greatest energy and resourcefulness.

Of course there are thousands of *Theosophists* in the United States who are not in the Theosophical Society. The Society consists of those who not only accept theosophical truths but who are sufficiently interested in giving to others what they themselves have found to be so helpful that they become actual workers in the organized activity of spreading the spiritual light through the world. They are those who are willing to *give* as well as to receive—those who are far enough along in evolution to try to live up to their high ideals. They are the pioneers and pathfinders who are willing to make sacrifices for others, and who could not be satisfied with a less heroic role in the drama of human evolution. They are a necessity to the race.—L. W. R.

Last Wheaton Day Tea

The final tea of the season of monthly at-home Sunday afternoons at Headquarters was held on May 28. An hour of visiting preceded the tea and light salad course which were served at 4:30. At 5:00 the guests were entertained by the Midway Singers, a group of talented performers from the University of Chicago.

Adyar—Some Reflections (Continued from page 123)

glorious explanation of life that the coming years will find the ideals which the Society is now upholding to be the only practical basis for human activity and organization. All this has been done in an unassuming, straightforward manner, caring little about unjust criticism against it and offering unreservedly to friend and opponent alike, the splendid fruits of its work. Ever unfolding facet upon facet of the Truth it has kept far ahead of the developments of the times and ordered aright the efforts and thoughts of members and non-members in the vast fields of mankind's endeavors.

A great deal has already been written about Adyar, too much more cannot possibly be written. Never before has the center stood in such need of support from the entire membership as it now stands. Never has the world stood in such need of Adyar's help as it stands today. Theosophy is unfolding itself to the world, and surely the fullblown flower will be even more beautiful than the bud—and at the very center of the bloom will be found that ceaseless fountain of knowledge, wisdom, and inspiration—Adyar. Yes, Adyar is, in a very quiet way, most disturbing. Truth takes but little note of preconceived opinions and some there be who gaze a little wistfully as their world of shadows disappears before the flame of reality, but for all of those who truly seek the source of things, Adyar casts a great light upon the path.

Beneficent Law

And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius: for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or a style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden-flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of men.

—From *Compensation* by
RALPH WALDO EMERSON.

Inner Life

(Continued from page 136)

aration, nothing that is out of the eternal" is cognized in that state. It is the true Samadhi.

III. *When this is accomplished the seer knows himself as he truly is, and stands in his own nature.*

Vyasa says that then the power of consciousness is perfectly freed, and that although in our ordinary thoughts it does not appear as if our minds were centered in that world, that they are so in reality all the time. For the mind-body is the window through which the Spiritual Man attains knowledge and experience of the objective world. That which takes on the forms of images and ideas, the *vritti* or wave-like motion imparted to the mind-stuff by impacts from without, is the window only, not the One who looks through the window. When all the transformations are held in abeyance, then the never-changing eternal seer becomes conscious of himself, and of the unalloyed bliss which is his true nature. "Brahman is bliss." All misery arises from allowing the thinking principle to cover, or take the place of, this immutable source of bliss and knowledge, and then to assume as many forms as objects presented to it, either within or without. The Yogi must learn to identify himself with that inner Reality, no longer with his changing forms.

For Traveling Theosophists in England

Tekels Park Estate, a guest house for T. S. members and their friends, lies within easy reach of London by train or motor coach, and gives an opportunity for a restful, comfortable and healthful holiday amidst beautiful scenery. There is a hall where meetings and study week-ends are held. A T.S. Lodge meets every week and Liberal Catholic Church services are held on Sundays.

Tennis, bowls, etc. can be played by visitors, and the neighborhood provides pleasant walks. A hearty welcome awaits all T. S. members.

On May 27 and 28 lectures on "Symbolism Underlying Design" will be given by Mrs. Sudbury Hurren of the Astrological Lodge, T.S.; as also on June 24 and 25 the Eastern Federation holds their Summer Conference presided over by Mrs. Josephine Ransom. It is hoped that many members attending the English Convention T.S. at Whitsun will visit the Estate on Tuesday, June 6, and some stay on a few days.

Residents Committee,
Tekels Park Estate,
Camberley, England.

Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism, and the confusion of today may give way to the fairest dawn the world has seen.

The Journal of the National
Education Association, U. S. A.



The Path To Peace The Way of The Soul

BY MARY MORRIS DUANE

with a Foreword by Dr. Besant

"A helpful and safe guide to meditation"—Thus writes Dr. Besant about this beautifully printed and bound little book, which offers, she says, "Truths of the Higher Life in lucid and practical language." It is a book to be a companion, not merely a passing acquaintance. The price is One Dollar.

The Round Table

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

Address: P. O. Box 690 San Jose, California

A League of Young People
Banded Together for Service

Motto: "Live pure; speaks true; right wrong;
follow the King."

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

Official organ: **MODERN KNIGHTHOOD.**
A Newspaper for Young Citizens of America
Subscription Price.....\$1.00 per year

The new Table at Milwaukee under leadership of Emma P. Hill has recently added another group of new members. This is now a lively circle of young people, taking a real interest in various activities and lines of service available in Round Table practice.

We have the happy news that Vida Reed Stone, National Knight-Counsellor of the order will soon make a Pacific Coast tour. She will be accompanied by "Flower," the remarkable young lady who has attracted so much favorable attention in Southern California in lecture and study-class activity.

One of the talented young men recently to join the Editorial Staff of the Round Table newspaper, MODERN KNIGHTHOOD, is Bradley Hall of Burlingame. Bradley will conduct the Stamp Column and also act as Art Editor, having contributed several attractive ink sketches of his own for the paper.

Editor Franklin K. Lacey announces that type-setting is progressing in the composing department for as early appearance as possible of the initial issue of MODERN KNIGHTHOOD. Engravings have been received, after having been slow in completion. It was necessary to hold the paper for them as adequate illustration is an essential factor. Additional delay has been caused by late arrival of advertising contracts, so important in making the paper self-supporting.

We must ask the indulgence of those kind friends of the Round Table who subscribed some time ago for the Round Table paper, and wish to emphasize the fact that their patience is appreciated. By taking sufficient time to perfect the preparation for publishing, we shall be better assured of permanence and regularity. Meanwhile every subscription received tends to increase materially and inspirationally, the success of the paper which will embody theosophical philosophy adapted especially to the assimilation of young people.

Such a paper for the Round Table is certain to build it up at a much more rapid rate.

The Table at Miami continues progressive growth reported by its founder, Henrietta E. Morton. She now has the valuable assistance of Mrs. Judy Smith and several other earnest workers from the T. S. Lodge membership, all interested in the successful operation of the Table.

From Miss Eudora Morey we learn that plans are under way to establish a Table at Greenville, Tenn., in which co-operative work will be done by children of various denominations. This is an ideal method of conducting Round Table service.

Round Table Headquarters Staff is considering ways and means to offer participation in the Youth Week program during Summer School sessions at Olcott. A group of young Round Table workers who are also members of the T. S., would be happy to attend if the trip can be made possible, and perhaps bring along the Round Table Orchestra.

Leadership

(Continued from page 125)

are willing to sacrifice all for the Great Cause. We need leaders who can recognize that others must follow in their footsteps, and will tirelessly try to call forth leadership among those in their group who show promise.

We need leaders who will work on and on, with an unflagging devotion, and yet who are equally capable of knowing when their work is done and the time has come that they should step aside and allow the younger and more virile to take the lead.

We must avoid inefficiency through constant change. We must avoid stagnation through lack of it.

The Theosophical Society has done a good work. A greater work lies ahead of it.

COOPERATION and LEADERSHIP will accomplish it.

Alchemy and The Secret Doctrine

By H. P. Blavatsky

(Compiled and edited by Alexander Horne)

The author has taken from THE SECRET DOCTRINE that which pertains to alchemy, and in splendid analytical style, presents it to the student in a form which is both convenient and readable. A charming feature is that Mr. Horne has kept intact and unaltered the language of H. P. B.

Cloth, 205 pages\$2.50

Thanks to the Wilsons

Two old volumes of THE THEOSOPHIST, 1880-'83 and 1883-'85, edited by H.P.B., were given to the National Library by Mr. and Mrs. George H. Wilson of Louisville, Kentucky. These magazines are very valuable as they are older than any we now have and we are most grateful for the generosity and thoughtfulness of our friends.

New Members

Between April 21 and May 20 inclusive, applications for membership were received from the following cities: Oak Park, Ill.; Neuva Ecija, P. I.; Manila, P. I.; New York City; Hollywood; Los Angeles; Miami; Compton, Calif.; Kansas City, Mo.; Bell, Calif.; Dayton, O.; St. Louis; Houston; Portland; Chicago; University City, Mo.; East St. Louis, Ill.; Webster Groves, Mo.; Augusta, Ga.; Hamilton, O.; St. Paul; Oakland, Calif.; Hartford, Conn.; Jacksonville, Fla.; Minneapolis; Brooklyn.

New Lodge Officers

Augusta Lodge—Pres., Mrs. Ahava Koontz; Sec'y, Miss Ruby Lorraine Radford.

Cebu Lodge—Pres., Att'y Jose Mo. Espina; Vice Pres., Att'y Bernardo K. Sanchez; Sec'y, Mr. Segundo Orat; Treas. and Purchasing Book Agent, Mr. Alejandro S. Flores; Librarian, Dr. Jose D. Castillo.

Central Lodge—Hon. Pres., Mr. Henry C. Copeland; Hon. Vice Pres., Mrs. Eva E. Hoyt; Pres., Mr. Amador Botello; Vice Pres., Mrs. Ella S. Sears; Sec'y, Mrs. Matilda Feldtmann; Treas., Mrs. Rene E. McCrea; Librarians, Mrs. Alberta Costello, Miss Eleanor Shoemaker and Mrs. Ema Noa.

Colorado Lodge—Pres., Mrs. Florence H. Kramer; Vice Pres., Mr. C. V. Hickling; Cor. Sec'y, Mrs. Leon-tine H. Parsons; Rec. Sec'y, Mrs. Maude Glidden; Treas., Miss Mamie Bradshaw; Librarian, Mrs. Lilly Towne; Purchasing Book Agent and Publicity Agent, Mrs. Leslie Ruttencutter.

Detroit Lodge—Pres., Mr. E. Norman Pearson; Vice Pres., Mrs. Donna Sherry; Sec'y, Mrs. Golda Stretch; Ass't Sec'y, Miss Norma Makey; Treas., Miss Mary Wetterholt; Ass't Treas., Mrs. Foy Lowney; Librarian, Mrs. Elsie Pearson; Purchasing Book Agent, Miss Lola Fauser; Publicity Agent, Mrs. Mary Reinelt; Social Sec'y, Mrs. Adeline Lennon.

Medford Lodge—Pres., Miss Ruth Ella Dickerson; Vice Pres., Mrs. Edith Jones; Sec'y-Treas., Mrs. Ida E. Wood.

Miami Lodge—Pres., Miss H. E. Morton; Vice Pres., Mrs. Elizabeth Ferrin; Sec'y, Miss Portia Ann Keeler; Treas., Dr. Frank L. Keeler; Librarian, Mrs. Anna M. Keeler; Members Executive Board, Mrs. S. Louise Felt and Mrs. Eva M. Harper.

Olcott Lodge, Augusta, Ga.—(A new lodge) Pres., Mrs. Helen J. Verdery; Vice Pres., Miss Claire Glover; Sec'y-Treas. and Purchasing Book Agent, Mrs. Wilma Herring; Librarian and Publicity Agent, Mrs. Meta H. Elliott.

Higher Memberships—1932-1933

Previously Reported	\$2,858.50
April Receipts	125.25
	\$2,781.75

Higher Memberships—1933-1934

Receipts to April 30	\$38.75
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Publicity Fund

Seattle Lodge of Inner Light—\$6.00

American Theosophical Fund—April 16 to May 15

Previously Reported	\$468.50
Receipts to May 15	401.98
	\$866.40

Building Fund—April 16 to May 15

Miss Martha Ward, Dr. Henry A. Smith, Mrs. Josephine H. Williams, Mrs. Martha Priest, Mrs. Nola McClintock, Miss Lucille Tenny, Miss Mary Bell Nethercut, Mrs. George C. Urschel, Dr. Nina E. Pickett, Miss Anna E. Kerr, Miss Helen D. Macgregor, Alhambra Lodge, Total—\$184.20

White Lotus Day—Donations

Mrs. Anna Lee Gill, Mr. and Mrs. L. M. Faith, Aurora Lodge, St. Petersburg Lodge and Ojai Valley Oaks Lodge—Total \$17.45

Nursery Fund—for Rose Garden

Mrs. Jessie Foos Baker and Mrs. M. H. Scott—Total—\$10.00

Birth

To Mr. and Mrs. Albert Louis Bare, a daughter, Jean, February 10, 1933.

Marriage

Mrs. Dorothy Ellen Lüssow to Mr. Dante Guido, April 16, 1933.

Deaths

Mr. James M. Evans, Oak Park Lodge, April 6, 1933.

Mrs. Leota Mert Giddings, National Member, April 21, 1933.

Mr. Philip Haffner, National Member.

Mrs. Katherine Parker, St. Louis Lodge, April 15, 1933.

Mrs. Aida Raby, Des Moines Lodge, April 4, 1933.

Visitors at Olcott

April and May, 1933

Rose G. Stockwell, Los Angeles, Calif.; Irving West, Wheaton, Ill.; Mildred S. Wilson, Los Angeles, Calif.; Robert C. Arthur, Gardiner, Me.; Jane Chandler and Mr. and Mrs. W. S. Chandler, Glen Ellyn, Ill.; Gertrude D. Clark, Canaan, N. H.; Marguerite Feehan, Chicago, Ill.; Mrs. John Gartner, St. Charles, Ill.; Frances B. Harper, Thomas S. Harper and Wm. W. Harper, Chicago, Ill.; Ethel Heindenreich, Wheaton, Ill.; Mrs. N. Holmes, Chicago, Ill.; Irene Karcher, Wheaton, Ill.; Howard E. Lucker, Philadelphia, Penn.; Mrs. G. W. Macgregor, Chicago, Ill.; Jean Mackenzie, Watertown, S. D.; Mr. and Mrs. Charles J. Mendens, Mrs. Elizabeth Mendens, Juanita J. Mendens, Oak Park, Ill.; Mrs. J. B. Rille, St. Charles, Ill.; Lois Lynn Rogers, Elmhurst, Ill.; Charles H. Russell, Villa Park, Ill.; Elmer Tegtmeyer, Wheaton, Ill.; Carl E. Wichern, Watertown, S. D.; Pauline Woodson, Los Angeles, Calif.

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Mount Everest, Its Spiritual Attainment, by George S. Arundale. The Theosophical Press, Wheaton, Illinois. Price \$1.50.

Vivid, inspiring, practical in its wisdom, Dr. Arundale's new book, *Mt. Everest, Its Spiritual Attainment*, now comes to you as the latest release of the Theosophical Press.

Every Theosophist will want a copy of this title by Dr. George S. Arundale. It contains the outstanding addresses given during the summer sessions of 1932. Those who were here will welcome the opportunity of reading the lectures which they so much enjoyed, and those who could not be present will be especially grateful that they too may share the dynamic teachings which Dr. Arundale gave with such sincerity and eloquence last summer.

The essential principles of the life of a disciple or of the aspirant to the Path are thoroughly familiar yet their presentation in common-sense and practical terms which apply to every day living is helpful and inspiring. To every person who sees the vision Dr. Arundale makes real and full of joy the treading of the Ancient Way.—E. S.

The Light of Asia, by Sir Edwin Arnold. Illustrated by Willy Pogany. David McKay Co., Philadelphia, Pa. Price, cloth \$3.50.

Edwin Arnold's *Light of Asia* is well known to Theosophists, and to literary students. It has made the story of the life and writings of the Buddha familiar to western readers, more than any book on the subject. Most Theosophists possess the small editions of the work, rendered, as it is, in beautiful blank verse. But this choice large edition is a joy in itself with its beautiful printing, and its aesthetic and artistic engravings which have been drawn by Willy Pogany. To meditate on the illustrations alone, is to be wafted into transcendental realms where "spirit with spirit" meets. All are exquisite, but two particularly give much food for thought, the illustrations of Karma and the Wheel of Life. The artist has dived deep into the ocean of the subconscious, and has brought to the surface his reactions to the torture and pain of many lives, working towards the attainment of peace. As to the poem itself, we all know and feel that only a true lover of the Buddha could have written with such sympathy and understanding. Anyone who knew Edwin Arnold could

not fail to recognize that he was imbued with the spiritual beauty of the East.

This lovely edition of *The Light of Asia* is worthy of a distinguished nook in every great library.—Maude Lambert-Taylor.

My Larger Life, by Violet Burton. Rider & Co., London, England. Price, cloth, \$2.00.

This is an autobiography of a young English girl, a natural psychic whose knowledge of her own superphysical powers was first aroused by the shock and grief caused by the death of a favorite sister. It is an account of the gradual evolution of her spiritual nature until she finally develops into an inspirational speaker. She is not a trance medium, but remains perfectly conscious of her surroundings while she is speaking. She claims to be under the guidance of a band of highly evolved, disembodied human spirits, to whom she refers as her Masters, and who use her simply as a mouthpiece to interpret their teaching to the world.

Her addresses are delivered under the auspices of various Spiritualistic groups, but instead of offering so-called "tests" they are devoted to the teaching of great religious truths unhampered by theological dogmas.

The book is interesting as an account of personal religious experiences, and valuable for the teaching which it contains. The burden of this is the necessity for universal brotherly love and mutual service, whenever and wherever the opportunity arises for their manifestation.

The Complete Works of H. P. Blavatsky. Vol. 1. Edited by A. Trevor Barker. Rider & Co., London, England. Price, cloth \$4.50.

In connection with the Centenary Celebration of H. P. Blavatsky, it was decided to publish her complete works in a uniform binding, it being anticipated that 15 volumes would be required for this. Vol. 1 of this series, edited by Mr. Trevor Barker, has now appeared and covers the period from 1874 to 1879. It consists mainly of a number of articles which have appeared in various journals. They reveal interesting points of view concerning the earlier theosophical efforts of this great thinker, and form a useful introduction to the series, of which the later volumes ought to be even more interesting as a monument of her genius.—*News and Notes*, British Isles.

THE AMERICAN THEOSOPHIST

Principles of Mental Health and Disease, by Alice Raven. Published by the Golden Vista Press, London, England. Price, cloth \$2.00.

The author here makes a useful contribution to the literature of psychology. She is convinced that the new civilization about to dawn must be built on mental health, that is, "the free harmonious interplay of natural interest and activity;" or the free play for individual characteristics and capacity for friendly co-operation with others of like interests and activities. "Disease" is the opposite of all this, is the suppression of vital human energies which then accumulate and find vent in anti-social conduct. Credit is given to Freud and the psychopathologists for our first knowledge of the "dynamics of the mind"—but Patanjali antedated them by about 3,000 years or so! Having been psycho-analyzed on her superior instead of her inferior side, the author came to the interesting conclusion (with which students of Theosophy will agree) that, as she says, "I was inferior to myself and my own potentialities as latent in the subconscious. Moreover, the analysis of my dreams showed me to be a point further advanced in the unconscious than I was in the conscious. These discoveries affected radically my own view of the unconscious, since I found that my power urge was working there in its purer essence untrammelled by the fear and inhibitions and narrow self-interest of the conscious mind" (Preface). She insists that the "law of effort underlies the 'law' of evolution," and that in resolutely facing the facts of existence in all their complexities do we really progress and gain insight and illumination. Conscious mental courage helps us to read correctly events present and future and thus secure more perfect adaptation. Ease and comfort mean loss of adaptability and therefore of success. She does admit that each at birth enters into his "human heritage" which has all the traces contained in it of past human cumulative experience. The thing to do is to identify ourselves with past "success" or effort to succeed, and not with failure or the memories of refusing to face circumstances. An optimistic view is taken of the future, and the suggestion given that when we are "mentally free and harmonized, then it will be seen what the capacity of a society may be."—J. R.

Other World Stuff. A Challenge to the Dictum of Hegel. By Charles J. Whitby. Rider & Co., London, England. Price, cloth \$3.00.

The author, a deep student of Theosophy, feels that the intellectual, the philosophic needs of the hour demand a challenge to the as yet uncalled "bluff" of Hegel who for a century glamored students (Dr. Whitby, he confesses, among them) and philosophers with the notion that philosophy has no concern with "other-world stuff." He thinks there are

now problems of thought demanding attention, for our hearts are hungry for true wisdom, while about us are the exacting tyrannies of "the overlapping and interlocking activities of psychology, epistemology, physics and the higher mathematics." He would have a re-investigation of all philosophic problems, and one of his significant suggestions is the need for "correlative revaluation of the contents of Eastern and Western tradition in regard to supra-sensuous reality." He recommends the use of certain Sanskrit terms because the "subtly-precise discriminations which they alone adequately express will form an indispensable part of the equipment of that emergent science which comprehends metaphysics, theology, and the upper reaches of metaphysics and psychology."

The trend of Dr. Whitby's argument is that these are momentous years when horizons are being expanded with unparalleled rapidity. This is being accomplished by the development of our embryonic metaphysical capacity. Both psychologists and scientists realize that this same capacity is the true, even if not yet well-developed mainspring of our nature. That we recognize our metaphysical capacities and give them their due authority is to secure a spiritual health which will in turn bring about health and orderliness in all parts of our nature. He suggests a deeper study of the ancients, the seers and mystics who have been pioneers in the developing of these essential faculties and the consequent discovery of the reality of the "inner and complete universalization which is brought about by Union or Yoga with its own prevailing essence or God."

This useful book serves as a summary of the present philosophic outlook and offers interesting approaches in thought to the possibilities of the future when we shall talk less about God because we know Him more.—J. R.

Occult Glossary, by G. de Purucker. Rider & Co., London, England. Price, cloth \$2.00.

Communication with the Spirit World, by Johannes Greber. Macoy Publishing Co., New York, N. Y. Price, cloth \$3.00.

Adyar Pamphlet No. 167. The Bearing of Religious Ideals on Social Reorganization, by Annie Besant, P. T. S. Price, paper \$0.10.

Adyar Pamphlet No. 168. The Meaning and the Use of Pain, by Annie Besant. Price, paper \$0.10.

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