
THE
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ROY RUSH

Touring With the President

Pilgrimage

RUBY PITKIN



SEPTEMBER ★ 1938

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

INTERNATIONAL PEACE AND GOODWILL

A CALL FROM THE PRESIDENT

I have been deeply impressed by the urgent need for every effort to be made by Theosophists — whether members of The Theosophical Society or not — to prevent all possibility of war. While at Huizen I suggested to a group of workers that a few minutes every day should be devoted in a special way to this work. The following explains my suggestion to them: (G.S.A.)

THOSE who are working with me to help to stimulate international peace and goodwill will kindly choose the most restful and undisturbed time during the day for the quietude which is needed.

When the time comes, or rather five minutes or so beforehand, they are requested to seat themselves as comfortably as possible with the physical body as much relaxed as they can manage. They should then turn their thoughts and feelings away from all their usual pre-occupations, lifting themselves into that peace and goodwill which they desire to send forth. They must be perfectly calm and without a ripple of thought or feeling — just poised in deep restfulness.

Thus prepared they should begin to send out waves of strong intense peace and goodwill to country after country throughout Europe in whatever order they may prefer. With all possible power and impersonality, simplicity, sincerity, and quiet enthusiasm, such waves should be sent out. It should be a determination of the will, and therefore very quick and strong. Within five minutes the whole of Europe should be covered. In any case not more than five minutes should be taken, and if every country cannot be covered within the period, it is evidence of a certain amount of dilatoriness and emotion and not will.

If preferred the various countries may be taken from north to south and then from east to west.

There must be no ingredient of judgment in the waves of goodwill and peace. There must be no question at all of putting a country "right" as we may consider "right" to be. We send out impersonal, selfless goodwill and peace, not thoughts of goodwill or peace, nor feelings of goodwill and peace, but will flashes of goodwill and peace. We send goodwill and peace of the purest possible description into country after country, and leave it to work its own independent way — to be of use to all who are of goodwill and who desire peace, whether governments or peoples, organizations or individuals.

As far as possible the hour of concentration should be the same each day, and it must always be a matter of happiness and sense of re-creation.

The concentration should be done individually, must be done individually and alone. But any others who may desire to participate in the concentration should be very welcome to do so in their own homes.

The concentration must only be done once a day, but if an individual is a member of a group of workers for peace and goodwill he may, of course, continue his association with such group, participating in its activities.

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The Ugly Duckling

BY ROY RUSH

(The Olcott Lecture of 1938)

THE group of ducklings, according to the old, tattered volume of Hans Christian Anderson, lived its days of collective enjoyment within the orbit of the feathered sanctuary, after the manner and custom and charming abandon of web-footed folk. But in their waddling searches for food, in their restless, eager, curious, and seemingly never-ending quest for adventure, or in their gentle drifting upon the swells of the rustic pond, only one element of discord was present to impinge upon the general harmony. One of their number was not "regular." Since this irregular, this offending one was not adorned as were the other members of the group, he was a recreant, a misfit, an ungainly creature whose very presence was a thorn in the side of peace and quiet. Not that this "thorn" was truly ugly, but rather that its associates measured it by their own personal standards of what was mete and proper. Truly, in the eyes of the fan-footed commonwealth, this repulsive one, this misfit one, this semite among the feathered teutons, was justly called "The Ugly Duckling."

But oh the misery of this Ugly Duckling during those days of budding youth and growth! Days of misery for himself, yes, and for his brethren too; for if he was hated and despised and thus made miserable, so were his comrades likewise miserable. They were miserable because they were kept so busy at the job of hating the lonely outcast, they had little time to enjoy the teeming beauties that surrounded them. For who has ever hated diligently and yet was happy?

But time passed on, as time is so often wont to do, and by and by a transformation had taken place. A miracle of the little pond community had arisen. And Lo! The little children, coming down to the water's edge to play, exclaimed in joyful shouts, "The Swan! The lovely Swan!" For the lonely, miserable duckling — so long despised and rejected of all the others in the brood — was now no more. It had become the stately swan,

swimming in the robes of gracefulness and beauty, its every line and movement a poem of loveliness writ in curves of downy rhythm.

It is not the magic of the words of Anderson that has made this story one of such perennial beauty, or kept its childhood heritage so fresh and vivid. Rather is it because it clothes a picture of the working of a glorious law that weaves its golden thread throughout the warp and woof of a humanity in all the stages of its being. It is a story in allegory of the relation between everything of true physical, emotional, and mental beauty and that which makes that beauty possible.

Within the confines of life's great waves, ever unfolding in mighty streams through myriad forms and kingdoms in our universe, we are told of seven distinct divisions or rays along which unfoldment is taking place. Each of these rays, in turn, contains a host of subdivisions of lesser powers and attributes, and it is not difficult to sense that these seven rays themselves are but divisions of a higher unit which, in turn, is but one of seven. We are told that in each of these latter seven are numbered countless evolutions of glorious potentialities under the guiding genius of a Cosmic Planetary Logos, Who is second only to the cosmic ONE.

With such an awesome background in our wanderings among the labyrinthine offerings of occult lore, is it strange that now and then we should glimpse a brief account of other evolutions whose lowest forms and condition seem god-like compared to the lot of ordinary man? Some of us cannot but wonder at their destiny and classification in the numerous fields of unfoldment. Everywhere we turn in trying to glimpse some of these other members of our great evolutionary broods that arise from out of the nest of the Absolute, we seem to be confronted with a beauty and harmony that appear to be the common rule, save with the one exception which is

our own. Truly, we humans are the ugly ducklings of evolutionary unfoldment. It is not without reason that our brood has been styled "The Great Orphan." It is not without understanding that we note some occult writers describing the amazement, if not repulsion, at the coarseness with which our humanity is regarded by denizens of other evolutionary lines who have been able to contact the field of our development. And who among us has not learned something of the fear and repulsion and sometimes even of hatred with which we humans are regarded by the contemporary line of evolution which joins ours here so intimately.

Is this depth of evolutionary descent to which we have fallen a reflection upon the human race? Are we truly a degraded, ugly lot as compared to our more radiantly appearing and more ethereal brethren? Within the brew distilled by Life's creative forces, are we the dregs that bottom the finer elements of the potion? Or may these other lines of such sublime loveliness not be the taking of the milder beverage, and ours the stronger wine which only the highest Gods can drink?

My logic comforts me with the thought that the Good Law includes our line of evolution the same as those more radiant ones, and that if it is within the Good Law that we, the Ugly Ducklings of creation, had to descend into the muck and slime while other evolutions did not, then the Good Law must of necessity, by its very nature, hold within its Being the compensating answer. Is it not the answer that within the bedraggled feathering, the pitiful bearing, the long and painful suffering, and the ungainly action of the ugly duckling lies the gorgeous plumage, the stately mein, and gracefulness of the swan? The remainder of the brood began not so unattractive, but did they not emerge into a comparative mediocrity?

And yet, the ugly duckling of the human race is not by any means all ugly. True, it preys upon itself through ages. Cruelty never attains its most exquisite forms save in the abuse of man to man. The human race not only slaughters animal life for food, but also for the mere pleasure of killing. It wars not only for cause, but even for the mere pride of power and thrill of conquest. Hatred, jealousy, and selfishness run rampant, and brotherhood often seems as but a far-off dream. Through many ages runs an indifference that has bred an appalling mediocrity among vast millions, and within a score of millenniums humanity often rises but a trace. Truly it has been said by the Wise of our race that humanity groans in mighty travail beneath the awful burden of her karma. And how many there are, who, not being able to see the picture of the race in its true perspective, behold the ugliness alone and live in a world of pessimism and despair. How

many are beaten down and give up in this despair! But even through the worst of these destructive attributes there shines the hope of promise. Not all the feathers of the duckling are drab. Not all are touched with mire. Even the cruelest dictator may pause to give some word of comfort to a cripple. The coarsest criminal may shed a tear in the presence of a comrade's suffering. And who among us can look upon a lovely thing without reflecting a little of that beauty? From the pen of the composer comes the score and from the artist the music whose sublimity truly makes us feel that it is the harmonious voice of creation, an echo from the invisible world of our being, as the great bard has said. The mother's unselfish love, the patriot's sacrifice, the brave stand of philosophers, the altruistic patience of the scientist during years of effort with his experiments, and the strong forthrightness of principle shown by many men at countless cross-roads of decision — all, all yield up their brilliant coloring through the dim corridor of the ages and give perennial hope. From the lowly Lemurian savage who helped to safety his wounded comrade before the onrushing of the dinosaur, to the wounded Chinese soldier who, in spite of the invasion of his country, shares a last drink of water with a wounded enemy, has come a long, long train of spontaneous unselfish action and the indelible evidence of an inner beauty that not even the lowest depths of materiality could efface. But what is the hidden secret of that inner beauty? From what divine spring do the waters of such a glorious unselfishness and beauty flow?

I like to think that in those celestial realms from which arise the numerous broods of life that manifest the rays, there are the "covered wagon" pioneers of spirituality who chose to endure the pain and discomfort of the tractless trail in order that others might follow in comfort and with greater opportunity. I like to think that in the recruiting of these exalted Beings, these Sparks of Divinity who were to embark upon the long, long journey into the slime, there were available those strong and fearless Ones Who chose the harder way because that way led to depths made necessary by the vast needs of cosmic life, — needs of which we here can only guess. I like to think that our humanity is such a band of pioneers and that in a glorious moment among the hosts of Radiant Ones when volunteers were needed to fulfill this cosmic need — to perform some divine service where the good of All could be enhanced — this band of sixty billions saw the awful plunge, the infinite misery, the ages of toil, and, knowing it all through the eyes of perfect understanding, voluntarily chose this pilgrimage to answer and fulfill that need.

There are those who may feel that such a plunge

was mandatory and that therefore any virtue was swallowed up in the compulsion of an inexorable law. I do not feel it so. My sense of proportion makes me feel that the elements of liberty at the many lower levels would surely not be denied the higher. My sense of logic forbids me from constructing my Progenitor at His lofty state of Being as an automaton, when this latter status was particularly avoided even in His grossest personalities. Surely we cannot imagine the Logos lesser in benevolence than His Sons, and deny the latter the attributes of liberty with which these Sons, our blessed Monads, have granted us. It would indeed be strange to predicate more freedom to the pot than to its potter. To me, there is a tang of romance in my Beloved's choice, — a romance of the ages, before which all the romances of our lesser levels fade into insignificance.

Is it too unreasonable to imagine our having had such a choice? We are told that it is above as it is below, and that analogy is ours to use to open understanding. We have many choices open to us even in the darkness of our separation and ignorance. Upon the Path are constant choices to be made. At the time of Liberation we have seven routes from which to choose. And note how different in degree of sacrifice and motive are all such choices made, — from the lowly action of the savage chieftain who spared his victim's life amidst the puzzled exclamations of the tribesmen, to the sublime choice of the Lord Buddha Who chose repeatedly to incarnate beyond necessity in order to help our race. If such choices are not only possible but even numerous at such a variety of lesser levels, would a magnificent, master choice be unreasonable on those glorious planes where dwells this band of Monad Pioneers? Could we in reason deny to Them the liberty of refusing the softer path and choose instead to become the ugly ducklings of creative activity? And if at lower levels choices can be made and have been made of such sublimity and love and unselfishness as to be beyond our profoundest imagination, how much more sublime and glorious must have been the choice at the levels of our origin! My reason cannot deny a power and a liberty to the Monad which is possessed by Its merest fragment. I cannot deny to the Father that which is the crowning jewel of His son. And the light of beauty that marks the servant, — shall we believe that the Master Light could be less dim?

This thought that the Divinity within us is a glorious Pioneer Who chose a course of hardship when other easier ways were open, may not bring any especial thrill to many of us. Most of the hearts may not beat faster at the thought, nor the pulses quicken. But to some of us there is a wholesome pride and an exquisite romance in the thought. Our pulses do quicken, and our rever-

ence and love for our Beloved grow apace. We do thrill to think that we come from such a hardy stock. And in these very thoughts and emotions we find an increased strength to carry on in life and garner for our Beloved those elements of unfoldment for service for which this blessed Pioneer made His magnificent gesture. In His strength of choice we find a greater strength to make ours. In His facing the awesome ages of limitation and separateness to fulfill a greater One's higher plan, we find it easier for us to face the burdens which we must daily carry to fulfill His lesser plan.

I feel that many of us, if we reflect upon it at all, are inclined to think of our Beloved, our Divine Self, as a sort of heavenly "Topsy" that just somehow "happened" within the close proximity of our Solar Lord. Through lack of definite information, or of definite thinking under the law of analogy, I believe that some of us in dwelling upon our divine origin revert to the naivete of our earlier years when the doctor and the stork were supposed to run a race to greet a new arrival. When our minds reflect upon the Monad, I wonder how many of us do rise above the level of a nebulous idea that somehow the Self was left by some divine stork upon a celestial or solar doorstep of the Most High. But whatever our thoughts upon our origin, it would seem that even a slight application of analogy could not fail to disclose that of all the fields in which may be found the elements of strength and beauty and glorious sacrifice, and the flowering of romance with which to depict them, none is more fertile and prolific than that which is found within the contemplation of the beloved Self.

This rugged Pioneer! This brave Adventurer! This Prometheus self-bound by cruel chains to the rock of matter! This heavenly "Columbus" that set sail with His seven frail barks upon the sea of separateness, and suffered a self-imposed banishment from the presence of the Logos Father! This cell within the Ugly Duckling of Divinity that was to endure so much and for so long! I wonder if some such thought towards this Ugly Duckling did not exist at the bottom of the idea that came to some enlightened Soul in India long centuries ago when the swan was chosen for the Hindus as the bird of heaven and the symbol of the recognition of the "I" as one with God? I feel a strong resemblance between the effect the glory of the Christ and the glory of this Pioneer have had within me. I never felt a true, deep, understanding reverence for the Christ as long as I held the thought of early orthodox teachings that Christ came to us straight from the throne of God, ready made and divinely wrought, after the manner of a newly-minted coin. Even in my youth I used to reflect that anyone could make such a

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The New Citizen

Tremendous has been the appeal of The New Citizen Pledge appearing in our August issue and there noted editorially. Since then nearly twenty thousand copies have been taken and distributed to ministers, teachers, young people's groups, Congressmen, politicians, military officers, editors, etc. A number of newspapers have taken up the cause and printed the pledge, and all this has been done through direct contact with only a few of our lodges.

A group of members have constituted themselves into an association on behalf of better citizenship, and will publish a quarterly magazine at so low a price as 20 cents per year. Where are the youth in each lodge who will take this magnificent enterprise and insure the promulgation of these ideals of citizenship in their communities? Where are the members in every lodge who have recognized the hint which the editorial conveyed and are willing to throw themselves into the ranks of those who thus serve America?

Citizenship in the United States is a thing too commonplace, when it ought to be a sacred challenge, a high trust, a *cause* that rallies to such a Pledge as this those who would preserve and those who would improve and safeguard the privilege. Do we want to make citizenship not only a name but a position of responsibility,

accepting not only the privilege but also the obligation to work for America, that it may be sound in its policies — international, national, and local — broad in its interpretations of its responsibilities to its own and to other peoples, strong in the stand that it takes in the problems which confront the world. Citizenship should not be a placid existence, particularly to a Theosophist. To be a citizen should be to be a thoughtful contributor to America's welfare. Here is a cause worthy of heroes.

To Charge or Not to Charge?

In our July number appeared an article from the Bulletin of the Northeast Federation dealing with the question of charging or giving free admission to public lectures. In the current issue Mr. E. Norman Pearson continues the discussion.

It is a subject on which we will do well to open our minds, for there are so many cases where the decision as to what policy should be pursued in any locality is not based upon sound thinking and good judgment, but upon a lack of courage to launch out, a fear of failure if a new course of action were adopted. It is from the standpoint of inducing honest and open-minded consideration of the subject that the discussion is of value. No world-wide or even nation-wide policy needs to be adopted, for different circumstances and different localities must needs have different treatment.

Certainly Theosophy should be free to all; that is to say, its presentation must have no commercial purpose; no element of personal gain must be involved. That essential, however, does not preclude a recognition of the fact that the means of giving forth the Ancient Wisdom are not free. Until newspapers and printers recognize Theosophy to be of such inestimable value to the world that they give their space and time without charge; until landlords recognize a privilege in having their halls utilized for Theosophical purposes, rent must be paid and such expenditures for the dissemination of truth must be met. Theosophy is free. The facilities for presenting it are not free. Whether they should be paid for through voluntary contributions from the audience or from paid admissions should surely depend upon the results, those results to be measured solely by the number of people who can be reached, either directly or indirectly. It must be recognized that even if lectures through paid admissions bring monetary profit to a federation or a lodge, that profit is itself devoted to the further dissemination of Theosophy, and often provides the only means whereby entirely free activities may be carried on.

Campaigning Against Cruelty

Theosophists expect at this stage of human evolution to find an infinite work to do in a world where hatred is not yet banished and where cruelty in all its forms against the lower kingdoms still provides pleasure and profit to human beings in sport, in raiment, and in business. Not in the field of ethics and religion do we in these days expect to find cruelty not only practiced but ordered and ordained; yet in a religious cult claiming a huge following of devotees, a decree of death to the animal kingdom has gone forth.

We quote a very pertinent editorial from *Ubique*:

"It has always been a mark of the genuine 'dark forces' that their worship and their cults were dependent on cruelty, on bloodshed, on

animal or human sacrifice, while it has been the mark of the Lords of Love that Their teaching urged love and tenderness toward the least of living things, since life flows ever upward, and the dumb, trusting animal of today will be the human being of the succeeding age — and be loving or savage, depending on the treatment received by the human beings who are as gods to him.

"The genuine Masters have let it be intimated that mankind will strive in vain for world peace until he first makes peace with his younger brothers the animals, and ceases to exploit them, whether for food, sport, or — religion!

"Verily one is more than a little inclined to doubt that *all* the 'black magicians' have been removed from circulation! By their fruits shall ye know them!"

THE UGLY DUCKLING

(Continued from page 195)

sacrifice with such a background, so why all the praise and worship? No, my reverence and devotion to the Christ came when I finally learned of the long, long, grinding, sacrificial journey which He made to reach the level on which He now is, and how He could have made another choice but did not, in order that all of us might be helped. And likewise with my beloved Self. As long as He within me was but a symbol or a name of something struck off ready-made and perfected by the craftsmanship of a solar Parent, or as long as every act of my Beloved flowed from the irresistible pressure of an immutable law, there could be neither closeness nor affection rising within me towards Him. But once I could glimpse the meaning of His sacrifice and note the other choices which I feel He could have taken, He has taken on a different meaning. To those of us who hold this view, the Monad is not just a "God within," a mere word or expression to be spoken of with hushed and reverent tones, — a distant, cloudy something which is far apart from all that is real to us. Rather has this inner God truly become our Beloved, — One to Whom we can address ourselves as to an old, old friend; One with Whom we can laugh, and sing, yes, and with Whom we can suffer. No longer do we work for Him; instead, we are working with Him. And instead of being remote and far away, this Monad Self has somehow drawn near, and we find ourselves the very substance of the Ugly Duckling, and actually reveling in the thought that we, even we, are changing the ugly feathers and ungainly walk day by day, step by step, and bit by bit,

and that on some glorious hour and at some momentous occasion the Ugly Duckling will become no more, and in its stead will arise the phoenix of the lovely Swan.

Now there may be those to whom the thought of the beloved Self as a brave and hardy Pioneer, fired with the romantic quest to fathom the unknown and filled with zeal to smooth the path of the weaker, may seem impractical as an aid to living the sordid life of today. But the Great Ones Who gave us *Light on the Path* did not appear to think such thoughts impractical. Are we not told in the aphorisms that the very source of evil, within the heart, is separateness, and that this "blot upon existence," this "giant weed," is wiped out by the atmosphere of eternal thought, or living in the eternal? How can we "live in the eternal" and dwell upon the eternal part of us if we do not bring this "eternal" within the practical range of our comprehension? Is not this the very function of analogy, — to help us step the eternal down to the terms of the temporal? It seems so to me. And along the same line of thought, in the stately, beautiful words of the Golden Chain is the affirmation that there is a peace within us that "passeth understanding" and a power that "maketh all things new." I note that that peace abides in the heart of one who lives in the eternal, and that that power "lives and moves" in the one who knows the Self as one. How can we make these words live and have a practical meaning in this changing world of turmoil today? How can we make this peace brood over us? How can we make this power uplift us?

It seems to me that if the essence of the matter is living in the eternal and knowing the Self as one, then the common sense thing for us to do is to try to understand this "eternal" and this "Self" in terms that are definite and known, and not remote and hazy. I feel that it is the very essence of practicality to bring this beloved Self, this Eternal, down to earth, as it were, where we are able to live and know It as much as we possibly can. Perhaps, like Mohammed, we cannot bring the mountain of the Self to us, but we can at least go to It upon the wings of an imagination inspired by our sense of analogy and reason. Let those who will think of the beloved Self in hushed and smothered modulations. My Beloved is made of tougher and more joyous stuff. He is no divine highbrow looking down a supercilious nose at me through an aristocratic lorgnette. Nor is He one of the privileged minded to consider this lower part of Himself as somehow living "across the tracks" of existence. Being brave, He knows what our little acts of bravery mean. Being pure love, He knows that our humble efforts towards that reality are buds that shall someday flower. Your Self or mine is no solemn, anemic, pampered dweller idling within the palace of His Father. Rather is He the joyous, red-blooded Adventurer upon the great, high roads of adventure. He is not One Who condescends to come to us when we, within the troubled heart, call out to Him; but rather is He a glorious friend and comrade Who is ever our constant companion. The relationship is as beautiful and helpful as it is intimate. If I sweat with toil, there He is toiling and sweating with me; if I idle upon the creek bank among the hush and quiet of fragrant flowers and reverent trees, there He is upon His back peering up through my eyes into the billowing clouds as I make all sorts of imaginative figures out of them. Such a Pal as one may argue with, dream with, plan with, and make many mistakes with. Yes, this Beloved of yours and mine is a most practical and every-day Beloved, and in that very practicality and homeliness you and I can find our true reverence and help and strength. In His utter nearness and reality we can find at last the meaning of those words of the Golden Chain; for in this closeness of the Eternal, we can find that peace within the heart and feel that it actually does brood over us. In the reality of His homeliness we can sense the majesty of His power and feel that this power does make things appear new simply because we can see them as we were never able to see them before. This very sense of nearness brings us a sense of oneness and with that oneness a greater sense of living and movement and awareness that does uplift us. If some of us imagine all this, then let such imagination carry on its good work until a material of a better tex-

ture replaces it. The present fabric will do quite well, and to me, at least, is more than serviceable.

I like this idea of reaching out into the unknown and attempting to breathe some reality into it. I feel that it serves a double purpose. It permits the exercise of those hardy faculties that develop under dangerous living, and it helps us to keep our feet upon the ground and to avoid the curse of being fossilized by superstition and orthodoxy. Did not the Christian faith begin with common sense and wholesome ideas of our relation to the inner verities? But imaginations were drugged with violence and an enforced ignorance, and the salutary principles taught through Jesus acquired a mass of superstitious drivel. The inner shrines that should have fed the spiritual yearnings of men were all shrouded in dark veils of mystery so that no ray of enlightenment could enter. Was not the breaking of the chains of the dark ages due largely to the forces of constructive imagination that would not be denied? Two of the greatest aids given to our race for its unfoldment, as I view it, consist, first, of the bony framework of the physical body, and second, the imagination. How interesting the similarity of their contributions. The Lemurian could hardly progress on the upward path as long as his nose was embedded in the earth. He could hardly have been expected to find any inspiration in living within a life of two dimensions. But given a bony framework so that he could lift his head towards the heavens, and how rapidly he developed his finer powers. There was a great deal more uplifting power in watching a bird on the wing than in looking a fellow-worm in the eye. The crawling things of the mire may have given him nourishment, but it required the upward searching of the skies to give him dignity. Now if the bony framework raised man from the lowly mud up to the vaulted heavens, how much higher can imagination lift him from the physical concepts to those of the spiritual! Is not imagination the spiritual skeleton whereby one learns to stand erect within himself, and to thus gaze into the infinite? Oh imagination! Glorious talisman that leads me to my Beloved! Thou precious jewel worn through the ages in the ugly and venomous head of adversity! And this complement, this help-mate of yours called analogy, is it not the inner telescope through which we gaze?

It seems to me that one of the greatest tasks our leaders have, upon the one hand, is to keep the feet of members upon the ground, and, upon the other, to lead them into the development of a strong and virile and practical imagination. I cannot visualize either virtue as being effective without the other. Are they not as the string to the bow, wherein one bends to fit the other with the utmost of due proportion, and in the very bend-

ing giving rise to the power that finds the distant mark? One requires a liberal supply of plain, common sense; the other requires a constant development of the pioneer spirit, and a tearing down of all that tends to harden and solidify into the stiff formalities of form and habit, — habit of the sort that stifles growth and life, and breeds the dangerous ruts. Let us keep our Theosophy human. Let us make our ideas touch the earth as well as the infinite spaces. A lack of this is more than evident in the life around us. Note how many persons are already throwing the veil of mystery around our greatest national heroes, with the result that Washington is rapidly becoming a myth in the minds of many, while Lincoln is becoming scarcely human. Instead of stressing so much the virtues which lead to the hallowing of a figure into unreality, I would that our historians would throw more light upon the weaknesses of those who make our history, if only for the sake of a better and truer contact with posterity. At any rate, unless we are alert and faithful to our trust, and preserve the human side of our work, I feel that our own great Theosophical pioneers will fall by the axe of the mysterious, and lose their lovely charm and potency. By our growth in constructive imagination, we can retain the picture of them as they truly were and are.

But if we are going to keep our feet upon the ground while reaching into the heights, we cannot expect to accomplish it without some effort. I wonder how many of us are able to attend this Convention and listen to the thoughts expressed here, and weigh them impartially, regardless of the speaker. Of the many ideas we have heard and shall hear, how many of them will be given weight according to the prominence of the speaker instead of according to the value of the particular idea itself? If we attend this or any other Convention merely to swallow ideas as so many pills solely because we believe in the doctors who prescribe them, have we not failed in our purpose in such attendance? Pill swallowing may have its several virtues, but I do not believe that living dangerously in one's evolutionary growth, or opening one's imaginative powers are two of them. Why not leave such a type of blind following for the rank and file who have not entered our Society, or have not yet contacted the Ancient Wisdom. I feel that we should be made of a more advanced material. But if we use the powers of our imagination and listen to the various thoughts in order to weigh and study them, and thus develop within ourselves the power to create new ideas for helping others to grow, it seems to me that our purpose here will have been quite justified. And who among our beloved leaders would not rather have one listener who honestly dis-

agreed but who was induced to really think, than to have a thousand persons nodding smiling assents and thereafter progressing not an inch. Blind "yes-ing" of the ideas of others may bring an aroma of pink-tea pleasantness, but it is neither moving swiftly by living dangerously, nor winging aloft upon the wings of a growing and constructive imagination. I believe that it is right and proper to look to leaders with respect and friendliness as regards their persons and their offices in life; but in the realms of ideas and opinions, I believe that our progress and helpfulness lies in being no respecter of persons, but to weigh the words of the humblest tyro with the same thorough seriousness as we do the words of the tried and seasoned veteran. Even the words of a fool may bring meat to the wise, and has it not been truly said that gold is where one finds it? The virtue of being able to thus discriminate and weigh and choose is but one of the many fruits arising out of the growth of the imagination. What a key to balance and common sense, and the bringing down of the concepts of Self into terms that can be really felt! And what a need we Theosophists have of this key, and of the plain, common sense to which it leads. The numbers that have left our Society and the study of the Ancient Wisdom for the charlatans who turned their tiny stock of occult knowledge into vaudeville and fortune telling! The numbers who have turned aside from the hard, sure Way, to "press a button," as it were, and find the Self by mere affirmation, because a would-be "leader" reduced the acquisition of Masterhood to twelve easy lessons at five dollars a lesson! The numbers who have contacted the Ancient Wisdom for many years and yet talk glibly of having spent the night in Nirvana because of a vivid dream! Yes, and the numbers who — having learned all there is to know about it — "just can't bear" to hear anything more about the karmic law, but who, for every ache and pain or for their seemingly slow progress in spiritual advancement, become exceedingly vociferous in their blaming of it all upon the beloved Masters! Why, I never appreciated the meaning of the expression, "Masters of Compassion," until I discerned something of the variety of human follies and inconsistencies with which They have to contend in extending Their help to us. I often wonder why, instead, we do not speak of Them as "Masters of Patience." But what has all this to do with the Ugly Duckling? I see this inconsistency and folly, this following the easy way up blind alleys for the truth, as but a part of the mire which clutches the Duckling within its grasp and holds it through the ages. I feel that through imagination and analogy we can help the Duckling rise above this mire. How can one with imagination sense the

beauty of a Master of Wisdom and connect that glorious conception, even slightly, with the cause of one's toothache or poverty? How can one with an understanding of analogy read of our First Flower, the Lord Buddha, working through vast ages for attainment, and then listen to an offer of "Masterhood" in twelve easy lessons? These thoughts could well be the basis for much humor, were the grim evidences of the principle involved not so much in evidence.

Some there are who may feel that such an attitude towards approaching the Self is a matter of "going in where angels fear to tread." I have come to feel that that long-alleged fear on the part of the angelic hosts is an unjust reflection, and that the expression really arose within the heart of some timid human who was himself lacking in strength to live dangerously, and used the Devas for an excuse. With imagination given to us as a bridge from illusion to reality, I agree with a well-known editorial writer that one has a perfect right to dream and climb in thought as far as his bridge of imagination can reach. Are not those bravest and most useful contributors of the race the ones who dared to follow their imagination and forge ahead whether another human or angel feared to tread that way or not? My bridge does not end even with my beloved Self. It goes much further. How many of us think of the great Lords of Being with any sense of nearness or affection? Are They not even more nebulous than our lordly Monad? But to me, as I cross my bridge and feel the nearness of my beloved Pioneer, our Lords of Being take on a new meaning for me. The Logos of our solar system becomes my Father, for is He not the Father of my Beloved, at one with Whom I am? The Solar Logos lives within the Being of His Father Who is the Cosmic Planetary Logos. Then is not the Cosmic Planetary Logos my Grandfather? And we are told that the Cosmic Planetary Logos lives within the Being of His Father Who is the ONE, the mighty manifestation of the Absolute beyond which we cannot go, — the "fathomless" into which the Lord Buddha admonished us not to sink the string of thought. But when my bridge of thought brings our Cosmic Logos into the relationship of my Great-Grandfather, I have sensed — even though remotely — a spiritual connection in homely terms that may well be the prelude to a real and lovely understanding. Down into the unreal I have brought across my bridge at least a fragment of the real. And my logic tells me that if these glorious Lords of Being are pure Love, as we believe They are, then They will not tell me that I have walked where angels or any others fear to tread. I know that They will not censure me for trying to bring Them nearer to my humble comprehension. I know

that They would not plan for me the wings of aspiration that were never meant to fly. Should the lowly Duckling of humanity be denied a glimpse of the bright stars that shine to him from the infinite reaches of the inviting heavens? Should the flower drink in gratitude the dew, but not dare to hold its upturned face in searching towards the God Who quenched its thirst?

Today we live in a world of rapid change. Such change may mean rapid development in terms of evolution, but it also means suffering and bewilderment in terms of our physical plane, day-by-day living. It is not easy to witness the suffering of thousands of people who are oppressed because their physical bodies belong to another race. It is not easy to witness the rise of governments that herd human beings together as so many animals. It wrings one's heart to learn of armies and defenseless civilians blown to bits or maimed through the deviltries of modern warfare. But most of all it is not easy to keep one's balance and maintain a clear and logical and understanding attitude towards this seething, changing drama in which each of us is taking a part. Fortunately there are many aids to understanding given us through the Ancient Wisdom as it comes so generously to us through the medium of our Society, and each one may find within this Wisdom an appealing element that will suit his particular need. But to those who are trying, among other things, to attain to a picture of the great cosmic processes from the viewpoint of a complete picture, so as to be able to fit any isolated situation, however painful, into the general whole and thus realize its true relation to the Logic scheme, perhaps this sublime drama of the Ugly Duckling will be of help.

Let the tumult and the shouting rise to the high heavens; let social and political and economic institutions rise and fall or change apace; let the very foundations of human justice and progress tremble and seem to dissolve; let all institutions and human relationships appear to be sinking into the fathomless mire of an age of darkness; — and yet, the souls of those whose eyes are fixed upon the Glorious Adventurer, upon the beloved Monad Pioneer, will not be afraid. For in their vision they will not see merely the dismal feathering of the Ugly Duckling walking painfully through the bogs and pain of separateness, but instead will also sense the heavenly triumph, the master scene of all the cosmic drama, when somewhere and sometime within the divine recesses of Being, a group of children of a Logos will come down to the edge of the living waters. And there will be a lovely One of divine, perfected unfoldment, — my Beloved and yours, and those of all the members of our mighty race, radiantly beautiful

(Concluded on page 209)

The New Dues

LET us all admit how beautifully ideal it would be if no one had to pay dues. The Board of Directors seriously considered their complete abolition, but being responsible for the work, did not feel justified in permitting it to depend entirely upon voluntary contributions. In this view the Board seems to have the support of all members who have any practical knowledge of Theosophical work.

How do you look upon the increase in dues? Some may think of the dues as doubled. Some may think of them as only 50 cents per month, thus acknowledging how great is the privilege and how small the cost of membership. That the change was due is evidenced not only by the financial statements presented year by year, but by the whole-hearted way in which it has been accepted by members throughout the entire Section. Not only did members express the hope before Convention that such action would be taken; not only was the action itself practically unanimously voted by the delegates; but letters reaching Headquarters from members who have read the magazine are couched in terms such as those which follow:

"I was so glad to read in the August number of *THE AMERICAN THEOSOPHIST* an article entitled "Dues Raised." This conclusion should have been arrived at before this. Surely all members will see its fairness after reading the article, and will be glad to pay the increase."

"Was so happy to find that they had voted at Convention to raise the dues to \$6.00, as I feel that this is certainly a step forward. I have always felt that our National dues were not enough and that a greater work could be done if Headquarters had more to do with. It has been such a task for Headquarters to get money when it was needed for special purposes. This should eliminate at least some of that."

Not a single note of objection has reached Headquarters, though some members have inquired for further information. These inquiries indicate that the statements on pages 180, 181, 189 and 190 in the last issue were not read by these members, because in these statements the answers are contained. However, inquiry leading to better understanding and therefore to closer cooperation is welcome indeed and we are glad to hear from any members. The questions — and there have been but few of them — have to do with the application of the new dues to those who have already paid the old rate, and to the need for remission in some few instances.

Fortunately, no point that is raised was overlooked by the Board in considering the change, or was omitted from the presentation in Convention and in our last issue.

Most members are surprised to find that our dues were so little more even than in India, and no greater than in England — tiny area as it is to work. With equal surprise have members now realized how small has been the cost of maintaining and developing Headquarters, and that it is not for this purpose but for the work in the field and for the maintenance and development of the channels through which help can be given to lodges and the Ancient Wisdom reach the public, that revenue had to be put on a more dependable basis.

In the matter of provision for those genuinely unable to pay the increase, members have expressed their gratitude. It is frankly admitted that there is a problem here, which problem, however, can be cooperatively solved. There is a recognized necessity for safeguarding the Society against abuse of the remission privilege, for the desire for remission is often a matter of attitude rather than of need; as for example, in the case of a member we recently met, clad in richest furs (there is a need for a campaign against cruelty even among our members), who feels that the extra 25 cents per month is beyond her power to pay.

Where a member has already paid at the old rate and has a membership card, that member is paid for the year (July 1, 1938 to June 30, 1939) if the member so desires, but it is hoped that most members who very graciously and properly paid so promptly will prefer to consider their payment as applying to the half year, and on January 1 will send in \$3.00 more. It is for the member to decide. No pressure must be exerted.

A valuable point to remember is that the dues as now arranged do not at any time call for so large an outlay as in the past. At the old rate, \$3.00 was due on July 1. Now the dues of \$6.00 may be paid in four quarterly installments, requiring only \$1.50 at a time. To many this will come as such a help in the payment of dues as to far outweigh the fact of increase.

In every case, beyond a shadow of doubt, a Theosophist will give the plan a fair trial, both as to his own ability to pay and as to the advantage which is expected to accrue to the work. And remember that with it all comes the cessation of Easy Savings and constant appeals for special purposes.

Changes in the By-Laws

OFFICIAL notice of amendments to the By-Laws giving effect to changes in dues appeared in our last issue. After these changes, as unanimously adopted by the Convention, Section 5 of By-Law IX reads as follows:

"Section 5. Annual Dues. The annual dues of general members shall be as follows:

"For National general membership \$10.00; for Lodge general membership \$6.00; for Contributing Membership \$10.00; for Supporting Membership \$25.00; for Sustaining Membership \$100.00.

"The change in dues for National general and Lodge general memberships shall be retroactive to July 1, 1938.

"For members under the age of eighteen years as follows: For National general membership \$2.00; for Lodge general membership \$1.00.

"For minors over the age of eighteen years as follows: For National general membership \$3.00; for Lodge general membership \$1.50.

"All dues shall be paid to the National Sec-

retary by National members and to the secretaries of the lodges by Lodge members.

"The fiscal year (dues year) begins on July 1 and dues shall be payable for the yearly period from July 1 to June 30 in advance on the first day of July. National members and Lodge members in any classification who join on or after October 1, January 1, or April 1 shall pay respectively three-quarters, one-half, or one-quarter of the dues applying to their classification for the year expiring July 1 following, at which time they shall pay the full annual dues for the year then commencing. All members, of whatsoever classification, shall have the privilege of paying dues in quarterly or semi-annual installments in advance.

"The official organ shall not be sent to those members whose dues have not been paid in advance.

"Any member in any classification may change to any other classification at the commencement of any fiscal year.

—Or Not to Charge?

BY E. NORMAN PEARSON

THE question, to charge or not to charge, for admission to public lectures at which Theosophy is presented, is one which I do not think should ever become a problem to the Theosophist. Nor if it should so become, should it be solved on a basis of financial returns.

Today the world needs Theosophy more than it needs anything else. Mind has evolved to the point that it has become a menace to the human race. Spiritual understanding, based upon the eternal truths of the Ancient Wisdom, alone can save the world from utterly destroying itself. There are wars and there are rumors of wars. Our brothers are starving spiritually and materially. Remedies by the score are being offered for their alleviation. But only Theosophy, known and lived, can bring relief and set their feet upon the way of happiness and fulfillment. Ours is the privilege, the opportunity, of proclaiming the Ancient Wisdom to a world needing it so much. Can we sell that Wisdom at a price? It is not the price itself that matters so much; it is the principle. The responsibility has been mine to plan for many public lectures on Theos-

ophy, and I say from experience that if the lecturer is worthily presenting Theosophy and arrangements have been properly made, expenses will be met.

There is an ideal, cherished by many, that some day we shall have evolved to the point where compulsory dues, as a condition of membership in The Theosophical Society, will be abolished, and its needs will be financed through freely offered gifts. To begin the practice of charging for admission to our public lectures is a step in the wrong direction, and I feel equally convinced that it will tend to weaken those inner links so necessary to our work.

Dignity, efficiency, and sincerity are not inconsistent with a free-will offering. Good advertising, careful planning, adequate preparation, cheerful members on hand to make people feel welcome, an alert chairman, a good speaker — and practical, straight Theosophy: these things I submit are the essentials for success. When they are in evidence, the audience will be in evidence, and the money too — freely and gratefully given according to each one's power to give.

Touring With the President

A SPECIAL CAR bedecked with fragrant flowers, attractive baskets overflowing with ripe fruit, muffled sounds of clicking rails, sixteen happy travelers — thus began the President's tour touching some of the key cities of the North, West, and South. Minneapolis and St. Paul were the first cities visited. In this Theosophical stronghold many Theosophists, radiant in the joy of greeting their International President, Dr. George S. Arundale, and his distinguished co-worker, Shrimati Rukmini Devi, were at the railroad station. While private automobiles quickly whisked the President and most of the members of the party to the Hotel Leamington, the official baggage man, Warren Watters, and his energetic assistant, Donald Chase, remained at the depot to handle the fifty-odd pieces of baggage. Shortly Donald found himself perched precariously on top of trunks and suitcases in the middle of a large swaying van rumbling noisily toward the hotel, while Mr. Watters was seated with the driver, a huge gentleman, who boasted of his Swedish accent.

Public lectures and private meetings for members only, luncheons, dinners, and general social functions completely filled the two-day schedule. Rapid transportation between the two cities in the private cars of various kindly persons was deeply appreciated by the members of the party. Much credit is due Mr. Fritz Loenholdt and Mrs. Emily S. Brinkman for the general supervision of activities and for the excellent program arrangements.

An enthusiastic meeting for members only was held in the lodge rooms in St. Paul. The congenial and friendly spirit among the members of both cities reflected the fine, sincere cooperation between the two lodges. Mr. Sidney A. Cook presented some pertinent facts concerning the work of the American Section, while Dr. Arundale stirred his audience with an appeal for a new and ideal citizenship, calling attention to THE NEW CITIZENSHIP PLEDGE.

The usual dull monotony of a two-days' journey by train was broken by the appearance of many friends at frequent stops along the way from Minneapolis to Seattle. Among the lodge officers who greeted the President were Mrs. Florence M. Chase of Fargo, North Dakota; Mrs. Alice M. Hunt of Glendive, Montana; Mrs. Janet D. Adams of Butte, Montana; Mr. Bernard Kastler of Billings, Montana; Mrs. Grace Mills of Helena, Montana; Miss June Mortensen of Spokane, Washington. Dr. John C. Duncan sur-

prised the party by boarding the train near Butte and riding into that city with them. Each new group of friends brought fresh bouquets of flowers and numerous baskets of fruit, nuts, and candy which were gratefully appreciated by the members of the party. En route rummy was a favorite diversion when the stops were far enough apart.

The Northwest Federation turned out *en masse* to greet the President and Shrimati Rukmini Devi. A large and enthusiastic delegation of Canadian members attended all sessions. Outstanding in the Northwest Federation is the splendid work of the Young Theosophists under the able leadership of Nelson Durham, who is also the President of the Seattle Lodge of the Inner Light. A delightful social touch was a Young Theosophist dinner given in honor of Shrimati Rukmini Devi.

Among the few lodges in the United States owning their own headquarters is Besant Lodge of Seattle. The artistic lodge building is located in the cultural center of the city, and is gracefully fronted by a lovely green lawn.

The members' meeting was held in the headquarters of Seattle Lodge of the Inner Light. On this occasion Dr. Arundale spoke with tremendous power on the subject of the Masters and Their place in The Theosophical Society.

As was the case in all of the cities visited, Seattle royally dined and entertained the members of the Presidential party. Time was found between sessions for several swimming parties and sight-seeing tours. Much praise is due Mr. Austin Bee, president of the Northwest Federation, and his co-workers for their splendid management of activities.

From Seattle the party sped southward to San Francisco, the city of the Golden Gate, where the Northern California Federation, under the capable leadership of Miss Mary Ellen Hubbard, had prepared a splendid program. An unusual feature was the Celebrity Luncheon in honor of Dr. Arundale and Shrimati Rukmini Devi, who each gave short addresses. Miss Marie Poutz, Miss Etha Snodgrass, and Mr. Sidney A. Cook also addressed the diners. The luncheon, sponsored by the Western Women's Club, was attended by a group of celebrities in various fields of art.

The members of the party gratefully remember the fine transportation between the cities of Oakland and San Francisco in the private cars of the local members. Mr. Ira N. Doak, Mr. Ben Harris, and Miss Margaret Miklau were especially liberal with the use of their cars. A trip

into China Town and a nocturnal visit to the Chinese Theater, thanks to Mr. Harris, will be remembered by some of the members of the party.

The President's and Shrimati Rukmini's addresses were as usual received with great appreciation and enthusiasm. A special lecture on the Indian Dance, gracefully and beautifully illustrated, was given by Shrimati Rukmini in the Western Women's Club Theater on Saturday afternoon. For sheer beauty of technique, loveliness of expression, and power of upliftment, Shrimati Rukmini Devi cannot be surpassed. But even more wonderful is her ability to convey the subtleties of deep spiritual verities through the medium of the dance. The audience, which was composed largely of artists and those interested in the arts, was tremendously responsive and seemed to perceive the possibilities of this new medium for the expression of spiritual truths.

From San Francisco to Los Angeles the party enjoyed a daylight trip on the Southern Pacific streamliner. Several members and friends, including Miss Elizabeth Hancock, Mrs. Marie Louise Hancock, Mrs. Susan Cooper, Mr. and Mrs. Roy Rush, and Miss Grace Porter, met the train at Santa Barbara and had a few delightful moments with the party. Mrs. Catharine Mayes of Ojai, joined the party at San Francisco and continued on with them to Southern California.

Los Angeles, the city of immense distances, splendid Theosophical lodges, and hospitable people, received the Presidential party very graciously. An unusually large number of friends were at the train in Glendale. Mr. and Mrs. Henry Hotchener were host and hostess to the President and Shrimati Rukmini Devi. They also entertained the members of the party in their lovely home at an afternoon tea. The reception for members held in the Hollywood Women's Club was an outstanding occasion. The renewal of old friendships and the establishing of new ones was in order for almost everyone present. Mr. L. W. Rogers and Mr. A. P. Warrington were among those greeting many old friends. The President's address on this occasion was one of infectious humor climaxed by more serious mode, unforgettable in its spiritual message.

A delightful picnic was held in a park at Santa Monica, followed by a members' meeting in the Santa Monica Municipal Auditorium. On this occasion Dr. Arundale answered written questions in his own inimitable way, which proved most interesting and enlightening.

Mr. Eugene J. Wix, president of the Southern

California Federation, with his corps of splendid helpers, is to be congratulated for his fine and successful arrangements for all of the meetings and Federation activities.

The Presidential party broke up in Los Angeles. Mr. Sidney A. Cook, Miss Etha Snodgrass, Mr. and Mrs. Arthur Chase, Donald Chase, Ellen McConnell, Marie Mequillet, and Mr. and Mrs. Herbert Staggs all journeyed eastward, while Miss Marie Poutz remained in California. Mr. H. N. Van de Poll, Mr. Warren Watters, Norma Makey, and Mrs. Neata Gray proceeded with the President and Shrimati Rukmini Devi to St. Louis. On this last leg of the journey the baggage had been reduced to twenty pieces, which proved a relief to the baggage master and gave him more time for the important game of rummy.

Mr. Charles E. Luntz and Mr. George R. Hunsche met the party at St. Louis. These two efficient gentlemen transported both baggage and passengers to the Hotel Kings-Way located near the St. Louis Theosophical headquarters. St. Louis is justly proud of its own Theosophical home, a large house with an auditorium attached, which seats between four and five hundred persons. The property is located in one of the finest residential districts.

The audiences for Dr. Arundale's and Shrimati Rukmini Devi's lectures were enthusiastic as was the case throughout the entire tour. St. Louis members royally entertained the party at dinners and luncheons. The President's tour ended with the activities in St. Louis.

Although Dr. and Mrs. Arundale were the guests of chief importance, nevertheless it was evident in city after city and among the members and lodges everywhere, with what affection and appreciation our National Officers, Mr. Sidney A. Cook and Miss Etha Snodgrass, are held in the hearts of everyone.

Throughout the entire trip the evidence of deep love and admiration for our beloved President and his charming wife has been observed in every Theosophical center. Tremendous inspiration was poured into those lodges and federations fortunate enough to have the privilege of a visit from our great leaders. Their presence in America has given new life and impetus to the entire Section, and it is hoped that in the not too far distant future our country may again have the inestimable benefit of a visit from the International President of The Theosophical Society, Dr. George S. Arundale, and his co-worker, Shrimati Rukmini Devi.



Pilgrimage

Olcott Sessions—1938

BY RUBY PITKIN

TO THOSE who have seen and known our beloved Olcott the setting for Summer School is familiar—for others I shall try to paint the picture.

Imagine it if you can, and then feel our joy as, coming up the road, we glimpsed the building in its fresh green setting—a haven of peace after hot, noisy Chicago. The car slipped into the back driveway and up to the door; we unloaded our bags, and our hearts began to sing a song of home again—at Olcott. We stood a moment—quiet—in homage to Those Who Reign there; the deep peace and power of the place engulfed us, and, without conscious intent something within me was murmuring, "Thank God for Olcott—Thank God for loyal Theosophists who made it possible—Thank God for the Great Ones Who use it."

For Olcott, to me, is something more invisible than visible; it is a feeling, a force, a great column of power with its head in Them, and its base an area of peace encompassing the building and its environs. It is beautiful on the physical plane of course, for as above, so below, and the establishment which stands as a symbol of our devotion to Their service must be worthy of Them. The main building is dignified and fittingly furnished, and on its walls are water colors, oils, fine etchings, richly colored rugs—all the gifts of those who so love our national home that they give of their own treasures to make it more beautiful.

The lawn stretches far out to the road in front of the building and is used for many purposes: for morning constitutions (to work up an appetite for one of Mrs. Patterson's delicious breakfasts), for after-dinner or quiet bedtime walks, and as a silent understanding friend when the heart is too full for words.

The grove to the north of the lawn is where the big tent, so useful at our gatherings, hides its not-so-beautiful self, lest it be a blot on the otherwise perfect picture made by house and grounds. The trees stretch upward, straight and tall, symbols of the one-pointedness of those who aspire to help in the great work.

West of the grove is the Aubrey Garden, where an engaging little pixie sits at the edge of a flower and rock-rimmed pool, ready to offer friendly companionship at any hour of the day or night. His pixieish little half-smile makes light of your troubles (if you dare have such things at Olcott)

and you expect each moment to see him skip lightly away.

East of the grove lies the bird sanctuary—with its pools of refreshment for our furred and feathered friends, and its statue of St. Francis, which lovingly watches over all the little living creatures which live or visit there.

Last but not least, Olcott is the Staff. For what would Olcott be without them? Mr. Cook, wise business head, Chief of our organization in the U.S., tired Mr. Cook, who works far into the night, planning for our comfort and welfare, yet radiant with the light of spirit burning bright within. Miss Snodgrass, quiet, poised, efficient. We passed wordlessly one night as she came out the side door and I went in, yet I felt a stream of warm affection come out from her to speak more plainly than any words of her warm-hearted interest in all of us. All the others, too, who look after our manifold business. One certainly gets a new conception of the extent of the work involved in running our Society and keeping it integrated, after even one visit to Olcott. How thankful we have reason to be that the work is in efficient, consecrated hands!

And why did over two hundred and fifty people come to Olcott for Summer School? Reasons varied, of course, but if one got close to the hearts of some few friends, one found that many had been impelled by the same high purpose. Not just curiosity, or even a desire for a pleasant and happy vacation, but a deep and sincere longing to live for a few brief days in the presence of two of our great ones, to open heart and mind to their teachings, to offer themselves unreservedly to the process of cleansing and growth, willing to have pet prejudices demolished, willing to have small vanities and narrownesses smashed into nothingness, willing to face and overcome hidden weaknesses, that each might make of himself a better instrument for the Master's service. Even if it had not been for our distinguished guests, many would have come. For no matter who is or is not there on our plane of work, the Great Ones are always there, and so Olcott draws like a great magnet. The rays of its power stretch out to the furthest boundaries of the continent and draw one with irresistible attraction back to Olcott, back to the heart of our work for the yearly regeneration, the yearly re-consecration, even though it is at the cost of real sacrifice. One hears

many stories if one gets into people's hearts, of how devoted workers manage the trip. One plucky young woman borrowed the money to come, and when I talked with her, was starting on a two thousand mile trip home with her bag, her railroad ticket, and about three dollars in cash with which to pay for food and other necessities on the way. Surely we are not weak, when we have workers such as these!

In addition to the inspiring talks by Dr. Arundale and Shrimati Rukmini Devi, "home talent" was also on display. The Young Theosophists expressed some excellent ideas on "The Dharma of America"; Warren Watters talked well and feelingly on "The Essentials of Theosophy"; Will Ross kindled in many of us a desire to study *The Secret Doctrine*; and Miss Neff made us feel most keenly our duty as Theosophical citizens in opposing evil tendencies and supporting humanitarian movements here in our own country.

Of course the highlights of the sessions were the contributions of our leaders. Dr. Arundale's public lecture was a model of what a public lecture should be. Simply expressed, direct, emphasizing the essentials of Theosophy without technical terminology, it sparkled with humor in unexpected spots and was thoroughly interesting.

Shrimati Rukmini Devi spoke to us on various subjects — of her work for Indian arts and crafts, of the Indian mother's attitude toward her children, of right personal development, of the balance between following leaders and walking one's own path, and urged us to live and think clearly, simply, directly, discarding all unessentials and crudities. And — most beautiful of all — she told us of Indian dancing, and then — danced for us. We'd been hoping, almost praying, for that very thing, and speaking about it among ourselves, though none would ask so great a favor. She must surely have felt our unspoken desire; and now we have an unforgettable memory of her in all the beauty of the Indian symbolic dance — grace incarnate.

Dr. Arundale, in his first Yoga talk, gave instructions as to how we were to listen, not with mind or emotion, not with tenseness or strain, but quietly, easily, fully relaxed (he even gave us permission to sleep if we liked), for he told us quite frankly that he intended to deal with us mostly on the Buddhistic plane, touching if possible the Nirvanic. We laughed at that, but before Summer School was over we knew what he meant and realized that something quite out of the ordinary had been happening to us.

In the succeeding talks he tried to give us his own ideas of Symbolic Yoga, ideas which another cannot possibly repeat with accuracy, and urged us, again and again, to be individual, unique, making our own contacts with reality through selfless service, through high aspiration, through dedication to the Masters' work.

The last Yoga talk coincided with the Asala Festival, and, there in the tent at Olcott were our physical bodies, but as he spoke to us of the meaning of the Festival, and of the home and work of the Lord Maitreya, our real selves were carried off to a garden in the Himalayas, and the big tent knew such silence as it had not known before, and our hearts such joy that all Nature seemed to sing. The memory of that morning will strengthen many of us when strength is needed, and light the road when shadows threaten to hide its forward reaches from us.

There was too the "blithesome" side of Olcott — tennis, tenni-quoit, and swimming for hardy athletic souls; ice cream and pop-corn in the village for food-minded ones; birthday greetings in the cafeteria for birthday-ones; lawn parties for the clothes-minded ones; piano, flute, violin, and vocal offerings for music lovers; and, oh, such fun, a real, live magician to amuse the children, young and old, on the last evening.

Pilgrimage, indeed, a pilgrimage of joy and inspiration, and a happy memory for years to come (or until "Olcott Sessions — 1939").

Giving

Students of Theosophy should understand the great rule that obtains in spiritual things; that as you give, so will you receive. There is great help for all in our Theosophical Work, because it exists to quicken the evolution of man, and therefore the Divine side of Nature is behind us. But not till you fall in love with giving — your self, your time, money, and energy — will you get anything real out of it. In strict proportion as you are generous will you receive help, growth, happiness, strength to overcome your weaknesses. Put Theosophy and The Theosophical Society first and yourself last or nowhere, and you are draw-

ing on sources of illimitable wealth. Withhold, and it shall be withheld from you. Self-sacrifice is the highroad to liberation; there is nothing one can do for oneself so utterly profitable to oneself. It is a pity that anyone should join The Theosophical Society seeking to acquire things for himself; yet if you should have done so, learn now the one way to acquisition; it is self-sacrifice, utter forgetfulness of self; the giving of all that you have and are. Burn with the fierce desire to withhold nothing; when you have withheld nothing, you have acquired all.

— *The Theosophical Forum*, June, 1938.

The Burning of the Bonds

THE scene and the program have already been described in our August issue. Mr. Cook opened the ceremonial with the following brief address:

We meet on a happy and momentous occasion. Some years ago a great vision led to the launching of a great project, and there is deep gratitude in every Theosophical heart for the devotion and sacrifice of many friends in days gone by — vision, devotion, and sacrifice out of which this beautiful Headquarters and this magnificent estate came into being. We too in later years have had our vision and through less prosperous years we have carried on.

We honor those who had that vision. Especially do we honor Mr. L. W. Rogers, who gave the vision concrete form; we pay homage to the wisdom that stands behind these material ventures. Here today we rededicate this place, already the abode of devas as well as of men, and we rededicate ourselves to the Great Work of which this Headquarters is the center.

This Headquarters belongs to each of us. We cannot take it away with us. We can but leave it and continue to build it to the greater glory and the greater usefulness of the finest purpose in the world. But in a sense we can take it with us, for we can keep in our hearts its spirit and in our minds its purpose, and by so doing make stronger its power to achieve that purpose. We must leave it behind us, yet we can continue to dwell in its spirit.

When you look at Headquarters it should provide you with the evidence that your appointed custodians are so fulfilling their obligations that you are content with their trusteeship — but that is not all. Olcott is under the eye of the Elder Brethren, and the spirit and purpose of this place must be so preserved that when They look down, when They give a glance to Olcott, They may find it beautiful from Their point of view, serving truly Their great purpose.

There is mystic value in this Burning of the Bonds. The burning is not important in itself. The value lies less in the reduction of bonds and of debt; it lies more in the sacrifice that builds not only physical edifices, but the character and quality of men and women — regenerating fire, symbol of regenerating sacrifice.

We look back to the past when all was wilderness here, symbolical of that period when Theosophy did not light the world. We look forward to the future when there will be no bonds and

no debt, and a future when Theosophy lights all the world in brotherhood.

* * * *

Then followed an ancient invocation to the flame, after which Mr. Luntz offered the following tribute to Mr. Rogers:

In ancient days folks assembled from far and near to burn human beings who were supposed to be witches, capable of handicapping or harming other human beings. In this modern time we assemble to get rid, in the same fashion, not of a supposed incubus to human welfare, but of a very real handicap to the welfare of our Society and of the effectiveness of its work.

At this modern witch-burning — this consigning to the flames of a great mass of indebtedness which has hung around our necks and clogged our work — I know of one person in this Section who would be supremely happy were he present today and who will rejoice at what we do here, and that is my old well-loved friend and mentor — your old, well-loved friend and mentor — Mr. L. W. Rogers, Grand Old Man of American Theosophy.

I call to mind the splendid, unforgettable service of Mr. Rogers for which the American Section will be eternally in his debt — the building of this great edifice, in the shadow of which we meet; the acquiring of this magnificent estate which is our pride and inspiration.

It would be trite to say that Olcott will always be a monument to Mr. Rogers, to whom so many other monuments exist; his many books, his lectures, the numerous lodges he founded, the uncounted numbers of members he brought into the Society, and the countless multitudes who, though they may not have become members, he influenced Theosophically for their own long-lasting good.

But in a very special sense this building is his great monument — an overtowering service to The Theosophical Society he so loves, which is his life and the length of his days.

And so, shall we not for a moment, as we prepare, by the physical act of committing these bonds to the flames to mark our freedom from the financial servitude they represent, remember with the utmost gratitude, with the deepest appreciation, the great leader, the great Theosophist, the great man, who — by his organizing genius, his unsparing self-sacrifice, his kindling enthusiasm — made possible this Olcott which we love.

The Mothers' Advisory Group

(Talk Presented at the Convention of 1938.)

BY MURIEL LAUDER LEWIS

THE Mothers' Advisory Group began four years ago in Ojai, California, as a research group under the Greater American Plan of The Theosophical Society.

Our aim has been to gather together the mothers of the Society into one large group to prepare ourselves to be fit channels for children of the New Race, and to train ourselves to rear these children properly.

Our work has not been limited to Theosophists, for we are glad to include in our work all who are interested, both fathers and mothers as well as young men and women desiring to prepare themselves for marriage and parenthood. However, we have felt that we could not prepare those in the world until we, ourselves, were properly trained.

To carry out our aims, we developed a quarterly bulletin over three years ago, in order to print the results of our research through Theosophical literature and modern education. We are gradually tracing down everything printed by our leaders on children, marriage, child training, and the home. At the same time, in order to keep in close touch with the advances in modern education, we applied for group membership in the Child Study Association of America, perhaps the best organization of its kind in the country. It was founded fifty years ago in New York City to serve parents and children, and is still a powerful influence for good, ever evolving to keep up with the needs of the modern child. We receive their magazine, *Child Study*, and are allowed a liberal discount on their literature. We are Chapter 563 of the Child Study Association, and any groups we form in America will also be listed as such on the Association books.

Our *Mothers' Bulletin* has continued, quarterly, and we have on sale reprints of each year, bound into books which are now being sold, three for \$1.00. Contents of past issues have been on such subjects as Pre-Natal Age; Pre-School Age; Religious Education; Brotherhood Through Children's Organizations; Modern Education; Sex Education; The Physical Body; The World Mother's Work; Heredity and Environment; and The Arts in Relation to the Home. All of this has been handled from both the Theosophical and scientific viewpoints. The next year's bulletins will include: The Arts — continued; Pre-Marital and Marriage; Pre-Natal and Infancy; and Heal-

ing, or Health. Material is being prepared for still further years, and in 1939 we shall make a definite study of children of the General Elementary Age (six to ten) and Adolescence.

People have wondered why we never run out of subject matter, or how it is that we find no difficulty in filling our bulletins. Our Group is a cooperative organization with many committees organized to give The Theosophical Society (via our bulletins) the latest information possible, as well as Theosophical side-lights on the topics under discussion. Special articles also are assigned, and certain topics for research. We receive many letters from mothers giving their ideas or reactions, so we are never at a loss for discussion material.

Although I have no time in this talk to give the duties of these various committees, I can mention that there is a Research Committee, a committee preparing a Course of Study, a Health Committee, a Committee on Library Service, a committee in charge of forming Mothers' Groups, and a Social Service Committee. Then there are three important phases of our Group's work now active: the *Mothers' Bulletin* that I have mentioned; the Children's Convention Camp at Wheaton, where parents attending the Summer Sessions may leave their children in good hands day and night; and the Character Education Department, handled by two committees, one in charge of gathering material and lessons for children's classes in Theosophy, and the other in charge of organizing such children's groups. The committee on materials issues a bi-monthly bulletin, the *News Letter*, designed to aid parents or teachers in forming children's groups throughout America. Although we have been carefully organizing this phase of our work all spring, we shall begin definitely to launch this Character Education work in the fall of 1938.

We also have a committee outlining and collecting material for a proposed children's magazine, to be filled with good short stories, poems, sketches, cartoons, games, correspondence between children, etc. This magazine should link all the children's groups together, and if the demand presents itself, it could serve the children in all the English speaking countries of the world.

We should appreciate subscriptions to our bulletin at \$1.00 a year to help our work along, for this is our only source of income at present.

The following outline of our organization should be helpful to those who wish to participate in its work or to communicate with the various chairmen:

Organization of the Mothers' Advisory Group

THE THEOSOPHICAL SOCIETY IN AMERICA

Mrs. Muriel Lauder Lewis, Route No. 1, Ojai, California, Director.

Mrs. Elise M. Staggs, Cleveland Heights, Ohio, Assistant Director.

Miss Edna Duce, Los Angeles, California, Secretary.

Advisors

Mrs. Sadie Gorodetsky, Ojai, California, Educational Advisor.

Miss Julia K. Sommer, Ojai, California, Educational Advisor.

Dr. Katharine W. Wright, Evanston, Illinois, Medical Advisor.

The Mother's Bulletin

(Official Organ of the Mothers' Advisory Group)

Mrs. Muriel Lauder Lewis, Editor.

Mrs. Elise Staggs, Assistant Editor.

Miss Edna Duce, Secretary.

Mrs. Emilie Palmer, Question and Answer Dept. (Long Island, N. Y.)

Miss Elsie Bansen, Typist (Los Angeles).

Mrs. Grace Moss, Typist (Glendale, California).

Committees

1. Character Education Committee.
2. Committee on Organization of Golden Chain or Lotus Groups.
3. Research Committee.
4. Committee on Course of Study.
5. Children's Convention Camp Committee.
6. Committee on Health.
7. Committee on Organization of Mothers' Study Groups.
8. Committee on Library Service.
9. Committee on Children's Magazine.
10. Social Service Committee.

Committee on Character Education Groups

Chairman, Mrs. Florence E. Sperzel, 2923 Girard Avenue North, Minneapolis, Minnesota.

DISTRICT CHAIRMEN:

Eastern States

Mrs. Elise R. Staggs, 2236 Grand View Avenue, Cleveland Heights, Ohio.

Mrs. Mary Hull, Ostrander, Ohio.

(Maine, Vermont, New Hampshire, Massachusetts, Connecticut, New Jersey, New York, Pennsylvania, Delaware, Maryland, West Virginia, Virginia, North Carolina, Tennessee, Kentucky, Indiana, Ohio, Michigan).

Central States

Mrs. Geneva S. Johnson, 4454 Fulton Street, Chicago, Illinois.

(Illinois, Iowa, Nebraska, Missouri).

Mrs. Florence E. Sperzel, 2923 Girard Avenue, North, Minneapolis, Minnesota.

(Minnesota, Wisconsin, South Dakota, North Dakota.)

Southern States

Mrs. Jessie R. McAllister, 2504 N. W. 14th Street, Miami, Florida.

(Florida, Georgia, South Carolina, Alabama, Mississippi, Louisiana).

Mrs. Ellie Lowe, Tavernier, Florida.

(Texas, Oklahoma, Arkansas, Kansas.)

Rocky Mountain States

Mrs. Mary Y. Salazar, 408 Hillside Avenue, Santa Fe, New Mexico (Summer, P. O. Box 1586).

(Montana, Wyoming, Utah, Colorado, New Mexico).

Northern Pacific States

Mrs. Rona Workman, 513 First Avenue, North, Forest Grove, Oregon.

(Washington, Oregon, Idaho.)

Southern Pacific States

Mrs. Alice Schwab, 1601 Park Avenue, Los Angeles, California.

(California, Nevada, Arizona.)

To assist in and further the work of the Committee on Character Education will lodge members please send the Committee names, addresses, and birth dates of all children of members in their lodges. Better still, will each lodge secretary send this data to:

Mrs. Jessie R. McAllister,
2504 N. W. 14th Street,
Miami, Florida.

THE UGLY DUCKLING

(Continued from page 200)

within the essence of the Father, consciously creative from the ageless adventures within the illusion of separateness, and a light of beauty to guide the steps of future myriads through that

illusion. And perhaps within that vision will be sensed the majesty and glory of the voices that shall be heard to sing in happy chorus, "The Swan! The Swan! The Divine, the lovely Swan!"

Theosophy in Action

T. O. S. "Bulletin Board"

This page, given for Theosophical Order of Service use, is to be a "Bulletin Board" for calls to work. Anyone can send in a call and everyone is urged to answer and help with as many calls as he or she can. Individuals and lodges are urged to strive to give aid to as many as possible. Head Brothers, Watchers, and Department Brothers in the meantime are planning for the new year's work with renewed determination under the leadership of our national head, Chief Brother Robert R. Logan. Please send word of all needs that you encounter to this our "Bulletin Board" as fast as you learn of them. Reread your letter before mailing to be sure you have included the kind of help which will be best, the name and address of person or organization to whom to send; all the essential details, in fact. Address material to the National Watcher, Mrs. Blanche Kilbourne, Ojai, Calif.

* * * *

If you don't want monkeys brought from India to be vivisected in the United States, don't leave them undefended. Write President Franklin D. Roosevelt, The White House, Washington, D.C., addressing him as "Dear Mr. President," and tell him so.

* * * *

Ohio citizens are requested to write to Representative Stephen A. Zona, Cuyahoga County; Capitol, Columbus, Ohio, asking him to introduce an anti-capital punishment bill next legislative session. It would be a thoughtful gesture to thank him, also, for his outspoken condemnation of this evil.

* * * *

If you are revolted when you realize that scores are legally murdered each year in America, join the American League for Abolishment of Capital Punishment, 124 Lexington Avenue, New York City, by sending \$1. (Other memberships are at \$5, \$10, \$25, \$100, \$500, and \$1000.) This body was founded by the late Clarence Darrow. "It needs both members and money for its important work," writes James S. Perkins, Jr., of Cincinnati.

* * * *

World Day for Animals will be celebrated on October 4 (birthday of Saint Francis of Assisi, great lover of animals). The Animal Welfare Department of the T.O.S. is having postcards printed bearing a picture of the beautiful statue of Saint Francis of Assisi which stands in the

Pierre Bird Sanctuary at Olcott. These will be sold at cost, two cents each, three for five cents, seven for ten cents, and \$1.35 a hundred. Animal Welfare Brothers and all friends of animals are asked to use them during the two or three weeks immediately preceding October 4. Stamps may be sent in payment. Order from Animal Welfare Department, T.O.S., Eddington, Pennsylvania.

* * * *

Our New Orleans people have protested against the Carver Diving Horse Act which was at their beach with a show. Miss Costanza, Head Brother, says the act is cruel because of the horse's weight and age. He is very heavy and eleven years old. He is forced to jump forty feet from a platform into a tank of water. Three thousand of us ought to be able to do something about this. Watch for the appearance of this show and protest in person or in writing to the management. Ahead of time, write your Humane Society and your city councilmen that you hope they will not allow such an act to show in your neighborhood and that a permit will be denied if asked for.

* * * *

Send gifts of money and clothing now, and Christmas boxes of toys later, to Laurence C. Jones, Piney Woods, Mississippi, for his school for negro children. They are all pitifully poor and Mr. Jones teaches them to sew, to cook, to be carpenters, etc. At this moment their school is menaced by floods and they are trying to get money to buy sacks to fill with earth to form a levee.

* * * *

Director Alice F. Kiernan of the Right Citizenship Division, wants us to watch for the anti-lynching bill which will come up again in the next Congress. Mary Neff made a splendid plea for this in Summer School at Olcott. Drop a card to the American Civil Liberties Union, 31 Union Square, New York City, and ask them to let you know when and by whom this bill will be introduced into the next Congress so that you can write your Congressman and Senators and get friends and acquaintances to do so, too, to support the bill:

* * * *

We are very keen to get five minutes for the T.O.S. on the weekly Program of each lodge. This won't cut in much on the study or business period, but will keep alive that very important side of

(Concluded on page 213)

Theosophy in the Field

Besant Lodge (Hollywood) reports: "The last Tea-Table Talk of the season was held in the lodge rooms on Sunday, May 29. Dr. Bruce Gordon-Kingsley gave his delightful occult interpretations of *Parsifal*, and the audience was most appreciative. The Tea-Table Talks have been a success and we are grateful to our speakers and hostesses for making them so. In June, the Young Theosophists' Night was another treat — Mr. Sidney Taylor's address on 'The Intuition' was well delivered and most illuminating. Mr. James Taylor conducted one of his Question and Answer meetings which we always enjoy so much, and Lois Holmes reviewed several articles in *The Theosophist*. It was Flag Day and she spoke on the origin of the flag and 'The Vision of George Washington.' Mr. Ray Goudey, upon his return from Chicago, gave a very fine report of the Convention."

Miami Lodge is delighted with its new quarters. The secretary writes: "Much larger, very airy, and in a more centrally located building, our new room is wonderful. Last Sunday night we met in the old one, Monday morning the committee began to pack, and Tuesday night we met in the new room — fine cooperation and a splendid spirit! Fresh paint and a feeling of spaciousness and freedom were the first points that greeted us. Mr. Lewis Bare gave an excellent talk to an audience of about thirty people. It all augurs well for the coming season."

Pacific Lodge was privileged in having as a guest Dr. H. Douglas Wild, on Wednesday evening, August 17. Dr. Wild had graciously consented to give a lecture during his vacation visit in the Bay Region, and the subject that he had chosen was "Theosophy as Creative Activity," which he illustrated with the most unusual and exquisite pictures of snowflakes, in all their myriad forms — each perfect, as is ever the Divine Law working out in Nature. The lodge correspondent writes: "We feel so fortunate whenever Dr. Wild is able to be with us, and we were happy to welcome to our lodge a number of guests from both San Francisco and Golden Gate Lodges, whom we had invited to hear him. Dr. Wild has a glorious vision of the loftiest heights of inspiration and beauty, and the magic power of lifting his hearers to share those heights with him."

Port Huron Lodge: At the regular meeting of the lodge on July 20, the members and guests enjoyed an address by The Rev. Walter S. Howard of Besant Lodge, Hollywood, who spoke on the relationship between Theosophy and the

Christian religion. On July 27 Miss Ella Grace Webb gave a report of Summer School, and presented to the lodge a beautiful portrait of Madame Blavatsky, which she obtained in Chicago. The members are beginning the new year's work with keen enthusiasm.

St. Louis Lodge writes that "the lodge was honored by the visit of our distinguished President, Dr. George S. Arundale, and his charming and brilliant wife, Shrimati Rukmini Devi, herself a great celebrity in her own right." Dr. and Mrs. Arundale lectured to sympathetic and appreciative audiences, and created great enthusiasm among the members. Interest is keen in the new activity which will be started about October 1 by the Extra-Sensory Perception Experimental Group. Technical details will be in charge of Mr. John L. Cundiff, and the Rhine (Duke University) technique will be followed.

Syracuse Lodge reports in its interesting Bulletin: "June 30 closed a very active, enjoyable, and profitable year from the standpoint of development, new contacts, and new members, and we might add, wider horizons for those who were fortunate enough to meet our great leaders, Dr. George S. Arundale and Shrimati Rukmini Devi, at the Pumpkin Hollow Camp, Craryville, N. Y., on June 18 and 19. In April Miss Mary K. Neff was the guest of the lodge and her lectures were excellently illustrated, which added a distinct note of realism and kept keen the interest throughout her lectures. Fritz Kunz lectured to a capacity audience on May 20. A Round Table has recently been organized under the direction of Miss Mary E. Lowe, and there are fascinating plans and hopes of finding an artist to inspire the young people to creative effort. . . . We close our Bulletin with a word of appreciation to the Northeast Federation which, in organizing this camp, made it possible for some of us to meet Dr. and Mrs. Arundale. It was an event that will live long in our memories. Dr. Arundale and Shrimati Rukmini Devi bring with them the very breath of India, the land of the Great Silences. It is not so much what they say that matters, but what they are; and it is a wonder and a joy to be in their presence."

Middle Atlantic Federation

The newly elected secretary of the Middle Atlantic Federation, Miss Virginia McAllister, with the assistance of Mrs. Anne Roger of Lotus Lodge, Philadelphia, has compiled an excellent permanent record of the second annual conven-

tion of the Federation, held in Baltimore on June 20, 21, and 22, with Dr. George S. Arundale and Shrimati Rukmini Devi as honored guests.

The three-day program was a full one. The first day included preliminary business sessions, a lecture by Prof. Lancaster Burling on "The A. B. C. of Understanding," a reception, and an address to members by Dr. and Mrs. Arundale.

The following day was devoted to a meeting of the Theosophical Order of Service; a luncheon; a symposium on "Expressing Theosophy—Through Science, Art, Religion, and Politics"; and climaxed by Dr. Arundale's public lecture in the evening, "The Men, the World, and the Gods."

On the closing day the Federation held its annual election of officers and conducted the necessary business sessions; and in the afternoon Dr. Arundale talked to the members at a garden party given at "Farmlands," the lovely estate of Miss Frances Lurman. Shrimati Rukmini Devi presented a public lecture, "The Soul of India," at the Hotel Belvedere in the evening, thus concluding a glorious three days of inspiration and upliftment for all who participated, as well as splendid achievement and new impetus to Theosophical thought derived from the presence of our two great leaders on this memorable occasion.

INTERNATIONAL PEACE AND GOODWILL

(Continued from inside front cover)

There should be as far as possible a spirit of peace and goodwill pervading the life of the individual throughout the day, or his concentration will suffer. He must try to substitute peace and goodwill for any lack of these that there may be in his daily life, and if he be unfriendly to anyone he should make a special point of doing all in his power to restore friendship. If he denies at other times that which he strives to assert during the moment of concentration his concentration will be ineffective. He needs the rhythm of peace and goodwill during the rest of the day to make it really effective at the "critical" moment.

Above all, he must be entirely indifferent to results. If war seems to be coming nearer and nearer he must go on calmly, doing his best to promote the causes of peace and goodwill, and leaving results to God.

May I say how important it is for each individual participating in this concentration to examine his individual life most carefully for any acts of or tendencies to ill will, to hatred, to

cruelty, to tyranny, even to irritability, so that his whole life in its smallest parts may be full of that which he seeks day by day to give forth.

I shall be glad to hear of any interesting experiences during the course of the meditation, and I shall, of course, try to help each individual in the evocation and direction of his pure offering.

I think it is important for each individual to realize that there is greatness in every country, that each country has its own great lesson to teach its citizens, and its own great example to set to the rest of the world. In every country there is weakness and wrong, and in every country there is power and good. Each individual should be stirred to the depths of his being by a realization of the greatness of each country, so that joyously and reverently he may send forth to each his peace and goodwill.

The world is in danger of, is indeed near to, war. Men and women of goodwill of all faiths and nations can save the world.

The March of Humanity

True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist therefore is bound to do his utmost to help on by all means in his power every wise and well considered social effort which has for its object the amelioration of the conditions of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development

of the sense of duty in those who now so often neglect it in nearly every relation of life . . . In every conceivable case he himself must be a center of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men . . . Any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march.

— H. P. BLAVATSKY.

Theosophy for the Unfortunate

(Editor's Note: Some who attended the Summer Sessions will remember that in a small and informal gathering the President stressed Theosophy for the unfortunate — the poor, the blind, etc. — that into their lives there might come the courage to endure, the understanding to noble living amid any difficult circumstances.)

THE Theosophical Book Association for the Blind was organized in 1910 by Mr. Ole Dahl for the purpose of disseminating Theosophical literature among the blind. For the past eighteen years this very important work has been conducted under the management of Mr. F. A. Baker, the office of the Association being 184 South Oxford Avenue, Los Angeles, California. Mr. Baker has also been manager of the American Brotherhood for the Blind, another organization interested in work for the blind but which is wholly separate from the Theosophical Book Association for the Blind.

However, because of the fact that both organizations had the same office for many years and both were managed by Mr. Baker, considerable confusion has arisen in the minds of many people as to the present nature and work of these organizations. The two organizations are separate in their activities and will maintain separate offices in the future. At present the Theosophical Book Association is publishing the *Braille Star Theosophist*, a magazine in Braille which is sent to approximately four hundred blind people throughout the United States and fourteen foreign countries. The Association also publishes Theosophical books in Braille and at present has over four hundred volumes available to the use of the blind. These books constitute a circulating library and are sent to blind people throughout the United States on request.

This important work is wholly dependent on voluntary contributions from members of The

Theosophical Society. However, the income of the Association is inadequate to take care of the present needs. This, it is believed, is due to the fact that many of our members are not acquainted with the financial needs of the Association and the splendid work which it is doing. Mr. Cook, our National President, has agreed that The Theosophical Society in America will in the future contribute the sum of \$25 per month. However, this will cover only a small part of the expense necessary to carry on this work, and hence additional funds are urgently needed. In the work for the blind we have a splendid opportunity to put our Theosophy into action and to exemplify the first object of the Society, brotherhood. Surely every member of the Society will be anxious to help carry the message of Theosophy to our less fortunate brothers who have been deprived of sight. If you wish to assist in this worthy work, send your contributions to the Theosophical Book Association for the Blind at the above address.

Our members will no doubt be interested in learning that a Theosophical lodge for the blind is now in the process of organization, and will be known as Braille Lodge. If you know of any blind persons who are interested in Theosophy, we would suggest that you advise them that a Braille lodge is being formed so that they may join if they wish. Their names and addresses should be sent to the Theosophical Book Association for the Blind so that they may receive books and the magazine in the future.

THEOSOPHY IN ACTION

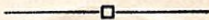
(Continued from page 210)

Theosophy — action for those who need our help. If nothing more, this page might be read (for not all members read their magazines carefully) and an appeal made for response by every member to some or all calls. There are over three thousand of us. What an army for constructive good if only every day each of us does some bit of T.O.S. activity! How about it, presidents? May

we depend on you to arrange a five-minute T.O.S. period in every lodge meeting?

* * * *

Pacific lodge, San Francisco, T.O.S. has Sunday public forums. Printed programs give topics a month ahead. Head Brothers in many cities might copy this to advantage.



Theosophical News and Notes

Out of Convention

Many splendid things have come out of Convention and Summer School and the President's visit. Inspiration and ideas will blossom forth in the course of time for the development of the work, but one thing that became certain and clear and that was frequently expressed was that for Convention there is no place like Olcott. Despite the discomfort of crowded rooms, its clean atmosphere, its flowers and gardens and trees, and the spacious grounds provide the ideal physical setting, as its dedicated purpose provides the spiritual background which one misses when Convention is held in a city and a hotel.

One would like to say, "Never again must Convention leave Olcott"; yet probably long before Olcott has real Convention facilities, we shall have Conventions too large for Olcott to take care of. But someday, we may be sure, the greatest of Conventions will be held at Olcott, which will then be fully equipped with lecture hall, dormitory, and other necessary facilities. It is beyond question that the time will come when for the majority of members a Convention week at Olcott will be the most precious period of the year.

Adyar Day

To avoid misunderstanding it is necessary to comment on the suggestion contained in the final column of page 180 of our last issue relative to the \$2,500 in lieu of Adyar Day collection. The idea there demonstrated was that if the total budget of the Section were covered entirely by an increase of dues, it should include even the annual Adyar Day contribution, thus avoiding even that special appeal and collection. The recommendation of the Board and the decision of Convention, however, was to increase the dues much less than would have been necessary to cover the full budget, and the Adyar Day collection will therefore be continued in the future as in the past.

Are You Traveling Abroad?

Please do not overlook the fact that Headquarters has a steamship agency and will benefit by the commissions if you purchase your tickets through us.

Wherever you may be going, on the Pacific or Atlantic oceans, be sure to let us be your agents.

The New Course

A member writing to Headquarters expresses perfectly the need and the purpose of the new Course:

"I was certainly glad to hear that Headquarters will make monthly contact with all new members. There are so few lodges, especially the smaller ones, that are equipped to maintain the enthusiasm with which the average new member comes to a lodge. This new plan will help greatly in this respect I am sure."

This Course will be available also for inquirers, and thus should lead to more new members, for it will be designed not only to teach the fundamentals of Theosophy, but to touch the lives and thoughts of those who receive it. There is not much difference between the genuine inquirer and the new member in so far as their knowledge and their searching are concerned. Both are seeking truth. Both must become true servers in order to discover it.

The Course will be different in its approach and more compelling in its appeal, and it is anticipated that those who are already members or who claim to know their Theosophy will wish to share the new values in Theosophy which it will disclose. Then, too, a second Course of a similar type will probably be required for the second year's study, for if the Course successfully serves its purpose, its students will inevitably desire to pursue their studies further.

New Membership Application Blanks

New Application for Fellowship forms have been printed, larger in size, as requested by Adyar for their filing, and patterned after a design that is to be used in all Sections.

Lodge officers should please note that the old forms are no longer to be used, and they should have on hand the necessary quantity of the new blanks, according to the degree of their prospective increase in membership.

The Gateway

We note the reopening of Mrs. Mary Gray's Theosophical school, The Gateway, at Ojai on September 12. We wish there could be more such schools, as there will be in time — one of them some day at Olcott — when someone inspired with the vision of Theosophy in the education of the young, provides the simple facilities and the small endowment necessary for the commencement of such a project.

Staff News

Fulfilling a longing of many years, and one that must have a place in the heart of every Theosophist, Miss Anita Henkel will shortly be leaving Olcott to spend six months at Adyar to rest and work awhile at our International Headquarters. Anita will be missed not only at Headquarters but by very many friends and co-workers the Section over. Rest and relaxation and opportunity for study and personal growth are the right of every worker after years of active service, and we are happy that at this time this opportunity comes to Anita.

Dr. Pieter K. Roest, whose contract with the Society expires next spring, will at that time have completed six years of field and lecture work in the American Section. He already knows Adyar and has rendered service there. He too will be missed by all his comrades and co-workers in America, for at the close of the season (next spring) Dr. Roest will seek to serve the great cause of humanity in some new capacity, probably in the field of international relationships. We wish him well in his search for a wider field of service in which workers with Theosophical understanding are all too few.

Mr. Warren Watters is a new acquisition to the staff. Fine student of Theosophy, eager servant of the Society, we welcome him to Olcott. For a time he will be busy with the preparation of the new Course for inquirers and new members, but he has fine capacities of friendliness and leadership, combined with an understanding heart, and he will probably presently be visiting our lodges, where his welcome, we know, will be no less warm than it has been among his fellow-staff-members at Headquarters.

Paul and Patricia O'Neal are spending their vacation with Patricia's parents in Atlanta, with whom she will remain for an extended visit. Patricia has been a gracious and charming member of the staff, and besides fulfilling her staff duties has contributed generously through her music.

Happily for us all, Mrs. Mildred Crawford of Florida has volunteered part time to aid us in various ways in Headquarters work during the fall months. We are already enjoying her as a member of our household.

As we go to press Dale Richardson concludes a year of service to Headquarters and the estate, and he returns, after an association that has been happy both to him and to the staff, to the business of making a living in his native state of Ohio.

John Snell, who returned to our service for the summer months, will continue through the winter and again be ready to undertake his fine, loving care of the grounds in early spring.

Lola Fauser of Detroit has proved an invaluable volunteer server in the bookkeeping department during the strenuous time of Summer Sessions, and happily is staying on through the period of staff vacations.

From Abroad

Among communications from abroad we find a letter from the Knudsens, fine pioneers of Theosophical service in East Asia, where Mr. Knudsen is the Presidential Agent. They send a snapshot of the new headquarters in Shanghai. The letter was written as our Summer Sessions were about to commence. Mr. Knudsen refers to such gatherings as "planetary sacraments," for "we can all take part." The work in East Asia is difficult, more difficult because of war conditions, but splendid progress is being made under splendid guidance. The new headquarters, a four-storied house with roof garden, in the semi-residential district of Shanghai, overlooks a large area of the city. It serves as headquarters and is used by the two Shanghai lodges, and provides a reception room, a library and reading room, a public lecture hall, quarters for staff members, the headquarters office, a members' room, store room, guest room, and of course residence for the Presidential Agent and his wife. Our friends ask us not to be afraid for them, for they are living in peace and safety and are themselves entirely unafraid as they carry on the work.

Dr. James H. Cousins also contributes to our mail. Writing from Trivandrum, South India, where before a fire he is sitting 7,500 feet above sea-level looking down upon the plain below sweltering at 100 degrees. Dr. Cousins tells of his work in the field of art, and of a piano-poetry recital which he and his wife were to give a few days later.

Mr. Jinarajadasa writes from Chili a most interesting account of his tour through Uruguay, the Argentine, and Paraguay, denounced by the priests but lecturing to excellent audiences, some of the lectures broadcast. Peru was next on his itinerary, but governmental red-tape caused cancellation of the Peruvian part of the tour. Mr. Jinarajadasa is now in Colombia; then follows Venezuela and eight other countries, all of which will take so long that it will be impossible to be in Benares for the Christmas Convention. All of this will be Europe's gain, for missing the 1938 Convention at Benares, Mr. Jinarajadasa will probably spend a good portion of next year in Europe, and if we are fortunate too, America may see him at the Convention of 1939.

To know man is to know God. To know God is to know man. To study the universe is to learn both God and man. — ANNIE BESANT.

Fair Warning(From *The Messenger*, September, 1929.)

Headquarters desires to do everything possible to cooperate with the membership, and to assist in the maintenance of the active interest of every unit of the Society. While finances distinctly belong to the lesser considerations of Universal Brotherhood, still there are certain material conditions within which the payment of stipulated sums must be taken as the measure of affiliation.

For example, no matter how earnest a member may be, potentially, if he or she indefinitely postpones remittance of the national dues, when able to meet them, we cannot, in justice to those members who *do* pay, continue to keep these unpaid names upon the official roll and MESSENGER subscription list.

After all, Theosophical Society dues represent a comparatively small sum, yet in the aggregate its payment is a matter of real importance to the officials having upon their shoulders the business management and reputation of the Society. Dues for the present year were payable on or before July first, but even as late as September we find a number, through some oversight, have not given their dues to their lodge secretary. Please see your secretary about it.

New Members for July

Applications for membership during the above period were received from the following lodges: Braille, Compton (California), Forest Grove (Oregon), Genesee (Rochester), Harmony (Toledo), Hartford, Herakles (Chicago), Knoxville, Lightbringer (Washington), Longview (Washington), Minneapolis, Ojai, Pioneer (Chicago), San Francisco, Santa Monica, Seattle Lodge of the Inner Light; and National members: Detroit, Mich., and Casper, Wyoming.

International Correspondence League

Mrs. Emma Shortledge of Lafayette, California, has recently been appointed National Secretary for America of the International Correspondence League. She brings to her new work the experience of many years as an active worker in The Theosophical Society. Under her efficient guidance the League will undoubtedly fulfill splendidly its dharma in our Great Work.

Statistics**Deaths**

Mrs. Gussie Trull Hopkins, Chicago Lodge, August 9, 1938.
Mr. Reuben E. Mowry, Hermes Lodge, June 15, 1938.
Mr. William W. Mock, National Member, recently.
Miss Julia Lippman, Hartford Lodge, recently.
Mr. David I. McDowell, Seattle Lodge, June 26, 1938.
Mr. George Manthey, Seattle Lodge, June 24, 1938.

Births

Born to Mr. and Mrs. Robert F. Fowler, a daughter, Jeanne Anne, on August 11, 1938. Mrs. Fowler is a member of Shri Krishna Lodge, Norfolk.

Mrs. Gussie Trull Hopkins

Chicago Lodge has lost a very valuable and greatly beloved member in the passing on August 9 of Mrs. Gussie Trull Hopkins, who was released from a tedious illness of more than three months. The calmness and fortitude with which she from the first faced the certain issue of her illness was an inspiration to her many friends in The Theosophical Society and to those who had been associated with her in the Continental and Commercial National Bank, where she had rendered long and efficient service. She was a deep student of the philosophy which meant so much to her, and her interesting and valuable lectures on *The Bhagavad Gita*, of which she made a special study, will long be remembered by those who were privileged to hear them. May Light Perpetual shine upon her.

WHEN WERE YOU BORN?

A short-cut, simplified method of correcting observed birthtime to true time by the PRENATAL METHOD.

The book is intended for students who can set up a birth chart.

But there is much of interest for all students of astrology. Included are original hints on how to judge the Ascendant sign, when no birthtime is known. Also other valuable astrologic as well as occult information.

The booklet, paper-covered to keep the price low, sells for one dollar.

On sale after September, 1938. Send your dollar, which includes the tax, with your order to the author.

Julia K. Sommer,
"Krotona,"
Ojai, California.

Book Reviews

Where Theosophy and Science Meet, Part I, From Macrocosm to Microcosm, edited by D. D. Kanga, I.E.S. The Adyar Library Association, Adyar, Madras, India. Boards \$1.00.

During the past twenty-five years scientific research has expanded enormously the microcosmic, macrocosmic, and historical views of the universe and has multiplied proportionately the number of scientific corroborations of Theosophy. Under the title "Where Theosophy and Science Meet," in commemoration of the fiftieth anniversary of the publication of *The Secret Doctrine*, Mr. D. D. Kanga has brought together a number of essays by a long list of competent authors.

Part I, dealing with Nature, contains essays on "From Macrocosm to Microcosm," "Man and the Universe," "Geology and *The Secret Doctrine* Compared," "Archeology," as well as a psychological and philosophical survey of the meaning of symbols. The other parts of the book, presently to be available, deal with: Part II, "Man: From Atom to Man"; Part III, "God: From Humanity to Divinity"; Part IV, "Some Practical Applications" (including Psychic Research, Medicine, Astrology, Law, Politics, Education, Art, and Science).

If we may judge Parts II — IV by Part I, it is safe to say that every Theosophist will want to bring himself up to date on the latest outstanding results of research in the foregoing fields of knowledge, and should read this book if he wants to make his Theosophy more understandable to himself and to those with whom he comes in contact.

— L. H. B.

Talks on Nationalism by Edward Bellamy. The Peerage Press, Chicago, Illinois. Cloth \$1.00.

This book contains material as vital and far-visioned to present-day problems as it was when presented by the author fifty years ago. It shows us the straight road from past experiences to a strong national highway of the future for a democratic America "governed by all of us for the welfare of all of us."

Brotherhood must be the key-note to a living democracy, and Bellamy's philosophy is inspired with a gentleness and quality of unselfish service which satisfies a restive public.

The reviewer recommends this book to every American citizen.

— IDA M. ROBIER.

A Theosophist Reads the Bible, by Leroy E. Gardner. Published by the Author, Lansing, Michigan. Paper \$.15.

A Theosophist Reads the Bible is a series of lectures interpreting the Bible. Of this series, Dr. Arundale has said:

"I have had the opportunity to read the first three pamphlets by Major Gardner on *A Theosophist Reads the Bible*. I was at once much impressed with their value, especially to all who are interested in the deeper meanings of our great Christian Scripture. I think they are a very valuable contribution to the Christian interpretation of Theosophy, and I have had much pleasure in warmly recommending them to the members of our 1938 Summer School. I have asked Major Gardner to write a series of articles for *The Theosophist* in addition to the series he is now producing."

Three lectures in this series are now available at 15 cents each: "Is the Bible the Word of God?" "In the Beginning God Created the Heavens and the Earth"; "Adam and Eve and the Garden of Eden."

Master Kung, the Story of Confucius, by Carl Crow. Harper & Brothers, New York, N. Y. Cloth \$3.50.

Embodied in this story of the Sage is thrilling social and political history of an ancient people. The author, a first-rank philosopher who shows a true understanding of oriental feeling and thought, wrote this life of the great teacher from research in authentic historical literature. He wrote of the man as a teacher and saint, a great character and a leader of his people during the dark period of their political and social history.

The book is full of choice bits of philosophy quoted from the ancient Chinese literature, but we may well regret the author's failure to make use of some occult and mystical traditions which appear to be woven into this oriental culture.

Well worthy of note are the illustrations which are in the true character of the Chinese art, being copies of engravings on stone illustrating the life of Confucius which are in the Confucian Temple at Shantung. — HANNAH B. CORBETT.

Time is the slow motion of the eternal.

Space is the slow motion of the unmanifest. — GEORGE S. ARUNDALE.

BOOKS ON CITIZENSHIP AND STATECRAFT

The Changing World. By Annie Besant. Shows the new doors opening as the Coming Race type emerges, and how Brotherhood applied to social conditions will hasten the process. A vital book. Cloth \$1.50

Peace and War — in the Light of Theosophy. By George S. Arundale. Quotations from the author's writings and addresses. \$.35

The Immediate Future. By Annie Besant. In her masterful way, the author discusses impending changes, the growth of a world-religion and a new social system in which cooperation supplants competition. Students of sociology will find this an important book. Cloth \$.60

Lectures on Political Science. By Annie Besant. Though especially intended to prepare high-minded citizens and leaders for India, these studies in the science of government have universal value. The author discusses fundamentals. Challenging accepted theories, she points to the East for the highest forms of government. Every intelligent citizen will profit greatly from the study of this book. Cloth \$.50

A World Expectant. By E. A. Wodehouse. Supplies keys for the spiritual interpretation of the processes of our immediate civilization. Paper \$.75

India's Living Traditions. Introduction by George S. Arundale. India Through the Ages, Traditions of Nationality, Kingship, Village Life, City Life, Education, Art, Womanhood, Marriage, The Family, and Government. Paper \$.35

Manu: A Study in Hindu Social Theory. By Kewal Motwani. This book introduces the contribution of India in the realm of social thought and does so in present-day terminology. It includes a discussion of the social theory of the Manu in the four main social institutions: educational, family or economic, political, and religious. Cloth \$2.00

Problems of Reconstruction. By Annie Besant. Lectures on: The Reconstruction of Religion, Social Reconstruction, Political Reconstruction and Education. Boards \$.50

A World in Distress: The Remedy as Seen by the Theosophist. By C. Jinarajadasa, C. W. Leadbeater, and L. W. Rogers. Paper \$.15

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