

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



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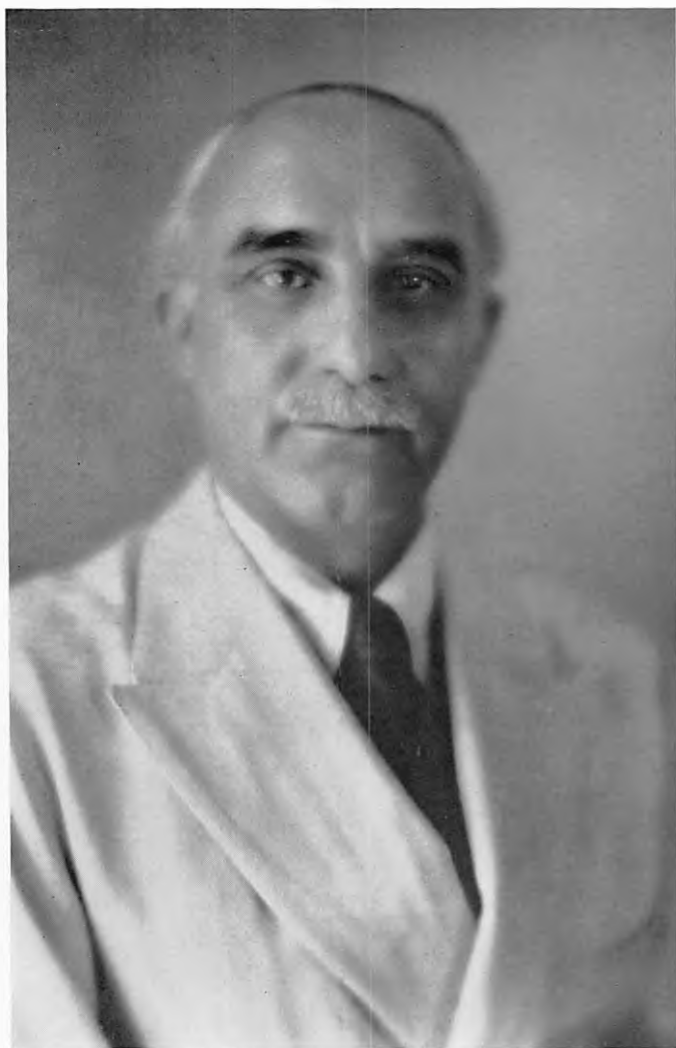
No. 8

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





DR. GEORGE S. ARUNDALE

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of the
American Theosophical Society

Vol. XXI

August, 1933

No. 8

From An Elder Brother to the Youth of India

(*Editorial Note:* Although addressed to the youth of India, this message is a challenge equally to the youth of our own United States of America.)

BROTHERS AND COMRADES,

It is good to be young in body. Still better to be young in heart. It is good to be an Indian—inheritor of India's mighty past; yet still better to be a citizen of the world, pledged to the service of the world-brotherhood. It is good to have ideals, ambitions, hopes, aspirations; still better to be working wisely to bring them to fruition. It is good to feel passionate love for your Motherland; still more patriotic to be full of helpful service to all in the small things of everyday life. It is good to speak your dreams that others may dream with you; still better to work and act that others may work and act with you.

Do not be content with the easy things. Seek the difficult ones. Some beautiful things are worth doing, though it may cost you little or nothing to do them. But those things alone are generally worth doing which mean sacrifice, which take time and trouble and often hardship. India is well served by those who suffer for her and endure to the end, regardless of all things, patient yet strong in face of opposition, never deaf to advice from whomsoever it may come, gentle yet valiant, uncompromising yet ever courteous.

The Path of Service is hard, difficult,

often discouraging, ever and anon lonely. If it were not so, it would not be the glory it is. Strong must you be who would tread it. Wise must you be. Reverent must you be and compassionate. It is nothing, if you would tread this Path, to think and feel and act as does the crowd. We ask from all wise lovers of India that they shall lead India, not drift with her as must the many. You must learn, my young brothers, to think for yourselves individually, to judge for yourselves, to act according to your conscience. Beware, you who would lead, of being like others. It is in your dissimilarity that much of your value to India lies. You are needed in the front, on the pathways that few as yet have trodden. The Indian people must see you as lights in the distant darkness, guiding them from the known to the unknown. And your light must ever shine, as shines the lighthouse lamp on the dark and lonely seas. It matters not that the ignorant despise your light, seek, perchance, to extinguish it, would destroy that which uproots them from the hard, unfructifying soil of orthodoxy and convention, of superstition and prejudice. Loving wisdom the link between you and them, see to it that the light in your hearts burns steadily and strong. No hurricane of popular disfavor or persecution can ever extinguish a light Divine, a light undimmed by self-seeking of whatever kind. To this end, let

your watchwords be Discipline, Self-Control, Courage, Wisdom, all tempered by the most beautiful quality in the world—that Aryan gentleness which is so strong, because so tender, which is so compelling, because so understanding. The Rishis of all faiths and of all Nations turn Their eyes to you, O Youth of Aryavarta, to regenerate the world.

They know well, however, the difficulties in your path. A cold, unidealistic efficiency in the non-Indian government of India, efficient in form but not in life; an education subversive of Indian traditions, ideals and life; professors and teachers for the most part devoid of that Indian soul with which they should be filled; more ardent, indeed should the *guru* be for India's freedom and her uplift even than the *sisya*; the Indian woman only beginning to send forth the light which burns in her heart, and therefore, the home too often narrow, sordid and commonplace; the ancient simplicity and generosity of Indian life dangerously assailed by Western artificiality and separative individuality; all these obstacles stand in your way, my brothers, and hardly a single so-called leader has had the courage to strive to strengthen you to meet these difficulties. Rather have they for the most part painted the goal before you in lurid, extravagant colors, telling you naught of the wisdom, restraint and patience needed to achieve it. They have pandered to your emotions, kindling these into aimless flame, while they have left uncared for that Divine Spark within the heart from which alone may safely be lighted the fires of the mind, of the emotions, of the body.

Sad is your condition, my brothers, for with the soul of India once again reincarnating in her splendid body, not one of you but feels that soul within you—a longing to serve her because you feel one with her, a longing to see the outer form worthy of the inner greatness you so truly sense. Is it not tragic that the wicked irresponsibility of numbers of ignorant demagogues, after years of unprofitable, and often dangerous, talk, should have left you where you are today—still eager, still hearing the voice of India calling you to her service; yet the way of service as obscure as ever, and yourselves perforce constrained to make your reply to the Mother's call mere noise, the outlet of nervous strain caused by the unsatisfied urge to go forth and serve; yet no safe pathway upon which stand leaders ready to travel with you and guide you, finding an unhappy expression in a craving for excitement at any cost, too often at the cost of your Aryan honor, for gentleness, reverence and courtesy are still rare where youth crowds together in public places. Why lose when you are part of a crowd that which you can

so well show when individually by yourselves?

Here and there a leader has served you well, but the bark of wisdom has too often been submerged by the floods and storms of reckless and foolish extravagance; and we have watched with sadness the terrible sight of how flattery and vain utterances tempt you away from the hard road of true service to which a few have beckoned you.

Brothers, enough of profitless excitement and idle noise. Is India to wait while you pander to your lower selves, striving yet not advancing, or will you prepare yourselves in all earnestness and self-sacrifice to serve her nobly in your daily lives, taking your circumstances as they are, and as they unfold themselves, making each one an offering upon the altar of the Motherland? There is nothing, not the slightest detail, in your ordinary, everyday lives, which is unworthy to be offered, so be it you make it worthy. Be true to India in the little things, and the larger life of service shall be opened to you; but India's Guardians will not allow entry into the larger life to those who have not yet learned to live in the smaller. Serve India in the little things of life, for these make up the big things; and you are helping India to her rebirth in greatness when you live the details of your daily lives in her name and for her.

As you strive to serve humbly and in the little things, so do you draw near to India's mighty Guardians, Those Who have guarded her throughout the ages, who have preserved her soul inviolate as her body has been torn by internal dissensions and external aggression, as the form has had to be moulded to express the growing needs of that world of which India is the heart. Simple-hearted be ye, my brothers, and generous to all. Live simply—think, feel, act, speak simply to all. So shall you help India to prove strong for that spiritual leadership of the world to which she is destined.

(Reprinted from *New India* for December 12, 1925)

And he (the disciple) has learned confidence in himself—not in his lower self whose weakness he has conquered, but in his divine Self whose strength he is beginning to recognize.—*Dr. Besant.*

Would you like to know the secret of true happiness? It lies in one word, "unselfishness."

The minute you begin the task of making every human being you come in contact with better for having met you, more cheerful, more courageous, and with a firmer faith in the kindness of God and man, that minute you will begin to attain one of the greatest things in life—personal happiness.—*M. S.*

The Problem of Peace

By DR. ANNA KAMENSKY

There has never been so much attention drawn to the peace problem probably, as there is just now in the world, and at the same time, there has never perhaps been so much pessimism as to its real solution.

In Geneva, the seat of the League of Nations, there are about seventy semi-official international associations which have formed a federation and also what is called "the permanent center" which gives all needed information on the work done in Geneva. All these associations work for peace and try to help, in one way or another, the work of the League of Nations. For instance, the International Peace Bureau is coordinating the efforts of all pacifist movements and organizes peace congresses in Europe. The International Bureau of Education gathers all the interesting material which helps the peace ideal in schools and has a permanent exhibition of books, cards, reviews and pictures on this line. Some of the pictures are made by children. The Red Cross of youth coordinates the efforts of numerous youth organizations, and interests schoolboys and girls in an interchange of correspondence with children of other countries. There is not only the yearly interchange of a message of good will, started ten years ago by the children of Wales, on May 18, the Good-Will Day, but also a constant and regular correspondence going on with children in countries far and near. There is an interchange of pictures, of stamps, of dolls and so on. The Society of Friends (Quakers) has been the initiator of the Federation of the International Associations in Geneva and is very active, giving advice and information on all questions discussed in the League of Nations or in various congresses.

There are many other interesting organizations working for peace, for instance, a number of women's associations which are very active and full of a beautiful spirit of initiative and devotion. There are also societies and associations of a religious character, trying to bring in the international element, for instance, the International League for the Culture of Friendship Between Churches; the Stockholm movement which organizes officially interconfessional services in the Temple of St. Pierre; an Interconfessional Union of Religious Forces in Geneva; and so on.

The World Peace Union, belonging to the Theosophical Order of Service, has the privilege to coordinate yearly all these efforts during the preparation of the Peace Week preceding the 11th of November. The organizing committee is formed of the most prominent pacifist organizations in Geneva, and with

every year, the Peace Week becomes a more and more important feature and tradition in the international life of Geneva.

The peace literature is enormous; many reviews, books, pamphlets and daily papers are devoted to the great problem of peace. It is difficult to sense from the discussion all which is really happening in Geneva. The beautiful city on the Lemman Lake seems to have become a sort of crucible wherein all new ideas and schemes are being thrown and worked out in the fire of the new consciousness of the age. It is full of a wonderful promise, and yet the atmosphere is too often darkened by pessimism. Why so?

It seems to me that the reason is that the nations and the associations which work for peace have *not* yet learnt to look at the deeper, the spiritual side of the question, which is the root of the problem; they continue to speak of disarmament and at the same time they keep a separative and distrustful attitude to each other. They wish to collaborate for the solution of the world problem and they cannot liberate themselves from the old spirit of selfish separativity. It is so in the League of Nations; it is so in the midst of the most liberal associations; it is so almost everywhere. One or two examples will illustrate this statement:

1. The League of Nations works with great energy and earnestness. She works out beautiful resolutions, but she still sticks to the old formula of the sovereignty of every state, and so, the resolutions are *not* obligatory and in many cases are *not* realized. There should be worked out a new code of international law, obligatory for all states. Then naturally all possible international conflicts would be solved at the Hague.

2. East and West meet in Geneva on equal grounds, yet there is a tendency to take one's individual national way when national interests are at play, and the spirit of union is forgotten. (Japan and China's late incident.)

3. In the whole world there is a growing conviction that union alone will give the necessary strength, for there cannot any more be a doubt of the reality of the interdependence of all nations and races. And yet, Europe works in a sort of isolation, and the U. S. A. looks from afar on the deadly struggle for peace and brotherhood in Europe.

Yet there are beautiful signs of a new era: The message of the American President has filled the air with the thrill of a new hope. It is the first step for a hearty collaboration of both continents, but still, America is standing cautiously on the threshold. She gives a friendly wink, but she does *not* enter the

(Concluded on page 190)

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Toward Understanding

Those who are at times discouraged at the apparent lack of results from all of the conferences and peace meetings that the nations have held since the Great War perhaps overlook the terrific problems and the tremendous forces involved.

Let us remember how difficult it is to arrive at an exact accord even among a group of individuals where only relatively simple plans and problems have to be dealt with. It will then be no cause for wonder that great patience and long time are necessary to gradually work out international understanding and accord.

Yet, this is actually being accomplished and it is only those who expect perfected achievement in a brief period and who fail to understand that such tremendous changes must come slowly who feel discouragement. The League of Nations, the World Court, the Disarmament Conferences—none of these or any of the lesser efforts have yet developed the complete change in national attitudes that will bring permanent peace, but they have done much to prepare the way and they are still working. International groups are constantly in session dealing with some phase or other of international problems or relationships. No such effort is lost.

Let us bear in mind the fact that change in national attitude consists in the gradual change of thought and feeling and understanding of individuals. When the attitude of a sufficient number of people has been changed, the attitude of a nation has changed, and surely groups of Theosophists everywhere throughout the world should provide a nucleus of right feeling, of right thought, and right will toward this problem of peace and the efforts of those who so cour-

ageously work internationally despite setbacks and misunderstanding by the less developed popular opinion, and who so patiently return to the accomplishment of this great world purpose.

The Kellogg Pact is a power for peace; the Four Power Pact just signed by France, England, Germany and Italy whereby these four nations pledge themselves to preserve peace with each other for ten years is a power and an element of added certainty of success for the whole peace program of the world.

None of these great international efforts are failures if they accomplish anything at all, and it is safe to say that not one has failed to produce some measure of understanding of nation for nation. The following quoted from a recent issue of THE THEOSOPHIST gives the theosophical view and we commend it to every Theosophist regardless of the fact that newspapers continue to headline failure.

"The Theosophists—at least the members of it who are in the E. S.—have made no secret of their faith that the world which has been in travail during the last half-century is in such a pitiable condition because all the nations are being rapidly moulded towards a World Reconstruction under the guidance of the Adept Brothers. To the Theosophist who has had even a slight glimpse of the "Great Plan," the various political and economic upheavals have been signs not of irreparable disaster, but of quick reconstruction. Little as one would think it at the moment, the full achievement of World Reconstruction has been brought nearer during the last few days by the lead given by the Prime Minister of England in the matter of Disarmament, by the President of the United States in throwing in his weight in the World Economic Conference, by Signor Mussolini's proposed "Four Power Pact," and by the British Cabinet's outline in the "White Paper" describing the next stage of the "reforms" towards making India a self-governing Dominion in the British Commonwealth. In each of these, and in other departments of Reconstruction, there are many unsatisfactory elements; it requires little perspicacity to point them out at once. But to the true idealist, who has pledged his faith to a great Vision, what is important is not what is against the Vision, but what is for it. It is easy to criticize, especially to depreciate; a profound trust in human nature is not easy, and less easy still is any belief that there is after all a "Power that maketh for Righteousness". It is just there that the idealists are tested: Will they be depressed by what has not been achieved, or rejoice even in what little has been achieved in spite

of all obstacles? "Thoughts are things," we Theosophists have said again and again. It is well not to forget that, and to realize that even one simple dream of Good, if worshipped with one's whole heart, does help to diminish the world's evil, little though our own share may be. Perhaps one cannot help being depressed now and then, but it is surely more helpful not to share our depression *with others*.

Who is for us—answer!

In the year 1882, when H.P.B. and Colonel Olcott were at the city of Wadhwan, in Kathiawar, one afternoon as some visitors discussed matters theosophical with the founders, some of them drew back in doubt from the future offered to them as co-workers with the founders, and through them with the Elder Brothers. Then there fell through the air a small triangularly folded note, bearing in red writing the superscription, "To all those whom this may concern—To the honourable and doubting company."

The Master M. from far off commented on the conversation as follows:

"Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages. . . Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in his then in another and better rebirth.

M.

Who is for us—answer!"

What the Master said fifty-one years ago is very apposite today. For today also there are those who doubt, and these are not among the "novices" but among tried and trusted workers.

Since the time when the Adepts have "broken the silence of centuries" and offered openly Their knowledge to the world through the Theosophical Society, the Society's work has been on two planes, as it were, each having its laws, yet both intimately related. The first plane of work is what is visible to all: the Society is supremely a body of philanthropists, toiling to build a Universal Brotherhood, and bound by no creed, nor pledged to follow any "leader." For the members are seekers of Truth, not the builders of a doctrine. Every well-wisher who is "willing to study, to be tolerant, to aim high, and to work perseveringly," is ever welcome into the Society's membership.

But from the Society's commencement, there has been another aspect of the Society's work and development, on another plane. No secret was ever made of the fact by H.P.B. or Colonel Olcott that the Society was inspired

by the Masters, and steadily guided by Them in its development. If this part of the Society's inner and invisible basis is true, then a most vital problem is: Who is the person through whom the Masters are working; in other words, Who is the "leader"?

The Society's steady development has been by the intersection of these two planes of ideas. For as is the leader, so is the Society, at least as an *organization*. It is true that the Society today is a democratic body; even its President is only the executive officer *on behalf of the Society's General Council*. Yet all know that the personal worth and the "driving power" of the President moulds the Society's work and expansion. Of course Theosophy, as an embodiment of the Divine Wisdom, is above all societies, and its students are everywhere, in societies and outside them.

Time and again, the question is being asked: "Who is for us—answer!" It is asked through a situation, a "crisis," if you will, in the Society's affairs. In 1883, the question was asked of the English Society's members, whether they recognized Mr. A. P. Sinnett as the leader chosen by the Masters, or another. Some replied, No—chose to follow Dr. Anna Bonus Kingsford. In 1884, the question was asked of *all* members of the Society, whether they still recognized H.P.B. as the "channel," in spite of all the charges of the Coulombs. Many doubted, and replied, to all practical purposes, No—for they left the Society. It was at that crisis too that grave doubts were cast on the very existence of the Masters Themselves. In 1894-5, the same situation arose when the then Vice-President of the Society, Mr. W. Q. Judge, stood against its President, Colonel Olcott, and the members who believed in the Masters had to decide behind whom was Their influence: Judge or Olcott. In U.S.A. 90% of the members followed Mr. Judge. The Society which he then founded chose at his death a year after, Mrs. Katherine Tingley, and that "Judge secession" is now broken up into the Point Loma Theosophical Society, the Theosophical Society of New York of Mr. E. T. Hargrove and others, the United Theosophists of Los Angeles and elsewhere, the movement of "Blue Star," now the Temple of the People under Dr. W. H. Dower, in Halcyon, California, and the Blavatsky Association of London. One more, a Theosophical Society in Germany, under Herr Hugo Vollrath, also belongs to those who chose Mr. Judge. Those who chose Colonel Olcott make the great "parent" international Society whose headquarters are at Adyar. Then in 1907 came once again the question: "Who is for us—answer!" This time the question was tantamount to: Do you recognize Annie Besant as the leader chosen by Us? Many replied, No, and—since they resigned from the Society—replied also that they no longer be-

lieved that the Masters guided the Society.

All through these events, every one working for Brotherhood, whether he believed in the Masters or not, has not only been welcome, but cherished as a worker in the Society. For it is not necessary to believe in the Masters in order to help the Society's idealistic work on the visible plane of its activities. Yet the challenge "Who is for us?" is a part too of the Society's development.

And today? Once again the "doubters" are raising their voice. One aspect of Krishnaji's teachings is being misconstrued to mean that the Masters of the Wisdom are not necessary for the world's welfare; the value of the Path to Them is being discredited; and grave doubts are being mooted regarding the Society's progress after Dr. Besant leaves us. To those who have joined the Society because of its ideals, and who love to give their best to mankind through it, but do not believe in the Masters, it little matters who will be the President so long as the Society works for the helping of men. For others who do believe in the Masters, if doubts come, how shall they be answered?

One thing is sure: Not one doubt will be resolved by leaving the work undone. A thousand doubts have less value for the soul than one certainty. Whether the Masters exist or not, whether They are using a particular person as channel or not, may or may not be doubtful; but never doubtful that the world needs a Universal Brotherhood of Humanity, and that among the world's organizations for the work, the Theosophical Society is the most idealistic, as the most effective in the long run. He who does the Society's work will always be "for" the Masters. *Tat Karma, Tad asmi—That Work, That am I* is the touchstone both of Truth and of the Path to that Arhatship towards which the Master is always planning to bring "My People."

(THE THEOSOPHIST, April 1933)

Bulwer Lytton as Occultist

By C. NELSON STEWART

Lord Lytton practiced geomancy and divination, investigated psychic phenomena, pored over ancient books on occult sciences. Popular tradition credited him with magical powers. He was, by his own testimony, an initiate in the Rosicrucian Brotherhood, and such authorities as Madame Blavatsky, Bishop Wedgwood, and Dr. Weller Van Hook acknowledge his status in the world of occultism. This book tells about him from that viewpoint, and makes very interesting reading.

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Krishnamurti's Birthday

(From THEOSOPHY IN INDIA, April-May, 1933)

The celebration of Krishnaji's birthday, on May 11th, took an unusual form this year. The usual decorations were, of course, there but instead of discussing Krishnaji's teaching as is usually done, it was proposed that as Krishnaji had spoken to us here several times, replied to our questions and difficulties in public gatherings and private interviews, it would be more appropriate to leave his teaching to individual contemplation and meditation, and to confine discussion to a consideration of the place that he has in the Theosophical Society's work.

The discussion was started on the point that the "new" teaching of Krishnaji had never been called into question except on the ground that it did not go on the old lines. If, then, Theosophy and the Theosophical Society were based on brotherhood and freedom of thought to all alike, then it followed that if this teaching may neither be accepted or rejected by the Society, it ought to be at least welcomed as light, as any teaching, which is not contrary or opposed to Brotherhood, may be and is welcomed. The plea was for welcome, an honored welcome, because of the life of this young teacher, and also because of all that had preceded the beginning of this "ministry."

A speaker then expressed pain and sorrow for the use of the word "new" in relation to the teaching of Krishnaji and went on to prove that the teaching only bore out what had been given centuries back in *Bhagavad Gita*. But he agreed with the plea for welcome, for this speaker asserted that Krishnaji, in giving his teaching the character he had given, was only trying to rid the teaching, obtaining today in the T.S., of its mysticism and bring it back to the old lines laid down by H.P.B.*

Another member pointed out that Krishnaji was a model Theosophist from the viewpoint of the Objects of the Theosophical Society. Another speaker agreed that there was nothing new in Krishnaji's teaching, in the sense that one easily found similarities between this teaching and *Upanishad* teaching, and he had heard that students of Buddhism had discovered equal similarities between Shri Buddha's *Dhamma* and Krishnaji's teaching. But Krishnaji's interpretations were new, his methods of employing the truth were new, and he agreed with the first speaker that freedom

* Editor's Note: It is perfectly clear from Krishnaji's teaching that he does want all members of the Society to seek knowledge and enlightenment for themselves, for as he has said, each must find his own way. But theosophical leaders have ever said the same thing. They do not seek acceptance as authorities.

was of the essence of the life of the T.S., and made a great appeal that the General Secretary should strain every nerve to make the platform of the Section as broad and wide as possible, and try to inspire the work of the Section with freedom of thought. The view generally enunciated appeared to be in favor of freedom of thought in the T.S., which, applied to the teaching of Krishnaji, meant that it should be welcomed, that it was the duty of the T. S. to welcome it, as all teaching conducive to Brotherhood should be welcomed.

The Secretary took up again the thread at this stage, and explained that the whole endeavor of his Secretaryship of the Section was towards securing freedom of thought and expression and eradication of the spectre of authority, spiritual or any other. He had earnestly followed that policy not only in the conduct of the Section magazine, but also in all his dealings with the T.S. organization. But whether the freedom of thought and expression prospered or languished in the Section depended very largely on the members themselves. Did we really want it? Were the forces that Krishnaji was liberating through his teaching leavening our thought and emotion and inspiring our action? If they did, then members ought to demand this freedom of thought and expression in the Section and see to it that they got it. This, he was of the opinion, should be the thought inspired by this year's celebration of Krishnaji's birthday. Secretaries will come and Secretaries will go, but the interest of the members will and must continue. They ought to see to it that they got out of their Society what they needed and not what some one wished or wanted to give.

This brought the proceedings to an end. The Indian Section, with the consent of those members who were present at the function on May 8th, sent the following wire to Krishnaji in Bombay, on his birthday:

"Indian Section sends you respectful loving greetings wishes your great mission full success."

Bernard Shaw and Annie Besant

By C. JINARAJADASA

Bernard Shaw's autographs, written in the presentation copies to Dr. Besant of some of his works, reveal how great an admiration he has always had for her. He has never forgotten the helping hand which she held out to him as the young and iconoclastic idealist. He has described this, the beginning of his friendship with her, as follows:

On the passing of Today, I became novelist in ordinary to a magazine called *Our Corner*, edited by Mrs. Annie Besant. It had the singular habit of paying for its contributions, and was, I am afraid, to some extent a device of Mrs. Besant's for relieving necessitous young propagandists without wounding their pride by open alms-

giving. She was an incorrigible benefactress, and probably revenged herself for my freely expressed scorn for this weakness by drawing on her private account to pay me for my jejune novels.

In her *Autobiography* she speaks of him with evident affection, as also with sharp penetration into his technique:

At this time also I met George Bernard Shaw, one of the most brilliant of Socialist writers and most provoking of men; a man with a perfect genius for "aggravating" the enthusiastically earnest, and with a passion for representing himself as a scoundrel. On my first experience of him on the platform at South Place Institute he described himself as a "loafer," and I gave an angry snarl at him in the *Reformer*, for a loafer was my detestation, and behold! I found that he was very poor, because he was a writer with principles and preferred starving his body to starving his conscience; that he gave time and earnest work to the spreading of Socialism, spending night after night in workmen's clubs; and that "a loafer" was only an amiable way of describing himself because he did not carry a hod. Of course I had to apologize for my sharp criticism as doing him a serious injustice, but privately felt somewhat injured at having being entrapped into such a blunder.

When she left the Socialist movement to follow H. P. Blavatsky, he summarized the situation in the Fabian Society, so far as he was concerned, in the following words, which once Dr. Besant told me when alluding to the incident: "You are leaving me alone to keep up the spiritual end among the Socialists." The usual reader of Shaw's works will not associate the word "spirituality" in connection with Shaw's terrific onslaughts on civilization in general; yet every one who reads his plays with any real understanding sees that, in spite of his militant methods, there is a fiery zeal of philanthropy for which there is no other word except "spirituality".

Among all who have tried to describe Annie Besant, I doubt if anyone has summed up her inmost nature more swiftly and briefly than he has done in these few lines:

Mrs. Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken.

Some day the statesmen of the future will realize how, in the political problem of India, she was far ahead, not only of Indian political leaders, but also of British statesmen. Now that Mr. Gandhi has failed to bring in the era of Swaraj by his methods, not a few are the patriots in India who wish that Dr. Besant were twenty years younger to lead to victory.

Progress

Who love shall live,
Who live must learn,
Who learn shall grow,—
God willed it so.

—Anton Romatka in *Unity*.

Personal Opinions

L. W. Rogers

Why Should You Attend Convention?

Because by doing so you can greatly help the T. S. and greatly help yourself. Convention can do for you on a large scale what a good lecture, such as Dr. Besant used to give, can do for you on a lesser scale.

The enthusiasm of a large number of earnest and devoted people is contagious. It is a spiritual stimulant. It will lift you out of yourself. It will stir your latent intuition and renew your theosophical vigour.

A few days at Convention will be worth more to you spiritually than a year at home. Come to meet your friends and to make new ones; to stroll over the expanse of lawn and to sit in the shade of the grove and chat with other enthusiasts. Even one day at Convention is worth while. You will leave feeling younger and stronger and wiser.

Not Really Indifferent

Out of a possible four thousand votes, less than one thousand were cast recently in the election of the National Board of Directors but that doesn't indicate indifference for two reasons: One is that our election method is so thoroughly democratic that it is quite a task to go through the various motions, including the double envelope, etc. The other is that there were only six nominees from whom five directors were to be elected and they were all so well known that members felt that all was well no matter how the balloting might go and so they did not take the trouble to vote in a matter that could not go wrong.

Our election scheme seems a trifle clumsy and tiresome but it is not easy to improve the plan. If anybody can think of a way to simplify it and yet preserve the perfect freedom and the absolute secrecy of the ballot, it ought to be suggested.

Suppressing Lecturers

A popular speaker at the recent London Convention of the English Section, T. S., proposed that all propaganda by public lectures be discontinued and that actors be substituted for lecturers—that hereafter we shall pin our theosophical faith to the dramatic art. This idea seems to have had its origin in dissatisfaction with the work of amateur lecturers who sometimes present the sublime philosophy in so lame a fashion that fatal misconceptions are given to the public.

Granted that there is much truth in the indictment, will amateur actors do any better than embryo lecturers? It is, of course, quite impossible to think of professional actors on

the theosophical stage. One or two here and there might be found but certainly not the talented support that would make the presentation acceptable to the public. It requires far more training to act well than to speak well. A poor speaker may bore an audience but probably he seldom creates in his auditors a longing to heave a brick at him!

It is, of course, a matter of opinion what degree of ability should be required in theosophical lecturers. In determining that we should not lose sight of the fact that the two important things about a lecture are the grade of thought it contains and the attractiveness of the delivery. A lecturer may have a poor delivery but very valuable ideas which make his lecture far more useful than that of another who brilliantly presents ideas of no particular interest. The hopelessly bad lecturer is the one who has nothing to give the audience and who uses much tiresome language in proving that he really has nothing to say.

What should be the test in determining who is, and who is not, qualified to lecture to the public from the lodge platform? To answer that accurately we must consider just what it is that we desire to accomplish with a lecture. Our objective is to attract the listeners to Theosophy and to create in them so deep an interest in the subject that they will follow it up—read books, desire to hear other lectures, ask questions and ultimately evolve the permanent interest that will lead them to become active themselves in spreading the spiritual philosophy. A lecturer may not be scholarly but if he can put what he knows in a way that will bring the audience out again to hear him he should be rated a successful lecturer. If he has little command of language, but nevertheless can state a theosophical truth in such dynamic fashion that the audience sees its variety, he is a qualified lecturer. But if, knowing much, he cannot find the words to make his thought understood; or if, though fluent and clever, he fails to convey to his audience a sense of his own deep conviction of the truth of his utterances, he is not a useful lecturer.

The real test of the lecturer is the effect he can register upon his audience and not in the least his particular aptitudes or the lack of them. A friendly, pleasing personality may be more attractive than flights of eloquence, while repellant mannerisms may turn the truth seeker from his quest.

The public, in first contacting Theosophy, is pretty sure to be strongly influenced by the setting, and by the personality of the speaker. If the hall is of poor class and the lecturer is

clearly their inferior in mentality and culture it is quite certain that the impression will be unfavorable and they are not likely to come again. That is one of the reasons some of us think that embryo lecturers should not be permitted to practice upon the public by giving the Sunday evening lecture but should evolve their latent talents in the lodge discussions. It was no doubt just such amateurish performances that the critic at the London Convention had in mind when he proposed that Theosophy should abandon the lecture platform. To really do that fully and indiscriminately would be to utterly disregard the lessons of theosophical history. It was chiefly through public lectures that the world wide organization was built up. It was thus that Col. Olcott got the theosophical teachings before tens of thousands of people in many parts of the world; and it is the method by which most of the lodges in the various Sections have been organized and by which they are today being stimulated into further growth and activity. The drama is excellent and should be more frequently used for propaganda but it can never take the place of the public lecture, the practical usefulness of which is being constantly demonstrated from literally hundreds of theosophical platforms.

Travel Notes

England is a land of absolute free speech. Theoretically we have free speech in the United States, yet every newspaper reader knows that perfectly peaceful meetings of communists are broken up frequently by the police and by no means gently, while in the early stages of the birth control and other radical movements, the speakers were repeatedly arrested and fined or imprisoned. But in England free speech means literally the liberty to express any opinion you may hold no matter how unpopular it may be. The north east corner of Hyde Park is the stamping ground of the open air speakers and there they may speak their mind freely and fully from blaspheming God in religion to damning the King in politics. The orators have a step ladder with a little standing platform about four feet above the ground and a little shelf for notes on the top which serves as a table. The speakers are often not more than twenty or thirty feet apart. The auditors must all stand, of course, and they gather in a circle about the person they wish to hear. Sometimes one speaker holds forth for a long time and in other cases he is relieved in about a half hour by another orator. Some have choirs which do much singing. On a Sunday afternoon in early June I found the following represented: The Anti-Socialist and Anti-Communist Union; the House of God; the Na-

tional Secular Society; the Socialist Society; the Conservative Club; the Catholic Evidence Guild; the Brotherhood of the Way; the Christian Endeavor Society; an independent atheist speaker; the Church Army; the West London Mission; the Public Morality Club. If you can't find something to interest you in that list you are hard to please! I drifted along from group to group and heard all of them. Much shouting, much swearing, some wrangling and a little calm reasoning. Those who were the most primitive in ideas were the most noisy and emotional. The Socialist was the most prodigal of oaths and in forceful English he damned roundly "the exploiters of the people." The Anti-Communist speaker was kept pretty busy answering the questions of the hecklers who surrounded him with a hostile ring of workingmen. The atheist was philosophical and polished, too much so to get much of an audience, for the crowd was looking for more dynamic speech and anyhow his argument that belief in the existence of God was foolish was drowned in the enthusiastic "Come To Jesus" of the Mission choir at the next stand. No anarchist was speaking that afternoon but he would be as free to talk as the rest had he been there. Policemen were strolling about but they keep hands off unless fists and clubs get into the arguments and then they would interfere only to restore order and protect the speaker in his right to express his opinion. They call it the public "safety valve." It's an interesting study in human nature that you should see when you go to London.

The Coming Season's Work

By L. W. ROGERS

The general paralysis that has stricken the entire world is perhaps nowhere more acute than in the United States. That is quite natural because in this country industry is more completely developed and more highly organized than elsewhere. The more complex a thing is the greater the damage when something goes wrong with the mechanism. The first step toward regaining lost ground is to recognize the extent of the injury and then to set to work mending matters with the energy and determination that the situation demands. We need a lot of work designed to attract new members, permanent building like that we had in the decade between 1910 and 1920 when many new lodges were added and the membership grew rapidly! We do not now have the new territory to work in which was then available but we do have the population to draw upon, and we also have the advantage of established centers to work through.

(Concluded on page 187)

The Inner Life

In the next five sutras Patanjali describes the two main aspects of the work of bringing the mercurial, ever-changing mind into subjection.

12. *The control of these modifications is brought about by:*

(1) *practice, tireless endeavor, the right use of the will;*

(2) *desirelessness, non-attachment, ceasing from self-indulgence.*

Or more simply, as Rama Prasada puts it, "They are restrained by practice and desirelessness." Practice is a continuous physical



Clara M. Codd

activity; desirelessness is a steady astral condition. Both the physical and the astral bodies must be in a controlled, serene, one-pointed condition before the higher forms of meditation and yoga can be successfully attempted. They are exactly the same conditions as laid down by the Lord Shri Krishna to His disciple Arjuna on the field of battle. Arjuna said: "This yoga which Thou hast declared to be by equanimity, O Madhusudana, I see not a stable foundation for it, owing to restlessness; for the mind is verily restless, O Krishna; it is impetuous, strong and difficult to bend, I deem it as hard to curb as the wind."

The Blessed Lord said: "Without doubt, O mighty-armed, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion. Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the SELF-controlled it is attainable by properly directed energy."

In commentating upon this twelfth sutra Vyasa says that the stream of our mental content flows in two ways: that which flows towards the true goal of life, down the plane of "discriminative knowledge" (the intelligent and discriminating understanding of the experiences of life), is the stream of happiness; whilst the unperceptive, non-understanding drifting with the stream of life leads to continual rebirth and sorrow. Desirelessness "thins the flow," i.e., renders it more one-pointed; whilst the continual exercise of discrimination gradually lifts the mind into the position of impersonal spectator of his thoughts and experience. Hence yoga requires the acquirement of both these characteristics. Compare the "continual awareness" of Krishnaji's teachings.

Further quotations from the *Bhagavad Gita* will amplify these ideas. Arjuna said: "What is the mark of him who is stable of mind, steadfast in contemplation, O Keshava? How

doth the stable-minded talk, how doth he sit, how walk?"

The Blessed Lord said: "When a man abandoneth, O Partha, all the desires of the heart, and is satisfied in the SELF by the SELF then is he called stable in mind. He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind. Man, musing on the objects of sense, conceiveth an attachment to these, from attachment ariseth desire; from desire anger comes forth; from anger proceedeth delusion; from delusion wandering memory (want of Self-recollection), from wandering memory the destruction of Buddhi (spiritual perception). He attaineth peace into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved—not he who desireth desires. Whoso forsaketh all desires and goeth onwards free from yearnings, humble and unselfish—he goeth to peace."

Intelligent, well-directed effort, and a pure and serene heart, are the natural preliminaries to the practice of Yoga.

15. *Desirelessness, non-attachment, is conscious freedom from the thirst for outer or inner joys.*

The yogi does not crave for any of the joys of earth, ambition, power, wealth, success in love. Neither does he crave the joys and the rest of Heaven. Truly the Will of God is his peace!

The words of the Master K.H. to Krishnaji come to mind here. "But there are some who forsake the pursuit of earthly aims only in order to gain heaven, or to attain personal liberation from rebirth; into this error you must not fall. If you have forgotten self altogether, you cannot be thinking when that self should be set free, or what kind of heaven it shall have. Remember that *all* selfish desire binds however high may be its object."

As is said in one of the Upanishads, "When all the bonds of the heart are broken, then this mortal puts on immortality." Or even as Socrates said, "The less you need, the nearer you approach the gods, who need nothing."

The knowledge that things can no longer hold us gives a sense of great power. Vyasa puts it very strikingly when he says: "The consciousness of power is the same as the consciousness of indifference to the enjoyment of things," and he says that it is brought about by true understanding, mental illumination.

16. *Its highest form occurs when the knowledge of Spirit (Purusa) brings about complete*

indifference to the play of the qualities (gunas) of Nature.

But this *vairagya* is that of an illuminated saint. How should he be deceived by or desire the changing ephemeral things of the inner or outer worlds when he stands in the light of the immortal worlds of spirit?

Let us describe this state in the lovely words of Lord Tennyson:

"Angels have talked with him, and shown him thrones.

Ye knew him not: he was not one of ye,
Ye scorned him with an undiscerning scorn:

Ye could not read the marvel in his eye,
The still serene abstraction: he hath felt
The vanities of after and before:

Albeit, his spirit and his secret heart,
The stern experiences of converse lives,
The linked woes of many a fiery change
Had purified, and chastened, and made free.

* * *

How could ye know him? Ye were yet within

The narrower circle; he had wellnigh reached

The last, which with a region of white flame,

Pure without heat, into a larger air
Upburning, and an ether of black blue,
Investeth and ingirds all other lives."

Au Revoir

To our many friends in America, we offer with full hearts our deep gratitude for the friendship and kindness which we have everywhere received. On sailing from your shores to the Far East, we say to you all, "*au revoir*," and we ask you to think of us sometimes, as we will think constantly of you, hoping that our *dharma* may bring to us again the privilege of working in your midst for the great Cause we all have so much at heart. Though absent physically, we remain ready to help by every means within our power.

JANE AND GEOFFREY HODSON

Letters That Have Helped Me

Compiled by JASPER NIEMAND

The letters are not exhaustive treatises, but rather brief hints which encourage the pupil to discover for himself the way to the Goal. It is a most stimulating and inspiring book for those who would live the higher life. Cloth, \$1.00

Theosophical Press, Wheaton, Ill.

News From Mrs. Wood's School

Mrs. Hilda Wood writes most appreciatively of the gifts of money from America which came to her school near Adyar after mention was made of the need a few months ago in Mr. Rogers' "Personal Opinions" columns. She sends word of sincere and grateful thanks to her friends in America, and a promise of a more detailed report later on. She adds:

"I wonder if there are any American friends who have an old gramophone they could give to the school. It would be a wonderful gift. I could get, slowly, some physical exercise records and they would be splendid for the students. Also could anyone donate two Colman lights, 200 candle power or so? We have a small light only at present and have much trouble when it goes wrong—then we have the moonlight only!"

inner or outer worlds when he stands in the
A later message received as we go to press says:

"I should be glad if you would kindly give publicity in your columns, with my very warm expression of thanks, to the receipt from an anonymous donor of \$500 as a gift for my village work. It is donated in the name of "the New York Theosophists and the American Section." This gift is being invested and will act as a permanent endowment towards the maintenance of the Night School."

Dr. Cousins and Prof. Wood

The citizens of Madanapalle, Madras Presidency, India, have written an open letter to Dr. James H. Cousins and Prof. Ernest Wood, touchingly expressing their appreciation of the devotion to Indian youth which these two men have shown in accepting the positions of secretary and president, respectively, of the Theosophical College in that city.

Dr. Cousins will teach English and act as principal and correspondent of the College, generally supervising its educational policies, and Prof. Wood as president adds another duty to his many activities as organizer.

No one has success until he has the abounding life. This is made up of many-fold activity of energy, enthusiasm and gladness. It is to spring to meet the day with a thrill at being alive. It is to go forth to meet the morning in an ecstasy of joy. It is to realize the oneness of humanity in true spiritual sympathy.—*Lillian Whiting.*

Our Theosophical Society will not maintain its prestige tomorrow because of its deeds of yesterday.—G. F.

When it ceases to serve and when we cease to serve through it, the Society's usefulness will be gone.—G. F.



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

Convention Time Is Here!

Once a year provision is made for a gathering of all Theosophists—there is provided the time, place and necessary facilities for a joyful mingling and the consequent exchange of plans and enthusiasms. Such an occasion is the Convention which each year brings many brethren together in friendship. It is Convention which gives each of us the happy and rare opportunity of association in brotherly fellowship with our beloved leaders and of inspiration to greater visions of the possibilities of life and of service to humanity.

This summer again (August 12-15) the members gather for a while from points near and far for happy sharing of each other's companionship in the beautiful and suitable surroundings of Olcott. There is the minimum of business sessions, adequate provision for the presentation of helpful and practical outlines of activities for lodges and individuals, and the maximum of opportunity for joyous theosophical living.

Come! Come to Convention where you will meet your old friends, make new ones, and return home renewed in body, mind and spirit.

Convention Keynote

In our July number there appeared an editorial with the caption, "World Wide View" in which was given a quotation from one of the Elder Brethren who from behind the scenes caused the founding of the T. S. and who in its early days emphasized the need for a "world wide view." Our editorial concluded:

"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."

Recently there has been distributed to every

member of our Society a quotation from a letter just received from Dr. Arundale relative to the Convention program. We reproduce that quotation here: "I shall want to emphasize that which the Elder Brethren have recently been saying, namely, the fact that we are at the present moment in the midst of a great world crisis and the duty of every Theosophist is to use his knowledge and power to help to steer the world safely through it. We must try to understand the crisis from the inner standpoint, from the outlook of the Masters upon it. We must try to look at the crisis from above, perceive its essential nature, and examine as carefully as we can the forces wherewith the Elder Brethren guide the world through its present darkness. We must rise above the crowd. We must rise even above the intellectual appreciation of the situation by those whom the world recognizes as great. We must enter into the regions higher than these with the help of our Theosophy, of our knowledge of the Plan, and of our nearness to these great Agents in the inner world. We must take a crystal clear impersonal attitude towards the crisis, perceive in it the place of individuals, religions, nations, empires."

Thus the word which the Masters sounded for the Society near the beginning of its work rings out again as the keynote of Convention.

Railroad Excursion Rates

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

- (1) *Season limit fares*, 1½ the regular one-way fare, usable up to November 15.
- (2) *Thirty day limit fares*, 1½ the regular one-way fare, good for 30 days.

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

- (3) *Sixteen day limit fares*, 1 1/10 the regular one-way fare, good for 16 days.
- (4) *Twenty-one day limit fares*, regular one-way fare plus fifty cents, good for 21 days. (From Pacific Coast points only).

These, (3) or (4), would cover the period of Summer School and Convention and

leave time for visiting A Century of Progress.

Convention Program

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 — A Symposium
The Ideal President.....Maude N. Couch
The Ideal Secretary.....Donna Sherry
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
Citizenship Report.....Herbert A. Staggs
3:40 P. M. Theosophical World University,
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

Registration

It is not too late to register for Convention. Details of how to register appear in recent issues of this magazine. We have hoped that all would register early, but late registrations from those who could not plan earlier, will be welcome. This will be a Convention not to be missed.

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.

Institute Fees—Installment Plan of Payment

That money may have as little influence as possible upon the attendance at Olcott during the sessions this summer, an installment plan of payment of fees is now offered. Under this plan a member may register for Institute or Summer School by sending ten dollars. On his arrival he will pay 50% of the total cost of his attendance (less the \$10.00 paid when registering) and may pay the balance plus 5% for postage, bookkeeping, notices, etc., in two installments—October 1 and December 1, 1933. These dates are chosen so that complete payment may be made before closing the books at December 31, 1933.

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

The Convention Program Notes from Dr. Arundale

The National President recently mailed to every member an excerpt from a letter from Dr. Arundale giving the keynote of the Convention. The following notes of an address recently given by him at the Convention in England are a further elaboration of the stirring message he will bring to our own Convention.

"I want to put before you certain fundamental applications of our theosophical knowledge, certain ways in which Theosophists can, in the present exigencies of national and international affairs, help in the direction of solving the problems that confront us.

"I am speaking to you as one who looks upon life inevitably from what in theosophical parlance we call a First Ray standpoint, and at the present time the First Ray—Wili Power—has a special dominance, but it needs the co-operation of every other Ray, since all Rays must work together for the uplift of the world.

"If we are to fulfill that which is expected from us, if we really wish to put into practical service those teachings which have come down from the Elder Brethren, we must put aside our personal attitudes, our personal opinions, and try to see what is that Plan of which our theosophical literature and our

teachers give us some glimpse, and how that Plan is intended to unfold itself in the world. If one is a real Theosophist, not concerned with one's own interpretations of Theosophy, but desiring to be an agent of the Elder Brethren, if such be your desire, then now is the time for you to begin to prepare to know more clearly what is the Will of the Hierarchy.

"In order to know that Will and to endeavor to intuit what is the Plan as it stands, you must begin by discovering more of your own kingship, of your own individual purpose, than you so far know. So many members of the T. S., especially if they do not live in any great center, tend to revolve in small and limited circles. They should be at work facing the whole world with burning sincerity. Each one of you has a knowledge of yourself through Theosophy, for every teaching of Theosophy is a way to your own self-knowledge, a way of growing out of pettiness and smallness into greatness. So you who are members of the T. S. must first begin with yourselves, to know yourselves better because of your knowledge of Theosophy. You ought to know where you are on life's pathway, to what particular Ray you belong, what work you will do in the future when you are "kings"—and you ought not to say 'I do not know.' Of course you may misunderstand yourselves—that is natural, but

RATES OLCOTT INSTITUTE

July 29 to August 11

(Including Summer School, Aug. 5 to 11)

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

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

CONVENTION

August 12 to 15**

Registration, Room and Board

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

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

SUMMER SCHOOL and CONVENTION

August 5 to 15

Registration, Room and Board

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

REGISTRATION ONLY

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

BOARD WITHOUT ROOM

Per day \$1.50	{ Breakfast 25c Lunch 50c Dinner 75c }	\$10.00	\$20.00
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you ought to know, for the time being, what is your work, your message, and knowing this you ought to be busy greatly in the outer world, obtaining your inspiration not from those about you but from those above you. I want each one of you in this crisis to come a little nearer to your kingship, to understand what this is in terms of practice, by your enthusiasm, wisdom and intuition. With the help of Theosophy you can do it. Then you can go into the outer world either as speakers or writers, or help to guide it through your thoughts.

"What are the great problems which confront the world at the present time? We must be interested in all those things which have to do with the betterment of the world. At the present time there are certain things which the Elder Brethren need to spread far and wide and we must use our intuition to know what these things may be, for They are not concerned with giving us detailed advice. One word we have received from the Elder Brethren is the importance of beauty as opposed to ugliness. We must live beautiful lives. None of us may be particularly beautiful to look at, but we must have other inner beauty to make up for it. Next we must be good citizens, loving our country as well as the world. We must make our country what it ought to be, we must make it great and not decry it, setting in ourselves a great example of fine citizenship. That involves making our citizenship worth while to all.

"What is our duty from the standpoint of patriotism? We must find out what that is through our own enthusiasm. We shall not find it through the intellect, nor through the emotions, but through service. Seek the inspiration from on high; look up to the Elder Brethren. Find out what is Their will and then stand for it, breaking everything in you that is against it. Give up the certainties of a lifetime if you can gain some slight realization of Their will. We tend to be forgetting the Elder Brethren in these days of the T. S. We must restore Them to Their rightful place. There never has been such a war as there is at the present time, and They are immensely preoccupied with it, but They have time to give training to those who are willing to forget themselves for the sake of the world's need.

"It is because we are in such a time as this that the Theosophical Society has an opportunity before it greater than ever before. The Society is not dead; it is not dying. It has a tremendous future before it. Every member must endeavor to make himself an impersonal Theosophist, an agent of the Elder Brethren in Their work for the world. Study Theosophy through the splendid way of service to the nation, and therefore service to the world.

"Although our President may soon pass

away, it will be in order that she may stand in the background and help to usher in a new era of life. Then the membership of the Society will increase because the world will see that we are sincere and devoted and eager and have something effective to say which will help the world in its travail. How tremendous is your opportunity! Go forward in a spirit of awakening kingship, go forward strongly, greatly, with assurance and confidence that Theosophy is great, and it shall prevail."

May the spirit of kingship ring through the Society—the power of Selfhood awake every member. A glorious purpose for Convention!



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
	4:00	Sports
	5:00	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

"Olcott!"—the very utterance sends forth deep resonant echoes, the reverberation of which springs open the clasp of my life's "Book of Beautiful Memories." The pages open themselves to the oft reviewed chapters

of "Great Experiences At Olcott" and I lose myself in ecstasy and reverie.

Memorable scenes are vividly portrayed on these pages of Olcott at all seasons; the most perfect of these being "Summer of 1932." It was then and at Headquarters that nature seemingly outdid her former efforts in making everything and everybody radiantly beautiful and intensely alive. The atmosphere throbbed with the joy and elation of the welcoming and homecoming of all those true Theosophists who were privileged to attend. As always before one felt that one had come home at last; one had found one's own people and that this was truly another joyous reunion.

It is here that youth and maturity become as one in perfect understanding. Youth with its ideas and ideals is understood and is recognized. Here all (young and old) are students—true aspirants; of royal lineage, kings and queens, princes and princesses; striving alike to attain the ultimate goal.

At Olcott the ideal theosophical life is *lived*. One naturally becomes a happy participant, acquiring greater dignity and finding more joy in just living. One comes away with the sense of complete repose and of having been refreshed as at a great fountain.

There are before me many pages, the unrecorded future chapters of my life which I shall earnestly strive to fill with the worthwhile and most beautiful of memory pictures. May many of these become realities this glorious summer at Olcott again! I shall always be grateful for the wonderful privilege of finding so much of contentment, happiness and peace at Olcott—surely "it passeth all understanding" and words cannot express—it must be experienced.

ESTHER RENSHAW
Cleveland

League is Two Years Old

It was two years ago that the Young Theosophists' League was formed amidst the charms and power of the Theosophical Society's Convention at Hotel Sherman in Chicago. Again in 1933 the young people are going to meet together to plan for the future and to advance youth in the Theosophical Society and the entire world all they can.

We have seen comments in *The American Theosophist* about the plans for Youth Week and what the young people want to do during their stay at Olcott. The older folks are looking forward eagerly to see what these young people are going to accomplish. What they plan to do with Theosophy which is to be presented to other young people—how they are going to make Theosophy a vital point in the lives of young people.

Will Theosophy be downtrodden? No, not if these young people are as wide awake as they seem to be, and as they are. If they have enough insight to realize that a general meeting of all young folks interested in the furtherance of Theosophy is the correct thing to do, then wait until the next World's Fair comes to Chicago. Our people will then say, "Our grandparents were at Olcott at the last Fair and helped to put Theosophy where it is now!"

However, what is needed is young people. Will you who are older please bring your younger friends to Olcott for Youth Week when you come to the Fair and our Convention? We need them. Will you help in this way? Why not add some more good Karma to your record by doing this?

R. EDWARD RICE

Warrior Heart

(Dedicated to the Band of Servers)

Not ease! I do not ask for ease!
Give me, instead, a wind-filled sail
Upon a ship where I must seize
The helm and battle with the gale.

If salty waters sting my face
And strong winds swerve me from my course,
I shall endure and keep my pace
With greater skill, with new resource.

Oh, give me life that swirls and teems
With joy of struggle to attain!
For in life's passive hours it seems
My warrior heart has throbbed in vain.

—Zola Monk

When you look at the world in a narrow way, how narrow it seems! When you look at it in a mean way, how mean it is! When you look at it selfishly, how selfish it is! But when you look at it in a broad, generous, friendly spirit . . . what wonderful people you will find in it.—*Selected*.

God often visits us, but most of the time we are not at home.—*Roux*.

THREE OCCULT PLAYS

By Beatrice Wood

One Act; Easy to Perform

Attractively Mimeographed

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The Theosophical Press
Wheaton, Illinois

What Lodges are Doing

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

Dear Fellow-workers:

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

Your faithful servant,
ANNIE BESANT.

Seattle Lodge of the Inner Light closed quite an active season on June 28, with the annual business meeting and election of officers. Twenty-nine regular lodge meetings were held with an average attendance of twenty-five, and thirteen special meetings open to the public which were well attended. Afternoon and evening classes for inquirers were held weekly, and several departments in the T. O. S. have been active in their particular work. The Young Theosophist's Group met regularly under the leadership of Mrs. Kyle, assisted by E. F. Vail. The outstanding features of the last quarter were the series of lectures given by Bishop Hampton in May and by Mr. Kunz in June. Both speakers are popular in Seattle and drew large audiences.

Los Angeles Lodge recently presented Mr. Hodson, who had come from San Diego to speak at the meeting of the Federation of Southern California Lodges earlier in the day, in a public lecture on "Time and the Fourth Dimension" at the lodge headquarters. Although no advertising was done except that by word of mouth from members to friends, an audience that filled the hall attended and much enthusiasm was shown.

Brahmavidya Lodge (Tampa) presented Mrs. Amy Cleaves in an interesting and instructive fifteen-minute radio talk over Station WMBR recently. Many favorable com-

ments were received. The lodge is also grateful to Mrs. Cleaves for her work as class leader and teacher.

Besant Lodge (Tulsa) recommends, after experience in this matter, the practice of excluding old members from elementary theosophical classes in order to remove all possibility of dampening the enthusiasm of younger students. Attendance is found satisfactory, and results most favorable. (Detailed discussion of this plan will appear in the September issue of the *Bulletin of Lodge Activities*.)

Birmingham Lodge has disbanded its formal meetings during the summer but met recently on a Sunday afternoon for a picnic supper. On that occasion Mme. Jeanne Lamie was welcomed into membership. The president, Richmond P. Wetmore, conducted a question session during which there was asked: "What do you think are the most valuable teachings that Theosophy has to give to the world?" Mr. Wetmore himself answered this, naming: The unity of life, or the immanence of God, the facts that there can be no injustice in the universe, that life expresses itself through evolution, that every individual affects his surroundings and is in that sense a creator, and the idea of reincarnation.

Crescent Bay Lodge (Santa Monica, California) continues the public meetings through the summer. Those in charge are willing to work as it is thought that when meetings stop, a connection is broken which takes some effort to bridge again. They have been fortunate in getting some new and very good speakers this year. Present activities are as follows: Monday, esoteric astrology, Mrs. Pearl Wood; Tuesday, members' meeting; Friday, outline of Theosophy, Mrs. Elsie L. Rutledge and Round Table; Sunday, public lecture. The new public class in Theosophy is planned to be quite elementary so as to attract new people, if possible, and to give a definite, though general view of the subject, as so many people are confused by the very voluminousness of the literature.

Besant Lodge (Hollywood) writes that the record of activities for the past year has been a very good one. Tea-table talks under the supervision of Mrs. Fleming have been satisfactory, classes under Mrs. Scudder and Mr. Goudey have been very well attended and appreciated, and considerable good work has been done along the teaching line. Mr. Hodson's public lectures and classes were very successful, both financially and educationally, many new members of excellent promise having joined as a result. Mr. Goudey is now continuing the Friday night classes.

Duluth Lodge recently offered to its members and friends an interesting program followed by refreshments provided by the ladies of the lodge. Two large jig-saw puzzles made and donated by an artist member were raffled, and a quantity of garden and house plants donated by another member were sold for the benefit of the lodge. Weekly meetings are held. On the third Thursday of the month the public is invited.

Hermes Lodge (Philadelphia) closed the season with its annual meeting, June 1. There were held, during the season, five classes with a total attendance of 875 and thirty-two Sunday evening public lectures with a total attendance of 1375. Two of the outstanding classes were that of Mrs. Alice Kiernan on Right Citizenship, dealing with the newer trends in politics and economics, and that of Mr. Hugh F. Munro, Sr. on Man and His Universe, dealing with science, comparative religion and philosophy which embrace the three objects of the Society.

Palo Alto Lodge (California) reports that Mrs. Etta Gifford Young, Glendale Lodge member, spent the winter season with them and since December has been conducting the study class. She was recently hostess to a theosophical gathering which was greatly enjoyed. Throughout the summer the lodge continues the Sunday afternoon study class under the direction of Mrs. Sarah C. Critchley, secretary.

Sacramento Lodge enjoyed another successful series of lectures by the Rt. Rev. Charles Hampton in June. Two public lectures were delivered to interested audiences, as well as a talk to members. During the summer months the regular members' meetings continue with a study class open to the public every Wednesday evening.

Harmony Lodge (Toledo) closed the year's work by a social and card party which was very much enjoyed, and on June 28 at the Hotel Secor, a public stereopticon lecture on the force centers of man, in which much interest was expressed.

Fremont Lodge (Nebraska) has adjourned for the summer and will resume again in September. The year has been very successful, especially with regard to study and lectures. Speakers from out of town during the past season have included Rev. Frederick H. Werth and Mr. and Mrs. J. T. Eklund of Omaha, Mrs. Fritz Kunz and Miss Anita Henkel. The outline suggested by Dr. Cousins was followed and the various members have presented fourteen lectures.

El Paso Lodge (Texas) holds a public study class on Tuesday afternoons at the home of Mrs. Maud E. Ott.

Columbus Lodge (Ohio) held the final Sunday public meeting of the season June 25 at which time Mrs. Bollenbacher gave a most

illuminating and instructive talk on "The Relation of Mind and Heart." The regular Tuesday evening meetings will continue, as usual, throughout the summer.

The by-laws of a lodge provide only the mechanics of its operation. The life finds its channel only through brotherly cooperation and internal harmony.—S. A. C.

Southern California Federation Meets

An enthusiastic meeting of the Federation of Southern California Lodges was held at the Los Angeles Lodge headquarters June 25. It was the occasion of the election of officers which is held every two years as well as that of a lecture by Mr. Hodson.

Much praise is due the splendid work done by the Federation during these last two years under the able leadership of Mr. Goudey together with his fellow officers, Mr. Winston as vice president and Mr. Gordon-Forbes as secretary-treasurer. The response of the lodges as well as that of the individual members has been very inspiring. The work accomplished was mostly in the lecture field. The training of promising talent has been a great feature of the work and the results are becoming apparent. The public lecture work has been excellent. Mr. Hodson's series of lectures and classes during the months of February, March and April have been very successful both from the educational standpoint in the spreading of theosophical truths and from the monetary one. Over forty new members have been enrolled as a result of his splendid work.

The meeting was well attended by representatives of nearly all the member lodges. Mr. R. F. Goudey and Mr. Theron R. Winston were re-elected as president and vice president respectively, and Mrs. Edna Dunrobin was elected secretary-treasurer. The next meeting will be held in connection with a picnic at Long Beach on August 6.

Heredity and Reincarnation

By OLIVE STEVENSON HOWELL

This book is intended to indicate an interesting and helpful line of investigation for those who are not yet convinced of the fact of reincarnation. It also endeavors to show how essential this teaching is for any intelligent appreciation of the method of human evolution, and to demonstrate that without it, no satisfactory explanation of life's processes can be forthcoming either from the scientist or the philosopher.

Cloth, \$1.00

Theosophical Press, Wheaton, Ill.

The Coming Season's Work

(Continued from page 177)

That should offset the lack of new cities to organize.

As for my part of the work in the coming season it is the plan to stay longer than usual in the cities that seem to be good territory. In some places two weeks can be spent while in others three weeks will be the right period. Requests have come from two federations for a stay of two months in each, the time to be given to the chief city and a couple of lesser ones. If that plan were accepted it would be impossible in the American working season to visit more than a very few cities. Keeping in mind the excellent rule of "the greatest good to the greatest number" the stay in any city should be not a day longer than is thought to be necessary to get the largest possible number of new people *permanently* interested in Theosophy so that they will come regularly to the lodge hall. That means necessarily various periods in different cities. Of course several months could be profitably spent in some cities, perhaps in any city, but at present there is great need for work in many places.

Several requests have come for engagements on the Pacific Coast and it may avoid useless correspondence to say that I shall not be able to go to that part of the country this year. That region is excellent territory for theosophical work but there are a number of cities in the middle and eastern states where I have done but little or no work at all for three years and these reasonably have first claim.

One test there is: Where there are love and union, there the Sons of the Light are striving to help and save; where there are hatred and division, there the Children of Darkness are trying to hold back the evolution of the world. That is the real test for the movements round us. That which draws together, that which strengthens brotherhood and mutual service, that is on the side of the victory of the Light.—A. B.

For I who saw no God at all
In sea or earth or air,
Baptized by Beauty, now look up
To see God everywhere.

—Ellen Francis Gilbert

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)

A Cosmic Word-Painting

By W. G. GREENLEAF

Many years ago, from a source now long forgotten, the following interesting word-picture of the cosmic process was brought to the attention of the writer, who passes it on to others, thinking it may be of as great interest to them as it was to him when he first heard of it. There are likely some variations from the original, but these are due to the limitations of memory, though they are developed from knowledge gathered in the study of theosophical works.

Says the originator of the concept, let us imagine the Cosmic Consciousness of our solar system, the Divine Life of its Logos, as a great, brilliant white light enclosed in six concentric hollow spheres, graduated in size and thickness from the tenuity of the innermost to the heavy periphery of the outermost. Each of these spheres is pierced with numberless small holes aligned along the radii of the innermost, so that if they were unobstructed the white light could shine forth in undiminished splendor. But in each of these tiny apertures there is set a bit of glass, those in the innermost sphere being of the most exquisitely delicate colors, while the others in the further spheres become gradually darker in shade until in the outermost the opacity almost entirely shuts off the white radiance from within. All these colored rays symbolize the beings generated within the Divine Life. In their essential nature they are alike in their sharing of the white radiance of the Cosmic Consciousness; but the limitations of the vehicles which make them Rays cause each of

them to regard all the other Rays as separate from itself—as they actually are qua Rays.

Then imagine that at the outer end of each Ray a process begins by which a mysterious power is initiated which enables the Rays to eventually carry that power inward toward the White Light as they pass one by one through the colored apertures. This power is self-consciousness: and when they attain to the fourth aperture and pass through it they find that colors which in the outer space were often inharmonious and clashed are here beginning to blend in a wonderful manner; that the other Rays seem to be part of themselves. Finally they pass through the aperture which at first gave them a separated existence and now forms the last portal leading to reunion with the White Light, and they find that they are in truth that Light Itself, and that all the other seemingly separated Rays had in their totality and in their essential nature been but one.

And what was the purpose of all this effort? The result justified the means, for by the process of the centripetal struggle the Rays developed new powers which enriched the radiance and splendor of the White Light; and not only so, but as the work is repeated according to the Divine Urge in the Cosmos, each class of Rays, now a Unity embracing a great Diversity, becomes itself a new Great Source of White Light, a new Divine Cosmic Consciousness capable of sending forth from itself further sets of Rays destined to a similar glorious attainment.

Thus does the Cosmic Life evolve, becoming ever more inconceivably splendid and complex, bringing into being countless hosts of sentient beings to know themselves and their Source as One.

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.

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BIBBY'S ANNUAL (1922)

There is nothing in this beautiful work that can ever go out of date except the year mark. It is a publication containing many essays on theosophical and kindred subjects, together with a profusion of exquisite color prints and half tone engravings, a triumph of the printer's art. 64 large pages. \$1.25

Theosophical Press, Wheaton, Ill.



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

Protector.....DR. ANNIE BESANT
Pages: 7 to 11 years Squires: 18 to 20
Companions: 12 to 17 Knights: Over 21
Official organ: MODERN KNIGHTHOOD.
A Newspaper for Young Citizens of America
Subscription Price.....\$1.00 per year

A number of Tables report no meetings during August. Some members are employed for vacation period; others are away on summer visits. However, with the usual reassembling of families and classes in September, the Round Table work will start anew with increased accomplishments now being planned.

Our Round Table newspaper MODERN KNIGHTHOOD contains many suggestions for Leading Knights, and in fact for readers individually. The paper's greatest value for Tables is its wealth of outline and pictures, together with helpful exchange of experience. These features are presented in story and illustration, making excellent reading matter for adults as well as children, and for non-members also. A unique youth news service is added. This covers all states and is also of interest to readers everywhere, of any age. The paper has 8 large pages, presenting almost 50 columns, each column about 20 inches in length.

T.S. members who may find it possible to contact their local newsdealers, and place copies of the current issue of MODERN KNIGHTHOOD on sale in their city or town, will render a very splendid service to the Order and to the Society. MODERN KNIGHTHOOD is publishing youth-lessons in Theosophy, original articles by Dr. Besant and other writers; also numerous valuable features which make it attractive in a wide sense to the general public.

Those wishing to order papers and place them with newsdealers, send 4c per copy for as many as they can use (copies are returnable for cash refund if not sold). The paper retails for 10c, of which the dealer gets the very good commission of 4c. The remaining 2c per copy goes to those who place the papers with the dealers. The attractive appearance of MODERN KNIGHTHOOD, with

many pictures, gives it a ready sale, and those who act as agents may make very worth-while sums for their trouble, at 2c per copy if the paper is placed with several dealers, as \$2.00 profit is made on every hundred, and no loss risked as papers can be returned. As we prepay charges and must pay for production, papers cannot be sent on consignment, but ordered at 4c per copy. The August number is now ready to be sent at once.

Those having children, or wishing to help boys and girls, may use this plan in a more direct way, with excellent results. The copies of MODERN KNIGHTHOOD bought at 4c each, can be sold by the young people at homes and offices at the regular price of 10c, giving the children a profit of 6c each for their efforts. Some young people can sell 100, for which they earn \$6.00.

Order some copies for any child who needs to earn money and let them try. Ten copies will cost but 40c; twenty copies 80c—and the young salesman collects \$2.00. Tables are doing this with gratifying success. Any individual may do equally well. Even men and women are earning money in this way. A new paper always sells readily, especially with eight illustrated pages. Address MODERN KNIGHTHOOD, P. O. Box 690, San Jose, Calif.

One of our Counselor Knights has offered a suggestion which also appeals to many others. It is that members may assist all concerned by presenting a year's subscription to their Public Library. This will place the paper within reach of thousands of readers, some of whom are sure to find it a welcome introduction to Theosophy, in a practical, pleasing and convincing manner. If more than one subscription is received for any one library, the extra ones will be sent to other libraries for which no one has subscribed. Thus any member who decides to help in this way, may be sure that the local library is supplied, and perhaps other libraries as well.

Health does not depend upon reaching any particular degree of moral, or of intellectual development. It depends upon the harmony and free expression of the inner nature in the outer life, where we stand at *this* moment. We must be at peace with ourselves and at peace with our environment. The only condition is that we shall open wide the channels of our consciousness at every level—physical, emotional, mental and spiritual.—Rt. Rev. Chas. Hampton.

Positions Open At Headquarters Accountant; Stenographer; Press Manager

Changes that will presently take place in the Headquarters staff provide opportunities for new comers qualified to fill the respective positions. Residence and employment at the center are eagerly sought by those who know its privileges. Compensation consists of board, room, and a nominal amount to cover personal needs, but the greatest is the privilege of residence and service.

Accountant: Must have a real knowledge of the fundamentals and principles of book-keeping including analysis, preparation of reports and accounts as well as the ordinary and simple functions of ledger keeping, cash balancing, etc.

Stenographer: Experience, neat work and an ability to handle secretarial duties, manuscripts, proofs, magazine details, etc.

Press Manager: Knowledge of books, printing, publishing, advertising, including incidental correspondence, orders, etc.

Proven skill in the above capacities, a readiness to fit in, adaptability, but above all a desire for community living and an idealism seeking service, are the essential qualities that must be offered by those who apply. State fully experience, age, ties, and give references. Incompleteness of application will be considered evidence of unsuitability.

Staff Vacation in September

A new plan is to be inaugurated in September whereby the entire staff will take its vacation at the same time, instead of each person's having his turn at a different time.

We believe this innovation will be a successful one, but if you do not receive the usual prompt reply to your letters you will remember and rejoice with us in our holiday.

The Problem of Peace

(Continued from page 171)

Kurukshetra. Let us hope she will be soon amongst us, we wish her to come nearer, we want her, we must cooperate together for the good of the whole world.

Let us say it frankly: Although there is yet too often a lack of understanding of the deeper side of the peace problem, yet the orientation is decidedly an idealistic one, and among darkness and storm, nations seem to catch unconsciously something of the Great Plan. I see it in the Pact of the Four, in the Pan-European movement, in the message of Mr. Roosevelt to Europe, and above all, in the work of the League of Nations, which in spite of some mistakes (which are natural and human), is already the seed of a world parliament, the cradle of a new consciousness and of a new civilization.

Pledges Paid 100%

Some few months ago as was announced in *THE AMERICAN THEOSOPHIST*, the National President asked a group of members to subscribe to a fund with which to pay the expenses of Dr. and Mrs. Arundale that we might be sure of having them with us for the Convention of 1933.

Some payments and pledges were immediately forthcoming and it is with the very greatest of satisfaction that it is possible for us now to announce that every pledge has been paid 100%. This is probably the first time in the history of the Society that every pledge by a considerable group of members has been fully paid on time and the fund account balanced with the pledges received.

This we write because such a record may give encouragement to and emphasize the responsibility of those who have made pledges to other funds at present not yet balanced, for example, the American Theosophical Fund and the Building Fund. How fine it would be and how encouraging and relieving to have these also paid 100% without further necessity of reminder and request. We can only hope.

Dr. Weller Van Hook

Dr. Weller Van Hook, well known surgeon and leader in theosophical work for many years, died on the evening of June 30. Funeral services were held July 5 and were conducted by Englewood Commandery No. 59, Knights Templar.

Dr. Van Hook is associated in the minds of many as leader of the Reincarnation and Karma Legion in America, and for his long and faithful service in Akbar Lodge, T. S., Chicago. He was General Secretary of the American Section in 1907, succeeding Alexander Fullerton and immediately preceding Mr. Warrington's term of office. Of late he has been ill and unable actively to engage in the work he loved. For the sake of that work we deeply regret his passing, although we rejoice with him in his release from suffering and his opportunity to join his comrades of the light.

Albert Schwarz

After long years of faithful service to the Society as its Treasurer, Mr. Albert Schwarz died recently in Switzerland, where he had gone for a rest, of heart failure, after successfully passing through an operation.

No better description of his work and personality can be found than that written in recognition of the 25th anniversary of his work at Adyar by Mr. Jinarajadasa in the March issue of *The Theosophist* just before Mr. Schwarz left for a vacation:

"On February 19th last our good brother Albert Schwarz completed his twenty-five years of service to the Theosophical Society as its Treasurer. Year after year, when Dr. Besant surveyed the year's growth of the Society, she has put on record her grateful thanks to our Brother for his watchful care over its finances. When she offered him the post he accepted it, though a year had to pass before he could retire from business. As manager of the branches of Messrs. Volkart Brothers in Cochin and Colombo, Mr. Schwarz had sterling qualifications both as accountant and as general manager when he came to Adyar. He has watched Adyar grow from its original 28 acres to the 266 acres that it is now; every item of that growth has been carefully recorded by him in his books as Treasurer. Innumerable have been his benefactions, and if they are not here mentioned it is out of deference to his wishes. One gift of his however is not a secret; that is the gift by him to the Society of the property of thirty-three acres now called Damodar Gardens.

"Our Brother Schwarz is indeed the 'Father of the Compound,' always patient, always get-at-able, preferring to pay disputed accounts for rent out of his own pocket rather than wrangle with Theosophists. (The like of such a Treasurer we certainly shall not see again!) He leaves Adyar for a much needed change, for of late the long years of work have strained his heart, and much to his disgust he must take care of his health at last. 'God speed' to our beloved Brother. . . ."

Let us grow lovely, growing old,
So many fine things do—
Laces, and ivory and gold,
And silks may not be new.
Old streets a glamour hold.
Why may not I as well as these—
Grow lovely—growing old. •

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems.
Like stars in Fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—

These are the things that make for peace,
Both now and after Time shall cease.

—Clarence Urmy.

Greatness, after all in spite of its name, appears to be not so much a certain size as a certain quality in human lives. It may be present in lives whose range is very small.—
Phillips Brooks.

"Difficulties are meant to rouse, not discourage."

Visitors to Olcott from June 21 to July 20

Mrs. Marian F. Applequist, Louis H. Bean, Mrs. Ruth Bodo, Mr. and Mrs. Carle Christensen and baby Carlos, Miss Bertha W. Cosby, Richard Ben Curtis, Franklin Dean, Anna Dekan, Mr. and Mrs. W. Fisher, Earl A. Gross, Miss Annie Halderman, Mrs. Winnie F. Hardy, Mrs. Hermann Hille, Miss Mona Waudanita Hille, S. Hortman Horris, Mrs. G. Josendal, Christine Josendal, Gertrude Josendal, Victor Josendal, Virgil Josendal, Louisa Josendal, Martha V. Jost, William Jost, Theo Koenig, Mrs. B. S. Koenig, Bill Krauss, Mr. and Mrs. Lane, Benjamin Mann, Mr. and Mrs. Elro Mathieu, Mrs. J. I. McConnell, Ella McConnell, Mr. and Mrs. Paul R. Miller, Jarvis Nancarrow, R. S. Nancarrow, Mrs. Nedra T. Ruder, J. M. A. Spence, Marie Straub.

Death

Mrs. Helen T. Morrow, Austin-Dharma Lodge, June 22, 1933.

Building Fund—June 16 to July 15

Miss Anna E. Kerr, Dr. Henry A. Smith, Mrs. Anna E. Lancaster, Miss Lucile Tenny, Miss Martha Ward, Dr. Nina E. Pickett, Paul A. Fisher, E. F. Dann, Arthur N. Haskell, Miss Mary Bell Nehercut, Mrs. Winifred W. Read, Mr. and Mrs. James E. Crisp, Mrs. Margaret H. Gross, Mrs. Lillian Trullinger—Total \$99.80

White Lotus Day—Donations

Glendale Lodge, Duluth Lodge—Total \$4.79

American Theosophical Fund

Previously Reported	\$ 865.40
Receipts to July 15	186.15
	\$1,051.55

Higher Memberships 1932-1933

Previously Reported	\$2,798.75
June Receipts	23.00
	\$2,821.75

Higher Memberships 1933-1934

Previously Reported	\$ 463.00
June Receipts	558.65
	\$1,021.65

Greater Olcott Fund

Total—\$57.00

Johnsen Chambers Fund

Total—\$1,140.00

News Service Fund

Previously Reported	\$1,000.00
June Receipts	100.00
	\$1,100.00



Strange Disappearance of William Morgan, by Thomas A. Knight. Macoy Publishing Co., New York, N. Y. Price, cloth \$3.15 postpaid.

This is the best story ever written on the Morgan affair. Brother Thomas A. Knight spent seven years in personal research and investigation in the Morgan case, and has developed facts which shed new light on his disappearance and his subsequent movements. The 302 page book is written like a novel, for it is full of dialogue and dramatic incident. There is no other Masonic book like it; not only will Masons enjoy it, but it will be found most interesting reading by members of a Mason's family and their friends.

The Holy Grail, by A. E. Waite. Rider & Co., London, England. Price, cloth \$10.00.

The legend of the Holy Grail is familiar to readers, artists, and musicians, yet, to many there is a vagueness as to its actual meaning. In this book the author explains the signification in its various aspects and symbolisms. He examines the different versions of the legend,—French, German, Welsh, and Irish—the influence historical environment both as to time and place, has had on their amplification. He traces origins back to prehistoric times, through what is termed Paganism, to the ecclesiasticism which associated the legend with the Eucharistic sacrifice. Very interesting is the author's information regarding the objects, which at different eras symbolized the Holy Grail, but the spiritual and inner meaning is the same in all, the struggle for the beauty of holiness in the religious life; the search for the highest attainment in the hidden life of the spirit in the mystic and occult life. It is the vision accorded to Dante in the highest Heaven. Beatrice tells Dante, "we have come forth from the greatest of the spheres into that Heaven which is pure light" (the light of the Holy Grail). Only the wholly purified can rejoice in the great sanctity of the Holy Grail, only the perfected through much suffering can perceive the vision and win complete conquest over the lower self. The author clarifies the meaning of the Secret World, the Hallows and the Holy Grail itself. To the Christian Church the Holy Grail means the sanctification which comes through union with Christ in the Eucharist, in purity of body, mind and spirit; to the Theosophist the liberation of Adeptship. It is a scholarly

book showing careful and intense research work, and should become a standard classic for the student in early and medieval literature, and giving much enlightenment and zest to lovers of the Parsifal music, and the many allusions to the Holy Grail in poetry and art.—M. L. T.

The Tree of Life, by Israel Regardie. Rider & Co., London, England. Price, cloth \$5.25.

Although the author emphasizes the necessity for purity of thought and action before entering upon any of the magical performances explained in his book, there is so much esoteric information given out, as to be somewhat dangerous to the untrained student, unless he be under the guidance of an advanced occult teacher. The symbolism and occultism in the Jewish *Qabalah* and the Egyptian *Book of the Dead* are explained in a simple and straightforward manner, without circumlocution or glyph of any kind. Reference is repeatedly made to Madame Blavatsky's *The Secret Doctrine* for endorsement of knowledge expressed. There are chapters on the training of the imagination and the will. The methods for training the will are rather drastic. To slash the arm with a razor every time one inadvertently falls into a bad habit, such as crossing the legs, when one has vowed not to do so, appears, to the reviewer as void of common sense. Dr. Besant's method is preferable, that of fulfilling one's duties in the practical everyday affairs of life, no matter what the deterring mood or inclination of the moment may be. The necessities of the present conditions of the world are disciplining the will of most people whether they want or not. The book is well-constructed and must prove of fascinating interest to every occult student. Paul the Initiate has stated in the 13th chapter of 1st Corinthians "Though I have the gift of prophecy, and understand all mysteries and all knowledge, I am nothing without love." Few of us have attained to the love that "seeketh not her own, is not easily provoked, thinketh no evil," and yet to follow the course prescribed in this book, for the attainment of magical powers, it is imperative that such love should be acquired to a great degree before tampering with such forces as are set forth for experiment by the author, for the student desirous of Union with God, or an approach to the hierarchies of formless planes.—M.L.-T.

THE AMERICAN THEOSOPHIST

Music, Its Secret Influence Throughout the Ages, by Cyril Scott. Rider & Co., London, England. Price, cloth, \$3.00.

Several years ago, Cyril Scott, famous English composer and F.T.S., wrote a book entitled *The Influence of Music on History and Morals*, an appreciation of the great importance of music as a force in spiritual evolution, and the present title is an elaboration of the same theme. It is convincingly presented with interesting correlations, musically and historically.

The author has given a chapter to an explanation of the source from which the material was obtained. He credits Nelsa Chaplin as the psychic agent, and assumes that she is a pupil of the Master Koot Hoomi, by whom the material is said to have largely been inspired.

One feels inclined to question the wisdom of making these occult claims upon the credibility of the public and also the ethics of presenting as the frontispiece an alleged pen portrait of the Master K. H., said to have been psychically inspired through the artist David Anrias. The portrait seems, unfortunately, more of a caricature than an inspiration and the reviewer considers its publication a violation of good taste.

The material of the book impresses one as inherently reasonable. It therefore needs no appeal to higher authority.

Music operates on the mind and the emotions through the medium of suggestion. Plato confirmed this when he wrote in his *Republic*, "Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inner places of the soul on which they mightily fasten, imparting grace and making the soul of him who is rightly educated graceful."

The author points out, for example, that the music of Handel inspired conventionalism and the Victorian era. The marked influence of Bach on mentality is suggested; the music of Beethoven induced sympathy on a wider scale than hitherto known; the influence of Chopin, poet of refinement for the piano, foreshadowed the emancipation of women; Schumann, musically associated with the child nature, whose music directly inspired the Montessori system and in part influenced the development of the kindergarten into a popular institution; Wagner, the keynote of whose music-dramas is "unity in diversity," instilled the ideal of brotherhood and the desirability of bringing it into manifestation.

Jazz definitely "put through" by the "dark forces" has been emphasizing a decline in sexual morals ever since.

The historical section of the book deals largely with the evolution and the effect of

quarter-tone music on the Indian people: the third tone and its influence on the music and character of the ancient Egyptians; and the influence of the half-tone on the Greeks and Romans. These three divisions influence respectively the mental, emotional and physical bodies. The author indicates that although in possession of spiritual wisdom the Indian civilization fell because it lacked concrete knowledge; that the Egyptians fell because they were unbalanced in the reverse order; the Greeks through a love of beauty "run riot"; and the Roman civilization fell through a perverted love of manliness, evidenced in gladiatorial games which became spectacles of cruelty.

The author closes with a prophecy of the ultimate return of quarter-tone music, accompanied by the development of instruments capable of successfully reproducing tones of this subtle division. The book presents a thought-provoking and fascinating theme and it should give real impetus to the recognition of the practical cultural value of music training.—R. S. & S. S.

Treasure House of the Living Religions, by Robert E. Hume. Charles Scribner's Sons, New York, N. Y. Price, cloth \$3.00.

The Essential Unity of All Religions, by Bhagavan Das. Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$2.50.

It is a curious coincidence that these two works dealing as they do with the same subject should have come to the reviewer at the same time. Mr. Hume deals with eleven living religions, of which four originated in southern Asia: Hinduism, Jainism, Buddhism and Sikhism, all born in India; three produced in China and Japan, in eastern Asia: Confucianism, Taoism and Shinto; and four springing from western Asia: Judaism, Zoroastrianism, Christianity and Islam. Of all these only two appeared later than Christianity: Islam and Sikhism.

Bhagavan Das bases his thesis largely upon quotations from Islamic, Buddhist and Hindu scriptures, in all cases the original text being given, followed by a translation, his own comments upon them forming the vehicle of his argument. Mr. Hume confines himself entirely to quotations though there is appended a copious bibliography, as well as a section given to reference notes. Both works are very valuable to the student of comparative religion, especially of the only religions which as Mr. Hume states have managed to survive the devastations of time, being those possessing a canon of sacred scriptures revered as authoritative depositories of saving truths.—W. G. G.

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