

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



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Vol. XXI

JULY, 1933

No. 7

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



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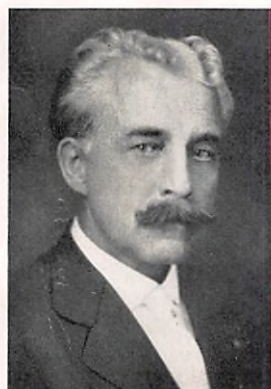
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THE AMERICAN THEOSOPHIST

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Madame Blavatsky and Her Society

By The Rt. Rev. C. W. Leadbeater

(Reprinted from THE THEOSOPHIST, May 1933)

It was on the 8th of this month of May, forty-two years ago, that our great Founder and Teacher, Madame H. P. Blavatsky, laid aside the physical body in which she had achieved her wonderful and epoch-making task. It is but natural that the members of her world-wide Society, we whose lives in many cases have been wholly changed and remoulded by the knowledge which she gave us, should set apart this day as one of commemoration, on which we specially express and emphasize the gratitude which I hope we all constantly feel towards her.

Meeting her recently, I took the opportunity to assure her that her image in our hearts was as vivid as of yore, that the fervency of our loving and undying remembrance was undimmed, that we were still bearing onward the torch which she had lighted for us, still rallying round the flag which she had so bravely unfurled. "Yes," she replied, "that is all very well; but if they profess to remember me, why do so many of them forget the clean life and the brotherhood which I taught them? Deeds speak louder than words."

She is right, and there are many of her followers who should seriously consider the matter. There was Another who once asked: "Why call ye me 'Lord, Lord,' and do not things which

I say?" She founded her Society for the promotion of Brotherhood; but she also unfolded (to us in the West, at any rate) a whole new world of knowledge—knowledge which was to us a real revelation, a veritable gospel, a glorious illumination, a flood of sunlight thrown upon a path which had before been hidden in a cloud of obscurity and uncertainty.

The advancement of science during the last hundred years has made an enormous difference in our daily lives. We know much more about hygiene, about the control and prevention of disease, for example, than we did in my childhood; and, having that additional knowledge, all sane people take advantage of it, and order their lives accordingly. What our scientists have done for us with regard to the physical plane, that (and far more) has Madame Blavatsky done for us in regard to the higher world of thought. Surely it is nothing but the plainest common sense that in this matter also we should put into practice what we have learned, and arrange our lives in accordance with the wider outlook and the fuller understanding that we have gained. But are we doing this? If not, is it not merely farcical to pretend to feel gratitude to one whose instructions we deliberately ignore?

We join her Society for various reasons; to learn more of this marvelous teaching—though we can do that by studying the mass of published literature; to support an institution which is working to spread abroad this aspect of the truth; to train ourselves to help in that work, and for that end to purify and spiritualize our lives, that we may become more useful servants of humanity. But the mere joining of a Society cannot purify and spiritualize us; even the great Adepts to Whom our study introduces us cannot do that work for us; the only person who can do it for each man is—the man himself. The most the Society can do, the most the great Masters can do, is to show him how, and to help him on his way when he has made up his mind to try for himself. As he continues his studies, as he passes to higher stages, he will gain more detailed information, he will do much good work, he will find himself making progress; but he must never cease to continue his efforts to improve. There is a goal to be attained; how can anyone who has once seen it—once even caught a glimpse of it—ever falter in his determination to reach it?

I fear there is no question that the present is a time of general mental and spiritual slackness. We have only to look round in the world to see that somehow people who profess religious beliefs are mostly very far from really believing them. Look, for example, at the professedly Christian nations of Europe. The greatest commandment that the Lord Christ laid upon His followers was that they should love one another. Are the Christians loving one another? If they are, they show it in a very curious way. Another commandment was to do unto others what you would that they should do unto you. Are they doing that? Yet they would all applaud that sentiment in church. People profess things, yet do not really believe them. I remember reading when a child a great novel by Wilkie Collins, in which one of the characters said: "I am a very good average Christian, as long as you don't push my Christianity too far." I am sorry to say that there seem to be some among us who are very good average Theosophists as long as we don't push their Theosophy too far. But the moment we do—the moment its teaching interferes with their ingrained habits, their pet vices, or their personal comfort—they draw back.

I wish we could all think that, and try to see for ourselves whether we are really living up to our wonderful new knowledge, thinking out carefully all that it implies, following the spirit of the instructions as well as the mere letter.

We know that we should endeavor with all

our hearts not to misunderstand a brother; yet we are misunderstanding brethren every day. Why? If a man means business in occultism he *must* realize that its instructions mean just exactly what they say; we who write about these matters, if we say to you that the true occultist does not do this thing or that, we mean it literally. We do not mean that he makes a sort of shot at avoiding it when he happens to think of it, and all the rest of the time he continues to do it; we mean absolute abstention.

We have to face these facts. There is a kind of incurable disease among people at the present day that they *will* not face facts. It is not peculiar to us, but we ought certainly to be trying to rise above it. We may see it everywhere in the outer world. Take as an example some of the more obvious points of clean living which we always suggest to our students. Alcohol is always harmful to the human body; that body can become accustomed to it, as it can to various other poisons; but there is absolutely no question at all that man would be better without it. The same thing is true of the baneful effect of tobacco-smoking and corpse-eating; both these painfully common habits have distinctly evil results. I am not now thinking of the consequences on higher planes discovered by clairvoyant investigation; I am referring to definite physical-plane matters which can be studied from non-theosophical books by those who are interested in them. Yet how few—how very few—will face these facts! Men still continually drink alcohol, smoke tobacco, and eat a varied assortment of dead bodies, paying no attention whatever to the literature upon these subjects. Apart altogether from these considerations of health, there is no question as to the appalling amount of harm done by the drinking of alcohol, as to the crimes to which it leads, the thousands of lives which it wrecks; yet how few countries will face the facts, and prohibit its sale! Most of these are mere questions of common sense; but the difficulty is that common sense is *not* common; it is one of the rarest things in the world.

Think of the utter lack of it in the affairs of the world; think, for example, of the iniquitous strikes which have caused such widespread suffering, so much loss of money and time, so much dislocation of business. A little plain common sense on both sides of the dispute would save all that. I do not doubt that there are real difficulties; any sensible person can see that. Each side in such cases has often a real grievance of some sort, a real reason for the stand it takes. But with goodwill, confidence and trust on both sides, all these things could be settled. Any reason-

able compromise would always be better and cheaper than these insane struggles—to say nothing of the terrible hatred which they engender, and the misunderstandings which they foster between class and class. If people would but put into practice the command of the Christ: "Do unto others as ye would that they should do unto you," all these dissensions and difficulties would be easily adjustable.

Unquestionably Professor Richet is right when, in his clever book *Idiot Man*, he disputes the title of *Homo Sapiens*, suggested by Linnaeus as descriptive of the human species, and says that *Homo Stultissimus* would be far more appropriate; and he fully proves his case!

If any difference should ever arise between two of our members, plain common sense with kindly and brotherly feeling should settle it very quickly. Yet, you know, there have been long-drawn-out squabbles and even family feuds between members of the Society—yes, and between members of its higher ranks too. Differences on questions of opinion there will always be, and there is no harm in them. Every man is free to think as he will on any subject, so long as he does not think in an unkindly or unbrotherly way of any other person. He may have his own opinion; there is no reason in the world why he should not. There is no reason why people should not discuss these opinions; but they must discuss them courteously, temperately, each remembering always that the other brother has as much right to his point of view as he himself has to his.

Every member should be a center of peace and goodwill. Every Theosophist should be a peacemaker wherever he goes. He should try to heal troubles and difficulties. He should try not only to solve intellectual problems, but also to smooth out ill-feeling. We cannot do that for the outer world, or even for our brothers in the Society, until we have been peacemakers for ourselves, until we have made ourselves centers of peace and serenity. Therefore every one should be doing that. Let us try it. I wish that every member would think over his duty in this respect every morning, and see in what way he thinks he can carry it out that day. And in the evening, let him look back over the day, and ask himself: "How have I fulfilled that duty? Have I thought only for peace? Have I avoided all censorious thought?"

This is not an easy thing to do. The world is full of censorious thought, and that rises from the fact that as a race we are developing the lower manas, the discriminating mind. We are engaged in learning to see differences. But we must try in a certain way to stand in the forefront of the race. Not that we are

necessarily wiser or more self-sacrificing than others, though we must try to be. But we have at least this much of wisdom, that we are able to appreciate theosophical teaching. It comes before thousands and thousands of people who do not appreciate it; and there are many other people who have never heard of it. That, of course, is their Karma. Our work is to try to spread it; it is a reproach to us that there are still so many who have not heard anything of this great gospel which we have to preach. Since this knowledge has come to us, it is our duty to pass it on to others.

In that respect at least our Karma has placed us in the forefront of our race, and it throws upon us the responsibility of definitely working for the helping of others. Let us try it; let us probe down into the realities of things, and make sure that we know what this duty involves; and having seen it, let us set to work to carry it into effect. For us it is not enough merely to skim over the surface of things. We should make this Theosophy a living power in our lives. It is enough of a power to bring us to a meeting occasionally; but that is not enough. Mere attendance at lodge meetings is not all that is required, though it is valuable. We come in order to meet together, in order to make a great harmonious influence, in order to pick up perhaps a few ideas, and learn something. All that is good and quite beautiful, but we must remember that the carrying out of our theosophical duty is to be done not only in the meeting-room, but in our daily life and in every moment of it.

All the world around us is in the habit of taking a critical and usually even a censorious attitude towards others. Men are always picking holes. It is our business to have passed beyond that; we should be trying to apply the higher manas, which is synthetical rather than analytical. We must seek points which we can approve and strengthen, because to find points with which we disagree is to find points against which, consciously or unconsciously, we are setting the force of our thought, so that all the time our force from that point of view is a disintegrating force. I have often said that "judicial" and "critical" really mean the same thing, so when we criticize we ought to be judging carefully, fairly. But so often men are not; they are usually trying to find fault.

The world is doing that all the time, and therefore its thoughtforce, as far as it is effective, is mostly destructive. Think of the political parties. I know little about them; but it seems clear that each has something of the right, and each has much of the wrong.

(Continued on page 161)

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World Wide View

Our thoughts seem to run internationally in connection with this our July issue. Perhaps it is because of the stirring events that are transpiring in Europe as the delegates to the international economic conference strive to find a way amid national jealousies and self-interest toward a plan in which all may benefit.

In another column there appears an article captioned "Theosophical Internationalism" containing a suggestion for an "international month" or an "international week" and an international issue of the various theosophical Section magazines. It is a suggestion of great merit and one with which this magazine will enthusiastically cooperate.

In the June issue of *The Theosophist* (Adyar) our attention is called to a statement made to Theosophists by one of the Great Ones Who has guided the Section since 1875:

"The world is at a crisis in its history; it is a time when its progress or failure for the next century depends upon a wise, unselfish choice on the part of those who guide it. And such a choice is possible only if a wide, brotherly, far-seeing attitude can be attained. You of our Society should speak for us with no uncertain voice. But before you can do that, you yourselves must open your hearts to a world-wide view. You must put aside your petty personal prejudices, your insignificant local interests, your countless little unconscious selfishnesses, and learn to think for the world; for only so can you rise to the emergency, and quit yourselves like men."

We are living in momentous times, in the midst of epoch-making events and of all people those who know of the Great Plan should be most capable of lifting themselves

out of the rut of ordinary living, out of the ditch of routine thought, out of the valley of narrow and traditional concepts to a point somewhat nearer the summit of the mountain of understanding, to take a world-wide view of that Plan as it progresses around us. There has never been a greater time in which to live greatly.

International Theosophical Centre in Geneva

In another column we print the annual report of the Geneva Centre. It is given in full that we in America may know as fully as we can the nature of the service the Centre is rendering.

The theosophical movement is international, world-wide; each Section of such a body should have an international outlook, but it is in Geneva, the center of many efforts at world improvement, that a group of Theosophists have established an activity that is conducted among a congregation of the nationals of all parts of the world. It is an activity upon which Theosophists the world over should look with interest and sympathy and if the report promotes a wider vision and establishes in the minds of our readers the world nature of theosophical work displaying as does this report what fine activities a small group can carry on, its publication will have served a useful purpose.

We call attention to the varied nature of the program. What a small group can do for all of Europe surely a group of Theosophists anywhere can do for their community. It is reported that when Dr. Besant established the Order of Service she said, "the time for study is past—get out into the world and do something." We may be sure that she did not mean that there should be no study, but that what we learn should be applied and turned to usefulness.

19th or 20th Century?

The pungent language of the first paragraph of the following quotation is unmistakably that of H. P. B. The second paragraph is hers also. The whole quotation was written in *Lucifer* 1887-'89 under the caption "Signs of the Times."

The world has progressed since then, but now H. P. B. might speak of our 20th century in language not much less caustic. But even if kinder language might be used in describing the world of today, not one will doubt that the way to the world happiness which she then described is still the way of progress—the only way to peace.

"Such is our century, so noisily but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most

smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called medieval superstition, and a dishonest, humbugging father, a profligate imposter, universally known as modern civilization.

"If once men do but realize that in brotherly love, mutual help, and unswerving devotion to Truth can true happiness be found, and never in wealth, possessions or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be here indeed. But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel history has never yet recorded."

Theosophical Internationalism

By HERBERT A. STAGGS

In the world-wide economic reconstruction which the leaders of the various nations are endeavoring to bring about, it is generally accepted that the idea of national isolation is a tremendous obstacle and must be set aside.

In our own country the fifteen year refusal to join the League of Nations is proving apparently fruitless. Pressure of events is bringing closer and closer ties of cooperation with the League to promote the welfare of the world; even though these ties are as yet to some extent officially, "unofficial."

In this urge to greater international cooperation, can we as present day Theosophists do more to make our beloved Society an even more splendid example to the world? Our American Section has by no means preserved isolation in the theosophical world but has recognized and accepted its privilege of aiding the work of the International Theosophical Society, as witness the Adyar Fund which for a number of years has had the grateful appreciation of Dr. Besant for aid given the world center, Adyar. But if we believe that the American Theosophical Society is a unit (surely a most important one), in the body spiritual of the nation and that its attitude and actions powerfully affect the life of the nation, is not the present an excellent time for examination to determine whether still more devoted and effective service can be rendered along the lines of true internationalism in this period of crisis, and if so, what additional steps can be taken to achieve this?

A certain amount of correspondence has been maintained by individual members with members of other nationalities. At Olcott, regular interchange of thought and good-will with groups of workers in other countries has

been established. This surely makes for the happiest realization of our common brotherhood of aspiration and ideals.

As has been so often stressed we can subscribe to and circulate among friends our Society's international representative in the field of magazines, the Adyar THEOSOPHIST, bringing with it the world-wide vision ever associated with Adyar. *World Theosophy* also carries its note of internationalism. Some might be interested in subscribing to and keeping those lodge members who are similarly interested, in touch with other Section magazines. Would it not even be possible to have an "international month" when official Section magazines (among the English speaking Sections, at least), could be exchanged in sufficient numbers so that all lodges might be able to have copies of each magazine for that month on their reading tables; perhaps an "international evening" when extracts could be read and discussed in members' meetings, so that all could become acquainted with and gain inspiration from the problems solved and work accomplished by theosophical brothers in other lands? Where problems of translation could be solved, Section magazines published in other languages would of course be equally valuable.

While lodges naturally wish first of all to support and benefit from our American theosophical lectures when available, those lodges who have entertained our visitors from other countries in the past few years, realize also that supplementing our lecturers with those from other lands broadens our vision of the strength and extent of the spiritual army in which we are soldiers, as well as brings fresh viewpoints to the study of the magnificent philosophy accessible to us as students.

In these strenuous times in which so much constructive and fruitful work is being carried on, the problem of theosophical finances may seem complex. But it is universally recognized that while maintaining the work in their own vicinity, lodges should also remember loyalty to and support of Olcott, our splendidly vivified National Headquarters; a source of vitality for the Section; linked to and distributing station for the power and life flowing from Adyar.

As needs of our lodges should not prevent support of Olcott and the national work, should this not be supplemented with all possible aid, financial and otherwise, to work which is international in its scope?

We have the opportunity now to contribute to various funds for new, splendid, international theosophical activities. Of these, particularly outstanding at present are two:

(Concluded on page 153)

The Fighter Behind the New Farm Deal

The following article, condensed from one appearing in *The New York Times Magazine*, April 2, will interest our readers from the fact that Henry A. Wallace is a member of Des Moines Lodge, T.S.

Out of the West a few weeks ago came a tall, lantern-jawed man in whom burned the fires of idealism. What he believed he believed with all his heart. His eyes shone with the fervour of one who would not be put aside with platitudes.

The tall Westerner was Henry Agard Wallace, now Secretary of Agriculture, who will probably be entrusted with the most sweeping power any man ever had over agricultural problems. He is the son of Henry C. Wallace, who served as Secretary of Agriculture under President Harding, and the grandson of "Uncle Henry" Wallace, member of Theodore Roosevelt's Country Life Commission and the idol of prairie men. They are a dynasty of dirt farmers, these Wallaces.

The "New Deal" embraces the nation, but "Young Henry" as he is known out in Iowa and adjacent states, is to be its exponent to the farmer. He is for amelioration of their present plight and for the carrying out of campaign promises, and he will take no compromise.

"What am I, Democrat or Republican?" he said. "I don't know. But this department will make good as far as the farmer is concerned or I'll go back home and grow corn. I didn't come here to be ornamental or figurative. There are too many things to do for the farmer, and if I can't do them here, I can help to do them at home."

Two weeks after he had taken the oath of office the new Secretary was in the midst of his fight for the administration's emergency farm relief program. The prices received by the farmer for his products were to be brought more in line with the prices he was required to pay for the industrial commodities he must buy. In return growers were to reduce their production in a final effort to eliminate the recurring annual surpluses which had been beating down farm prices. Call it dictatorship, price-fixing or whatever you will, the situation required drastic action "to subdue the habitual anarchy of a major American industry."

Far more conscious of the East than Easterners are of the West, Mr. Wallace denies the provincialism of the Middle West. Of the East, he says:

"They point out, very properly, that the world is full of hungry people, and that the great quantities of surplus foodstuffs should be used to feed them. As our economic system works, however, it seems the greater the surplus of wheat on Nebraska farms, the

longer the bread lines in New York.

"In a complicated world system of exchange, it seems to be necessary to maintain a balance between different groups of producers if we are to avoid suffering. Our surplus of food crops seems to have had as disastrous an effect upon national well-being as crop shortage used to have upon the isolated communities of a simpler age."

Turning to the business men of the country and particularly to the processors of farm commodities, Mr. Wallace asks:

"Can we become as efficient in our social experimenting as we have already proved ourselves in scientific experimenting? If it is not done, social anarchies will eventually stop our scientific progress and smash our civilization."

These expressions from the Secretary of Agriculture demonstrate perhaps better than any chronicler can describe, the predominating characteristics of his make-up. These include an intensely scientific turn of mind and a passion for social justice. The latter, he contends, can be accurately defined, weighed and administered. It will have been accomplished, he says, when government throws aside its antique policy of "laissez-faire" and "rugged individualism" and prevents any one group or class of the people from obtaining too much prosperity through the exploitation of another.

Mr. Wallace admits that the farm relief program he has sponsored, is in some ways "as crude as the first automobile of thirty years ago," and he would accept some other machinery if it were capable of bringing about the desired results. But he will not compromise on fundamental principals; if such a thing eventuates, he will go "back home," and leave the Cabinet portfolio to another.

It was while preparing one of his recent addresses urging passage of the farm bill and advocating "social justice" that an associate suggested that his language might sound a little harsh and could be modified without losing its meaning.

"Why can't I say it that way?" demanded Mr. Wallace. "I'm tired of this idea of not saying what you mean just because it doesn't sound polite." The language remained unchanged.

It is natural that the particular aspect of social justice for which Mr. Wallace clamors should be its application to agriculture. It is natural also that his monetary views should lean somewhat to the left. Like Carter Glass, Wallace is an exponent of the "honest dollar." Yet two men could not be further apart on

their definitions of the term. Since there is a scarcity of available gold, why not reduce the gold content of the dollar and make it go further? asks Mr. Wallace. If that's inflation, what of it? Reduction of the gold content would work no great injustice to the creditor, he argues, because the burden of farm debt was contracted at a time when the price level was about 50 per cent higher than it is today.

He is characterized best, perhaps, by a remark of a friend who has known him many years:

"What fascinates us about Henry," the friend said, "is that you know he would cut off his hand for an abstract ideal, and cut off our hands, too, just as readily."

Report of the Activities of the International Theosophical Centre in Geneva, 1932-1933

This is the fifth year of our activities.

In autumn we were happy to welcome Dr. James S. Cousins and Mrs. Cousins. (Mrs. Cousins has been, as we all know, the inspirer and the godmother of the International Theosophical Centre.) With their help, a series of tea parties and receptions was organized which was attended by representatives of various international movements and by some Hindu delegates with their wives and friends. There were interesting talks on the situation in India and a friendly meeting of East and West. On September 29 there was a big reception which united some of the most brilliant representatives of the Eastern Colony and of their Western friends who work together in Geneva for the solution of the world peace problem. Speeches were followed by a beautiful concert, and the evening ended by a social hour in an atmosphere of joy and intimacy. It took place in one of the best halls of the city and had great success. Delegates of more than twenty countries took active part in the proceedings.

In October the I.T.C. worked out a program for the year including three series of weekly lectures. We had as lecturers: Dr. Cousins; Mr. J. Demarquette from Paris; Mlle. Serge Brisy and M. G. Polak from Brussels; Prof. E. J. Marcault from London. We had also Mrs. Rao, Mlle. d'Asbeck, Mme. L. Rollier, General Secretary of the Swiss Section, Mr. Henseler, Mr. A. Sassi and Dr. A. Kamensky. Excellent artists gave their musical collaboration.

The subjects of lectures were: World Peace; Yoga of Art (Dr. Cousins); Problem of India (Mrs. Rao); Problem of Morals, Philosophy and Mysticism; Problem of God (M. Polak); Prison Work, In the Flame of Life; Conquest

of Self by Beauty (Mlle. Brisy); Social Service (Mlle. d'Asbeck); Divine Rights of Man; Geneva, the City of Peace; Yoga of Beauty (Dr. Kamensky); Protection of Animals (Mr. Henseler); The Mission of Art, with musical illustrations (Mrs. Rao); The New Psychology and the Problems of the Present Time; The Educative Psychology of Peace; The Ideal of Integral Education (Prof. Marcault); The Problem of Life and Death (Mme. Rollier). We had also three collective lectures: the Christmas and Easter festivals from the points of view of philosophy, religion and cosmology (with the collaboration of Mme. Rollier, Mr. Sassi and Dr. Kamensky, and another, presided over by Dr. Kamensky, with the collaboration of representatives of diverse religions. This conference, called, "The Rainbow of Religions," was accompanied by musical illustrations, crowning our last series. On May 26 we had a beautiful reception, a meeting of East and West; short addresses were delivered, followed by music and tea.

We have been happy to see that our lecturers have been invited to work for the Swiss Section and have been received everywhere with joy. The Theosophical Order of Service, in agreement with the Swiss Section, has been able to establish for them several tours in Switzerland.

Financial difficulties are clouding just now our beautiful horizon, but we hope, with the help of the Centre's friends, to be able to begin anew our activities during next season with a solid basis under our feet and new enthusiasm; for this work is important not only for Geneva and even Switzerland, but for the theosophical movement in the whole world. Let us not forget that Geneva is the seat of the League of Nations and a hundred or more international associations. When the Peace Week approaches, we have the privilege of coordinating their efforts, and the I.T.C. gives hospitality to the Committee of the Peace Week, formed by the diverse pacifist associations in Geneva. Also it gives hospitality to the Theosophical World University Association group, to the world peace meditation group and to the Interreligious Fellowship group. Also sheltered by their activities are the T.O.S., the World Peace Union, and the Russian Theosophical Society outside Russia which organized two Russian lecturers and a reception.

We thank very warmly the friends of the International Theosophical Centre for their active sympathy, and quite especially the American, the French and the South African Sections, whose gifts have been a precious help at this time of stress and difficulty.

ANNA KAMENSKY, President.

Personal Opinions

L. W. Rogers

London, England,
June 6, 1933

The Annual Convention of The Theosophical Society in England adjourned last night after a three day session held in historical Conway Hall in the Red Lion Square. It was notable for the large number of excellent short speeches on a variety of theosophical subjects, for the great diversity of views presented, for strong differences of opinion and for complete harmony and good fellowship. Mrs. Josephine Ransom, recently elected General Secretary, presided. About three hundred and fifty delegates were in attendance, representing all parts of England. Visiting delegates came from Scotland and Wales and a very few from abroad, the most notable being from Central America. The weather was perfect with clear skies and a temperature of from 70 to 75. That is worth recording in England!

An English theosophical convention differs greatly from the American. To begin with there is a complete absence of business. Only one motion came before the Convention, a resolution "That an effort might usefully be made from Headquarters, by means of lectures, to bring the elementary principles of Theosophy to the notice of as wide a public as possible, leaving more specialized avenues of thought and study for those who have already become members." This resolution was merely presented to the Convention for recommendation to the Executive Committee, or Council, which is composed of a number of members elected to represent the various Federations which, in this country, include the entire Lodge membership. The two delegates who fostered the resolution spoke briefly for it. There was no debate and a unanimous vote of the Convention endorsed it. It will then go to the "Executive," which is the usual designation of the afore mentioned governing body, for final disposition.

It will therefore be seen that the supreme authority over here is not the Convention itself, as with us, but what corresponds to our national Board of Directors, which is our supreme authority *when the Convention is not in session*. But when it is in session it is the only authority and the Board of Directors takes charge of affairs only between the annual meetings. When the Board is not in session we allow much more freedom of action to the National President than the English Section does to its General Secretary. This difference is partly due to American practice but probably more to the difference of compactness in the two nations. England is about the size, and somewhat the shape, of

the state of Illinois. It is therefore practicable for the Executive to meet several times a year to dispose of business. I was told that its meeting on the eve of the Convention would probably not occupy more than an hour.

At 4:00 p. m. Friday there was an "At Home" to meet the General Secretary at the Headquarters offices. The Convention opened at 11:00 a. m. Saturday at Conway Hall with the introduction of the one resolution above mentioned. At 11:45 Prof. Marcault and his assistants reported on the Theosophical World University Association research work in the lines of symbology, science and medicine. These reports by specialists in each line were interesting as showing that at least a beginning has been made in formulating something that may sometime attract the attention of orthodox science. It was the first thing I have ever seen or heard to justify the existence of the Theosophical World University Association.

The afternoon session was occupied with greetings from delegates and visitors, an address by Dr. Arundale and a lecture by Mrs. Ransom on "The Occult Teaching of The Christ according to *The Secret Doctrine*." On Sunday there was an E. S. meeting only in the afternoon and my public lecture in the evening which was part of the regular course of six Sunday evening lectures in London. The whole of Monday, the final day, was given to "Vital Theosophical Issues" and closing addresses. The working hours of the Convention seem short compared with the American hours. Monday the session opened at 11:00 a. m., adjourned at 1:00 for luncheon, re-assembled at 2:30, adjourned at 4:00 for tea, resumed at 6:30 and adjourned *sine die* at 7:30. Tea at 4:00 is an institution in England. It happens 365 times a year no matter where you are or what you are doing. At 4:00 work stops in all places, in banks, laundries, railway yards, in building construction, sewer digging, etc., while everybody takes tea. The custom is about ten per cent hunger, thirty per cent social instinct and sixty per cent habit. Any employer who should attempt to interfere with it would undoubtedly have an indignant strike on his hands. It would be much like trying to abolish Christmas, or to limit Americans to two meals a day instead of the accustomed three.

England is a beautiful country to travel through and everybody who can do so should at least give it the "once over." But you must know how to travel to enjoy it. I was very uncomfortable until I discovered the right plan through the advice of one of my hosts. The railways have several handicaps.

Most of the trains, even the fast ones that beat American time, have ancient equipment. The first class compartments hold six persons and the third class (there is no second) seats eight. The upholstery is heavy and hot. All locomotives burn soft coal. Exit doors can be opened only by lowering the window which forms the upper half of the narrow door, and reaching through to turn the handle. Everything is covered with soot. Fine cinders constantly blow in at the windows. As I write this on the train between London and Bristol I have to continually blow the cinders off the paper. Also there are many tunnels, not because the country is rugged but because great pains have been taken to keep the road-bed as free from grades as possible. The noise of a high speed train of light cars is also wearing. But if you have time, and a vacationist generally has more time than money, you can avoid all the discomforts by traveling on the omnibuses. They are new, comfortable, clean, cheap, almost silent, and they go over the hills instead of under them and you see the country from a far more desirable viewpoint. Moreover they take you through quaint old villages and towns that you will never see from the railway. They also go through the heart of the cities instead of entering and leaving among long strings of cars that shut off the view. But if you are pressed for time, take off your hat to the English railways. An engine driver will cover two hundred miles in less than two hundred minutes and be surprised that it should be considered worth mentioning.

There are really two Englands, and the better one is outside the towns and cities. London is a sprawling maze of villages that have grown together and merged without plan or design. It has very little architecture that is pleasing. Rural England with its old cathedrals scattered everywhere is charming, despite the towns with their dismal rows of plain brick houses as alike as rows of eggs, with coal smoke pouring from thousands of chimneys, with factory smokestacks rising in astonishing numbers in all quarters and soot and cinders falling everywhere. But new and modern buildings are now to be seen in the suburbs of the cities and electrical power is being developed so rapidly that a general transformation is at hand. The next generation, reading William Blake's *Jerusalem*, may stare uncomprehendingly at the words, "these dark Satanic mills in England's green and pleasant land."

The great cry of the world is for men and women of action, and it is men and women of this kind who will help keep the Theosophical Society's reputation for service undimmed.—G. F.

Theosophical Internationalism

(Continued from page 149)

(1) The Besant Memorial School, full details of which have appeared in THE AMERICAN THEOSOPHIST, as part of further vivification of Adyar and thus through it of the entire Theosophical Society, as well as a tribute of love and devotion to our great President to whom we owe such an unpayable debt of gratitude for that which Theosophy has meant in our lives:

(2) The upbuilding and support of the international theosophical center, St. Michael's Centre at Huizen, Holland, and the projected World Theosophical University there, the educational ideal to which so many have responded in the past.

If not possible for some to contribute at present invited small sums to aid these pioneer movements, we know that strong thoughts of good-will and desire to help are also an effective and needed contribution which can remove obstacles. Surely the share of America—birthplace of the Theosophical Society as well as of the new sub-race to whose development the binding together of the nations of the world in understanding and amity is said to be a necessary preliminary—should be a generous one, gladly now as in the past giving to such pioneer work begun.

By developing the existing spirit of what might be called "theosophical internationalism," (thoroughly consistent with "theosophical nationalism"), I believe we can, while adequately carrying on the local and national work entrusted to us as American Theosophists and as part of that work, play our destined part in the wonderful world drama now being enacted; a part whose note is sounded by the pioneer poet, Walt Whitman, in "Chants Democratic":

"O days of the future, I believe in you!

O America, because you build for mankind, I build for you!

O well beloved stone-cutters! I lead them who plan with decision and science,

I lead the present with friendly hand toward the future!"

Sounded also by the anonymous poet who saw America as

"A giant striding to and fro, up and down the earth, swinging a censer and crying 'All One; All One.'"

I am that which is.

I am all that is, that has been, and that shall be; no mortal hand has lifted my veil.

He is by Himself and it is to Him that everything owes existence.

(Found by Champollion-Figeac on an Egyptian temple.)

The Inner Life



Clara M. Codd

The second and third Aphorisms, considered last month, contain the whole of Patanjali's system in a nut-shell. The third describes the final and ultimate goal, and is sometimes rendered as the seer abiding within himself in the form of a spectator without a spectacle. The way to the achievement of this state of consciousness is summed up in the second Aphorism, the control and purification of the mind so that it gains a waveless lucidity described by Vyasa as "becoming like a transparent crystal," reflecting purely and accurately whatever object of knowledge is presented to it. As Mabel Collins states it in *The Transparent Jewel*: "This jewel of which I am writing is no diamond dug out of the darkness of the earth, but is no less a thing than the mind of man when it has been drawn from the darkness of material life and becomes perfectly clear. It then, when directed upon any object, is able entirely to perceive and understand it, by the same method that a rock-crystal takes on the hue of a colored substance with which it is brought into contact. . . The Yogi who has attained to its possession perceives by reflecting within his pure mind that on which he gazes. It is obvious that when he is able to unintermittently perceive the Supreme, his mind reflects solely the Supreme, and, as the crystal becomes full of color which is reflected within it, so he becomes filled with God. . . This is not the final stage though it would seem at first sight as if it must be so. His mind is still a transparent jewel, and regards the Supreme as an object which is reflected in it (meditation 'with seed'). In the last and final stage even this impression is lost. He no longer looks upon the Supreme, he is aware that he is within the Supreme, dwelling in a state of intense and active consciousness of which we can form no conception while we are limited by our mental horizon. This last state is called concentration 'with out a seed.' No distractions and no karma arise in this state, for no seeds are sown. At last the transparent jewel is fused in That Which it perceives, (*kaivalya*, final *samadhi*)".

The remainder of Book I is occupied with the explanation of these two stanzas concerning the Goal and the Way. Book II describes in detail the preliminary Yoga which precedes the last path. The powers which can come to the Yogi, even on the preliminary path, are transcendent. Hence the dangers of the way, and the profound attention given to moral training and purification. Book III describes the superhuman results of meditation, when the mind can be used to reflect

anything in the Universe, and so enter into complete knowledge and understanding of it. But even these occult powers are obstacles in the way of that condition which is the final goal. Hence the last Book deals with the "isolation," or complete purity of the soul.

IV. *Unless the Inner Self is aware of his own nature, he identifies himself with the modifications of the mind.*

The word translated here "modifications" or "transformations" is the word *vritti*, which is the wave-like motion imparted to the *chitta* or mind-stuff by impacts from without. Through this we become conscious of the external world. Hence one way of translating Aphorism 2 is "Yoga is restraining the *chitta* from taking *vrittis*." That which takes these forms is not the true Seer, but the instrument through which he sees. When he is unaware of himself, *Purusa*, the immortal spirit in man identifies himself with that which is not himself. Hence the effort of Yoga to still and control the ceaseless changes of the mind set up from without, for when this is achieved the never-changing eternal seer within may then perceive his true nature. The ultimate fact of consciousness is itself and nothing else, and this state is unalloyed bliss, for all misery arises from allowing the thinking principle to cover, or take the place of, this immutable source of bliss and knowledge. The mind transforms itself into objective and subjective phenomena, and the immutable seer is for the time obscured by it, or, so to say, assimilated into it.

In order to bring about the cessation of these changes, it is necessary to understand what they are, and also to learn mentally to stand apart from the mind, being conscious that it is thinking. For usually a man is conscious of an idea but not at the moment self-conscious of the fact that he is engaged in thought. We must learn to "watch ourselves think."

The next seven aphorisms describe these changes, saying that there are five of them, painful and not-painful. We may take them together.

1. True cognition, right knowledge. This may be obtained in three ways, says Patanjali, by direct perception, correct inference, or by accurate evidence. Direct perception is that mental modification which is produced by the direct contact of the senses. Notice that the mind is here considered as an organ of perception, a very Eastern idea; not as in the West as part of the human mechanism which utilizes knowledge.

Inference, correct deduction, is that mental modification which cognizes the *generic* nature chiefly and has for its sphere the relation which exists in objects of the same class with that which is inferred.

Accurate evidence, trustworthy testimony, is verbal cognition, the sharing of the soul wisdom of another. All three forms produce conviction.

2. Misconception, wrong knowledge, is a false conception of a thing whose real nature does not correspond to the conception.

3. Fancy, a notion called into being, but having no basis in reality. Thought-forms mistaken for realities.

4. Sleep, the modification where all material things are absent.

5. Memory, the mind image of a thing once perceived which is retained. Vyasa here makes the interesting observation that memory is two-fold: when the phenomenon to be remembered has become the very nature of the mind, and when it has not so become. In dream it is the former; at waking the latter. We can see here that the great Teacher is referring to what in modern terminology we would call the "subconscious." Buried in the subconscious it has woven itself into the very texture of the mind, and is far more potent for good or ill than a surface memory which has not yet so become. All these modifications, whether joyful or painful, are to be checked, in order that the inner state of exaltation may be realized. Hence, having explained these transformations the author next considers the means of suppressing them. That subject we will leave for next month.

Let us sum up again the five main modifications of the mind: the changes produced in the subtle, responsive mind-stuff by a true and complete contact with an object through the senses; by an untrue or partial contact; by a mental image alone, having no basis in the material world; by the cessation of all material stimuli in sleep (which does not mean that repose may not be going on in other planes); and by the retained and continually vivified mental images in the subconscious and conscious memory.

A Donor's Opinion

A member writes as follows: "I enclose 50c and in addition to that I shall send 50c per month in answer to the president's appeal. I hope every member will make as much of an effort according to his circumstances as I am. Then I am sure that the Society will be able to proceed easily and comfortably. It hardly seems possible that 10c per member each week or month would amount to so much, yet it is true and it seems that each

one should respond for some small sum when so much can be accomplished."

The above refers to the fact as stated in *The American Theosophist* for May that 10c per week from every member would produce approximately \$30,000.00 per year, and that even 10c per month from each would make a total of \$7,000.00. This American Theosophical Fund is surely but just started when so many have yet to be heard from. It isn't the dime of any one member that is so important; it is the cooperation with so many more that will produce the needed result.

Our Evergreens

During the past year much has been done to beautify the Olcott estate by the addition of firs and spruce. One happy result is the larger number of nesting birds, for though the deciduous trees in the grove have grown to considerable size, they yet do not afford the thick coverage that home-making birds desire for their nestlings. The little evergreens only four or five or six feet tall have attracted these bird visitors.

Those who have made contributions for the purpose of providing this beginning of an evergreen grove will be happy with this result of their thoughtfulness and will be glad to learn too that practically without exception these little evergreens have this year added a fine showing of the brighter green of the new season's growth.

Notice, Lodge Librarians

The Library of Congress is compiling a list of Special Collections in American libraries and would like to include information on theosophical libraries. It is the purpose of the list to show the locations of the larger collections on this subject together with an estimate of the number of volumes and pamphlets and a statement as to whether the particular library practices inter-library-loan.

As Headquarters has not complete information on size, content, nature, practices, etc. of the many theosophical libraries throughout the United States, will those in charge of larger libraries please report to Mrs. Betsey Jewett, 727 W. Arden Ave., Glendale, Calif., so that as many as possible may be reported in this "Special Collection" list of our Government.

To seek together is quicker than to grope alone.

No one stands on a height but others have helped him to reach it.

No one is free who does not remain among the bound.

No one has reached a goal who is not moving towards it with others.



OLCOTT SESSIONS



SUMMER
1933



INSTITUTE—JULY 29—AUGUST 11 — SUMMER SCHOOL — AUGUST 5-11 CONVENTION — AUGUST 12-15

Olcott Institute and Summer School programs have been somewhat revised but as now printed are practically complete. Convention program also appears here and will not be much changed.

The official opening of the Convention program will this year take place on Sunday so as to give more time for essential business and for thorough discussion. The program is full but not crowded. Beside the essential business sessions and consideration of various aspects of work and activity, provision is made for two talks to members by Dr. Arundale. An important feature of the program is the symposium, "The Theosophical Attitude," so important in fact that a second hour has been provided for discussion under the general leadership of Dr. Arundale. The program also includes a period devoted to the consideration of the lodge and the relationship of its members and its officers, for it is through the lodge that the real theosophical spirit has to permeate the community.

The Sunday afternoon will bring us the lovely contribution of the Midway Singers of the University of Chicago under the direction of Mr. Mack Evans. On two previous occasions they have contributed to our enjoyment of Convention. Miss Frances Allis has again offered her ensemble for a symbolic dance program, and interspersed throughout the whole of Convention there will be community singing, musical numbers by Mrs. Norman Parker and various friends who under her gracious direction offer their services for the enjoyment of delegates and guests.

As the summer program has slowly developed, the impression has grown upon those who have been responsible for its preparation that this is going to be an outstanding experience. This may partly be due to the fact that Olcott more than ever offers a background for a period of inspiration to those who come in the spirit of service, but it is also to no small extent due to the nature of the program itself which we are sure will provide not only varied interest but much more than mere interest to those who search with understanding heart.

The period of quiet with which each day of the Convention opens takes the place of the morning meditation of previous years. There will be no leadership in meditation—only the simple reading of some exquisite poem or beautiful passage of uplifting thought material and then each to his own meditational search for inspiration for the day.

Wants a Ride

Dr. P. K. Roest of Portland, Oregon, would like to motor with someone from the west coast who is coming to Chicago in August. He will share expenses and is willing to do some of the driving.

Program for First Week, Olcott Institute Saturday, July 29

Registration

Sunday, July 30

- 11:30 Devotional Meeting
3:00 Public Lecture.....Mr. L. W. Rogers

Monday, July 31

- 9:30 Introductory Talk.....Mr. Sidney A. Cook
10:45 Karma Understood.....Mrs. Adeltha Peterson
8:00 Field Talk.....Miss Anita Henkel

Tuesday, August 1

- 9:30 H. P. B. Training Class
10:45 Questions and Answers — Discussion
8:00 A Theosophical Pattern of the U. S. in Poetry.....
.....Prof. H. Douglas Wild

Wednesday, August 2

- 9:30 Healthy Bodies for Discipleship.....Mrs. Peterson
10:45 Visitors' Contribution (Symposium)
8:00 Comments on Some Unpublished Teachings of.....
Dr. Besant's.....Mrs. Marie R. Hotchener

Thursday, August 3

- 9:30 Questions and Answers — Discussion
10:45 Obscure Phases of Karma.....Mr. Henry Hotchener
8:00 Brotherhood in Practice.....Mrs. Peterson

Friday, August 4

- 9:30 Conversational.....Headquarters Staff
10:45 Field Talk.....Miss Henkel
8:00 The Self in Command.....Miss Edith Armour

Saturday, August 5

- 10:30 Currents of Practical Mysticism and Occult Tradition
in American Literature.....Prof. Wild
8:00 Open

Program for Summer School**Saturday, August 5**

Registration

Sunday, August 6

- 10:00 Opening Address
 11:15 Devotional Meeting
 3:00 Public Lecture

Monday, August 7

- 9:00 Theosophy and the Conflict of Ideas in our Modern
 Literary Scheme..... Prof. Wild
 10:00 Field Talk..... Miss Henkel
 11:00 Open
 8:00 Reception to Dr. and Mrs. Arundale

Tuesday, August 8

- 9:00 Truth Trial..... Headquarters Staff
 10:00 Theosophical Interpretations of the Bible.....
 Mr. Chas. E. Luntz
 11:00 Address..... Dr. George S. Arundale
 8:00 Address..... Mrs. Rukmini Arundale

Wednesday, August 9

- 9:00 The Challenge of the New Era..... Dr. P. K. Roest
 10:00 Theosophy of Living..... Miss Marie Poutz
 11:00 Address..... Dr. Arundale
 8:00 Entertainment..... Headquarters Staff

Thursday, August 10

- 9:00 Questions and Answers — Discussion
 10:00 Problems in Theosophic Progress.....
 Mr. and Mrs. Hotchener
 11:00 Address..... Dr. Arundale
 8:00 Beauty as a Factor in Human Life (lantern).....
 Mrs. Blanche K. Povelsen

Friday, August 11

- 9:00 Tribute to H. P. B..... Mrs. Hotchener
 10:00 Symposium by Youth Group.....
 Mr. Felix Layton, Chairman
 11:00 Talk..... Mrs. Arundale
 8:00 Closing Address..... Dr. Arundale

Convention**Saturday, August 12**

Registration of Delegates

- 8:00 P. M. Reception

Sunday, August 13

- 7:30 A. M. Period of Quiet
 8:30 A. M. E. S. Meeting — General
 10:00 A. M. Community Singing
 10:15 A. M. Opening of Convention
 Address of Welcome — The National President
 Greetings of Delegates
 National President's Report
 Appointment of Committees
 Introduction of Resolutions
 11:30 A. M. Adjournment
 1:45 P. M. Official Convention Photograph
 3:00 P. M. Public Lecture — Dr. George S. Arundale
 4:30 P. M. The Midway Singers. Director, Mr. Mack Evans
 8:00 P. M. Address to Members..... Dr. Arundale

Monday, August 14

- 7:30 A. M. Period of Quiet
 8:30 A. M. E. S. Meeting — Degree
 10:00 A. M. Community Singing

10:15 A. M. Business Sessions and Forum

Reports of Committees

- (a) Credentials' Committee
 (b) Resolutions' Committee

11:30 A. M. Adjournment**2:00 P. M. The Theosophical Attitude — A Symposium**

- Toward the Work and the Workers.....
 Sidney A. Cook
 Toward the National Society..... Anita Henkel
 Toward the Theosophical World Movements
 Herbert A. Staggs
 Toward the World..... Henry Hotchener
 Toward Youth..... Rukmini Arundale

3:30 P. M. Intermission (Tea will be served)**4:00 P. M. The Theosophical Attitude (Continued)**

Discussion led by Dr. Arundale

5:00 P. M. Adjournment**8:00 P. M. Address to Members..... Dr. Arundale****Tuesday, August 15****7:30 A. M. Period of Quiet****9:00 A. M. Mantram..... Rukmini Arundale**

The Lodge

- The Ideal President..... Maude N. Couch
 The Ideal Secretary
 The Ideal Member..... Sidney A. Cook
 Member Interest..... Thomas W. Pond
 Discussion

10:15 A. M. Intermission**11:00 A. M. Federations****11:45 A. M. Adjournment****2:00 P. M. Address..... Rukmini Arundale****Young People's Report..... Felix Layton****3:15 P. M. Citizenship Report..... Herbert A. Staggs****3:40 P. M. Theosophical World University Association,**

Its Ideal and Present Activity

In America..... Julia K. Sommer

In England and Elsewhere... Dr. Arundale

4:30 P. M. Adjournment**6:30 P. M. Banquet..... Toastmaster, L. W. Rogers**

Toasts

To Dr. Besant..... Rukmini Arundale

To the National Society... Henry Hotchener

To the World Society..... Dr. Arundale

To the Workers..... Sidney A. Cook

Closing

8:00 P. M. Frances Allis and Ensemble**How to Register**

1. Register early.
2. State exact dates of arrival and departure.
3. Let us know your preference as to room-mates, if any.
4. State if you will have an automobile with you.
5. Let us know if you are willing to volunteer your services and if so, tell definitely for what work you are best suited and the amount of time you can give.
6. The required deposits with registration are:

Institute	\$10.00
Summer School	10.00
Convention	5.00

Send with your registration the correct amount for the period you will attend. If you attend Institute and Summer School,

registration fee for Institute will be sufficient. If attending Summer School and Convention, send the amount required for Summer School registration.

7. Be definite.
8. Register, early, please.

Do Register Early!

Registrations have been coming in in encouraging number, but far beyond the number of definite registrations is the number of rumors that we hear rather directly of others who intend to be present. Members write in stating that they cannot attend but that so-and-so plans to be present—lodge secretaries tell us of members who will attend—some who register say they know of someone else who will accompany them; but these are not registrations, and it would be so helpful if those whom others tell us of would make definite registrations, for it is *here* that provision has to be made and arrangements completed.

This is to be a crowded Convention. Early registration is desirable for the comfort of delegates and is a consideration that Headquarters' staff asks to have accorded to them that the preparation may be spread over as long a period as possible to avoid the unnecessary strain of late registrations and unexpected arrivals.

Volunteers Wanted

There is always a great deal of extra work to be done at Headquarters during the week of Summer School and this has meant in the past that Headquarters' staff have been overworked during this time. Why can we not have volunteers to take charge of some of this extra work such as running the canteen, carrying chairs, or helping to keep the building tidy?

If anyone who will be at Summer School is willing to do a real theosophical service by reliably undertaking work in these or any other fields of activity, will they please write to Felix Layton at Olcott?

Important Consideration

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.

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 8 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 8 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 8 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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Youth Week Program

August 6 to 11

Sun.	5:00	Young People's Tent Tea—Discussion of "Why We Are Here"
	8:30	Camp Fire
Mon.	1:30	H. P. B. Class
	2:30	Informal Music Program of Records
		Sports
	4:00	Tent Tea
	5:00	Folk Dancing.
	9:00	Camp Fire
Tue.	1:30	H. P. B. Class
	2:30	Sports
		Special Meetings
	4:00	Special Interest Group Discussions
		Symposium Preparation
	5:00	Folk Dancing
	9:00	Camp Fire
Wed.	1:30	H. P. B. Class
	2:30	Informal Music Program, Sports, etc.
	4:00	Tent gathering with Rukmini World Mother Group
	5:00	Folk Dancing
	9:00	Camp Fire
Thu.		Trip to Planetarium
Fri.	10:00	Symposium (Summer School Program)
	4:30	Entertainment

Youth Activities

The program for "Youth Week" as published in this issue is not final and will be modified according to ideas of the young people present and the program of the regular session. It must be remembered that the young people at Summer School come because they are interested in the regular session, and their program, being concurrent with that of Summer School, will have to conform to the larger program.

The program will include a number of informal gatherings in the afternoons when the young people will be able to get together to discuss their ideas and plans. We will have charge of a symposium on "Youth and Theosophy" on Friday morning at 10:00 and that afternoon we will have the opportunity to show our originality when we have charge of an entertainment.

Folk dancing is to be prominent in our

activities because it is a pursuit which gives everyone an opportunity to participate. While sports and like activities are being arranged primarily for young people, we welcome all those who are young in spirit. Anyone who is willing to participate is welcome to these as well as to the other meetings. Tennyhoit, croquet, horseshoe and perhaps tennis tournaments open to all guests may be arranged, as well as swimming parties if desired.

One way in which we as young people can make ourselves helpful is by taking charge of certain odd jobs which have to be done around Olcott such as running the canteen, transporting chairs, etc. If young people can manage these matters successfully this will be a great asset in the general success of the Summer School.

The most important point to remember about this program is that it is to form an integral part of the large program, and its success will be measured by the degree in which it promotes the general success of the whole.

FELIX LAYTON.

As Adyar is the great center for the outpouring of force from the Masters for the world, Olcott repeats in a lesser degree for America. I like to think of it as a great lighthouse sending rays of force over the continent.

It is a home which all Theosophists turn to with great joy, for you find there the peace and understanding that we look for at home. It is a place where everyone is thinking along the same general lines, where we can speak freely of the things that mean so much to us all, without fear of being misunderstood.

After spending several weeks at Olcott, in the company of some of our leaders, I came away with a feeling of upliftment, of friendliness with my brother Theosophists and with an enthusiasm for the work that has carried over until now when I look forward to a renewal of it all this Summer School.

JANE DECKER

Rodgers Forge, Md.

Musicians!

If you are coming to Olcott for Summer School and you will be gracious enough to share your art with the group, please send your name, your type of music and all other details to Mrs. Norman Parker, 415 South 5th St., Geneva, Ill., who will have charge of Summer School music.

Mack Evans and the Midway Singers from the University of Chicago have promised to come to us. Chicago members are ready to do their part. We feel, however, that we want to extend the joy of participation to as many of our out of town friends as possible

and will plan the musical program with special reference to this thought.

This applies to Theosophists of *all* ages. Mrs. Parker is assisting with the music program of the young people's group and all information can be sent to her. Please state the group you belong to and do send her word soon, as programs are in preparation.

Michigan Federation Meeting

The Michigan Theosophical Federation held its regular mid-summer meeting at the Bancroft Hotel, Saginaw, Sunday, June 4. Fifty members attended. Officers for the current fiscal year ending March 4, 1934 were elected as follows: President, E. Norman Pearson, Detroit; First Vice President, Dr. B. Jiminez, Ann Arbor; Second Vice President, Dr. Sara Chase Willson, Port Huron; Treasurer, Charles M. White, Lansing.

Dr. Norman J. Pike, president of Saginaw Lodge, welcomed visiting members and friends. Greetings from seven lodges in Michigan were brought by delegates. A short business session decided to present Mr. Rogers in a series of lectures in each Federation city in the fall. Later a two-act play, "The Law Man Lives By," was presented by Mrs. Van Benschoten, the performance being greatly enjoyed. A public "truth trial" on the subject of "Total Disarmament" was held and aroused much enthusiasm and interest among both participants and audience.

(Mrs.) DONNA SHERRY
Secretary, pro tem.

Olcott News Letter

Olcott Lodge at Headquarters is publishing a mimeographed monthly news letter. It tells of life and activities at Headquarters, giving in an informal way many details of the interesting things that take place here. Although written particularly for the purpose of contacting theosophical centers in other parts of the world, it is sure to be of interest to lodges in this Section as well. The first issue was published in May and the second is now almost completed. If you wish copies of either, or both, they may be had for 10c each. Send orders to, Blanche Krauss, Sec'y., Olcott Lodge, "Olcott", Wheaton, Ill.

Portrait Gallery Growing

Our summer visitors will be interested in the gallery of revered leaders and well-known servers of the T.S. which we are gradually assembling. Those who have been asked for their portraits have been most gracious in their response and we shall, as time passes, have a valuable collection of pictures of those who have served, and are still serving, the Society in various ways.

What Lodges Are Doing

Oak Park Lodge closed its season's activity with the annual business meeting and social on June 14. However, the Friday afternoon study class continues to meet throughout the summer. Nine new members were admitted during the year and one member was admitted by demit from national membership. The average attendance for the year was twenty persons per meeting.

Casper Lodge is still and has regularly been keeping up its activities in the form of, a public lecture and a members' meeting every week. There has been no lack of continued service despite difficulties.

Houston Lodge officers' report shows great activity for the season past and a healthy condition of all departments, especially the treasury, there being a large sum in a savings account. The lodge owns a fine piece of city property fully paid for which brings in revenue, and on which it is planned to build a handsome headquarters at some future time. The last social event of the year was a concert and social at the Rice Hotel. Most excellent music was furnished by Mrs. John Wesley Graham, sponsor of Houston Civic Opera. Mrs. Graham is presenting the same program at A Century of Progress on August 23, Houston being the only city so honored. Two members of Houston Lodge have a part in the presentation. The social included games, contests and refreshments. About fifty members and visitors were present and much theosophical interest was stimulated.

Pittsburgh Lodge held its last Sunday evening open forum to give the public an opportunity to ask questions before the beginning of summer vacation. The season closed on June 15 with a general business meeting. The members parted, realizing that though small in number they formed a strong and harmonious center of Theosophy in their city, and that true comradeship and unity prevails. A picnic at the estate of Mr. and Mrs. Oltzschner on July 4 for members and friends is planned.

Jacksonville Lodge has closed a successful season of public and other activity and plans for further and more varied work for the coming months are under way. The officers publish a weekly booklet, mimeographed, to which members contributed small items, and it has been found most beneficial to a true representation of Theosophy and enjoyable to the members.

Besant Lodge (Houston) held its final meeting out doors on the lawn of the home of its president. The refreshing out door atmosphere and setting was found particularly enjoyable, and after the conclusion of business matters, those present lingered long to con-

verse and relax in general social intercourse with one another.

Maryland Lodge closed another successful season with a balance in the bank and nine new members in spite of financial and other difficulties throughout the year. Instead of curtailing its activities, the lodge increased them with Saturday afternoon teas for the public preceded by an open forum talk and discussion on timely subjects. There was a full and complete lecture program for the entire season, including such distinguished speakers as Mr. and Mrs. Geoffrey Hodson, Mrs. Josephine Ransom, Mr. Fritz Kunz, Miss Elaine Scribner and Mr. Hugh F. Munro. The attendance at these lectures was between one and two hundred people of which about two-thirds were non-members. Through its Wednesday noon luncheons the lodge served over 1400 people and by keeping its library open every afternoon between 2 and 4 the lodge contacted and interested over 200 people in Theosophy. These activities also yielded a net revenue of nearly \$500. Closed meetings were made powerful and interesting by proper dedication to the Masters, and lively discussions on present day problems and personalities, as well as contributions by members on such subjects as "what is Theosophy?"; "what Theosophy has meant to me"; and "the thing I value most in life."

Pythagoras Lodge held its final party for the season on June 4 with an entertaining "Egyptian Evening." A sketch written and enacted by Mrs. Monk and Mr. Perkins with its setting in an ancient Egyptian temple, depicting effectively the astral plane testing of the neophyte of a priest of Osiris. During the evening there were fortune telling, pencil portrait sketching by Rameses reincarnated, a bazaar, a fish pond, and a short talk on thought forms by Mrs. Bollenbacher who, with Mr. Noyes, attended from Columbus.

Los Angeles Lodge reports increased interest in lodge work as a result of the lecture series given in this city during the past several months by Mr. Geoffrey Hodson. Opening his lectures on January 15, he gave a series of free public lectures on Sunday evenings which brought audiences of some 300 persons weekly until the close of April. A study class held on the Thursday evening of each week followed up the Sunday lecture subject and was also well attended. A number of new members joined the lodge as a result of Mr. Hodson's work and the lodge is now conducting a study of the rays which is based on the outline in a chart used by Mr. Hodson in his talks on this subject. The lodge now has three public activities: an informal Sunday night meeting at which a talk is given followed by questions and answers;

a class in theosophical Bible interpretation on Tuesday evenings; and a public study class in Theosophy on Thursday.

Madame Blavatsky

(Continued from page 147)

Anyone can see that there are mistakes being made on both sides. But what are they doing to improve matters? They are perpetually attacking one another; it is to that that all their force is given. Every speaker seems to be censuring some other man. It may be necessary to expose falsehoods sometimes, but surely not to assail a person or an idea with hatred and venom. State the facts, but without personal abuse.

If it were possible to arrive at a condition when each debater chose from his opponent's speech the points which he liked and tried to strengthen these, he would thereby earn the right to express an opinion upon other points with which he did not agree. He might put it: "It seems a pity that, having said these beautiful things, the speaker brings in other ideas which seem less admirable." It is always more effective to put things politely. If we all try to find the best in the other man and his work, we shall then be doing strengthening and constructive work. These political parties might surely join in doing work that is useful for the country as a whole.

The same may be said of the religions; about what are they all quarrelling? Do they not all agree as to the life which a good man should live—that he should be kindly, just, gentle, courteous, generous, helpful? Suppose we all join together and impress upon the world that upon which we agree; when we have converted the world to that upon which we are in agreement, it will be time enough to discuss the points upon which we differ. It would take many generations to advance as far as that; but when it was done, we should have such a powerful instrument in the world that there would be few but really religious people left in these countries.

The world is developing its lower manas; cannot some of us rise above that, and begin upon the higher? At least we know that there is a higher, which most people do not. They jog contentedly along in the same old way, because it was the predestined way for their remote ancestors. At least we ought to be progressive enough to know that what was evolution for our semi-savage forbears thousands of years ago is not evolution for us. The people who are disputing, the people who are all the time quarrelling and criticizing, are just a living anachronism; they are all behind the times. They have to live up to the level of the new age.

Here is a new sub-race starting, and we shall presently have to become members of it. We should remember that what was progress for the fourth sub-race is not progress for the sixth. That is precisely what the sixth has to learn. Its members must learn to work together. They are beginning to learn it a very little. The new sub-race is being set on foot in many places, perhaps most of all in the United States of America, though secondly in Australia and New Zealand. In America some are learning to understand the virtue of cooperation just a little. I think you have heard of the work of Mr. Ford in that respect, how he has brought his workmen to cooperate with him to a certain extent. I am told that other great firms in the United States are beginning to do something of the same sort, and there are some cases in England too.

That is the beginning of the common sense which is dawning upon a darkened world. Suppose there is a big business. The head of the business and his workmen all have one interest in common, and that is to do the work as well as possible, so as to bring in more business, and acquire a good reputation for the firm, and then to put that work before as many people as possible. It is obviously their common interest. If the man sells more goods, he is in a better condition, and can do more for his men; he can help them, and they can help him. It is a matter of common sense.

Theosophy is always a matter of common sense, though it is often common sense working upon higher and more extended premises than we have in ordinary worldly life. The ordinary world knows nothing of the unseen world, and in many cases to take that into account modifies our action down here; so we who study Theosophy have an advantage in that respect over the outer world, that we can base our reasoning on more and truer premises. We have that advantage, but even that comes as a result of study. Anyone may study who will take the trouble. In this higher world, this kingdom of the truth, we must be true all through. We must keep our duty before us all the time in our business and in our pleasure; in our home life and in our social life, we must remember our theosophical knowledge and try to live up to it.

So when we are celebrating the passing into a higher life of the great Founder of our Society, Madame Helena Petrovna Blavatsky, let us realize that there are many things to be said about her, all in her praise, all in gratitude and love to her. Many of her contemporaries have also passed away; there are but few now left who can bear direct

witness to her greatness. So we must register our testimony; for in hearing us speak of her, in reading what we write about her, you have this distinct advantage, that you have first-hand evidence of Madame Blavatsky from people who knew her closely and intimately. You may see a thousand opinions in the press (especially the gutter press) about Madame Blavatsky. Those people knew nothing whatever of her. How could they? But nevertheless, they are very confident in spreading their loathsome libels and their atrocious slanders. Come to the people who knew her if you want information about her, and then you will have the truth—a truth which, in this case as in so many others, shall make you free. The truth on any subject clears up doubts and difficulties, shades and clouds, and the truth about Madame Blavatsky will clear your mind once and forever of any of these false and foolish beliefs which have been so carefully and so assiduously circulated by those who hate Theosophy because it prescribes a level of life which they do not yet wish to attain.

Do not forget that she is worthy of all your love and gratitude, your trust and appreciation. Without her there would have been no Theosophical Society at present. It would have come later, but it was she whose heroic self-sacrifice, at a cost to her personally which you cannot understand, made possible the foundation of the Society and the circulation of the Divine Wisdom.

We are proud to be members of the Society which she founded. We are proud to follow her to the feet of those Masters to Whom her uttermost devotion was always given. Therefore let us always think of our duty to her and to those Masters, and let us do it at any cost of self-sacrifice which will promote the victory of the higher over the lower self. Let us stand firm not only in our belief, but still more in the action which flows from that belief. Let us stand as worthy members of the School of Wisdom founded by so great a Teacher.

WORLD THEOSOPHY

As the Editor and the Publisher of **WORLD THEOSOPHY** will be traveling during the latter part of July and all of August, and will be taking part in the Institute, Summer School and Convention of the American Theosophical Society at Olcott, there will not be published the August number of the magazine. To make up for the omission of the August number, the July number will be greatly increased in size.

There will be articles by Dr. Besant, Bishop Leadbeater, Dr. Arundale, Mr. Jinarajadasa, Mr. L. W. Rogers, Mrs. Hotchener, Miss

Julia K Sommer, Mr. Geoffrey Hodson, Miss Clara L. Heath, Mrs. Antoinette de C. Orme, Mr. Arthur Jacoby, and others—in other words, a “feast de luxe” of Theosophy.

All business communications about the magazine, during the summer months, should be addressed to World Theosophy, to insure prompt attention. If letters are addressed to Mr. and Mrs. Hotchener, they will be forwarded to them and thus considerably delay any business matters.

Election Returns

We, the undersigned, board of tellers of the American Theosophical Society, hereby certify that the counting of the election ballots for five Directors of the American Theosophical Society took place at the Wheaton Headquarters Building on Saturday, June 10, 1933; that the sealed ballots were turned over to us by the National Secretary, and that the count shows the following result:

E. C. BOXELL	819
CHAS. E. LUNTZ	859
FRANK E. NOYES	216
E. NORMAN PEARSON....	823
L. W. ROGERS	879
E. M. SELLON	803
Invalid	45

(Signed) AVA R. BOMAN
 “ CECIL R. BOMAN
 “ CARLA J. MIDDLEKAUFF
 “ ANNA OSTROFF

Tellers

Messrs. Boxell, Luntz, Pearson, Rogers and Sellon are hereby declared elected as Directors of The American Theosophical Society for the ensuing three years, or until their successors shall be elected.

SIDNEY A. COOK
 National President
 ETHA SNODGRASS
 National Secretary

An Expression of Thanks

It is impossible to thank each one individually so I take this opportunity of expressing my thanks to all who voted for me in the recent election. I appreciate it very keenly and it makes me very happy to know I have two hundred and sixteen friends in the Section.

FRANK E. NOYES.

Miss Poutz Not Proxy

Miss Marie Poutz asks those of her friends who honor her with their confidence not to choose her as their proxy at the coming Convention, as the desire not to hold proxies which she has expressed for many years, remains unchanged.

Notice of the Forty-Seventh Convention

The Forty-seventh Annual Convention of the American Theosophical Society is hereby called to convene on Sunday, August 13, 1933, at 10:00 o'clock a. m., at the Headquarters Building near Wheaton, Illinois, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all conventions either in person or by proxy.

IMPORTANT

Whether you intend to be present or not, please:

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the National Secretary at Wheaton, Illinois, with the word “Proxy” marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above *immediately, whether you expect to be present or not.* This will in no way prevent you from voting in person if you are present at the Convention, and will *insure the necessary quorum.*

ETHA SNODGRASS, National Secretary.
 SIDNEY A. COOK, National President.

PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Theosophical Society, hereby appoint with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-seventh annual convention of the said Society to be convened in the year 1933 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this day of, 1933.

..... (SEAL)
 (Write name plainly)

Member of Lodge,
 located at (or state if
 National member)

Bequests to the Theosophical Society

From time to time generous members of the Society make provision for some part of their worldly possessions to pass to the Society when they pass on to the inner worlds where possessions of a subtler kind only can be taken. It must be a cause of great distress to those fine people if in their new abode there comes to them any knowledge of the difficulties that so frequently attend the carrying out of their wishes, and the frequency with which they are completely circumvented.

Such difficulties and frustrations usually arise through failure to follow simple rules and to seek adequate advice in the formulation of their wills. Quite substantial bequests left to the Theosophical Society through improperly drawn wills have for long years eluded all efforts to obtain the monies and property, and often a member has passed on a long time before knowledge of the bequest comes to the Society's attention. Therefore, it is urged that those who wish the Society to benefit in any way through a will, should follow the form of bequest given below and notify the Society that they have done so. No details need be given in such notification—no inquiries as to the nature of the bequest need be made, but it is far better that the Society should know of the legacy and the name of the executor so that on the death of the member proper inquiry may be made and appropriate procedure employed in seeing that the member's desire on behalf of the Society is given effect.

.....
DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint
to represent me in the 1933 convention
and to exercise this vote thereat with
full power of substitution.

(Signed)

Original Proxy.

Form of Bequest

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

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

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

THREE OCCULT PLAYS

By Beatrice Wood

One Act; Easy to Perform

Attractively Mimeographed

50c

The Theosophical Press
Wheaton, Illinois

Let Us Create

By JAMES S. PERKINS, JR.

There is a creative search going on in those realms of silence deep within each true lover of Theosophy and the Theosophical Society. It is the earnest search for an indication of what we can do to help solve, in an ever happier way, the problem of making our Society more effective in the world. We know it is destined to become so, therefore we are the ones being depended upon to make it so. Each of us should discover his own unique contribution to the vision, and bring it forward for consideration.

It is not that we seek a multiplicity of ideas, but rather that in creative search and thought directed toward the upbuilding of the greatest work of which we know, we may suddenly discover and spontaneously release some gem, some vein of gold hidden deep within ourselves. What joy there is in such discovery! What ecstasy in the moment of creation! That is the true value to the individual. The gem, the vein of gold, becomes an offering to our Masters' Society, destined, it may be, to become an important stone in the building of that Temple to Humanity.

In those moments when I am aware of the ever renewing fountain of creative life within me, its singing ecstasy moving me to oneness with all life, I know I have something to give to Theosophy. I must ever urge upon all who do not already know it that no happier moment of fulfilment exists than the one in which we discover God creating through us.

True creation is a display of beauty and power. Beauty is simple; it is sincere; it is serene; it is the light that uplifts, ennobles and unifies. It is all this because it is dynamic, concentrated power.

It is my desire to emphasize the need of bringing beauty forth through our Society. If the world is to react favorably to the Theosophical Society in the future it is because here will exist a fresh, vital flow of beauty and of truth. It will be beauty, however, that will have unfailing appeal, because it is so much more readily discerned. Not all people will recognize our truth, but the beautiful has universal recognition. When the art and literary critics ask "Whence comes this lovely thing?" and discover it issuing from the Theosophical Society, then indeed will the world begin to listen to our song and forget its own quarrels and misunderstandings, and its preconceived opinions of us.

The Ancient Wisdom is spreading swiftly over the world aided by many organizations beside our own. Our responsibility is to be not only a growing body but one that maintains the purity of the occult teaching, living its life, and releasing beauty everywhere with an infinite creativeness. I do not mean to ignore the value of the scientific side of the Ancient Wisdom, but it is clear the world needs a little less emphasis on knowledge and much more on pure, joyous, inspired living.

If we are to dissipate all signs of dullness, drabness, dreariness in our makeup then we must become creative in every moment of our living. The study of Theosophy should free us, should *change* us totally, or we have not truly heard it. That change should be experienced as a joyous freedom from pettiness and fear. With such freedom comes a release of inner power, and it is this new energy that makes it possible for us to create. Theosophists, even more than others, can be in possession of power to create. They are taught the way to bring about this change within themselves. Let us become as children bathing in the sunlight, free and utterly happy, with our ever renewing inner flow of energy creating simply, naturally, and without effort. Such is beauty and power.

I suggest that the Section make a beginning in the demonstration of this kind of living by planning to hold, each year at Wheaton, an exhibit of its creative work—arts and crafts—during Convention. Let us discover talent and encourage it within our ranks. Why not look forward each year to exhibiting the fruits of our effort, and to glorying in the growth of the creative spirit in our Society as manifested in the ever finer displays of painting, designing, weaving, poetry, musical composition, etc., etc. Let us learn to play

and become younger as the years pass. We can help the world greatly in this way. We are not only teachers but inspirers. If unemployment is making us poorer it is also bringing us leisure. Let us demonstrate its right use. God may be forcing leisure on us because we have forgotten how to live artistically.

Five Golden Rules

(Suggested by Dr. G. S. Arundale.)

Take no offence, nor care how men may speak;
Words cannot wound save where that
canker swells

Which pride creates; e'en though thy harm
men seek,
He only strikes whose hand thy past impels.

Speak not in judgment; seek no fault to find;
Another's thoughts are ever hid from sight.
Acts are but shadows of the heart and mind,
And time the screen; beyond is God's own
light.

Think no unkindness—stoop to nought so
cruel;

Rather believe men noble, true and great;
For faith's bright flame shall kindle duldest
fuel,
And that thou thinkest on thou shalt create.

Harbor no pride—that seed which ever bears
Its crop of poisoned fruits. For love soon
dies

From its corroding taint; and Truth appears
In strange distorted shapes to pride-filled
eyes.

Suffer no wrong—let no injustice stand
If thou hast power to strike it to the
ground;

And in that day when powerless is thy hand
Courageously e'en then thy protest sound.

Keep these five laws, and as thou passest by
A light thou'lt surely shed on all thy ways;
And flowers now hid shall raise fresh blooms
on high,

And all men bless thee unto many days.

D. H. S.

The only permanent thing in life is *change*!
—Elbert Hubbard.

Simplicity is a milestone on the road of our life. When we turn back we see the chaos of all our cravings which we left through our choice of the essential. Day by day we eliminate from our burdens, which only make our heart and feet heavy and our eyes dim, so that they hardly see the goal. Have the courage to be simple and true, so you will be one of the joyful children of light.—V. I.

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 by Young Citizens of America

Subscription Price.....\$1.00 per year

Those who have subscribed to the new Round Table newspaper, MODERN KNIGHTHOOD, and have received an acknowledgement of their subscription, will have their first copy of the paper as soon as it is ready for mailing. They will receive it for the full time for which it was ordered, starting with the receipt of this first copy. If anyone has sent in a subscription, but has not received an acknowledgement from R. T. headquarters, they are requested to write at once, giving name and address and the date upon which their subscription was sent; also the amount and whether in the form of money, postal order or check.

Orline Barnett Moore, of Birmingham, Ala., is now acting as Knight-Counsellor for Southern Division. Those interested in establishing Tables or reviving former groups in the southern states, may write Mrs. Moore, who has long served the Order in various capacities, and has done excellent work with a Table of her own.

A special Round Table meeting was held by the combined Tables of Oakland, Berkeley and San Francisco on June 10th. The occasion was a reception to our National Knight-Counsellor, Vida Reed Stone, and her lecturing companion, "Flower", visiting these cities. Leading Kt. Stephen Illig of Oakland continues his efficient handling of R. T. interests.

The Chief Knight and also the Editor of MODERN KNIGHTHOOD came from San Jose to attend the special Oakland meeting. A demonstration was held, showing the new models of R. T. robes designed recently by Mrs. Ben-Allen Samuel of Hinsdale, Illinois. Admiration was expressed for the robes, because of their beauty and knightly dignity.

A rare photograph of Col. Chas. A. Lindbergh has been received at the office of MOD-

ERN KNIGHTHOOD. The picture shows the famous Colonel as he appeared when only eleven years old. Col. Lindbergh was named "Honorary Knight of the Air" at the Round Table Convention two years ago.

Miss Scribner's Address

Miss Elaine Scribner asks us to state that her present address is 1811, 14th Avenue, South, Minneapolis, Minnesota.

The Kunzes

Fritz Kunz and Dora van Gelder Kunz notify friends that they will spend most of July at East Sound, Washington, where the Orcas Island Foundation has again promoted a very successful annual theosophical camp. During the early part of August they will proceed eastward. They resume their work in New York early in October. Their permanent address is Rye, New York.

Mailing List of THE AMERICAN THEOSOPHIST

Our members can assist us by writing us immediately when there is any mistake in address or name on their AMERICAN THEOSOPHIST wrapper. Occasionally, too, the same member receives two copies, under slightly different names, for months or even years. If you will write us we shall appreciate your helpfulness.

Dr. Brownson

At Palo Alto, California, on May 14th, 1933, Sidney James Brownson, B.D., M.D., Civil War Veteran passed peacefully to the higher life. Dr. Brownson was born in St. Lawrence county, New York, Jan. 8, 1845. He grew to manhood in Red Wing, Minn., attended Lane Theological Seminary at Cincinnati, Ohio, and graduated from Union Theological Seminary in New York City in 1876; that same year he married Eva Woolman of Cincinnati. He had a varied career. While serving as pastor of churches in a number of states in the Middle West, Dr. Brownson devoted much of his time to progressive social movements. He was active in the Populist movement in the early eighties, later lectured and wrote in behalf of Socialism and found time to study medicine. Throughout his entire life Dr. Brownson was an ardent student and able exponent of the Ancient Wisdom, a member of the Theosophical Society for twenty years, untiringly devoting his fine abilities to teaching, writing and lecturing in the Masters' service. Dr. Brownson was President of the Palo Alto Lodge at the time of his passing. Funeral Cremation Services were held at Cypress Lawn Chapel, San Francisco, with Rev. E. R. Dalley of Pacific Lodge officiating.

Visitors to Olcott June 1 to 20, 1933

Mr. and Mrs. Cecil R. Boman and Miss Cecily Anne Boman of Oak Park, Ill.; Mr. Joseph Green of Chicago; Mrs. Nedra Turner Ruder of Minneapolis; Miss Edna Scheuffer of Grand Rapids; Mrs. Jane Barber and Miss Laurette J. Barber of Millington, Mass.; Miss Laura Brey of Elgin, Ill.; Dr. Florence M. Hazlitt of Oak Park, Ill.; Messrs. E. H. and J. Howard Jones and Mrs. Nattie K. Jones of Desplaines, Ill.; Miss Wynne Orre of Minneapolis; Mrs. Mary H. Scott of Ramsey, N. J.; Mr. and Mrs. Edward Hollman of Omaha; Mrs. T. S. Silvers of Tacoma, Wash.; Mr. and Mrs. Wm. H. Harper and son of Chicago; Mr. and Mrs. Fritz Fullner of Missoula, Mont.; Miss Elvadyne Finch of St. Louis.

New Members

Applications for membership were received between May 21 and June 20 from the following cities: Detroit, Cleveland, Euclid, O.; Hollywood, Honolulu; Baguio, P. I.; Manila, P. I.; Rizal, P. I.; Bohol, P. I.; Chicago; Palo Alto, Calif.; Glendale, Calif.; Kansas City, Mo.; Wauwatosa, Wis.; Milwaukee; Venice, Calif.; Huntington, W. Va.; Tulsa; Villa Park, Ill.; San Diego; Jacksonville, Fla.; Montebello, Calif.; Los Angeles; Fort Worth; Bronx, N. Y.

New Lodge Officers

Annie Besant Lodge, Boston—Pres., Miss Emma Mills; Vice Pres., Mr. Lindsay E. Haines; Cor. Sec'y and Treas., Mrs. Fannie S. Pritzker; Rec. Sec'y, Mr. Hyman F. Pritzker; Librarian, Mr. Leroy E. Gardner; Purchasing Book Agent, Mr. Reuben Arey.

Austin-Dharma Lodge—Pres., I. I. Nelson; Vice Pres., Cicely Goff; Sec'y, Marion Reed; Treas., W. P. Hornberger; Librarian, Effie Graves; Publicity Agent, I. J. Broman.

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Building Fund—May 16 to June 15

Mrs. Grace T. Paine, Mrs. Mary Maud White, Miss Grace L. Porter, F. J. De Clercq, E. F. Dann, Mrs. Sarah W. Hazelton, Rev. W. H. Pitkin, Mrs. Donna Sherry, Miss Mary C. Bissell, Mrs. Martha Priest, Total \$100.81.

White Lotus Day

Sacramento Lodge, Genesee Lodge, Columbus Lodge, Oklahoma City Lodge, Saginaw Lodge, Berkeley Lodge, Oakland Lodge, Besant-Cleveland Lodge, Olcott Lodge, Whenton, Brooklyn Lodge, Seattle Lodge, Annie Besant Lodge, San Diego, Total \$45.67.

Nursery Fund

Mrs. Jessie W. Wright, Miss Lucia McBride, Miss Louise Bohnert, Total \$4.00.

Higher Memberships 1932-1933

Previously Reported	\$2,781.75
May Receipts	17.00
	\$2,798.75

Higher Memberships 1933-1934

Previously Reported	\$ 88.75
May Receipts	429.25
	\$ 468.00

Birth

To Mr. and Mrs. Wilfrid J. Jackson, Buffalo Lodge, a son, Charles Wilfrid, on April 1, 1933.

Deaths

Mrs. Ellie A. Adams, Annie Besant Lodge of Boston, May 7, 1933.

Mrs. Luella McCool, Rockford-Harmonic Lodge, June 8, 1933.

Rev. Robert Kelsey Walton, National Member, June 4, 1933.

Mrs. Annie Sebree, Annie Besant Lodge, San Diego, May 16, 1933.

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Forgive Us Our Trespasses, by Lloyd C. Douglas. Houghton Mifflin Co., New York, N. Y. Price, cloth \$2.50.

Dinny Craig grows up to manhood in the home of his aunt and her husband, believing that his father deserted his mother by failing to acknowledge their secret marriage, and was therefore the cause of her death, at his own birth. He is lead to believe that there has been no acknowledgment of his own existence or provision made for his living and education. His bitterness is aggravated by his loneliness and the narrow atmosphere of his home surroundings and associates, so that his own idea is to be revenged on his father. This he accomplishes through thinly veiled editorials in a magazine of smart viciousness, against the wishes of Jane Beckwith, and brings about their separation. He finds in a secret drawer in his mother's desk a letter addressed to himself, in which she has sought to forestall his misunderstanding, by a complete story of her happiness with his father and an explanation of his mistaken youthful hope to provide for her before they make public their marriage, so as to forestall the opposition felt for her by his own family.

In great contrition he seeks to be forgiven and reconciled to his father but finally through the good offices of Jane it is accomplished.

The theme is not new and the failure to write smoothly and in a connected manner hinders the full enjoyment of those parts which are written beautifully and which are intended to point the meaning of the excellent intention of the title. By the author of "The Magnificent Obsession."—E. W. B.

The Eternal One. His Messiah and His Spirit Within Us., by G. Doorman. Rider & Co., London, England. Price, cloth \$3.00.

India an Impression, by M. M. Salanave. Price, paper, \$0.20.

The Sermon on the Mount, by Pekka Ervast. The Theosophical Publishing House, London, England. Price, cloth \$1.50.

The Soul and The Stars, by A. G. Trent. International Publishing Co., London, England. Price, paper, \$0.40.

A Garden of Pomegranates, by Israel Regardie. Rider & Co., London, England. Price, cloth \$3.00.

In this book under the title of A "Garden of Pomegranates" Israel Regardie has included a discussion of the mystic lore of the Jews, the Qabalah, presenting the fundamentals of religion with outstanding power of synthesis and lucidity of exposition.

Contention and unnecessary controversy have been avoided and he has quoted from *The Secret Doctrine*, by H. P. Blavatsky as well as other theosophical writers, also from S. L. McGregor Mather's translation of *The Zohar* and A. E. Waite's compendium *The Secret Doctrine in Israel*.

The result is a book which will appeal to the average student who is without a specialized comparative knowledge. Many conclusions of contemporary thinkers such as Jeans, Eddington, Freud and Jung have been brought into line with the discussion of this esoteric philosophy in an interesting manner. The inclusion of diagrams of the Qabalah with the new meanings attributed to them is important.—M. B. N.

The Alternative to Communism, by A. G. Pape. Cecil Palmer, 49 Chandos St., W. C. London, England. Price, cloth, \$1.00.

In this work there is laid down an ambitious plan which, if it could be put into active operation, would undoubtedly produce most beneficial effects in every rank of society. The New Political Fellowship, as the organization outlined is termed, is based upon the development and use of Voluntary Man Power whose cooperative methods are to replace the strife and inefficiency of our present system of party politics. The author is an evolutionist of an advanced type and is looking far ahead in his advocacy of the radical change in political practice which he claims to be possible. Whether it is actually practicable at our present stage of race evolution can be determined only by experience; and that cannot be gained if no one sets in motion an organized effort to accomplish the desired reforms.—W. G. G.

Voodooes and Obeahs, by Joseph J. Williams. The Dial Press, New York, N. Y. Price, cloth, \$3.00.

THE AMERICAN THEOSOPHIST

Psychic Certainties. Collected and arranged by H. V. Prevost Battersby. Rider & Co., London, England. Price, cloth, \$1.75.

This book shows evidence of much time given to study and investigation of his subject by the author, and the result seems to justify fully his title, for, if human testimony is of any value, the phenomena of which he writes are surely "psychic certainties."

To students of Theosophy these things will not seem strange or new, for many of them have shared in experiences similar to those described and most, if not all, of them know from their occult studies the manner in which such apparently miraculous feats are performed. The book will prove of interest not only to investigators of the occult, but to the general reader who knows little of the hidden side of things.

The author presents his subjects simply and clearly, offering abundant evidence in support of his statements. He makes no effort to explain how the phenomena are produced, nor does he try to establish any theory of his own. The book is well worth while and opens up a most fascinating field for study.

Humanism as a Way of Life, by Joseph Walker. Macmillan Co., New York. Price, cloth \$1.25.

In this work the author, who is a Boston lawyer, has set forth his views on some of the larger questions of life with the intention that his family may understand clearly just where he stands. The spirit of his effort is worthy of all praise, and his conclusions are a strange combination of the materialistic and the idealistic. Starting from a basis founded largely upon what modern science has stated he passes on to a consideration of the way in which man has been developed from lowlier forms of life, possibly by what has been termed "emergent Vitalism," the theory that as physical evolution proceeds, new qualities and powers appear in consequence of improvement in structure and organization, the result being that the "soul" of man is not an entity existing in the body, but rather merely a totality of his psychic powers. The author criticizes severely the dogmas of current Christianity with regard to God and the immortality of the soul, which he regards as not founded so much upon teachings set forth in the Bible as having been worked out by theologians and being therefore the product of a superstitious and uncritical age. He also rejects utterly any belief in immortality, saying that "there is not the slightest evidence that such beings (as souls) exist"; and that "from whatever angle we consider the conception of life after death, it is seen to be impossible." His conclusion is that life is an end in itself, and that man's highest duty is to live up to the behests of the

Ideal Man, which is the loftiest conception of what man should be that he can imagine. One lays down the book with the unspoken question "cui bono?"—W. G. Greenleaf.

The Cosmic Christ, by Violet Tweedale. Rider & Co., London, England. Price, cloth, \$3.50.

This book contains much of value and the teaching of the author, while it differs in many ways from that of Theosophy, is of a character much needed at the present time. Evidently she has been a student of Dr. Steiner and she quotes him as an authority in many instances. This does not detract from the value of the book, for most of the points in which it differs from theosophical teaching are comparatively unimportant, but in one particular the reviewer feels that he must offer a criticism not altogether favorable. Apparently the author considers the great Teacher who used the body of Jesus in His ministry as a direct incarnation of the Christ of the Trinity, the Cosmic Christ. She seems not to know about the Bodhisattva, the great spiritual Teacher who is the direct representative upon earth of the Cosmic Christ, who has charge of all religions during this fifth root race and who overshadowed Jesus during his three years' ministry in Palestine. It was this great Master who used the body of His disciple in His teaching. And so the incarnation in Palestine was but one of many where the Bodhisattva of the root race, which was at the time leading in human evolution, used the body of a disciple.

Mrs. Tweedale has evidently given much thought and study to the writing of this book and it will be welcomed by students of occultism everywhere.

A Tryst With The Gods, by M. M. Salanave. Harbison and Harbison, Oceano, California. Price, paper, \$0.50.

Very colorful in its paper-backed cover of purple is the booklet *A Tryst With the Gods* which gives interesting glimpses and impressions of the western traveler in ancient India. With courage and with open mind and heart the author traverses the paths unknown to the tourist but close to the heart and life of the people and gives vivid bits of portrayal and interpretation of sights and sound strange but inspiring, ugly and beautiful. Such a brief account can give only an impression which, perhaps, may carry some illumination to the sympathetic reader.—E. S.

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

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