

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



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Vol. XXI

SEPTEMBER, 1933

No. 9

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



CONVENTION NUMBER — INAUGURATION "GREATER AMERICA PLAN"

ONWARD—OUR SOCIETY

They have said that so long as three remain faithful Their Society shall go on.

Peaks and valleys in the progress of mankind created by ignorance and selfishness are inevitably reflected in apparent cycles of achievement and frustration in the Society's work.

We have a knowledge that the world does not have. We know there is progress in the valleys if we tread them fearlessly, in the frustrations if we accept them calmly. We know there is no end to life and growth but that there must be an end to every phase, that growth requires change for change is a law of progress. So we descend into the valleys with courage, having a vision of heights beyond. We approach the hills hopefully, knowing that in the valleys we gain strength. We watch for the light on the peaks, knowing that it never fails the world though those in the valleys forget its existence.

After storm, the calm; after rain, the sunshine; after winter, spring; after depths, the heights; after silence, the call to duty; after rest, work. Joy for the storm, for the rain, for the winter, for the depths, — joy for the sunshine, for duty, for opportunity to work collectively in brotherhood's glorious service.

The valley has been passed, there is light on the hills, the vision is before us, the heights are ours if we will. We have the courage, we have the knowledge, we have the power. In our hands lies the future.

Onward — our Society — together, for the Greater America Plan.

SIDNEY A. COOK.

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of the
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The World Depression: Its Cause and Cure

By DR. GEORGE S. ARUNDALE

What is the cause, and what, therefore, must be the cure, fundamentally, of the obvious depression from which we suffer at the present time, and from which we seem to be likely to go on suffering? We, who are members of the Theosophical Society, or who are interested in Theosophy, always like to go down into the depths of things to find, if we can, the fundamental causes, and not to remain upon the surface, or even halfway down.

I hold that the depression starts with the individual, although it does not end there. Hence it is perfectly clear that we must establish the fundamental causes of the depression somehow in the individual himself. The economic causes, or industrial causes, or the will to war, usually talked about among large numbers of people, are not, to my mind, fundamental or even immediate causes of the depression. While under no circumstances ought we to ignore these causes, neither must we ignore the more fundamental causes. I am not suggesting that we need not bother about all the various efforts at readjustment or that a World Economic Conference may not have its value even though it is unsuccessful; what I do say is that we must realize that even if the necessary readjustments are made, even if all the conferences are successful, these are only temporary panaceas; we have not reached the roots of the trouble.

What then are the roots of the trouble? First, these problems of depression have been created by ourselves—all of ourselves. We must not imagine that they are due to this or that group of workers, or financiers. Only as each one of us individually will try to assume responsibility for, or at least to realize that we can help the world to draw out of, the depression, shall we be on the way to end it. We who are Theosophists, who believe in universal brotherhood, feel that we have our responsibility for the ailments of the body corporate as a whole.

We take the depression then as inevitable. Let us see how we have, in fact, helped to cause it. I can only in general terms set forth certain causes. Look into your daily lives and see whether you have or have not helped towards the depression. You can see how, for example, in the various kingdoms of nature themselves, we of the human kingdom, the highest kingdom manifesting on the physical plane, have caused depression.

I will give you a typical example from India. No kitchen was more beautiful than the Indian kitchen with its wonderful brassware and copperware, in the magnificent shapes dating back thousands of years. Those beautiful objects have been largely dispossessed

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The "Greater America Plan"

By DR. PIETER K. ROEST

The world is in a crisis today. The forces of disintegration, ignorance and inertia are always obstructing the manifestation of Life's divine possibilities. We have been going through such a period. There has been a pause in our work, and many of our most stalwart members have wondered with anxiety about the future. But at the Convention just concluded we have heard the clarion call which summons every one to arms, to fight as he has never fought before. The spell is broken: the trumpet sounds for the attack!

The American Theosophical Society has caught a glimpse of its magnificent future, and at its 1933 Convention took the first step on the road of action which will bring that future to the living present.

A greater America requires a truly great organization of Theosophists who—individually and collectively—strike the keynote of greatness in the heart of the nation. Our work is the ennobling, refining and spiritualizing of the nation's life—*through our own!* We shall do that if we live not for ourselves, but for America—the true America that the Great Ones cherish in Their hearts; the America dreamed of by Washington, by Lincoln, by Emerson and Whitman. We must help Her to develop grace and beauty, dignity and good taste, as She has already so splendidly developed energy and good will, idealism and efficiency.

But we must start where we *are*, in our *own* lives, in our *own* homes, in our *own* lodge, and in our *own* community. Each one of us has his circle of influence, be it small or large, in which he can be a blessing—if he will; in which he can set the tone—if he will; through which he can pour the ferment of nobility into the nation's life—if he will. There is *none* too obscure, too simple, too weak for that task; if we will only realize that we are not alone, but workers in a mighty movement behind which drives resistlessly a Will Divine. We are as one organism in the nation's corporate existence; and by our dedication of that organism to the ennobling of America we shall, each one of us, become a channel of the Power that "mightily and sweetly ordereth all things," that for each country seeks its greatest destiny.

This is the spirit of the plan adopted by the 1933 Convention, the new "Educational Program." It cannot brook delay, and though we must advance with caution, we hear our "marching orders," ADVANCE! This is the time to start our forward movement into a new era of the Section's life. Those who have seen the vision splendid know what must be

done: the lodges are to be revitalized; the Section drawn into a closer, more effective unity; the cultural forces slumbering in each lodge must gently be awakened; the channels of our usefulness in what we call the "outer world" be opened, and new ones made; the tone of *all* our work be raised, to raise the tone of life wherever we touch it.

Such, brothers, is the task before us! It is embodied in the program now presented with fair detail. To work it out, an instrument of action and coordination was essential—an office centered at Headquarters, with workers to whom direction of the new campaign can be entrusted under our efficient National President's guidance and control. It was for this *first* step that funds were asked and given at Convention; it is in *this* year's work that *all* are asked to share, materially as well as in goodwill and work along the lines suggested. Upon the utilizing of this "tide in the affairs of men" depends the next decade of our Society's progress. Let us respond like soldiers to the call!

Dr. Pieter K. Roest—Field Director

Those of us who have had the opportunity during the past few weeks at Olcott to become closely acquainted with Dr. Roest, wholeheartedly welcome him to be our Field Director to coordinate the activities of our lecturers and field workers into one unified system in accord with the ideals of the Greater America Plan so enthusiastically endorsed by the Convention.

All our members will have opportunity to meet him as he travels through the Section, but as the spirit in which Convention received this Plan for the Society's progress flames through our membership, there will be immediate desire to cooperate. We need that enthusiastic cooperation now, so we introduce Dr. Roest:

Born in Holland in 1898. Taking his degree in 1920 he was soon after invited by the National Student Forum of America to tour American colleges as a typical representative of the European Youth Movement for Holland. In a year's travel on this mission in this country Dr. Roest visited eighty of our colleges and then entered upon a course of special study at the University of Chicago where he took his Ph. D. degree "cum laude" in 1925. He then took up student work again and reciprocated his introduction to America by conducting about 100 American students on a European tour. Already a Theosophist since 1918 Dr. Roest on this tour met Dr. Besant
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Educational Program of the "Greater America Plan" for the Society

GENERAL OBJECTIVES

1. That every member of the Theosophical Society, whatever may be his degree of education or culture, his environment or his occupation, shall show such definite inner growth that it shall be reflected in all his outer life and action. That every Theosophist shall be known among his friends and acquaintances both theosophical and non-theosophical, as a REAL person, fulfilling the words of the Master, "The world may be uncomprehending but our duty is to shine."

2. That every lodge of the Theosophical Society shall be a center of deep spiritual life; of stimulating, progressive and creative thought; and brotherhood in practice.

3. That the lodges of the Section, the national and isolated members, shall all be brought together in a friendly, cooperative relationship, the larger groups feeling their responsibility to all the groups in their territory, and all looking to Olcott for inspiration and guidance.

4. That all public work of any kind shall be on a dignified and impressive basis, not merely propaganda.

5. That the Theosophical Society shall take its place in the eyes of the world as a body of people advanced in thought, tolerant in opinion, and broad in its intellectual concepts, sympathetic towards every other genuine humanitarian movement.

SPECIFIC OBJECTIVES

1. To increase the inner, spiritual understanding of each member.

2. To broaden the general knowledge of members.

3. To develop a sense of beauty and culture in the entire membership.

4. To beautify lodge rooms.

5. To stimulate the circulation of theosophical books among members and the public.

6. To give lodge programs and classes a higher tone and to make them more effective.

7. To improve administrative work of lodges and secure greater cooperation with the administrative work of Headquarters.

8. To develop leaders and lecturers in our lodges.

9. To develop and broaden the concept of right citizenship in every member.

10. To develop a more critical understanding of other movements and teachers now influencing many people, thereby creating a wise discrimination among our own members and sound standards by which to make decisions with regard to such movements and teachers.

11. To strengthen the work of Federations and weak lodges.

12. To make the lodge a cultural as well

as a spiritual center.

13. To make sure that every lodge is known in its own city so that every person so desiring may contact the Society.

14. To strengthen the Youth Work of the Section.

HOW TO ACHIEVE THESE OBJECTIVES

1. *To increase the spiritual understanding of each member:*

By directing efforts toward the member where he is, rather than far above his head. Although to many the Masters may be unreal and far away, to everyone brotherhood and the simple qualities of tolerance, love, kindness are very real.

By making Theosophy experience as well as knowledge.

By using the section of THE AMERICAN THEOSOPHIST known as "The Inner Life" to develop attitudes which will help the member meet the daily problems that confront him.

By making available to lodges suggestions for creating a more spiritual atmosphere and attitude in meetings, by encouraging more daily meditation among non-E. S. members, and meditation groups for those who feel the need for them.

By having all the lecturers and field workers hold at least one members' meeting at which the more spiritual side of our work is stressed, particularly with regard to the individual life of the member.

2. *To broaden the general knowledge of members:*

By departmentalizing THE AMERICAN THEOSOPHIST and devoting certain sections to Education, Religion, Beauty, Science, Citizenship, Industry, etc. Material for these sections should relate world developments to Theosophy and should be supplied by T. S. people actively working in these fields.

By supplying reading lists to members on subjects other than Theosophy for the purpose of saving their time, rather than of directing their reading.

By encouraging members in each lodge to read widely, to coordinate the results with their theosophical studies, and to give brief resumés in lodge discussions, thus stimulating real thinking.

By keeping members informed, through the Book Department, of good current books along all lines, but especially those pertaining to the three objects of the Society.

3. *To develop a sense of beauty and culture in members:*

By including in Summer School programs as much of this side of our philosophy as possible.

By encouraging lodges to open their rooms

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Convention of 1933

Others have written of this great Convention, but editorially too it is deserving of comment, for the gatherings at Olcott this summer have established a new rhythm. Not only was the sense of comradeship and brotherhood more deeply felt, but the Convention was vibrant with the spirit of progress. Goodwill, always in evidence at theosophical Conventions, was mingled with enthusiasm and a sense of the turning of the tide in the direction of accomplishment; a reawakening. The youth activity and the special program which the young people themselves provided was but an outer indication of this.

The enthusiastic endorsement of the "Greater America Plan" was the promise that the Convention of 1933 should be the beginning of a revitalization of the work in every lodge and of the spirit in every member's heart. It will be but a short time when we shall be able to look back from amidst splendid activities in which beauty and culture have a prominent part to see their beginning in the Convention of 1933.

Though some few may go back to earlier dreams out of which the "Greater America Plan" took shape, it is to the enthusiasm and the spirit of brotherhood and progress at the Convention of 1933 that we shall owe the steady development that is now to come. Someone has truly said, "There is no force so great as that of an idea whose hour has come."

Startling Figures— A New Answer

In another column appears a supplement to the Annual Report of the National President dealing with the Statistics of Member-

ship. It is a most revealing document that places upon each member a heavy responsibility that has never before been so clearly demonstrated. We urge that it be read, carefully, thoughtfully—there is interest in the figures—life in the answer. Let us face the facts.

The Financial Obligation of Membership

It has always been Headquarters' policy to urge every member to be active and this has taken the practical form of recommendation to national members that they seek opportunity for work in lodges and that they give of their time and financial support to local activities. When members write for advice as to whether they should be lodge or national members, the advice has always been, "Join the lodge." When members send their dues directly to Headquarters, their membership cards are practically always transmitted through the lodge secretaries in order that the delivery of the card may be the occasion of a new contact between the member and the lodge, and to provide the lodge secretary with an opportunity to discuss with the member his financial obligation to the local activity of the lodge as well as to the Section as a whole.

Just as we urge the lodges to recognize their unity with their Section and with the world Society, so do we urge every member to recognize his unity with his own lodge and the organization in his own locality, through that lodge the Section, through his Section membership the Society throughout the world. No member ought to feel that his obligations have been met simply by the payment of national dues, for while acceptance of the principle of universal brotherhood is the only declaration required for membership, any effort to live in accordance with that principle will lead a member to recognize his obligations to support the work of his lodge, financially to the extent of his ability and by actual work with his brother members, if time and opportunity are his. Even uncongenial conditions and personalities must be transcended by him who would be a brother to all the world. Thus do the Great Ones work.

We cannot continue in Theosophy on the strength of something done in the past.—G. F.

Good words shall gain you honor in the market place, but good deeds shall gain you friends among men.—An Ancient Chinese Philosopher.

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

Educational Program

(Continued from page 195)

to such local cultural activities as musicales, art exhibits, etc., that are of high quality.

By encouraging good music, good reading, etc., in lodge programs.

By encouraging reading of such books as *The Meaning of Culture* by John Powys, *Influence of Music on History and Morals* by Cyril Scott, *Practical Mysticism* by Evelyn Underhill, and authors such as Emerson who are distinctly occult or metaphysical in their writings, as well as those modern psychologists who are leaning towards theosophical interpretations.

By stressing the beauty facet of life in lectures and talks.

By including in THE AMERICAN THEOSOPHIST helpful suggestions on the elementary laws of beauty and art.

4. To beautify lodge rooms:

By using the cultural section of THE AMERICAN THEOSOPHIST to impress the great need for beautiful lodge rooms.

By giving a few simple rules of interior decorating.

By keeping the need before the membership until each lodge begins to wonder about its own surroundings.

5. To stimulate the circulation of theosophical books and publications among members and the public:

By helping librarians to recognize the importance of their work and the possibilities of making the library a powerful factor in the life of the lodge.

By encouraging every lodge to subscribe to the ADYAR THEOSOPHIST and WORLD THEOSOPHY. Suggestions can be made in THE AMERICAN THEOSOPHIST as to how various articles in these magazines can be used in lodge programs.

By making it "popular" for every lodge in the Section to see that the international and national magazines (THE ADYAR THEOSOPHIST and WORLD THEOSOPHY) are placed in the public library of its city.

By using the Book Section of THE AMERICAN THEOSOPHIST for short, intriguing paragraphs about contents of books, giving the reader an idea as to how he can make use of the book to advantage.

6. To give lodge programs and classes a higher tone and make them more effective:

By supplying lodges with courses of study worked out carefully from the standpoint of Theosophy and world activities, discoveries, inventions, etc.

By throwing the whole weight of Headquarters into creating a desire in the lodges to use such courses, the lodge always to be free to decide, however.

7. To improve administrative work of lodges and secure greater cooperation with administrative work of Headquarters:

By helping lodges to know what are the best business procedures, by suggesting methods of conducting the business of lodges, by-laws, etc.

8. To develop leaders and lecturers in our lodges:

By encouraging lodges to conduct H. P. B. Training Classes, Open Forums, debates, etc.

By use of exchange speakers in Federations.

9. To develop and broaden the concept of right citizenship in every member:

By encouraging the formation of right citizenship study groups.

By encouraging individual interest and participation where possible in governmental activities and policies, bringing the light of Theosophy to bear upon its problems.

10. To develop wiser and more critical understanding of other movements:

By supplying lodges with impersonal, unbiased and verifiable information about movements and teachers, gathered together by Headquarters after a fair and thorough investigation. With this should be supplied a few suggestions which might be used as measuring rods by which lodges and members could learn to judge such movements, and make their own decisions.

11. To strengthen the work of Federations and weak lodges:

By all lecturers, field workers, Federations, working together in the same general direction in a coordinated plan of activity.

By continuing the field work to lodges unable to pay for it.

By drawing Federations closer together in efforts and plans.

12. To make the lodge a cultural as well as spiritual center:

The emphasis placed on the cultural side of life will draw into the lodge people of this type who can find their work in developing this side of lodge life.

13. To make sure that every lodge is known in its own city so that the person desiring Theosophy can find it:

By encouraging lodges to maintain their own rooms, to list the name of the lodge in both the telephone and city directories, to insert weekly notices in the "Church and Other Organizations" columns, to provide adequate publicity for public lectures and study classes, and to develop a good mailing list.

14. To strengthen the Youth Work of the Section:

By encouraging members under 30 years of age to join the Young Theosophists of America, and very young people to enter Round Table Groups.

By encouraging young members of the lodge to accept responsibility for work.

SOME MECHANICAL METHODS OF ACHIEVING THESE OBJECTIVES

1. Issue to lodges a mimeographed HANDBOOK FOR LODGES, on loose leaf paper so it can be kept in note book and be added to from month to month with fresh material through the *Bulletin of Lodge Activities*. Contents for such a book to be:

- (1) Theosophy and the Theosophical Society.
- (2) What are good lodge officers.
- (3) Lodge administration.
- (4) How to conduct public lectures.
- (5) Lodge class work.
- (6) How to develop leaders, teachers, lecturers, etc.
- (7) Lodge library work.
- (8) Lodge programs.
- (9) Lodge bulletins.
- (10) Pitfalls of the new member.
- (11) An enriching reading course.
- (12) Programs for young people.
- (13) Ways to make money.
- (14) Parties and social affairs.
- (15) Federations, their function and purpose.
- (16) Olcott, its importance to the Section.

All the above subjects will be treated in a concise but detailed manner so new officers and members may have guidance in their work.

The HANDBOOK should be used in lodge study until all points have been covered or by the various lodge committees, each studying its own section.

2. Make THE AMERICAN THEOSOPHIST a definitely educational organ for the carrying out of this Educational Program. Everything in it to be driving toward the goal established.

3. Appointment by the National President of National Advisory Committees, the chairmanship of each to be held if possible by a member actively engaged in the work which his committee will study. These committees will be sources of material for the departments in THE AMERICAN THEOSOPHIST. They should cover such subjects as Education, Religion, Science, Beauty, Lodge Programs, Youth, Federations, etc.

First Steps in the New Educational Program

There are four steps which each lodge can take at once which will make it an active participant in the new program.

1. Very soon every member will be asked to file with Headquarters information about himself, his training, his public contacts, etc., through which we will be able to find people to help with the important work before us. Lodges can see that their members return these questionnaires promptly.

2. Lodges are now asked to write in detail and send to Headquarters an outline of their work, as to program, administration, policies; their difficulties and failures and their successes.

3. We will soon send to each lodge definite suggestions and ideas as to how lodge rooms may be made more beautiful. Each lodge can at once check its own quarters by these principles of decoration.

4. Each lodge can begin at once training speakers and lecturers by forming an H.P.B. Training Class, directions for which were given in the March and May 1933 issues of the "Bulletin of Lodge Activities," or if these are not available such instructions will be sent upon request.

Chains

"Shall there be evil in a city, and the Lord hath not done it?" (Amos. 3.6)

"The Threefold descendants of Prajapati, angels, demons, and men, dwell as students with their father Prajapati." (Brihad Aranyka Upanishad, V. 2)

By many a chain the world is hung
About the feet of God;
Their links are songs that men have sung
As each the Way he trod.

Among the chains are some of joy,
But others are of woe;
He needs them all in His employ,
For magic-tragic show.

As men in bliss or anguish toil,
From each He asks a link;
Their deeds now aid His plan, now foil,
But His the thoughts they think.

And some must forge bright links of gold,
And some of iron dark;
But bides in heaven or hell their mould,
He stamps on each His mark.

In courts of joy as king He bides,
His hermit cell each pain;
The flow of iron or gold He guides,
If we but forge a chain.

Never is time He does not work,
A-forging endlessly;
And all must help, and none must shirk,
For joy and pain are He.

From heaven's expanse to farthest hell,
He labours with His plan;
On all with zest He casts His spell,
Angel, devil, or man.

C. J.

Report of National President, 1932-1933

In accordance with the responsibility placed upon me by the by-laws of the Society, I present to you for the third time an annual report on the condition and activities of the Society. First, however, let me express my deep sense of appreciation upon being recently re-elected as your National President. The two years in which I have held the office have been a period of increasing difficulty due principally to the stress of economic conditions which few of our members have escaped. We cannot yet tell what the next three years of my office may bring, but I want to assure you of my deepest sense of gratitude for your confidence. I feel that I shall always have your fullest cooperation, that whatever the conditions may be we shall together meet them and carry the Society on to fulfill its work in the name of the Great Ones Whose instruments we and the Society are.

Finances

I present to you the following balance sheet prepared in exactly the same form as at the end of the two previous fiscal years.

ASSETS**Net Depreciated Building Fund**

Assets	\$243,306.25
Other Furniture and Equipment..	14,169.45
Oakdale Avenue Property (Sales Contract Equity)	9,200.00
Invested Assets (Gifts not yet converted into cash)	1,722.17
Net Worth of the Theosophical Press	31,268.21
Cash, Securities and Current Receivables	16,580.17
Deferred Charges	1,219.27
	<u>\$317,465.52</u>

LIABILITIES

6% Gold Debenture Bonds, outstanding	\$ 62,200.00
Special Purpose Funds, unexpended	2,451.95
Deferred Income	5,650.35
Current Liabilities	3,116.78
	<u>\$73,419.08</u>

NET WORTH

Theosophical Press . . .	\$ 31,268.21
Wheaton Building Fund	211,254.21
General Investment a/c.	1,524.02
	<u>244,046.44</u>
	<u>\$317,465.52</u>

The principal points to be noted are first of all that the liquid condition of the Society's affairs has been maintained, cash and securities in round figures standing at a total about \$100.00 greater than at June 30, 1932. This total of cash and securities of \$16,580.00 may appear to be quite a substantial sum, but the

basic principle involved in maintaining that balance will be understood when I point out that \$2,450.00 represents special purpose funds that may not be expended except for the purposes for which they were donated, that \$5,650.00 represents the prepaid income of the succeeding year with which to carry on our work of the new season, and further that there is a considerable bond obligation maturing next October 1 for which some part of these funds must be utilized.

The Society's building bonds, although \$6,000.00 additional bonds were issued for the purchase of property previously held by Mr. Rogers for the protection of the Society's own estate, stand at a total of \$62,200.00, or \$2,900.00 less than last year, part of this reduction being due to retirement of the bonds, and part to very generous gifts of bonds by the members who held them. We are much indebted to two of our members holding bonds to a total of \$8,900.00 who donated them to the Society at this time instead of by will, with the understanding that a low rate of interest would be continued for the donor's lifetime upon the amount of the bonds so donated.

To those who desire ultimately to make the Society a beneficiary of their estate, I comment for the life of the purchaser. Thus the then giving them at once to the Society which continues to pay an income upon the investment for the life of the purchaser. Thus the Society becomes assured of the legacy and the member equally assured of an income from his investment.

Despite the great falling off in book sales to the very low total of \$14,000 for the year, a reduction of more than one-third, we have succeeded in reducing the investment in inventories by approximately \$4000, and it is partly by this process of converting such items into cash that we have maintained our financial position. I must point out to you, however, that this process cannot be continued indefinitely, and that there must soon come a time when the income of the Society from the normal sources of dues and donations must be made to cover its financial needs. The income from dues was \$3000 less than in the previous year. But the net expenditure for activities was reduced only \$1300. We were helped considerably by our members' response to my appeal for contributions to the fund established under the name of "The American Theosophical Fund." That appeal brought a total of \$1,012.00 from 247 members, a fine response from that small group but disappointing from the fact that such a small proportion responded to an appeal that through the mails was placed in the hands of each individual member. When we remember

that only 10c per member per month would produce \$5000 per year we realize how much more substantial this response might have been if members could be induced to understand how great can be the value of many small contributions.

We were further helped by the fact that the donation of bonds already referred to made available for general purposes a much larger amount of income from rooms. The net result is that we expended \$3011 in excess of income, but a considerable part of that expenditure was not in money but simply represented depreciation provision for the gradual wearing out of our physical properties. As has already been stated, there has been no diminution of our available current resources.

THE AMERICAN THEOSOPHIST, although improved by the addition of a cover and color printing, has cost a little less than in the previous year, but the income allocated to support the magazine has been so reduced by inability to pay dues that we had \$820 less for that purpose, and the magazine for the current year shows a loss of \$450.

Even the summer activities of last year the accounting for which appears in the period under review showed a slight loss, probably for the first time. This year, for the Convention which you are now attending, the registration fees and charges for accommodations have been reduced as compared with those of several years past, in the hope of attracting a larger number of delegates, but I mention the loss of last year for the purpose of explanation to those who feel that they should not be called upon to pay for opportunity of attending our summer sessions.

Miscellaneous cash donations for the period were \$1200 less than for the previous fiscal period. Despite all of these reductions in income we have a net expenditure in the field of only \$100 less than for the previous year, a condition that will be understandable when it is remembered that for part of the season Mrs. Ransom was still lecturing and that since the beginning of the year, Miss Henkel has been constantly in the field.

Membership

We commenced the year with 5236 members; 456 new members were added; 151 reinstated; 3 were added by transfer from other Sections; 73 died; 121 resigned, but 1108 became inactive and were dropped from the active membership list, leaving the total active membership at the end of the year at 4544, a decrease of 692.

The high point of our membership was in 1927 when a total of 8520 active members were reported to Adyar. That year saw the acquisition of 1807 new members but the following year also saw 1735 become inactive, and each

year since then more have become inactive than have been added.

Various reasons may be assigned to account for this condition, but I have made an illuminating statistical analysis of the membership records of the past 20 years, the results of which I offer as a supplement to this report. (Printed in this issue.)

I am sure that an aggressive educational program to supplement the lecture work carried on with your cooperation and that of every worker in the field can completely change this condition so that those who come to us as new members will find in us congenial associations and interests and will become genuine and permanent sharers with us in the work that the Society has to do in the immediate and more distant future. I will refer later to that program.

Activities

The Press department as already referred to has experienced a great reduction in its distribution of books, the total sales being \$14,000.00 as against \$60,000.00 some few years ago. But the Press will undoubtedly always remain an essentially important function of the Society as a means of distributing its literature. A revival of activity from the application of the educational program already referred to will increase the need of books, and improving economic conditions will make it possible for our members and lodges to purchase.

Mount Everest by Dr. Arundale was the most outstanding publication of the year, but Mrs. Ransom's Studies of "The Secret Doctrine" already prepared for publication, will be brought out when conditions are more favorable. One of the very pleasing productions of the year is a beautifully mimeographed set of theosophical plays by Miss Beatrice Wood now made available for lodge use.

The work of classifying and cataloging our National Library has continued as time from other Headquarters activities has made it possible. That work will go steadily on. We are at the present time considering means by which the lending privileges of the Library can be made more accessible to our members.

The distribution of the series of "Study Notes" has been continued at nominal expense.

Our Correspondence Courses under the direction of Mrs. Simons have been little called for, but we have been encouraged by the fact that these have received notice abroad and that applications for translation rights have been requested.

Reading Courses that do not require the preparation of written response have been established under Mrs. Simons' direction and additional courses are about to be added.

Field Work: At various times during the year the following lecturers and field workers

have traveled through the Section under Headquarters' auspices or independently: Mrs. Ransom, Dr. Pickett, Mr. Fritz Kunz, Miss Anita Henkel, Mr. Geoffrey Hodson, Mr. Charles Hampton, Miss Elaine Scribner.

The work of Miss Henkel deserves special mention since it is an innovation, confined to travel by automobile from lodge to lodge, staying with each from three days to two weeks, intimately associated with the work of the lodges, carrying to them the spirit of Olcott and a closer contact with Headquarters and the inspiration and helpfulness of this more intimate work as distinct from that of the public lecturer. This type of contact has proved its value and will be still more valuable in connection with coordination in the field of the educational program referred to. I sincerely hope that this kind of activity can be extended by the acquisition of other devoted workers to supplement the essential and important work of those who attract new members by public lecture.

We are happy to welcome Mr. Rogers back to the lecture field. It is his intention to travel by automobile with an assistant and to carry on intensive series of lectures with which to attract new members. The membership analysis already mentioned shows that a certain almost unvarying proportion of new members stays permanently. The more new members, therefore, the more permanent members. If to this increase of the number of new members we can add the effectiveness of fine follow-up work through field workers and the educational program to retain and increase interest, the whole coordinated program of lectures, lodge work and education will build into the Society a strength it has never attained before. I am still hoping that it will soon be possible to book the engagements of every lecturer and every field worker exclusively through Headquarters, a condition the desirability of which letters of lodges so frequently express. To some extent that depends upon the provision of funds that will make it possible to compensate such lecturers when working in financially unremunerative localities, but more especially does it depend upon putting into effect a concerted and coordinated plan in which all activities have their place and in which not only the lecturers but every field worker and every federation and lodge officer contributes to a single, one-pointed program.

"The American Theosophist"

Much appreciation has been expressed upon the new appearance and the present contents of our magazine. Under the new educational plan much further improvement will be made and the magazine vitalized and made a powerful unit in carrying out this national program of American theosophical progress.

The *Bulletin of Lodge Activities* has been regularly distributed and has been recently supplemented to those lodges who desire to have it by an *Olcott News Letter* containing the more intimate news of Headquarters. For a close and friendly contact with the activities of the Headquarters' group this news letter is especially recommended.

The News Service has not yet developed. Further additions to the fund have been made and this service may well take its place in the new theosophical program of wider activity.

The Institute which this year was confined to two weeks including the Summer School period was a remarkably successful activity. A youth program added this year has brought most encouraging results although at first indicating but small response. So important is it that youth find a place in our work that I feel this addition to our summer programs is one of the most productive of future value.

The Future

I have several times alluded to the new program which I propose to present to you for your consideration and approval. This program is designed to revive the interest and revitalize the work of members throughout the Section and to make our lodges definitely useful by relating their activities to the practical affairs of the world as portrayed in the progress of science and the more advanced thoughts in other fields.

This program, which for the past two years has been gradually taking form in the thought of our workers, is not a mere theoretical concept, but has emerged from the practical knowledge of those who are familiar with the work and the need of our lodges and our members throughout the Section. The program fills a vital need. In your consideration of it I ask that you give little attention to the difficulties and impossibilities if such there be, and think more upon the results to be achieved.

Look upon this program with vision, not only as to its immediate need but as to its potential possibilities—not only as to its details but as to its place in a greater work that will emerge from its fulfillment—not only as to your immediate interest but as to the part the plan as a whole may be made to play in the promotion of the welfare of the American Theosophical Society. I recommend it for your approval and support.

I must add with the deepest conviction and the utmost sincerity that what has been done in the interest of the Section could not have been accomplished except through the very harmonious and complete support that I have had from your Board of Directors and without that splendid cooperation that every member of the Headquarters Staff has always ac-

corded to me. To all of them and to all of you who in many ways have been a part of all that has been accomplished and who will be a part of all that has yet to be done, I offer most grateful acknowledgment. Our hearts, our minds, our will are, with yours, centered on doing the greater work through the service that we can together render to the Masters to Whom the Society will ever belong.

20 Years' Membership Statistics

(Supplement to Report of National President)

A statistical analysis of the membership records of the past twenty years discloses most surprising information relative to the loss of members from inactivity.

In that period, the loss by resignation is slightly less than 10%, by death slightly over 5%; those who became inactive represent 88½% of the total number of new members in the period. Some of these, however, reinstate, and the net loss on account of members' becoming inactive is 74%.

This figure represents such a tremendous proportion of the new members that a very close analysis of all the records of inactivity for the past twenty years has been made with still further astonishing disclosures. This record shows that by the second year ⅓ of our members are lost to us, and that this loss continues year by year in a decreasing ratio so that half are lost by the end of the 4th year, ⅔ at the end of the 7th year, ¾ at the end of the 10th year. Only a small proportion of these reinstate; 84% are permanently lost.

This same data has been accumulated by 5-year periods, and the results are so uniform, period by period, that it is safe to say that it is not an outside cause such as fluctuations in economic conditions or the advent of controversy within the ranks that produces this steady loss of members. Such influences have but relatively small effect upon our membership. They may modify the number of new members or even the number of resignations, but do not much affect the number of members just dropping out through apparent lack of interest. That number appears to bear a fairly constant relationship to the number of new members taken in.

For example:

Period	No. of New Members	% Inac. end 2nd year	% Inac. end 3rd year	% Inac. end 5th year	% Inac. end 10th year
1913-'16 (4 yrs.)	3792	29.1	44.6	59.5	77.7
1917-'21 (5 yrs.)	8012	36.9	46.5	57.9	69.1
1922-'26 (5 yrs.)	6668	39.5	53.4	67.0	
Similar figures for the last four years are as follows:					
1927	1807	29.2	38.3	47.3	
1928	1127	34.0	40.0		
1929	716	25.5	37.9		
1930	564	32.6			

The above is but a brief summary of figures prepared for study in much more detail. They serve the purpose of demonstrating the point that there is a huge loss of members in the early years amounting to from 25% to 40% in two years, from 40% to 50% in three years, and up to nearly ⅔ by the end of the 4th year; the average for the whole period of twenty years being, at the end of the 2nd year, 33⅓%; at the end of the 3rd year, 44.2%; at the end of the 4th year, 51.5%.

These facts have probably not been so clearly defined in the past. To the extent that they have been recognized there has perhaps been a tendency to attribute them to the fact that Theosophy represents that type of philosophy which by reason of the startling nature of its teachings attracts many people, but which by reason of its call to pioneer service loses those who, at the present stage of evolution, are not attracted to a philosophy in which self-interest has no part.

It is an easy explanation to say that the world is not ready, and that we can expect to hold only a very small proportion of those who display original interest. That explanation is probably sound when applied to account for the fact that only a few thousands out of the millions in the world show any interest in Theosophy. It is not so true an explanation of the fact that of those who are interested enough to embrace membership, so few remain, and it is time that we become much more concerned and recognize that the condition disclosed is a serious responsibility of the Society and of its lodges and its members. *I judge it to be a much more accurate explanation of the great loss of interest among those whom our public lecturers have brought into membership, to state that it is due to the failure of those who are already members to continue to make Theosophy attractive to newcomers. We cannot lightly pass over the facts for it is no light responsibility to have seekers for truth placed in our care, and it is a heavy one indeed that befalls us if we fail to show the way.*

These figures of membership losses are a challenge to us, not only to present Theosophy so that it continues to hold the interest of those whom our public lecturers have brought into our lodges, but to each member to up-

hold in his life the principles that he professes to accept. It calls upon us to present Theosophy as a living power in each one of us so that each is an example of what Theosophy is to the individual; thus will the newcomer gain the impression first of all, of people big and tolerant so that personalities and differences do not affect their loyalty to the principles involved. A practical application that makes Theosophy living in each is the answer to the problem. We can never hold new members who see in older members an intolerance, a smallness of outlook and a pettiness of personality that should be abandoned with the very beginning of an understanding of theosophical truths and principles. We must look to ourselves, what we are, what we make of our lodges and study classes and group meetings, for an explanation of this early loss of interest in new members.

The facts point out the importance of field workers and fine organization in our lodges to supplement the work of lecturers before the public, and the necessity for establishing in each a nucleus of people to whom the theosophical life is all-important, who will maintain in every lodge a harmonious center where tolerance and good will prevail and into which pettiness, personalities, and attitudes untheosophical cannot enter.

The responsibility is on us, the members, to keep alight the flame burning in the seeker for truth instead of snuffing it out by the unattractiveness of our own small attitudes, to fan it into a great light by the ardor of our own enthusiasm and the broad tolerance of our understanding.

Greetings to Dr. Besant from Convention

There follows a resolution passed at Convention to send greetings to Adyar and a copy of the cable sent.

"RESOLVED that the American Theosophical Society in Convention assembled cable to the President its loving greetings expressing the deep gratitude and loyalty of its members.

"BE IT FURTHER RESOLVED that a cable of greetings from this Convention be sent to the Vice-President, Mr. A. P. Warrington, Bishop Leadbeater and Mr. C. Jinarajadasa, ending with the words, 'and expresses its gratitude for the invaluable assistance rendered to the American Section by Dr. and Mrs. Arundale'."

* * *

"Convention sends love and loyalty to President. Greetings to Leadbeater, Jinarajadasa and Warrington and gratitude for invaluable assistance rendered Section by Doctor and Mrs. Arundale."

The 1933 Convention

By ORLINE BARNETT MOORE

The 1933 Convention of the Theosophical Society will be remembered as an outstanding Convention. Coming at a critical stage in the financial condition of our country, it was particularly encouraging that it was the largest Convention held in many years with an attendance twice that of 1932, and that the spirit of comradeship and fellowship, everywhere manifest, lifted the assembly into a delightful state of happiness and expectancy. That the Theosophical Society itself, as well as the world at large, is in a critical stage is obvious enough, but to attend such a gathering as assembled at Olcott from August 12 to August 15 is to find out what are the materials, the forces, the trends, with which this crisis may be met. Some tendencies are quite clearly marked: the most hopeful among them is a fresh stream which, like clear, cool spring water, is flowing through the Theosophical Society bringing new life and revivification. Such a well-defined line of fresh and vigorous membership—not necessarily large in numbers, but free and fine in quality—must be a source of encouragement to Dr. Besant who is always saying: "Encourage the younger ones." These new members come, bringing their contacts with the world from many branches of life; they come bringing a maturity of experiences combined with a fresh and youthful attitude. It is not always easy to blend their viewpoint, and harmonize it, with that of members working from long habit and through years of devoted pioneering but it must be done if the Society is to achieve its appointed destiny.

To that end an Educational Plan was presented to the Convention and met with enthusiastic response. There was such enthusiastic understanding of the objectives of this plan that \$2,500.00 was pledged in one half hour toward its immediate execution. The plan is elsewhere given to members in detail, but it may not be amiss to mention here, that members, in talking of it during the Convention days, realized that the idea itself is not new, that Dr. Besant has proclaimed it through the years, but that here we have a definite step toward correlating the work within the Society with work in what Dr. Arundale has been calling the "outer world," under one head, a person who, though thoroughly a Theosophist, is also a person versed in the ways of world activities. Especially is it apparent that our president, Mr. Sidney Cook, who is wholeheartedly behind any effort to vitalize and ennoble the Theosophical Society, desires the opinions of all members; desires the benefit of experience from all lodges over the Section.

A resolution was passed establishing an annual lecture to be known as the "Olcott

Lecture." This lecture will be selected from a competition of written lectures to be submitted by any member, anywhere. All Theosophists in our Society are invited to compete. The judges will select the winning lecture without knowing its author, and then the author will be invited to deliver his lecture that year at Olcott. The Convention seemed to feel that this plan presented an opportunity to discover hidden ability for use in the lecture field.

Nobody who attended the 1933 Convention will forget Olcott. Those who recall Conventions of former years held in crowded hotel rooms, long to give the members "back home" a feeling of what it means to come together among friends sharing our ideals and aspirations, close to nature, in surroundings of beauty and order, informally. Nobody will forget the picture of Dr. Arundale in his Indian sandals, soft shirt open at the throat, talking under the trees, or in the tent, with a sprightly breeze rustling leaves and tent flaps. Or of Mrs. Arundale in her saris and Indian slippers, surrounded always by a group of young people.

Nor will the evenings of music pass forgotten, nor the loveliness of books, the beauty of Olcott's Library and the serenity of its walls; the gay free chatter in the cafeteria, the spontaneous greetings to old friends, the happy cheerfulness of a week that presented us with weather on the edge of crispness, but quite flooded with sunshine, both physical and spiritual. At the banquet, older members who can remember far enough back, were delighted in the return of Mr. Walter Greenleaf as toastmaster, whose genial smile and delightful wit has been missed at theosophical banquet tables for more years than many of us care to remember. There was a thread of banter too, running the length of the table, and much laughter over Mr. Rogers' explanation of Noah's task in his famous Ark. When the banqueters sang together Auld Lang Syne, the peak of delighted comradeship was reached.

Later, on the lawn under flood lights there was a dance program by the New World Dancers, under the direction of Frances Allis, and a bit of harp music on the terrace. Everybody felt a tremendous sense of this Theosophical Family, a sense that no matter how divergent our minds, how diverse our viewpoints, how important or unimportant we deem our philosophy, the great thing, the beautiful thing, remains above and through all, that we really do love one another, that we are bound together, not only by the obvious tie of a common work and a common thought, but by something deeper, more eternal, a unity of purpose and an interchange of affection, within that purpose, that is, after all, the

earnest of the Theosophical Society which is to come, and the work that is ours to do.

Greetings From Delegates and Others

During the business sessions of the 1933 Convention, the following messages and greetings were received:

Telegram of greeting from Bishop Leadbeater and Mr. Jinarajadasa.

Messages of greeting and promise of support of the new Educational Program (which had been previously submitted to Federation presidents) from

Mr. S. B. Rudd, President, East Central Federation;

Mr. J. D. Watson, President, Southwestern Federation;

Mr. Fritz Kunz, President, New York Federation;

Mrs. Jennie Bollenbacher, President, Ohio Federation;

Mr. Ray F. Goudey, President, Southern California Federation;

Mr. E. Norman Pearson, President, Michigan Federation.

Message of greeting from General Secretary Vavra of the Yugoslav Section, T. S.

Greetings from the Porto Rico Section, T. S.

Message of greeting from Thomas Owens, President, Pittsburgh Lodge.

Greetings from the following Lodges: Ojai Valley Oaks, Olcott-Wheaton, Besant-Hollywood, Annie Besant-Boston, Besant-Cleveland, St. Paul, Genesee-Rochester, Atlanta, Hermes-Philadelphia, Lightbringer-Washington, Oak Park, St. Petersburg, Oakland, Portland, New York, Fargo, Hypatia-Indianapolis, Chicago, Columbus, Pythagoras-Cincinnati, Akbar-Chicago, Madison, Maryland-Baltimore, Grand Rapids, Des Moines, Hartford-Capitol, Ames, Yggdrasil - Minneapolis, Rockford - Harmonic, Los Angeles, Ann Arbor, Aurora, Kansas City, Shri Krishna-Norfolk, St. Louis, Colorado-Denver, Detroit, Lansing, Oklahoma City, Brotherhood-New Orleans, Herakles-Chicago, Panama, Birmingham, Besant-Houston, Austin-Dharma, Lynwood, Long Beach.

Youth Activities at Olcott

An increase of over 100% in the number of young Theosophists attending Summer School and Convention made the youth contribution to the activities successful and useful. A splendid spirit of friendship prevailed and before the close of Convention, all felt they were old friends.

They spent many happy hours together working, playing and discussing their own particular problems with regard to Theosophy. In order to contribute something to the success of the gatherings and to feel that they were "pulling their weight" they made several contributions among which were: tak-

ing charge of the refreshment tent, formerly run by the overburdened headquarters staff; ushering at the public lectures; building camp fires round which all gathered to watch the flames dance under the stars; an entertainment of music and dancing which all enjoyed; and a symposium in the regular program in which five of the young Theosophists presented the youth ideals to the Society.

A "youth tent" in the grove provided the center for the discussions. Here Rukmini Arundale chatted with the young people, asking them to find out the significance of the youth movement and its relation to the Theosophical Society.

The group decided to organize into the "Young Theosophists of America" in order to work more efficiently for Theosophy and the great ideal of brotherhood. Rukmini Arundale was unanimously elected president. She is also president of the Young Theosophists of India and Holland. American young Theosophists are thus connected through her with other groups and they hope to be able to form a World Federation of Young Theosophists in the future.

The Young Theosophists will cooperate in every possible way with the older members. The organization was formed in order that they might serve the Theosophical Society more effectively and work for the great ideal of brotherhood.

FELIX LAYTON.

"Young Theosophists of America"

This organization was formed at Olcott on August the ninth with the following objects:

1. To bring Theosophy to the Youth of America;
2. To live Theosophy and develop leadership;
3. To be good citizens;

and the motto, "Be happy and face the World." Rukmini Arundale was unanimously elected President, the other officers being:

Chairman: Felix Layton, 920 E. 2nd St., Flint, Mich.;

Secretary: Norma Makey, 4650 Three Mile Drive, Detroit, Mich.;

Treasurer: Margaret Barsi, Olcott, Wheaton, Ill.

International Correspondent: Mignon Reed, 2508 Guadalupe St., Austin, Tex.;

Editor: Ellen McConnell, Olcott, Wheaton, Ill.;

Assistant Editor: Egmont Reed, Olcott, Wheaton, Ill.

The Executive Council consists of the President, Chairman, Secretary, Treasurer, and Mignon Reed, 2508 Guadalupe St., Austin, Tex.;

Gordon Dupee, Oconomowoc, Wis.;

George Bellon, 17 Guthrie, McKees Rocks, Penna.

Membership in the group is open to all young people (under 30) who are members of the American Theosophical Society. Those wishing to join hands with this group for the cause of brotherhood should write the secretary.

"The Young Theosophist"

The new youth organization, the "Young Theosophists of America," will keep young Theosophists in touch with one another through its new publication, "The Young Theosophist." This publication will be small and unpretentious at first, but it will grow. It will contain items of especial interest to young Theosophists written by young Theosophists.

Anyone who wishes may subscribe, The subscription is 50c per year and should be sent to Margaret Barsi at Olcott, Wheaton, Illinois.

Report of the Right Citizenship Division of the T. O. S., 1932-'33

It is apparent that theosophical interest in right citizenship in relation to a solution of the great world economic crisis is growing. Requests for the detailed program came from widely separated lodges. R. Edward Rice, president of the Young Theosophists' League in Chicago, hopes to make it a part of their open discussion meetings. Many lodges have included in their programs some phase of right citizenship such as current events, technocracy, economics, the application of Theosophy to all departments of individual and social life, adjustments in the light of Theosophy, the world's adventures in government, and world problems and universal economics.

Maryland Lodge (Baltimore) held Saturday afternoon teas for the public where present day problems were presented by members, and the audience took part in the discussion. I am sure that all of our Right Citizenship classes have been inspired and helped by the unusually fine articles on the economic situation in the magazine *Service*, in regard to actual practical solutions being worked out by theosophical societies and other welfare organizations in many countries. The weekly citizenship class of Hermes Lodge, Philadelphia, had an attendance ranging from ten to fifty. Among their speakers were Henry George's grandson, who was attending the Osteopathic Medical School of Philadelphia and who gave an unusually clear and simple presentation of the single tax and the part which it can play in the attainment of lasting prosperity; Francis Fisher Kane, a warm advocate of old age security; Charles Denby, Jr., a leading Philadelphia attorney, who spoke on unemployment insurance; Dr. Burke of Drexel Institute, who presented the

value of the city manager plan and proportional representation; and Dr. Hornell Hart, professor of economics at Bryn Mawr College, who attracted a large audience by his lecture, "Spiritual Dynamics of Social Reconstruction."

One evening was devoted to a debate on public ownership of utilities in which all present took part.

The members feel strongly that this depression marks the opening of a new era of international cooperation and world peace, and that it is the business of Theosophists to prepare themselves to do their part wisely in "hastening the day." It might not be amiss to close this report with a quotation from "Signs of the Times," an article by H. P. B., published in *Lucifer* in 1887, a remarkable example of her vision and common sense in the solution of world problems, which in reality are the individual's problems.

"Such is our century, so noisily, but happily for all, preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful, and incongruous. It is a hybrid and unnatural production, the monstrous child of its parents—an honest mother called medieval superstition, and a dishonest, humbugging father, a profligate imposter, universally known as 'modern civilization.' If once men do but realize that in brotherly love, mutual help, and an unswerving devotion to Truth, can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon the earth. Then the Golden Age will be here indeed. But if not, then the storm will burst, and our boasted civilization and enlightenment will sink in such a sea of horror that its parallel history has never yet been recorded."

ALICE F. KIERNAN.

Crime in Stage and Screen

The following resolution was among those presented to the Resolutions Committee:

"To Olcott Headquarters and the National Convention of 1933.

"At a regular meeting of the Ojai Valley Oaks Lodge the following resolution was unanimously adopted.

"RESOLVED, That we, the Ojai Valley Oaks Lodge, respectfully petition you to urge the members throughout the Section to respond to the requests of many Broadcasting Stations and to watch for other opportunities to write them our approval or disapproval of their programs; and to express clearly and frankly our dislike of the plays which portray crimes in detail, even making heroes of the criminals; and to give our warm approval of

the better literature and uplifting matter which is desirable for school and family entertainment."

The Resolutions Committee voted that this resolution was to be read without recommendation, and in the ensuing discussion in Convention the point disapproving plays or cinemas which portray crimes in detail was particularly stressed. There is a subtle danger in taking an attitude of condemnation of all plays or pictures in which crime is portrayed. After all, this is a phase of life and sometimes the crime is a lesser point used only to lead up to and stress the high point of moral achievement of which the individuals in the play or picture are capable. For instance, the scenes in the drama "What Price Glory," which appeared on the stage some years ago, were laid in the trenches of the World War. Certainly we condemn war, but the important and essential factor was the high degree of inspiration which the characters of the play portrayed in clinging to the ideals which their training had given them and "carrying on" in the midst of filth, death, destruction and despair. It is therefore well to be careful to consider all the subtle points involved in the above so as not to "rush in where angels fear to tread."

H. KAY CAMPBELL

Member, Resolutions Committee.

What Lodges Are Doing

Madison Lodge recently enjoyed a visit from Miss Jeanne Dumas of Chicago Lodge who gave several talks to members and friends.

Chicago Lodge reports that two interesting study classes held during the summer were well attended. The fall program includes some of the speakers who made the past season's work unusually valuable, among them Mrs. Adeltha Peterson, Miss Julia K. Sommer, Dr. George B. Lake, Mrs. Clara J. Kochersperger, and Mr. Walter G. Greenleaf.

St. Petersburg Lodge continued to meet during the summer months, under the leadership of Miss Ethel Crowley, although most of the officers and members were out of the city.

Besant Lodge (Tulsa) keeps up interest and work during the summer, and is especially indebted to Miss Amy Long, reporter, for her excellent monthly bulletins of the lodge activities.

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

August Issues Needed

Those who can spare their copies of the August issue of THE AMERICAN THEOSOPHIST will please mail them in to Headquarters as our supply is exhausted. Thank you.

Personal Opinions

L. W. Rogers

The Convention

The Forty-Seventh Annual Convention was notable for a number of things. The attendance was surprisingly large. One naturally expected that in such an economic crisis few would attend; but the attendance was much larger than last year. As usual the village was drawn on for sleeping quarters, but over a hundred delegates were lodged in our own Headquarters Building. The spirit which prevailed was excellent. The two distinguished visitors from Adyar held a surprising number of meetings and appeared to be tireless in their work. Holding the Convention in our own premises gives a home-like touch and a wholly different atmosphere than would otherwise be possible. I cannot recall a Convention at which everybody seemed to be so constantly happy.

Freedom of Speech

There are always two sides to everything but it is not always easy to remember it. In writing or speaking one should keep that fact in mind because otherwise an inaccurate picture will be the result. One of my many faults is to become so absorbed in the point to be made that qualifying phrases are forgotten. In the August number of this page the freedom of speech in England was pointed out, but I had in mind only the attitude of the British Government toward free speech in England as contrasted with what we have in the United States. A critic writes me that "It is doubtful if there is absolute free speech anywhere in the world today and in England there have been instances of a Pacifist meeting at Oxford broken up by Fascist students—an antivivisection meeting in London broken up by medical students—of stormy religious, political and other meetings, in various sections of England from time to time. The Hyde Park 'safety valve' is out of the ordinary. It is permitted by the Government for political reasons and is protected by the police. In India the English control the Government and free speech is not permitted. Dr. Besant has written and spoken caustically on this point and, with thousands of others, Dr. Besant was interned for saying what the English did not like; in fact the English, and other nations, only permit free speech when it suits them."

All of this is quite true; but I am inclined to doubt the accuracy of the statement that the Hyde Park "safety valve" is out of the ordinary. My impression is that the Government never interferes with free speech any-

where in England. The people, of course, do and quite commonly, while that particular kind of intolerance is rare with us. I owe my critic thanks and gratitude. It is a real friend who takes the trouble to point out an error and so gives the opportunity of correction. Such a letter is far more valuable than one of praise.

Travel Notes: Indian Marriage

When one is pressed for time it is very convenient to reach into the desk and find some unpublished travel notes to fill out a contribution.

At Ahmedabad: Fortunately the marrying season was on, for they fix marriage date here by astrology, and there was excellent opportunity to see the procession. One morning within twenty minutes three wedding parades passed beneath the balcony of the lodge hall where I was addressing members. Two of them, going in opposite directions passed at the time completely filling the street. At the head of the procession a group of musicians were making merry with drums and horns. Following them, came a car with the groom. He was arrayed in the finest he could afford and it *was* fine. In his hand he held a cocoanut. At his feet sat several small children in rich silk raiment, the boys wearing gold embroidered caps. A footman held a gorgeously embroidered sun shade high above the bridegroom. In the procession marched about two hundred of his friends. Several automobiles carried others. He was on his way to the home of the bride and was taking his last ride in bachelor freedom! Everybody stared at him and there was a slightly defiant expression on his face.

In one city we returned from the lecture just in time to see what occurred after the groom reached the bride's home. The entire street for the distance of half a block had been carpeted and directly in front of the bride's residence a sort of Christmas trimmed canopy had been erected in the center of the street. Under it sat the young people, now married. The bride's father, seeing us approach, rushed out and gave us a most hospitable welcome. Chairs were brought and we were seated facing the couple and only five or six feet from them. Thus visitors seem to come and stare at the newly married. It must be something of an ordeal for the latter. To one not accustomed to such things it is a bit embarrassing and after a couple of minutes we found an excuse for

(Concluded on page 214)

The Inner Life



Clara M. Codd

Patanjali now discusses the two main forces of meditation *with seed*, and *seedless*. The first named normally precedes the other. Dvivedi says that the first is that in which there is the dual consciousness of the thinker and the thought being apart, whilst the second has lost any cognizance of such distinction. In the first, though the mind is stilled it is yet conscious of that upon which it meditates to be other than itself, meditation "with seed." At a later and further stage, it loses that distinction, becoming verily and completely the object of meditation itself, and dropping behind all idea of separated form, touches the "formless" levels of pure consciousness. Rama Prasada calls meditation with seed the "cognitive trance," and we may roughly translate the 17th aphorism as follows

17. The Cognitive Trance. (meditation with an object), *follows four stages:*

1. *Exterior examination of form.* (observation and concentration),

2. *Interior pondering upon its nature and qualities* (meditation),

3. *Thus contacting its eternal purpose, illumination and inspiration result, a sense of expansion, bliss and peace* (contemplation),

4. *Leading the Yogi through it to union with Eternal Life* (union).

Vyasa describes the four stages as "philosophical curiosity, meditation, elation, egoism (sense of identity)" and says that they appear as steps in the cognitive trance in those, "whose minds have been already prepared by the 'two means,'" (the constant practice and dispassion previously discussed). The comentator upon Vyasa's remarks, Vachaspati, says that the sage calls the first stage "superficial" because it has only the outer gross phenomena of nature for its sphere of action, and he gives a vivid illustration. As a new archer aims first at large objects, and at smaller and smaller ones by and by, so the neophyte learns first the nature of gross objects of thought and then the subtle ones. In this way the group of objects by the mind becomes subtle. Meditation is subtler observation and concentration, and the resulting bliss of the third stage comes from the joy of mental illumination. The fourth stage which Vyasa describes as "egoism," and explains as "the consciousness of being one with the Self," Vachaspati interprets as being the subtle cause of the instruments of cognition, inasmuch as they are born out of it, and, appearing as the Self, leads the Yogi to a consciousness of unity therewith.

These four stages are so practical and illuminative that it will be worth while to give other descriptions of them. To condense Alice Bailey: "As the aspirant chooses with care the 'objects' (the Indian books give twenty-five objects for meditation, C. M. C.) upon which he will meditate, he through these objects builds himself a ladder by means of which he arrives eventually at the objectless. As his mind assumes increasingly the meditative attitude of the soul, the brain also becomes increasingly subjugated to the mind as the mind is to the soul. Thus the lower man is gradually identified with the spiritual man who is omniscient and omnipresent." This meditative attitude is assumed through a four-fold process:—

1. Meditation upon a particular form, realizing, as the form is pondered upon, that it is but the symbol of an inner reality.

2. Meditation upon the quality of any particular form (the life) that an appreciation of its subjective energy may be gained. Through this 'discriminative participation' the student arrives at that knowledge of energy in himself which is one with the object of his meditation.

3. Meditation on the purpose of any particular form. This involves the consideration of the idea back of any form and its display of energy. This realization carries the aspirant to a knowledge of that part of the plan of the All which is the motivating factor. Thus through the part the Whole is contacted, and an expansion of consciousness takes place, involving bliss or joy. Beatitude always follows the realization of the unity of the part with the Whole.

4. Meditation upon the soul, upon the One who uses the form. This soul being one with all souls and the Over-Soul, the student will eventually arrive at a knowledge of the All-Soul, and become one with it.

Charles Johnson describes the four stages thus:

1. Fixing the attention on some external object, such as a sacred image, or devotional saying.

2. Inner pondering upon its lessons.

3. The inspiration, the heightening of the spiritual will, which results from this pondering.

4. The realization of one's spiritual being.

Evidently St. Bernard of Clairvaux had similar thoughts in his mind when he wrote in his *Ladder for monks, or treatise on the method of prayer*: "One day, when I was occupied in manual labor, and had begun to
(Concluded on page 214)

The World Depression

(Continued from page 193)

by the kerosene tin. It is not much cheaper. It is certainly not more convenient. But since there are so many kerosene tins knocking about, sooner or later they find their insidious way into the kitchen, and unfortunately remain there, because India has a foreign system of education which does not object to kerosene tins, which prefers everything Western to everything that is Eastern. The beautiful things of the East begin in the very mineral kingdom itself to make way for the ugly things of the West.

We Theosophists hold that life is universal and no less existent in the mineral kingdom than in any other kingdom of nature. We believe in universal brotherhood as not confined within the limitation of the human kingdom but spreading over the subhuman kingdoms as well. Think for yourselves where we have forced the life in the mineral kingdom to occupy ugly forms, and whether that doesn't affect human character itself. There is hardly an individual who can remain entirely unaffected by the ugliness of his surroundings. If he is very strong, he may be able to rise superior to it, but most people become indifferent to it, take it as a matter of course, and then begin not to notice it. When you begin to challenge your surroundings from this point of view, you may realize that they have more ugliness than you had thought.

Passing to the animal kingdom, you see to what we have subjected the life in that kingdom because of our interest in so-called "sport," our desire for self-adornment, or for supposed health at all costs. This results in vivisection, corpse-eating, and other manifestations of the present condition of the human mind. Why should we be free from our own depression when those for whom we are responsible before God, if you like, or before Nature, if you so prefer, are prostituted to our selfishness? Unfortunately at the present time so many wrong things are respectable, so many wrong things are called "natural." We should be able to realize, in our so-called civilization, that cruel things are always wrong, that things which produce hatred, or are caused by hatred, also are always wrong, and we must not spare our effort to penetrate into the cruelties which we commit in the name of usage, of respectability, of custom, perhaps even in the name of civilization itself. I am perfectly convinced myself that while we may lift the depression in this country and in other countries by a series of manipulations and adjustments, we must ever realize our periodical subjections to depression until we cease to depress. In the

political field we realize it. We talk of the wrongs done to workers by those in a position of financial power. We realize the innumerable evils in our own human civilization. But we are very forgetful of those who cannot speak for themselves, or organize themselves into trade unions, who cannot seize the power, who have no public opinion with which to leaven the tide of human views and human outlook. So let us look particularly at the cruelties we inflict on the animal kingdom, and see what we have to do. Never mind how public opinion and your families may be arrayed against you. The type of person the world needs at the present time is a sincere man who can stand alone on his own feet. It needs leaders who will not be afraid or ashamed, but happy in their own sincerity and the performance of duty. They may be wrong. That doesn't matter. What matters is that they should be sincere, with a broad and incisive outlook on life, prepared not to do things because other people do them, but to set up a standard of their own. The world is only going to be saved by people who think, who plan, who have a sense of brotherhood and of love, and who have no particle of hatred in them. There are parties and movements in which there is a strong element of hatred. Such movements, such parties, such people cannot succeed. "Hatred," as the Lord Buddha said, "never ceases by hatred. Hatred ceases only by love." We have no place in any movement, in any political or other organization, in which there is expressed, from whatever cause or with whatever justification, hatred towards our fellow men.

Passing away from the animal kingdom, it is perfectly clear how each one of us tramples upon the well-being of others in order to reach his own, perhaps often unconsciously. Let us try to be trample-conscious. Let us try to see where we place our footsteps so that we injure less others of our own family. That seems to me to be a vital consideration in the question of lifting the depression. Those who go on trampling are able to set at naught the most successful conferences, the most successful adjustments.

Look around you upon all of your human relationships, and see to what extent they can stand the test. You will probably reach the conclusion that the only way of not trampling on others' happiness is to live as simply, though, of course, as strongly and as usefully, as you can. The moment we go beyond a certain limit of simplicity, we are in danger of trampling on the well-being of other people. Think over your dress, your shoes, your food. To what extent are they produced through hardship, drudgery, discomfort, misery, and to what extent are they

produced, as they ought to be produced, in the midst of sunshine and happiness?

It is worth while sometimes, and in some directions, to think. Not that you are going to be able to divest yourselves of ugly surroundings, circumstances, or conditions at once. Nothing can be done all at once. But one can have the will, and where the will is constant, even if for the moment it cannot enter into fruition, there sooner or later the way must come.

Of course, there are many people who say that if all these improvements out of ugliness into beauty are to be effected, the whole of the economic structure will topple to the ground. An eminent person told me just the other day how fatal vegetarianism would be to the American people. He asked, "What are we to do with the stockyards and all the people employed by these stockyards?" I tried to soothe him! "Don't worry; America is not going to turn vegetarian as quickly as all that. We will have little by little a few more vegetarians until we find out that we have fewer and fewer animals to slaughter. As the vegetarians increase, the animals will diminish." In every country we might be better employed than in the killing of animals. How many of us who eat meat are prepared to slaughter the animals we eat? Think of putting people into these unpleasant and degrading occupations, which we would not for a moment touch ourselves. We are always doing that in one department or another. Our idea is that the human kingdom should advance swiftly on the pathway of civilization, that the other kingdoms were only created to be of use to us, and they must find their own way if they have any way at all. To that level of thought our civilization has descended.

So I come to the pith of my talk in one simple sentence, which will be perhaps a mnemonic for those who are interested: "Ugliness is abroad."

In what forms does ugliness stalk abroad? How can we individually or collectively break those forms? There is ugliness not merely in all these various kingdoms of nature, but in art, in dancing, the latest fashions, in all the cultural activities of which we are so proud. There is not simplicity, there is not truth to nature. Each one of you should be a severe critic, and not imagine a thing is beautiful or wonderful because other people say it is beautiful or wonderful, still less that a thing is marvelous because the critics say that it is marvelous. Each one of us has the duty, vis-a-vis to the God who created him, to be his own individual "I," and to decide for himself what is beautiful. Even though he may not be able to ascend to the great heights the

critics are able to reach, his own simple judgment is certainly better than their well-informed perception. Let no one hesitate to say he dislikes this music or that picture even though it happens to be fashionable and is considered by others to be beautiful. It is better that an individual should be frank and true, though later he may change his judgment, than imagine that he must say what X and Y are saying.

Ugliness is abroad. How are we going to get rid of ugliness, whatever its form may be? There is only one quality that will dissipate ugliness, and that is reverence. There is far too little real reverence, real appreciation, real understanding, of the nature and the beauty of life in whatever forms it is found, even in the ugly forms. We must reverence life so much that when we find it manifesting itself in ugly forms, we try to break those forms to free it from imprisonment. If only we can be reverent, that is to say, appreciate the value and worth not only of the life in those who are our elders, whom we revere, but as much in those we do not respect, with whom we are at variance, and in all other forms of life, no matter how lowly they may be! If you can be full of reverence, ugliness has gone away from you forever.

We are all of us reverence-worthy. We are the children of God, we are sparks of the Divine fire, we come out from a long past, a magnificent future lies before us. Kingship is to be ours—we are only halfway for the moment—royalty, dignity, worth, power, wisdom, splendor, in each one of us. Those who can see that, even in the seed or the bud, are the people who are going to be leaders in lifting the depression.

I shall conclude with just a few suggestions as to the practical application of these various points. How are we to combat ugliness? First, by endeavoring to increase in ourselves the power of reverence and understanding so that we not only may realize people where they are, and help them where they are, but perhaps perceive through reverence the next step, and help to take that next step.

Second, we must stand for good will against all forms of hatred everywhere, no matter how much justified, and dissipate them, not with counter hatred, but through the resistless power of good will.

Third, we must stand on the side of compassion as against all forms of cruelty everywhere—compassion, a sense of our own relative greatness as members of the human kingdom, and of our duty to protect the weak and the young everywhere, in whatever form of life, in whatever kingdom of nature, they may be manifesting.

We must stand on the side of justice everywhere as against all forms of oppression, justice to every individual citizen, justice to all nations, to all faiths, to all creatures, and on the side of understanding everywhere as against all forms of intolerance. All these misunderstandings, these ignorances, must go, and understanding must take their place.

Then, of course—the central point—we must stand for beauty in all things as against ugliness wherever we perceive it.

Above all we must stand for confidence everywhere, for hope everywhere, for a realization that God is not merely in His heaven, but also in the world, and therefore all is more well with the world than perhaps we think. Despair will not do us any good; hopelessness will not do us any good. If we believe in God, if we believe in nature, in evolution, we must not only hope, we must have confidence, we must be certain that all is fundamentally well with the world, even though we have made mistakes which cause the present depression. If we realize the life of God is flowing through the world, that all life is growing, then we are certain, we look forward with infinite confidence to the dawn, however much for the moment we may be in the midst of the darkness, and what is needed today is that, though the world is in darkness, some of us should be shining lights, pointing to the dawn and to the zenith of sunshine which surely shall some day follow, as we realize who we are, whence we come, whither we are going, and realize no less our responsibilities and seek to fulfill them.

Staff Changes

We are genuinely sorry that in the natural order of change Miss Mignon Reed and Mr. Oliver Greene are no longer staff members. They go to other lines of work and new opportunity, and for this we are glad and wish them true success, knowing that they will carry with them the spirit of Olcott. But we shall miss them.

A happy result of the readjustment made necessary by Mr. Greene's departure is that one of our most competent and devoted staff members, Miss Blanche Krauss, is assuming the responsibility of Manager of the Press. We have every confidence that this arrangement will prove thoroughly advantageous and heartily welcome Miss Krauss in her new capacity, knowing well that the intelligent and enthusiastic effort which has always characterized her work will extend to the effective direction of the Press, with which department she has already had considerable experience.

Mr. Albert F. Hardeastle and his wife, Mrs. Helena von Koenneritz Hardeastle, come as

new staff members to contribute the gifts of their previous training and experience. Mr. Hardeastle as accountant, and Mrs. Hardeastle as correspondent, bring abilities valuable as essential to the work of Olcott. They are also most welcome as congenial friends who recognize the privileges of life at Headquarters.

We are fortunate in having obtained the services of a young worker, Miss Ellen McConnell from St. Louis who has enthusiastically accepted the position vacated by Miss Reed. Gladly we welcome the combination of youth and competency.

The changes have released Mrs. Stockton who has for several years served us so faithfully in the preparation of our meals, and the supervision of our kitchen and cafeteria. But the changing character of Olcott as its destiny unfolds requires that in this department also the theosophical atmosphere shall prevail. So we welcome one of our own members, Mrs. Adeltha Peterson, who brings to us not only the theosophical attitude but valuable experience in the field of dietetics.

We regret to lose old friends who have worked so well, but we are happy to see that Olcott continues to attract those so evidently adapted to aid the fulfillment of its greater purpose.

Headquarters Staff Vacation

From September 9 through 23, the offices at Headquarters will be closed to allow the staff to take a vacation. All mail received during those weeks will not receive attention until after Monday, September 25.

Itinerary of L. W. Rogers

(Date of the first lecture, only, of the course is given.)

Minneapolis, Sunday evening, Sept. 17, at Hotel Radison.

St. Paul, Sunday evening, Sept. 24, at Theosophical Hall, 345½ Robert St.

Omaha, Sunday evening, Oct. 1.

Des Moines, Oct. 5 and 6, probably at Y.M.-C.A. Hall.

St. Louis, Sunday evening, Oct. 8, at Theosophical Auditorium, 5108 Waterman Ave.

Box Number Changed

A new post office building in Wheaton is the cause of a change in the P. O. Box number for the American Theosophical Society. The new number is Box 419.

Theosophy in Action

Presenting Governor Johnson of Colorado with a framed copy of the Kellogg peace pact in her capacity as president of the Denver branch of the Women's International League for Peace and Freedom, Mrs. Henry Kramer took another step in bringing theosophical principles into active public life. Mrs. Kramer is also president of the International Relations Committee of the District Federation of Women's Clubs as well as president of the local Federation of Women's Clubs, and president of the T. S. Lodge, so is consequently a very busy person. She encourages Theosophists to take part in these and similar movements because of their obvious importance and their idealism.

Have You Forgotten

Perhaps you have already paid your Headquarters dues for the current year beginning July 1, 1933, but if not, this is a reminder to do so, please, without further delay. Those who have not paid their dues are already two months in arrears and we are sure such members will not wish to remain on the Delinquent List. Lodge members will kindly pay their dues to their lodge secretary and national members to the National Secretary. We shall very much appreciate your prompt action.

RECORD OFFICE.

Dr. Roest—Field Director

(Continued from page 194)

and accepted her invitation to teach at the Brahmayidyashrama at Adyar. Australia, Java and America have since been the scenes of his work along research and student lines. He has held teaching positions at the University of Toledo and comes to us after two years at Reed College, Portland, where he created and developed the Department of Social Sciences from which he has obtained leave of absence to carry on this important work with us under the Greater America Plan.

Dr. Roest is married. His wife is a Theosophist and he has two fine boys of 8 and 4. Himself young, enthusiastic, devoted to Theosophy and to the Masters, his successful experience in other fields of cultural and constructive educational activity makes him an acquisition from which, with our cooperation much strength and development may come to our Society and its great work. Welcome, Pieter Roest!

* * *

Dr. Roest's appointment has been made possible by a few friends who have made us special gifts (apart from contributions to the Plan) to enable him to accept this position.

Free Recipe Booklets Feature Vegetarian Dishes

Good recipes for meat substitute dishes are always of interest to vegetarians. A number of excellent booklets in which such dishes appear, were found recently in collecting recipe material from some western cooperative marketing associations and are passed on to readers of THE AMERICAN THEOSOPHIST. These booklets may be secured free of cost by writing to the address given.

Around the Kitchen Clock with Walnuts (see recipes: Walnut Loaf, Carrot Walnut Loaf, Cheese and Walnut Roast, Rice and Walnut Loaf, Walnut Sausage), California Walnut Growers Association, 1745 East 7th Street, Los Angeles, California.

Olive Recipe Booklet (see recipes: Macaroni and Olives, Cheese and Olive Roast, Scalloped Olives and Corn), California Ripe Olive Distributors, 216 Pine Street, San Francisco, California.

Almond Recipes (see recipes: Almond Health Bread, Savory Almond Roast, Almond Peppers), California Almond Grower's Exchange, 311 California Street, San Francisco, California.

How Ten Food Editors Serve California Limas (See recipes: Limas au Gratin, Vegetable Hash, Baked Lima Puree, Lima Croquettes, Lima Loaf and many others), California Lima Bean Growers' Association, 400 South A Street, Oxnard, California.

Some other recipe booklets of interest because they give fruit recipes, that may be secured in similar manner include:

Sunsweet Prune and Apricot Recipe Leaflets, California Prune and Apricot Growers' Association, 96 West San Antonio Street, San Jose, California.

Sun-Maid Recipes (raisin recipes), Sun-Maid Raisin Growers' Association, Holland Building, Fresno, California.

How to Serve Fresh Dates, California Date Growers Association, Indio, California.

California Fresh Fruit Recipes, California Fruit Exchange, Fruit Building, Sacramento, California.

The New Calavo Hostess Book (avocado recipes), Calavo Growers of California, 4803 Everett Avenue, Los Angeles, California.

Sunkist Recipes for Every Day (orange and lemon recipes), California Fruit Growers Exchange, Box 530, Station C, Los Angeles, California.

The preservation of health is a duty. Few seem conscious that there is such a thing as physical morality.—Spencer.



RAY W. HARDEN

EDITOR

Chief Knight for America

Order of the Round Table

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

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Prospects for a very active fall and winter season in Round Table progress are indicated by the flood of applications and requests for information on establishing Tables. Cities where groups have not operated for years are now represented by individual members seeking material with which to open knighthood meetings among boys and girls.

Undoubtedly the wide circulation of "Modern Knighthood," 8-page newspaper, Official Organ of the Order, has stirred unusual interest both within the old ranks of membership and among those of the public similarly interested. It is now possible to present the actual working of this effective fraternity for young people and show in these ample newspaper columns the wide scope of the splendid results already achieved and still being accomplished to marshal the boys and girls of America under the banner of this league for youth service.

A large supply of excellent material—interesting stories, articles, features, news and departments, all attractively illustrated, is being held in readiness for regular future issues of the paper. The lessons in Theosophy for young people have already brought in scores of inquiries from readers of all ages, some of whom express astonishment upon learning that Theosophy, which they have never before considered in detail, is really so reasonable, so practical and helpful in providing an understanding of life.

It is quite evident that this Round Table paper is to help very much in the spreading of theosophical knowledge in the United States. In doing so it will of course give far greater benefit to the people than to the Society. Theosophy does not exist for the organization, but is wholly devoted to the enlightenment of humanity, our part in the Master's work.

Of special interest is a series of vital articles of Dr. Annie Besant, written especially on youth subjects for the proposed Round Table paper a few years ago. When Dr. Besant was told at the time that the plan for the paper had failed, her statement was peculiarly prophetic. Details of this, and the present startling fulfillment, together with the first article from her pen, "Every Man a Knight," appears in the September issue, now ready. Every T. S. member will wish to read and keep these editions of "Modern Knighthood."

The Round Table paper has reached every nation of importance in the world. Enthusiasm is especially noted in South American countries. From the Republic of Brazil has come a communication containing the rather astonishing news that quotations from "Modern Knighthood" were used in a recent conference which effected settlement of serious dispute and possible outbreak of war. Coincidentally, a very striking photograph appears in the September issue, showing young Round Table members in robes, outlining an artistic design in the public park of Parana, Argentine.

Señor Gebhardt de Norrone writes from Paraguay to congratulate the Round Table on its new publication and to inform us that a national movement is in progress to organize the youth of that country for a Round Table Section. Señor Norrone will probably be elected Chief Knight for Paraguay.

Vida Reed Stone is doing an excellent piece of work in taking up organization and leadership of St. Alban Table, Hollywood. Mrs. Stone now occupies the important post of National Knight Counsellor, and her ability is well known as a youth leader. Her enthusiasm and wholehearted interest attracts and holds the attention of boys and girls. Her sincere universal love for them inspires an equal sense of devotion and loyalty on their part.

A speaking tour is planned for the Chief Knight for America, Ray W. Harden. In this he will present lectures illustrated by stereopticon and motion picture. These lectures will be theosophical, with reference to theosophical advantages among young people, and showing interesting Round Table deeds of recent days. Mr. Harden will provide the picture machines and asks no financial guarantee or expense. Proceeds will go to the Round Table fund. Lodges desiring to be placed upon this itinerary please write Round Table headquarters at once. The lectures are for adult public audiences.

Personal Opinions

(Continued from page 207)

leaving, both hands loaded with gifts of coconuts. It would be interesting to know how ancient that custom is. Perhaps it goes back to the tree life of the race! So much has been said of youthful marriages in India that I carefully observed the couple. The young man appeared to be about twenty-six or twenty-seven years old and I guessed the bride's age to be about twenty-two. Great was my surprise when I was told that he was twenty and she was sixteen! It was confirmation of the belief that people mature at a much earlier age in the Orient.

One of my Indian friends complained against the marriage customs. The cost of marrying off a daughter in this land of poverty is almost beyond belief. I was told that a father is expected "to spend money in a fashion that corresponds with his station in life" and that his daughter's wedding will ordinarily cost him a year's income! "Do you mean to say that a man earning only two-thousand rupees a year is expected to spend that amount?" "Yes," replied my friend, "and often he must mortgage his home at heavy interest to get the money."

But there is a strong and growing sentiment against costly weddings. The depression furnished the text. But a custom that involves much feasting, to which people are invited by the hundreds, is likely to be slow in dying. You can hardly imagine a more unpopular reform in a hungry country!

Inner Life

(Continued from page 208)

consider the exercises of the spiritual man, I saw, in my thought, four steps to be ascended, Reading, Meditation, Prayer, and Contemplation. They are the ladder of cloister which leads from earth to heaven."

18. The ultra-cognitive Trance (meditation without seed) is that in which all gross or subtle modifications cease, remaining only as possibilities; and is brought about by constant attempt to drop all objects of meditation from the mind.

Or as Dr. Besant puts it, "thinking and ceasing to think." It is not mere vacuity. It is a state of intensely high poise, looking for that which is invisible, listening for that which is soundless. Vyasa describes it as a state of mental restraint in which all modifications cease from action and remain only *in posse*. Its means is the higher desirelessness, the complete surrender of all things high or low to the Divine will. In the words of the Master K. H., "To produce its results, this resolve must fill your whole nature, so as to leave no room for any other feeling."

I think it is the state of consciousness called by authorities in the mysticism of the West, the "Prayer of Quiet," the first of the truly mystical states. And rightly the western saints said that this state could not be acquired or forced by will. It comes involuntarily, as the result of tremendously one-pointed aspiration, love. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." As one Catholic writer puts it, God suddenly stoops down to the humble aspiring soul and lifts her into intimate communion with Himself. And in that state all memory of embodied life is for the moment laid utterly aside. Says Richard of St. Victor: "I am God, says love, for love is God, and God is love. And this soul is God by her condition of love: but I am God by my Nature Divine. And this state is hers by the justice of love. So that this precious one loved of Me is taught, and is led of Me, out of herself. This soul is the eagle that flies high, so right high, and yet more high than does any bird: for she is feathered with fine love." The "flight of the alone to the Alone" of Plotinus, the union of the soul with the Osiris, Whose other name was *Urt-ab*, "*Still Heart*, the Divine Being Whose heart moveth not."

The eternal Dream is borne on the wings
of ageless Light
that rends the veil of the vague
and goes across Time
weaving ceaseless patterns of Being.

The mystery remains dumb,
the meaning of this pilgrimage,
the endless adventure of existence,—
whose rush along the sky
flames up into innumerable rings of
paths,
till at last knowledge gleams out from the
dusk
in the infinity of human spirit,
and in that dim-lighted dawn
she speechlessly gazes through the break
in the mist
at the vision of Life and of Love
rising from the tumult of profound pain
and joy.

—Tagore

God bless thee this day! May He lay His hands over thine eyes that they see beauty; over thine ears that they hear music; touch thy heart that it may not be silent to the plea of those who love thee and wish these things for thee; lead thy steps through fair and lovely places. Again God bless thee.—Anon.

To call another to share your victory speeds him on the way to his own.

New Phonograph Records of the Arundales

A phonograph recording of addresses by Dr. Arundale and Mrs. Arundale, made following the recent Convention, is now available and orders may be placed through the Theosophical Press. The *Light of Theosophy* by Dr. George S. Arundale is the title of one side of the twelve inch record, and *A Message of Beauty* by Shrimati Rukmini Arundale is on the other face. The price, \$1.50, includes postal charges to your address. Make money-orders payable to the Theosophical Press, Wheaton, Illinois.

Think what it will mean to your Lodge, to your circle of friends, your family and to yourself to be able to recapture a little of the inspiration and power of Dr. Arundale and Mrs. Rukmini Arundale, and to recharge the batteries, so to speak, by a hearing of these recordings.

The price has been made very reasonable in order that many may have the opportunity of possessing the imprisoned voices of these two illustrious leaders of our Theosophical Society. Whatever of margin over the cost of these records there may be has very generously been assigned by Dr. and Mrs. Arundale to the aid of the "Greater America" (Theosophical) plan, adopted by the Convention, which is described elsewhere in this issue.

Form of Bequest

I give, devise, and bequeath to the American Theosophical Society, a corporation, with its principal place of business in the City of

Wheaton, State of Illinois, the sum of..... dollars (\$) (or the following described property):

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

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

Philippine Islands Section Formed

It is with both regret and joy that the American members will learn of the formation of the Philippine Islands Section of the T. S. This means that the seven Lodges in the Islands which have been a part of the American Section will now cease to belong to the American organization, and will become an independent national group.

Though we regret to lose so enthusiastic and active a group of Theosophists, we are nevertheless happy that the splendid and capable work of the Filipinos for Theosophy entitles them to the privilege of having their own national organization or Section.

Solace

My heart is like a shining sun.
When day is done,
It shines upon another place
With sweeter grace,
Perhaps, than here,
With skies more clear.

My heart is like the opened flower.
After shower,
It blooms with fuller fragrance, then,
In shadowed glen;
Its petals fair,
And far more rare.

My heart is like a hidden pool.
Its waters cool
Bring solace to the weary man
As naught else can;
Their source in God
Beneath the sod.

—Evelyn Benham

New Members from June 21 to August 20

Applications for membership during the above period were received from the following cities: Birmingham, Ala.; East Lansing, Mich.; Oklahoma City, Okla.; San Diego, Calif.; La Mesa, Calif.; Miami, Fla.; Philadelphia; Manila, P. I.; Augusta, Ga.; Walkerville, Ont., Can.; Berkeley, Calif.; Chicago; Huntington, W. Va.; Fort Clayton, Canal Zone; Long Island, N. Y.; Rizal, P. I.; St. Petersburg, Fla.; St. Louis; Dallas; Balboa, Canal Zone; Franklin, Mich.; Los Angeles; Oconomowoc, Wis.; New Orleans, La.; Birmingham, Mich.; Greenwood, Miss.; Villa Park, Ill.

New Lodge Officers

Annie Besant Lodge—Chicago—Pres., Olaf Bastesen; Vice Pres., Alfred Gabrielsen; Sec'y, Treas., Purchasing Book Agent, Mrs. Edna Lindquist; Librarian, Mrs. Marion Bastesen.

Atlanta Lodge—Pres., Paul A. O'Neal; First Vice-Pres., Adolf J. Michel; 2nd Vice Pres., Mrs. Louise Lyerly; Sec'y-Treas., Harry Bromley; Librarian, Miss Adelene Gilfillan.

Aurora Lodge—Pres., Mrs. Anna Ostroff; Vice-Pres., Mrs. Marian Applequist; Sec'y, Mrs. Lola Hotchkin; Treas., Mrs. Lola Hotchkin; Librarian, Mrs. Lillian Smith.

Besant Lodge—Cleveland—Pres., Mrs. Virginia B. H. Dederick; Vice-Pres., Robert Dennis; Cor. Sec'y; Mrs.

THE THEOSOPHIST

DR. BESANT'S MAGAZINE

Official International Organ of the T. S.

Should be in Every Public Library and in Every Theosophical Home and Lodge in the United States.

\$4.50 PER YEAR

Subscriptions Through the
Theosophical Press, Olcott, Wheaton, Ill.

Maude M. Brumm; Rec. Sec'y, Mrs. Anne M. Climo; Treas., Mrs. Bertha Dean; Librarian-Purchasing Book Agent, Mrs. Ida Price; Publicity Agent, Mrs. Herman Fessler.

Blavatsky Lodge—Hollywood—Pres., J. Henry Orme; 1st Vice Pres., Mrs. E. M. Geiger; 2nd Vice-Pres., Mrs. A. deC. Orme; Cor. Sec'y, Mrs. Florence E. Banks; Rec. Sec'y, Frank L. Gardner; Treas., Mrs. Mary G. Brown; Librarian-Purchasing Book Agent, Miss Ruth Miller; Publicity Agent, Victor A. Potel.

Brahmavidya Lodge—Pres., Mrs. Ada Riggs Edwards; Vice-Pres., Theodore S. Barton; Cor. Sec'y-Purchasing Book Agent, Mrs. Florence Hutto; Rec. Sec'y-Treas., Mrs. Phebe I. Ripple; Librarian, Mrs. Amy Collings; Ass't Librarian, Mrs. Amy Cleaves.

Chicago Lodge—Pres., William Sommer; Vice-Pres., Mrs. Elizabeth Wagner; Sec'y, Mrs. Jean W. Hubbard; Treas., Mrs. Emogene Stone; Librarian-Purchasing Book Agent, Miss Katherine Seidell.

Crescent Bay Lodge—Pres., Mrs. Stella Rogers; Vice-Pres., Miss Florence Wimpenny; Sec'y-Publicity Agent, Mrs. Pearl Wood; Treas., Miss Elma Locke; Librarian-Purchasing Book Agent, Mrs. Mildred Higgins.

Fairhope Lodge—Pres., Mabel A. Sandt; Vice-Pres., Mrs. Frances Prout; Sec'y-Treas., Mr. Maurice Michaels; Librarian, Mrs. Mildred Sandt Sheldon.

Fargo Lodge—Pres., Mrs. Florence M. Chase; Vice-Pres., Mrs. T. H. McEnroe; Cor. Sec'y-Treas., Mrs. Juliet Lewis; Rec. Sec'y-Librarian, Mrs. Jean McConnell; Purchasing Book Agent, Mrs. Florence M. Chase.

Fort Worth Lodge—Pres., Howard C. Christian; Vice-Pres., Mrs. Mildred Mathieu; Sec'y, L. R. Riggs; Treas., Miss Cecelia Brown; Librarian, Miss Ruth Devitt; Purchasing Book Agent, Miss Ruth DeVitt; Publicity Agent, Mrs. Bertie J. Baird.

Glendale Lodge—Pres., Weston G. Sproul; Vice-Pres., Mrs. Vivienne Coates; Sec'y, Eugene M. Nickerson; Treas., William Eldred; Librarian, Mrs. Esther Ward; Purchasing Book Agent, Mrs. Betsy Jewett.

Honolulu Lodge—Pres., Loren Hewitt; Vice-Pres., Mrs. Gerd Davis; Sec'y-Treas., Maurice J. M. Mersky; Librarian, Mrs. Mildred Martin.

Huntington Lodge—Pres., John W. Martin; Vice-Pres., Leland Satterley; Sec'y, Berthier E. Herrick; Treas., Mrs. Elizabeth M. Clark; Publicity Agent, Mrs. Mabel Whitehead; Book Agent, John W. Martin.

Hypatia Lodge—Pres., Dr. Ernest deWolf Wales; Vice-Pres., Mrs. Florence Thomas; Sec'y-Treas., Mrs. Caroline Coppock; Librarian, Mr. Chas. DeFrees.

Kansas City Lodge—Pres., Dr. B. W. Lindberg; Vice-Pres., George A. Bartholomew; Sec'y, Mrs. Eleanor Rockleman; Treas., Mrs. Lee Dorn Hankins; Librarian-Purchasing Book Agent, Mrs. Dorothy Holbrook.

Long Beach Lodge—Pres., Louis Ball; Vice-Pres., Mrs. Zella Akers; Cor. Sec'y, Miss Bessie E. Patch; Rec. Sec'y-Librarian, Mrs. Antoinette Watt; Treas., Miss Verna Batien; Purchasing Book Agent, Miss Verna Batien; Publicity Agent, Mrs. Gertrude Ball.

Los Angeles Lodge—Pres., Theron Winston; Vice-Pres., Mrs. Henrietta Kapp; Sec'y, Alice M. Blanchard; Treas., S. W. Williams; Librarian-Purchasing Book Agent, Mrs. Virginia A. Baverstock; Publicity Agent, Miss Ellen M. Ramsey.

Lynwood Lodge—Pres., W. J. Schenk; Vice-Pres., Earl White; Sec'y, Miss Mae Fitzgerald; Librarian, Mrs. Myrtle Schultz.

Milwaukee Lodge—Pres., Miss Flora Menzel; Vice-Pres., E. W. VanDyke; Sec'y, Miss Gertrude Silberman; Treas., Miss Helen Schneider; Librarian, Mrs. Mary Botsford; Purchasing Book Agent, Miss Caroline Meila. Munoz Lodge—Pres., Dr. Domingo Enrile; Cor. Sec'y, Dr. Domingo Enrile; Vice-Pres., Lucio V. Lopez; Rec. Sec'y, Francisco S. Gaspar; Treas., Eusebio Mendoza; Ass't Treas., Alejandro Villacorta; Librarian, Jose Villareal.

Ojai Valley Oaks Lodge—Pres., Mrs. Muriel Lauder Lewis; Vice-Pres., Mrs. Elizabeth Squire; Sec'y, Harold A. Kirk; Treas., E. T. Lewis; Librarian, Mrs. Theresa McLean; Purchasing Book Agent, Miss Lillian Wainwright; Publicity Agent, Mrs. Blanche Kilbourne.

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Santa Barbara Lodge—Pres. and Purchasing Book Agent, Edwin E. Barnes; Vice Pres., Mrs. I. A. M. Benjamin; Sec'y and Treas., Mrs. Frances S. Barnes; Librarian, Mrs. Irene A. Huntington.

Seattle Lodge of the Inner Light—Pres., Mrs. Willis Strandberg; Vice-Pres., John Ruthe; Sec'y, Mrs. Minnie Smith; Treas., Librarian-Purchasing Book Agent, Mrs. Elizabeth Shepard.

Shri Krishna Lodge—Pres., Miss Virginia Saunders; Sec'y-Treas., Mrs. Sadie Cox; Librarian, Mrs. May Borum; Trustee, Miss Jennie Turner; Trustee, Mrs. Ethel Berard.

Sirius Lodge—Pres., Mrs. Josephine H. Williams; Vice Pres., Jack Chubbic; Sec'y, Mrs. Mabel N. Hagen; Treas., Mrs. Elza Chubbic; Librarian-Purchasing Book Agent, Mrs. Lillian Peterson.

Spokane Lodge—Pres., Mrs. W. Sickenga; Vice-Pres., Chas. Gutterman; Cor. Sec'y, Mrs. L. DeKoning; Rec. Sec'y-Treas., Mrs. Nora Leitch; Librarian-Purchasing Book Agent-Publicity Agent, Mrs. L. Mortensen.

Wheaton Lodge—Pres., Mrs. Mildred L. Dike; Vice-Pres., Mrs. T. B. Chaney; Sec'y, M. L. Wittenberg; Treas., Mrs. Agnes Simmons; Librarian, Irving West.

Building Fund—July 16 to Aug. 15.

Miss Helen D. Macgregor, Miss Fannie A. Moore, Mrs. J. F. Lewis, Mrs. Maude White, Mrs. Clara T. Lund, Mr. E. F. Dann, Mrs. Viola May Tarkington, Mrs. Florence Correll—Total \$68.50

American Theosophical Fund

Previously Reported	\$1,051.55
Receipts to Aug. 15	39.50
	\$1,091.05

Higher Memberships 1933-34

Previously Reported	\$1,021.65
July Receipts	124.25
	\$1,145.90

Birth

To Mr. and Mrs. Fred F. Sevier, a son, Marcus Walter, on June 16, 1933. Mr. Sevier is a member of Houston Lodge.

Deaths

Miss Betty Dulin, Washington Lodge, April 16, 1933. Mrs. Mary O. Sneed, Houston Lodge, May 1933. Mrs. Mary L. Watson, National Member, June 30, 1933.

Stanley B. Warner, formerly of St. Louis Lodge, July 19, 1933.

Mrs. Anna Parks, Blavatsky Lodge of Hollywood, July 25, 1933.

John Henning, St. Paul Lodge, July 31, 1933. Mrs. Helen H. Fuller, Aberdeen Lodge, August 11, 1933.

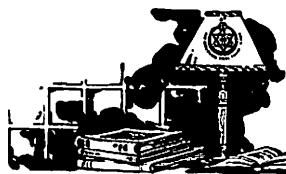
Stanley B. Warner

Stanley Bishop Warner, son-in-law of Mr. and Mrs. E. M. Sellon of New York, was killed while climbing in the Bavarian Alps on July 19. He and his wife, Betty Sellon Warner, had been living in Germany the past year. Mr. Warner was a former member of St. Louis Lodge, and they met at Headquarters a few years ago when both were working there.

Anna Parks

Mrs. Anna Parks, 85, of Hollywood, mother of J. Henry Orme, president of Blavatsky Lodge, died July 25 at her home. Mrs. Parks had lived in Hollywood twenty years where she was active in affairs of the T. S. and had been prominent in the formation of the Krotona Institute some years ago. Dr. John Ingleman and Mrs. Antionette deC. Orme conducted the funeral service. The body was cremated.

BOOK REVIEWS



to have JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life.

Splendor in the Night, by A Pilgrim. Mosher Press, Portland, Maine. Price, cloth \$1.25, postpaid.

Here is a slender volume of pure beauty and convincing reality, published anonymously because of the intimacy of its nature and to preserve the impersonality of a universal, soul-searching experience. *Splendor in the Night* is a book of intimate intensity and deep mystical significance which carries with it, prima facie, the conviction, not only of its sincerity, but of its truth. It is written with fine literary discrimination and a style which combines force with taste, power with gracious form. To those who, having a technical knowledge of occultism, lack the dynamic power of first-hand occult experience, this book comes as a revelation and an inspiration, being the message of one who found Reality not through books but through living.—O.B.M.

An Introduction to Yoga, by Claude Bragdon. A. A. Knopf, Inc., New York, N. Y. Price, cloth, \$1.00.

In his preface the author tells us that his aim is to re-tell "in a manner acceptable to modern modes of thought" something of what has been told of Yoga in many a sacred scripture, and in this aim he has been highly successful. The book is most refreshing in its simplicity of presentation and beauty of style.

The author desires, among other purposes, to warn against unscrupulous and unqualified teachers, and to correct a mistaken conception of Yoga, which, he tells us, is the process of "the stripping away of the accumulations of the personal self which interfere with the realization of oneself as an organ of the universal spirit and an agent of its activity."

Dealing with six different forms of Yoga, it cannot go deeply into a discussion of each form, but it gives what the name implies—an introduction, which is very enlightening. It is profitable reading for those who are unfamiliar with the subject of Yoga, yet is sufficiently interesting to appeal to those well informed on the subject. It touches upon the topics of diet, breathing, sex, and meditation, and also devotes several pages to explanation of the Yoga Sutras.

The cause of beauty has not been overlooked in the publishing of the first edition of this little volume, which is attractive enough to please the book lover, even before he acquaints himself with its subject matter.—ZOLA MONK.

My Guest, H. P. Blavatsky, by Francesca Arundale. Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.00.

Partly because our attention is centered on the heights to which our leaders attain, and partly because it is so seldom that we have access to a true and vivid account of their personal lives, it is always extremely difficult to realize that great leaders are human beings whose daily life is very much like that of the average individual. Those who have thought of H. P. Blavatsky as one remote from us because of her greatness will be thrilled with this fascinating page of her every-day life. Francesca Arundale has told it so naturally that the reader seems to be listening to her recounting the incidents, rather than reading a printed page.

This brief picture of H. P. Blavatsky and other prominent Theosophists, not only as leaders but as people, provides entertainment and information at the same time. The reproduction of several interesting letters adds much to the book, and the foreword by C. Jinarajadasa gives a revealing glimpse of Miss Arundale.—ZOLA MONK.

A Short Biography of Dr. Annie Besant, President of the Theosophical Society, by C. Jinarajadasa. Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$0.35.

This booklet supplements the autobiography which Dr. Besant wrote in 1893 covering her life to 1891. She has never added anything herself to that record, so that Mr. Jinarajadasa has done a real service for her friends and her followers by giving this succinct account of her principal activities during the past forty years. As he prophesies, fuller and more detailed biographies of this wonderful personality will undoubtedly be written in the future, for her life has been so conspicuously valuable to humanity, so crowded with strenuous efforts to lighten the burden that rests upon it, so full of her participation in events of the greatest importance that a biographer will find abundant material to reward him for what will be undoubtedly a real labor of love. Those who have had the privilege of looking up to her as their leader and guide will welcome such a record, and every thoughtful reader will profit by her example and the wisdom she unfailingly showed.

—W. G. GREENLEAF.

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