

THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



Vol. XXIV

JANUARY, 1936

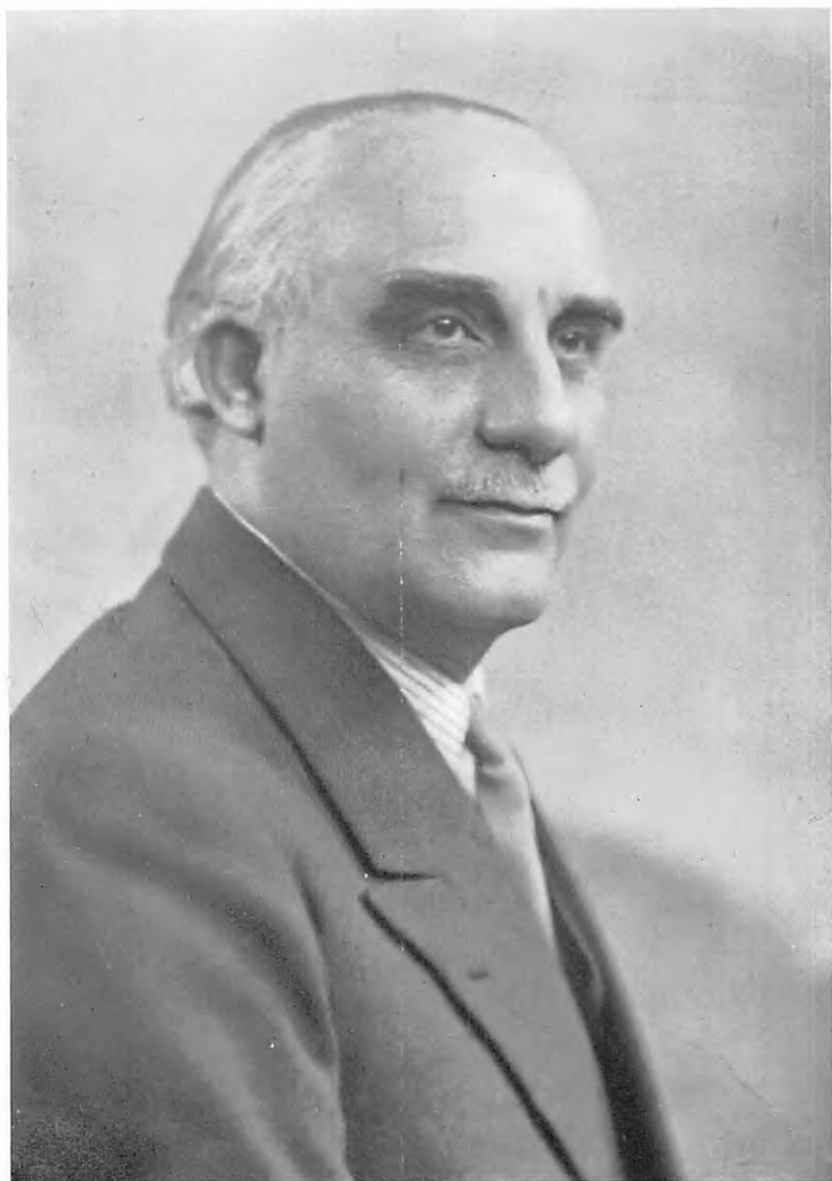
No. 1

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





DR. GEORGE S. ARUNDALE
PRESIDENT, THE THEOSOPHICAL SOCIETY

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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The Presidential Address

By DR. GEORGE S. ARUNDALE

Brethren:

I AM VERY happy to greet you all who are here present, privileged to participate at Adyar in the Diamond Jubilee International Convention of our Theosophical Society, and I greet no less happily all other members of our great Theosophical family scattered throughout the world, members or not of the movement to which we have the honor to belong.

I invoke upon us all the blessings of Those Who, sixty years ago, restored Theosophy to the modern world, and, in The Theosophical Society, have established a free nucleus of the Universal Brotherhood of Life.

I invoke upon us all the blessings of our Society's noble founders — H. P. Blavatsky and H. S. Olcott, of the great second President of the Society, Annie Besant, of her splendid colleague, C. W. Leadbeater, and of all other stalwart pioneers who have helped to lay the foundations of the Theosophical Movement among the structures of the new world. With fine courage they fulfilled to death the trust reposed in them, and have now gone before us to prepare the further way both of Theosophy and of The Theosophical Society.

May I say that I hope the day is not far distant when those movements which have become detached from the parent stem will once again become part of one Theosophical Society, indivisible as to its all-inclusive brotherhood, but diverse as to the many modes of understanding and interpretation of Theosophy which individual members and

groups of members may conceive to be most truly expressive of the spirit of our science and of the universality of our brotherhood?

In the meantime, let us go our different ways towards the one goal in a spirit of increasing friendship.

Let the life of Theosophy grow from more to more in each one of us, so that there may be again, as once before, one Theosophical Society, but vaster.

I also hope that the essential meaning of membership of The Theosophical Society will become increasingly truly and highly valued by all who have been privileged to receive it. Essentially, as it seems to me, membership of our Society means the recognition of the fact of universal brotherhood, and the free giving and receiving of sincere friendship, at least within our Society, so that our membership is in truth a comradeship of sincere friends. Opinions, beliefs, convictions, even on so-called vital matters, are of far less moment than such friendship, for friendship is the flower of all beliefs, of all opinions, of all convictions. Friendship matters more, and bridges of friendship must ever span the widest chasms of difference. Theosophy as Life must ever remain dormant in us all, however learned we may be in its forms, until friendship reigns unchallengeable in our hearts, supreme above all differences, however fundamental. Theosophy is the Science of Friendship, and a Theosophist is one who is learning to become a true friend to all.

Why do members sometimes resign their membership? It is a mystery to me, for even though some of us may fail in friendship, or may seek or seem to color the Society with our own conceptions as to its work or with our own individual expressions of Theosophy, yet above us all, above even the greatest of us, towers The Theosophical Society with its lofty impersonal Objects, with its mighty Call to Universal Friendship and to Perfect Freedom.

The Society as such bends before no authority, nor does it bow before authorities. The Society as such exalts no special philosophy or interpretation of life, nor any individual teacher. The Society as such stands, through its First Object, for Friendship; through its Second Object, for Wise Friendship; through its Third Object, for Widening Friendship.

In homage to freedom the Society leaves each member free to proclaim for himself his own authority and his own authorities, his own interpretation of brotherhood, his own philosophy. In homage to friendship the Society calls upon each member to respect the freedoms of his fellow-members as he cherishes his own.

The Society holds all individuals, all races, all nations, all faiths, within a friendship which naught can break, not even an act which flouts that friendship. Somewhere in the world there must be the outward and visible sign of the real and indivisible brotherhood. Where The Theosophical Society is, where its Sections are, where its branches are, there should be that somewhere — that somewhere the existence of which shall ever facilitate the world's return to the light of peace after its all too frequent excursions into the dark regions of war.

Ardent members of the Society sometimes urge us to condemn this nation or that, to condemn this national or religious policy or that. We are asked to condemn Italy for entering into conflict with Abyssinia, to condemn Germany for action against Jews, to condemn Russia for religious intolerance and persecution. Appraisement, praise, condemnation, action: these are for the individual. For the Society, for its constituent organisms, a Call to Brotherhood, and the maintenance of a body into which all differences may be brought, but outside which all enmity is left; and within which mutual understanding is exalted amidst the treading of divergent ways.

The Society has no concern with racial, national, religious, or individual conceptions of racial, national, religious, or individual duty. It stands for a universal brotherhood including all these; and to enter upon a policy of intervention in the affairs of races, faiths, nations or individuals would be to stultify the universality of its brotherhood and to involve it in endless, unseemly, impertinent and disruptive controversies.

The Society has no judgments to pass on any, nor does it pursue any discriminative policy, whether against persons or principles. It stands for friendship, for the pursuit of truth, for freedom. These must it guard against all narrowing and infringement. And in so doing it opens its doors to all who

sympathize with its Objects, no matter how they sympathize, no matter how they live.

But to the majority of us is the privilege, the very great privilege, of drawing into ever closer contact the eternal science of Theosophy and the truth-starved outer world. For while, as I have said, the Society exalts neither any special philosophy or interpretation of life, nor any special teacher, nonetheless it must never be forgotten that its founders declared its existence to be due to the Masters of the Wisdom and its work, in part at least, to be the spreading of those eternal truths which They released again when the Society was born. No member is under any obligation whatever to study, still less to accept, the teachings of Theosophy. Yet ever must there be those within its ranks who receive Theosophy gladly, who strive to live in accordance with its truths, who offer it to the world for study and examination, and who use it in the world's spiritual and material service. No member is under any obligation whatever to acknowledge the existence of Those whom we call Masters. Yet ever must there be those within the Society who believe in the existence of Super-human Men, and some who know Them face to face.

And to all who have the honor of membership of a Society which stands above all else for universal brotherhood is the supreme duty of helping both by precept, and still more by example, to make mutual goodwill a living reality in this world of clashing differences.

I am thankful to perceive everywhere forces ardently working to this great end. The world is rich in men and women of goodwill who give their all in the cause of freedom and of friendship, of justice and of comradeship. Yet ignorance, with its inevitable confusions and resulting antagonisms, still prevails to cause widespread distress, misery and violence.

In the field of religion blind pride often sways to a spirit of superiority and contempt — seeds of the will to war. In the field of education cooperation and character often yield precedence to a spirit of competition and superiority — seeds of the will to war.

In the field of culture beautiful simplicity often yields precedence to ugliness and to the craving for crude sensationalism at any cost — seeds of the will to war.

In the field of politics self-sacrificing intentness on the wellbeing of the community as a whole is often subordinated to a desire for personal and party power and to aggressive nationalism — seeds of the will to war.

In the international field mutual appreciation and forbearance often recede before mutual suspicion, distrust, fear and hatred — seeds of the will to war.

In the field of relationship between the human and the sub-human kingdoms of Nature, especially the animal kingdom, tenderness and protection often recede before selfishness and cruelty — seeds of the will to war.

What wonder then that war breaks out in one

of its aspects somewhere when war prevails almost everywhere. The war spirit still dominates the world, despite the splendid efforts of many great movements and many great-hearted souls.

Theosophy is surely the supreme antidote to ignorance, to confusion, to antagonism, to war, and The Theosophical Society should be the potent and increasingly irresistible means for the dissemination of the antidote, both in its aspect of truth as wisdom and of truth as service. And the conflict between Italy and Abyssinia, possibly but the early rumblings of a world-wide storm of devastation, should be a compelling Call to Theosophists throughout the world to study Theosophy with increasing assiduity, so that they may fulfill their membership of The Theosophical Society with increasing ardor and wisdom, powerfully sending forth those forces of true freedom and of true peace which alone shall at last defeat forever the forces of selfish pride and ruthless hatred.

This Call, therefore, demands response in two great Campaigns of Response — the campaign to restore to Theosophy its rightful kingship in our lives, and the campaign to apply Theosophy toward the solution of the many problems which enshroud the world in darkness and frustration. During recent years Theosophy has suffered not a little dethronement, and I fear there are many members of our Society who do not realize that the science of Theosophy is potent to exercise a unique influence in starving to death all seeds of war, and in dissipating the confusion and ignorance so disastrously affecting the lives of individuals, of communities, of faiths, of nations, of races, indeed of the whole world.

There are doubtless many excellent schemes and movements designed to promote universal peace and prosperity. But I do not hesitate to say that each will be illumined to far greater effectiveness, if the Light of Theosophy be shed upon it by those who are well versed in the science.

When I hear of members of our Society ardently promoting some such scheme or movement I wonder to myself how far they have subjected it to the acid testing of the great principles of Theosophy. For what was Theosophy restored to the world in 1875 if not to help to make the lives of all, not only human lives, happier, more prosperous, more peaceful. To each scheme or movement students of Theosophy should contribute the wisdom of their science. So do they justify the trust reposed in them, the gifts placed in their hands for the service of the world, by the Masters of the Wisdom.

In the life of every member of our Society Theosophy, however he may understand it, must come first, and its study and practice be a constant and ever-increasing delight. To be an ardent Theosophist is a greater service to render to the world than to be a votary of any scheme or movement, however well conceived. There are very many to fill the latter, and undoubtedly valuable, role. How few there are even comparatively ready to be ardent Theosophists and devoted members of The Theosophical Society.

Brethren, we now stand at the beginning of the

great way we are called upon to tread in order to bring Theosophy and The Theosophical Society in triumph to the celebration of the Centenary of their release for the service of the outer world.

1875 marks the first epoch of our activities. 1907 marks the second epoch. We are now in the beginning of the third adjustment to the needs of an ever-changing world, and upon us, I am thankful to say, rest the blessings of Those Who have watched over Theosophy and The Theosophical Society through each epoch, and Who will watch over all succeeding epochs so long as there are members living in the outer world intent upon brotherhood and truth.

What are our watchwords for the next few years? First, as set forth in the First Object of the Society, *Solidarity*. A veritable wealth of nobly pursued differences and freedoms within an unbreakable circle of sincere and appreciative friendship.

With Solidarity we shall achieve all things. Without Solidarity we shall achieve nothing. Much of our work is to show to the world how differences, if wisely and graciously pursued, can make rich friendship rather than bitter antagonism. During my eighteen months of holding the Presidential office I have come across many differences within our ranks. But I have come across none for which our Society should not be the richer, provided each is held chivalrously toward the differences of others, and in no spirit either of proud superiority or of aggressiveness.

Second, as set forth in the Second Object of the Society, *Wisdom*. Without Wisdom, no effective Solidarity. The Wisdom we need is to be found in the study of Theosophy, the very science of life itself. Herein lies the first great Campaign of Response to the urgent needs of the world. Fulfilling the First Object of the Society, we must learn to become knowers of the wisdom of Theosophy. Third, as set forth in the Third Object of the Society, *Aspiration*. Aspiration to know more, to dare more, to do more, to be more, to become more — such is the very heart of living and of growing. We must learn to venture forth into the unknown to cause it to become known.

Fourth, as the fruition of Solidarity, of Wisdom and of Aspiration, *Activity*. We can never be effective knowers of truth, or seekers of truth, save as we are active in sharing truth. We must sow our truth in every field of life. Freely and wonderfully have we received. Freely, eagerly, wisely, must we give. Herein lies the second great Campaign of Response to the urgent needs of the world, a Campaign already at work through the Theosophical Order of Service.

In the forefront of such Activity I do not hesitate to lay the very greatest stress on bringing the youth of the world into touch with Theosophy and with that spirit of informed service which Theosophy enables its students to render.

The Theosophical Society cannot hope to be enduringly strong unless and until in all parts of the world there are young Theosophists — by

(Concluded on page 5)

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

National President — Sidney A. Cook
National Secretary — Etha Snodgrass

Publication office — 217 Fox St., Aurora, Ill.
Editorial office — Olcott, Wheaton, Illinois

SUBSCRIPTION PRICE\$1.00 A YEAR
FOREIGN SUBSCRIPTIONS.....\$1.25

Entered as second-class matter Dec. 19, 1932, at the post office at Aurora, Illinois, under the Act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of Feb. 28, 1925, authorized Dec. 13, 1927.

Second class mail is not forwarded. Therefore changes of address should be sent promptly to The American Theosophist, Aurora, Illinois, or to Wheaton, Illinois.

Editorials

January

A Message From an Elder Brother

Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as We have in every one of you, for there is not one single member of the Society without a link with Us, or whose help We do not need. You need each other, and We need you all. Be brave for truth and brotherhood, and We shall be with you throughout the ages.

The New Year

What a blessed provision of an ordered world is a new year! A year has passed in which plans have sometimes worked but often failed; hopes of better things for ourselves and visions of advances in the greater relationships of mankind have but proved the uncertainty of human affairs.

But the seasons have rolled on and the New Year comes and brings to us brighter hopes and new opportunities, and finds us with greater powers with which to insure that the uncertainties shall be less. The old year closes with the greatest cry against injustice that ever rang in upon the great capitals of the world.

The peace and goodwill of the Christmas season will sometime encircle the earth and there shall be no break again. These things the regularity of passing years denote. There is always a tomorrow, another year in which to achieve more greatly. And there can be no doubt as to the direction of our traveling. The greatest power in the world is that which makes for righteousness, and each year offers increasing evidence of its might.

The year opens in the night of winter while Nature rests and prepares for the inevitable new day of a glorious spring. Tests well met in a year just passed are the promise of strength renewed. Winter but serves the spring.

Superphysical Influences

It is not often that we find members of the medical profession willing to publicly attest to the existence of a "higher force." Such testimony, however, is now offered by an eminent surgeon, Dr. Alexis Carrel, in his new book, *Man, the Unknown*.

We quote from a recent editorial from "The Christian Science Monitor," which well summarizes Dr. Carrel's attitude relative to this matter of spiritual influences as he has found them actually at work:

"Dr. Carrel frankly admits the effects of emotions upon the physical functioning of the body. More, he points to the assured healing which results from prayer. In no degree does he minimize the importance of these admitted facts. Rather does he look forward to the results obtained by the group who are engaged in examining all the phenomena which attach to these experiences. He is assured that so-called incurable diseases have been healed by spiritual means alone, and looks for great development in this most important phase of healing.

"Many will applaud Dr. Carrel for the splendid courage exhibited in stating facts quite contradictory to the generally accepted views of his profession. For he is medically trained and has pursued his experiments and investigations for a third of a century.

"Dr. Carrel has long been convinced that a factor, and a very prominent one, was being overlooked in the healing art in the failure to take cognizance of a higher power. After stating that his conclusions are based upon observations of patients healed almost instantaneously of various diseases, among them tuberculosis, abscesses, cancer, etc., he declares:

"The only condition indispensable to the occurrence of the phenomenon (that is, of healing) is prayer. But there is no need for the patient himself to pray, or even to have any religious faith. It is sufficient that someone around him be in a

state of prayer. Such facts are of profound significance. They show the reality of certain relations, of still unknown nature, between psychological and organic processes. They prove the objective importance of the spiritual activities, which hygienists, physicians, educators and sociologists have almost always neglected to study. They open to man a new world.'

"Such are the conclusions of an eminent medical scientist of great intelligence, known for his honesty of purpose, who works from a depth of insight and experience paralleled by few. Is not the conclusion warranted, then, that when in the fullness of time the power to which he attributes these cures is better understood, that more of those who seek to heal will acknowledge God as the Great Physician, the Healer of all our diseases, as the Scriptures promise?"

Peace Comes of Age

From the radio talk of Mr. W. J. Cameron of the Ford Sunday Evening Hour we quote the following excellent statement upon the development of the peace idea:

"We pause a moment in recollection — tonight is the vigil of Armistice Day. Tomorrow vast populations in various parts of the earth will stand

hushed in the Two Minute Silence; memories fraught with gratitude or filled with all regret will flood a multitude of minds. It will be the most solemn Armistice tide since 1918, for once again the fear of war is on the world. We sadly confess it — sword and shot have powerful votaries still, whose hearts cannot discern the signs of the times.

"If that were all the tale, it would be drear indeed; quickly add that if there are yet those who believe in war and trust in war, there are now also those who powerfully resist, and effectually restrain, and finally condemn war with every force at the command of civilization. This is the great new thing which has come into the world — we could not say that in 1914.

"We have gained a clear perception that war is now no respecter of persons, is no longer the private affair of contending parties, but the concern of the whole world. Once it breaks out, it runs through all the earth. Neutrality is no defense. Disinterestedness is no defense. Peaceableness is no defense. The world is drawn in willy-nilly, and the world is no longer willing to be drawn in. The bright presences that made war glamorous — Valor and Virtue and Victory — now challenge us from other fields. Even the victor has been cheated of his war triumph, for the common sense of enlightened humanity is against it. Not that war has utterly vanished, as yet, but Peace has grown so strong that she is no longer entirely at its mercy."

THE PRESIDENTIAL ADDRESS

(Continued from page 3)

which of course I mean young and ardent members of The Theosophical Society — eagerly studying Theosophy, eagerly sharing Theosophy, eagerly helping to build the new world with Theosophy.

Everywhere I go I salute with respect and admiration those older members who have kept the Flag of Theosophy flying through countless difficult years. Where would Theosophy and The Theosophical Society be today without them, without the inconspicuous member who neither falters in his allegiance nor grudges of his meager substance?

But everywhere I look anxiously for young Theosophists, sometimes in groups of their own, but ever in happy comradeship with those who today are their elders but who tomorrow will be young in years and who themselves will then demand that understanding and cooperation which the young are asking from them now.

I am always delighted to hear of the growth of the Young Theosophists Movement, working in close association with, surely within, and generously appreciated by the Sections of the Society responsible for their respective national or other areas; and with a number of national and international Federations already in existence I hope that 1936 will mark the coming into being of a World Federation of Young Theosophists, a golden

Chain of Freedom and of Friendship which no machinations of discord shall ever break. So shall war and distress disappear forever from this world of ours, and happy peace enfold nation and nation, faith and faith, race and race.

But I adjure all younger members of our Society ever to remember both Those to Whom we all owe this great Society and no less the mighty and eternal science of truth which They restored to the world as a priceless gift on the occasion of its new birth. Only as a majority of our Young Theosophists recognize the Masters of the Wisdom, live and work in the spirit of Theosophy, and shine with steadfast loyalty to the Society, will they be worthy to receive the heritage their elders have faithfully cherished and served.

I hope that all discrimination as to value of membership on account of the relative amount of dues paid will cease without delay. I was shocked to hear the other day that a number of young members of the Society were not allowed to vote in the recent Presidential election on account of their paying smaller sums by way of dues than older members. For my own part I look for the time when admission dues will be abolished, so that all who choose may enter freely, be their financial resources what they may. The time must surely

come when the Society will be able safely to rely on the eager offerings of its membership.

Personally I feel, too, that in connection with the Activity aspect of our work most lodges or branches and most Sections throughout the Society might find it possible, without in any way compromising the Society's essential neutrality, to declare their solicitous cognizance of fields of human life in which brotherhood is less, and in which all friends of brotherhood should be at work to make it more. I do not think we are at liberty in any collective capacity to sponsor specific supposed cures, though I can conceive of an individual lodge studying a supposed cure in the light of Theosophy, and of its members utilizing the Theosophical Order of Service for active promotion of the cure. But I think it is time for us to make our collective brotherhood somewhat more definite and practical, and in the November issue of *The Theosophist* you will read how I should propose to implement this in particular so far as regards the Indian Section and Indian lodges, and also generally as regards our Society as a whole.

I have little doubt that The Theosophical Society as a whole would gain much strength were it to be able to make a great Declaration of Brotherhood along the general lines suggested above. I consider it would be possible for the General Council to make such a Declaration without for a moment committing itself to any details of application. In such and such fields brotherhood is less and its antitheses are more. In such fields let friends of brotherhood be active, that brotherhood may reign in undisputed sway.

As part of the Activity in which at least individual members might profitably engage I would stress Good Citizenship. And I would define Good Citizenship as the citizenship which effectively harmonizes a love for the motherland with respect and appreciation for the lands which are mothers to other members of the human family, as the citizenship which stands for right as against might, for equal justice and due opportunity to all, for refinement and beauty as against vulgarity and ugliness, for right education, right occupation, right leisure, right security, for all: in a word, as the citizenship which stands for ordered freedom and universal friendship. Such citizenship, inspired and energized by Theosophy, would be a priceless asset to every land, and a most powerful insurance against war and all that breeds war. Let me say, however, that I am not in the least unmindful of

the dangers lurking in the suggestions I have made. Under no circumstances can we afford to imperil the paramountcy of Theosophy or the open door to membership of The Theosophical Society. Theosophy is the eternal and universal Science of Life. It must never be exclusively identified with any faith, with any teaching, with any movement, with any person. It is beyond and above them all. The Theosophical Society is a nucleus of the *Universal Brotherhood*, and its welcome must ever be to all.

If our supreme homage be to these two essential facts, then, maybe we might at least be able to agree upon certain general principles as of vital import in certain fields of human life in which brotherhood is patently more dishonored in the breach than honored in the observance. But the agreement would need to be *nemine contradicente*, a reinforcement of principles endorsed by all who are for goodwill.

If, however, the dangers would seem to loom too large, then let us continue as we are, waiting until another generation of members, more strongly rooted in Theosophy and in the universality of The Theosophical Society, is able to achieve that for which today we are not yet ready.

In any case, every individual member of our Society should in some way apply in the active service of others the Theosophy he knows for himself. A Theosophist is one who studies Theosophy and applies the fruits of his study for the betterment of his surroundings. As we reap Theosophy, so must we sow Theosophy.

Finally, while I am the last to claim any special occult powers or relationship with our Elder Brethren, yet should I be failing in my duty were I not, on the occasion of this Diamond Jubilee Year, to declare that as heretofore Those Who gave birth to The Theosophical Society still watch over it with tenderness and solicitude for its welfare, and that the way between us and Them lies open for those to tread who so do choose. So do I bear testimony to the fact that the First Section of the Society continues in closest contact with the other two.

Greatly, therefore, are we fortified. May we on our part grow in eagerness and strength to testify for Theosophy and for The Theosophical Society before the world. So, in 1975, shall we be among the cloud of witnesses rejoicing with full hearts that a century of noble service has been triumphantly achieved.



"O, Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies and to love Thee in them. So shall Thy peace spread over the world, and Thy will be done on earth as it is done in heaven." — *Annie Besant*

Artists All

By C. JINARAJADASA

HOW can Theosophy help us, ordinary men and women of the workaday world, who are not artists? By showing us how we can grow in artistic sensibility. The sense for beauty resides in us, because we are inseparable from the nature of God. Not only are we created by Him in His image, we also share in His Divinity. Most men are not aware of this wondrous truth, and few are the religions which teach it. But it is the essence of Theosophy.

Within us exists the Good, the True and the Beautiful. They exist in God in perfection; they are in us in germ. But just as the germ put into the soil, and nourished by sun and rain, unfolds into the tree, all of whose strength and beauty are somewhere in the germ, so we unfold. Our five senses bring out our sense for truth, as with trained eyes and ears and hands we watch Nature and listen to her and shape her to our use. Our emotional nature reveals more of life and its possibilities, and we know that as we are friends to all that lives, our lives become richer; little by little we discover that the Good dwells in our inmost selves. A marvelous unfoldment of the Divine in us begins as we train our minds to understand the workings of the universe, and stand in awe and rapture before the wisdom of God which "mightily and sweetly ordereth all things."

Our next stage in self-realization is by growing in the sense for beauty. The intuition that resides in us is our guide; it will teach us to be artistic. He who is intuitive knows good taste from bad, the essentially beautiful from the meretricious. How then shall we grow in intuition?

In many ways; but there is one way open to us all. It is the way of tenderness, of affection, of brotherliness. There is a subtle connection between brotherhood and beauty. He who lives brother-

hood becomes more sensitive to beauty; and he who serves the Beautiful understands quickly the vivifying power of brotherhood.

This way of tenderness, understanding and service is for us all. Note how Charles Kingsley speaks of this way in simple language. Many of you must have heard the four lines:

"Do the work that's nearest,
Though it's dull at whiles,
Helping, when you meet them,
Lame dogs over stiles."

That is brotherhood. But what follows when you so live brotherhood? The swift return is revealed by Kingsley in the four lines immediately following, which are rarely quoted.

"See in every hedgerow,
Marks of angels' feet,
Epics in each pebble
Underneath the feet."

That is why brotherhood and the sense for the Beautiful are related. Let a man practice brotherhood, and he cannot help becoming refined, for the intuition which is latent in him begins to grow.

The new revelation which life has for us will come when we add the sense for the Beautiful to whatever other faculties we now possess. The beauty of God has mysteries to reveal to us which are different from the mysteries which His goodness and His truth reveal. Something of the mystery of His Divine beauty is revealed through every wayside flower; something of it shines forth from every child's face; and, could we but find it, it nestles in the heart of every agony with which life seems to crush us. God the Beautiful is all and in all. And the swiftest way to see the Beauty of His face is to be tender to all.



It is a happiness to find, amid the falsehoods and griefs of the human race, a soul at intervals born to behold and create only beauty. In proportion as man rises above the servitude to wealth and a pursuit of mean pleasures, he perceives that what is most real is most beautiful, and that, by contemplation of such objects, he is taught, elevated and exalted. This truth, that perfect goodness and perfect beauty are one, is made known to the artist. — *Emerson*.

America's Role in Theosophical History

By A. P. WARRINGTON

Part III

(Continued from the December issue.)

MR. FULLERTON, succeeding Mr. Judge as General Secretary at the critical juncture of 1895, took on a kind of crusading spirit. His beloved Society had been rent in twain; the cause seemed to him to be rooted in unworthiness; this must be redeemed; the Society must be made to take a high stand above such things, and he strove to show the public the true meaning of Theosophy and what its organized vehicle should stand for, until he and his faithful associates succeeded in raising the standard of the Section again to a leading position.

But when he had come to the peak of his success, a great test lay in wait for him. He who had come through the first great ordeal on the side of what seemed to be that which was right — he who had saved the union, so to say, was to be called on to make another great decision. Could he who had stood so firmly for what was believed to be true, as against a reputed misrepresentation of truth, meet the new test?

I am afraid the dear old man was still too flushed with the laurels of victory to pass the second portal, for this time it was a question of whether Brotherhood could be realized in the face of what at first seemed a violation of the first principles of "decent morals," especially in the case of a prominent teacher in whom an unreserved trust had been widely placed. This time the puritan spirit won with Mr. Fullerton and the scepter of the Section passed to Dr. Van Hook, who had taken a more tolerant and brotherly stand.

Under Dr. Van Hook the Section prospered in spite of the severe shock of this second shaking. He built up the Sectional magazine and made plans for an effective book business, as well as a Headquarters on the south shore in Chicago. But after five years of faithful and valuable service, finding that he could not agree with Mrs. Besant in her plan for an E.S. Center in California, he resigned, and it was then that the chief offices of the T.S. and E.S. became merged in one head with Headquarters at Krotana, the new California Center.

During my administration that followed an effort was made to reorganize the Section and the book business, to have both a public and a Sectional magazine, and through a number of specialized activities thoroughly to vitalize the Section. The result was the membership more than doubled itself, substantial sums were given; Headquarters became a place which thousands visited, many

attending its numerous meetings, until the visitors' book once showed names from thirty-three different nations. So much energy was put into the work in so many ways that another test was invited thereby, and it came in the form of a reaction at Headquarters, led by a few visiting members from abroad. To the unjust and untrue accusations that arose the General Secretary answered never a word or a line, taking the example of the great Christian Master as an indication of one's true course under the higher spiritual law. The results more than proved the wisdom of this course, for during the outburst the Section remained firm, strong and serene, and the usefulness of the man who was made the center of attack soon began to widen rather than lessen.

A year before this occurred and with the intention of resigning in a few months to take a needed rest, I persuaded Mr. L. W. Rogers to accept the Vice-Presidency of the Section; and in the spring of 1920 I offered my resignation, and Mr. Rogers, succeeding me, removed the Section's Headquarters back to Chicago.

The Rogers administration naturally met with the handicap of having to make this change of Headquarters from California to its former location, but this and all other difficulties that arose were met with the careful, business-like precision which always characterizes Mr. Rogers' work whether in office or on the platform. One may easily say that Olcott, the Wheaton Headquarters, stands today as a monument to Mr. Rogers' administration, one that will do honor to it and its leader for years to come.

The general results of this administration were apparently of sufficient importance to attract such a prominent business man as Mr. Sidney A. Cook, and fortunate was this for the Section, when the time came that Mr. Rogers felt he must resign and devote his whole time to his favorite task — that of his platform work. Steadily under Mr. Cook the strength of the Section has been maintained in spite of a falling membership — an inevitable consequence of the difficult times through which the world has been passing ever since he became our National President, or General Secretary as he is known more technically at Adyar. With unreserved confidence I think we all can say the rest of this administration now lies happily on the laps of the gods.

In concluding this sketch of America's role in the past, written of necessity too hurriedly and based upon records all too incomplete, let me mention that the records at Adyar have shown that there was a steady rise in the membership of the Society up to 1928 when it reached its highest peak. Then followed a falling off in each subsequent year. In the American Section there was a steady advance upward until 1927, and likewise a decrease followed year by year, the parallel showing that whatever the cause of the declension may have been in our Section, it was experienced by the whole Society also.

I cannot, therefore, think this condition was due wholly to the world-wide depression, for the decline really began a year or two before. Yet no doubt after this unfortunate visitation got well entrenched, it too became a factor. So, I am led to believe that there was something far more fundamental at work to which the cause should be attributed, being found no doubt in the pretty

general let-down in real moral fiber, which has been insidiously creeping upon mankind in every land for very many years. We have seen it in a lessening respect not only for religion, but for human rights, and even for human life itself; also in the introduction of a sort of spirit of ugliness into the art and music of the world, in the repudiation of national debts, in the persecution of the Jews and others, and the ignomy of the great science of true citizenship. These and many other factors have meant the lowering of long-tested standards of life, not the last of which is that unswerving loyalty to the highest ideals which all peoples should maintain, else degradation and decay will unfailingly follow. As was once well said, man has been growing tall with pride and worshipping God in his own pitiful image.

What role, then, will America play in the future history of the Society?

(The End)

Newcomers and Membership

MEMBERSHIP in The Theosophical Society is an entirely voluntary thing. No pressure is brought to bear upon the non-member to join our ranks. Our library, study classes and many of our meetings are open to members and non-members alike, but membership must be a voluntary act; the urge must come from within the applicant. We warmly welcome all who approach us, but each must take the initial step alone. Each must be free to choose his way.

In thus voluntarily linking yourself with an association such as this, and out of a sincere desire to help in the work of the theosophical movement, you are taking a decisive step in the long pilgrimage of life. You are linking yourself with all others who work for the universal brotherhood of humanity; you may have accepted the ideal long ago, but now you are confirming it by an act. During your life as a member you will be tested many times in the strength of your ideal. Many times in lodge work you will be required to act — through ballot or otherwise — in some matter affecting brotherhood. You will learn to discriminate between compassion and sentimentality. True brotherhood is like karma, both merciful and just — merciful in that it always brings to us that which is best for us as individuals, although perhaps painful to us as personalities.

The Theosophical Society is one of the outermost links in a great chain, one of the preliminary tests of our strength and ability. "It is a child's school, but it takes a man to go through it."

"There is more in this movement than you have yet had an inkling of, and the work of The Theosophical Society is linked with an inner work that goes on all over the world, on all the planes of Nature."

As a member you will undoubtedly experience reactions which will cause you to question the decision that you made. It may help you to know that nearly everyone goes through this. Hold on for awhile, step back and get a new perspective; then you will realize that despite all the mistakes that are made, despite all the things that disappoint us in the practical carrying out of the ideal, the main direction is right; the faults arise from human feebleness in interpretation. Each member has a contribution to the form and spirit of the movement; his sacrifice and devotion and wisdom are necessary.

To keep the faith; to hold fast to the divine enthusiasm that inspired the first steps toward the Path; to persist when the inevitable darkness falls; to live in wonder; to love the race of men; to work — alone if needs be, with others if the gods grant that precious boon; to remember at all times the heritage of mankind; to be understanding of those lost in the byways of delusion — these are a few of the duties which arise from our pledge of brotherhood.

To all newcomers, our open door is an invitation; we welcome you as a teacher, a learner and a worker.

(Adapted from *Toronto Theosophical News*, December, 1934.)

Diamond Jubilee Birthday Gifts

IT SHOULD be the privilege of every member of The Theosophical Society throughout the world to offer gifts commemorative of the passing of the Diamond Jubilee Landmark by the Theosophy restored to the world, and by its channel The Theosophical Society.

Generally, birthdays, while the occasion of rejoicing, are also, on the part of the individual celebrating his anniversary, the occasion of receiving. Surely should birthdays be occasions of rejoicing—let us hope they have good reason so to be, but those who celebrate them would honor them even more fittingly were they to give rather than to receive.

We members of The Theosophical Society are celebrating a birthday far more wonderful than any of the usual birthdays. We are celebrating the sixtieth birthday of the release throughout the world of an unexampled power for righteousness and therefore for happiness and for peace. Surely, therefore, our celebration, while rightly taking the form of rejoicing, should very specially take the form of service, of renewed and more determined efforts to be pure channels for the diffusion of the power entrusted to us.

Let us hope we did not allow the Golden Jubilee to pass without marking its passage by a deepening dedication to the Life which Theosophy reflects and which The Theosophical Society strives to serve.

What then shall be the nature of our recognition of this Diamond Year?

First, an individual yoga of more sensitive adjustment to Life's Becoming as pictured in Theosophy. Such yoga comprises three aspects:

1. A truer and more constant observance of the great standards of living unveiled to us in *At the Feet of the Master*. I do not know of any book which penetrates more deeply into the essential realities of those daily adjustments for the effecting of which we live in this outer world. It is the Theosophy of daily life. It relates the Divine Wisdom to conduct, to the comprehension of the youngest among us, in the ordinary details of everyday living. He who follows its advice is indeed a Theosophist.

2. A deeper understanding of Theosophy through study, meditation and practice.

3. A more active support of The Theosophical Society.

Second, more active service of the world in the light of Theosophy. Each individual member will know best how to cause the light of Theosophy to shine in the dark places, and which among the dark places he can most effectively reach.

As I have indicated in an article in the November issue of *The Theosophist* entitled "Theosophy, the Society and the World," there seem to me to be

three specific ways in which we may profitably utilize our Theosophy and bestow its gifts:

1. By calling attention through precept and example to the urgent need for right living. Upon right living, beginning with the individual and ending only with the world—if indeed there be an ending even there—depends all happiness, all peace, all prosperity. Let each member come to his own individual conclusions as to the nature of right living, establish his own charter of right living, in terms of the care of the physical body, in terms of honorable and dignified work, in terms of cultured and creative leisure, in terms of noble emotions, in terms of a keen and charitable mind, in terms of freedom and friendship and truth.

2. By calling attention through precept and example to the urgent need for right understanding. Upon right understanding, as between all divergencies of opinion, as between all differences of faith, of class, of nation and of race, the brotherhood of the world depends. We have yet to learn that differences are intended to produce wealth and not war—be it physical plane war or those many wars bred by a sense of superiority and by aggressive desire for personal satisfactions. Everywhere and in everything there is truth. We have yet to learn how to seek truth everywhere and in everything and to discover it.

3. By calling attention through precept and example to the urgent need for right peace. Right peace is the fruit of right living and of right understanding. But it has a field of its own, and in that field every member of The Theosophical Society should be at work in the power of his Theosophy. But we must think of right peace as a matter by no means for the human kingdom alone. There must indeed be right peace as between faiths, as between nations, as between races, as between beliefs of all kinds. But no less must there be right peace as between the human and the sub-human kingdoms, right peace as between the human and the super-human kingdoms.

Is not the relation of the human kingdom to its super-human brother the relation of reverence, gratitude and aspiration? Is not the relation of the human kingdom to its sub-human brethren the relation of compassion, protection and helpfulness?

Ourselves arisen from the valleys of life, shall we not do unto those who still abide within them as we would have wished to have been done to us while ourselves still in life's valleys? Shall we not also lift up our eyes unto the hills whence cometh our help?

Right peace is unattainable save as we spread peace among our younger brethren of the sub-human kingdoms, helping them on their way; and

(Concluded on page 11)

A New Visual Education Service

ILLUSTRATED LECTURES TO BE AVAILABLE ON A RENTAL BASIS

MR. E. NORMAN PEARSON, who for years has been pioneering in the use of visual aids for public lectures and class work, is now laying extensive plans to make this material available to all owners of 35 mm. projectors.

That visual illustrations constitute one of the coming methods of spreading Theosophy is an unquestioned fact. Realizing this, Mr. Pearson, with the aid of a few helpers, is organizing the "Detroit Institute of Theosophy," which will specialize in the production of public lectures and study courses, to be illustrated by "Reelslides" — diagrams and pictures reproduced on 35 mm. standard non-inflammable motion picture film, used for the projection of "stills."

The Institute has, at considerable cost, installed complete equipment for the production of "Reelslides," and those which have been produced up to the present time are of exceptionally fine quality, well assembled, of good photographic value, illustrating the subject matter of the lectures in a very satisfactory manner. The pictures when projected on the screen are clear and crisp, with good detail, equal in every way to the best professional work on the market.

Institute lectures with the "Reelslide" films, complete and ready for public presentation (though individual speakers presenting the lectures can vary the material as much as they may wish) are obtainable at the cost of \$1.00 for the manuscript and film. The manuscript and film are sent about two weeks before the date of the lecture and are returnable immediately after. This gives ample time for study of the material.

Five lectures are ready for circulation. They are "Symbolism — the Key to the Universe;" "Symbolism — the Language of the Gods;" "The Reality of the Invisible" (the Olcott Lecture of 1935);

"Inspiration;" and "The Other Wise Man." Others in course of preparation are "Man's Bodies — the Here and Hereafter;" "A New Light on Psychology;" "The Lord's Prayer;" and "Psychism and Common Sense." These should be ready early next year. Those who are using the visual material obtainable from the New York Research Seminars, attention to which was drawn in *THE AMERICAN THEOSOPHIST* a short while ago, will welcome this additional contribution to the material available for projection. It is possible that some, who have not yet been able to finance their own library of films from the Seminars, may find the rental of these public lectures will bring in revenue which (if we may venture a suggestion) might be used for that purpose.

The Institute has been fortunate enough to make a most exceptional connection with a wholesale house whereby a number of projectors, with powerful 200-watt optical system, heat-absorbing lenses and other modern improvements, a machine previously listed at \$55, can be purchased for \$17.50. Headquarters has acquired one of these machines, as also have a number of lodges, and they can be fully recommended. Only a limited number of these are available, so that lodges wishing to take advantage of this offer should send in their orders immediately.

Mr. Pearson* is willing to give every possible assistance and advice to those wishing to develop their work along the lines of visual illustrations. While the projectors are obtainable at the present price, he is donating to each purchaser a "Reelslide" of Olcott, showing some twenty-five views of the National Headquarters — a valuable asset for any lodge to possess.

(*Mr. Pearson may be addressed at 455 W. Hancock Avenue, Detroit, Michigan.)

DIAMOND JUBILEE BIRTHDAY GIFTS

(Continued from page 10)

save as we seek upon the heights beyond us the peace that at present passeth our understanding.

It is for the true Theosophist to be a messenger of right peace, broad-based on the foundations of right living and right understanding.

A final thought. I have no hesitation in suggesting that perhaps the most appropriate material gift for a Theosophist to bestow upon his friends, upon all who are seeking the light, is a copy of

At the Feet of the Master. Its particular form is that of any aspirant receiving training from an Elder Brother. But even for those who have as yet no conception of these more profound and hidden realities, *At the Feet of the Master* discloses the ordinary and everyday self sitting at the feet of the Higher Self and learning of the true nature of life.

ADYAR

Didacticism and the Arts— Will They Mix?

By PROFESSOR ARLEIGH B. WILLIAMSON

New York University

(Editor's Note: Another point of view on this subject will shortly appear.)

IN OUR devotion to Truth and to its advancement, we Theosophists should never lose sight of the fact that there are truths other than those we label distinctly "theosophical truths."

All truth is Truth to the Theosophist and is, theoretically at least, respected and accepted by him. It is of a violation, or attempt to violate, one of these "outside" truths that these few lines are written, a violation of the generally accepted principles of art, aesthetics and literary criticism. The attempted violation — the oft-advocated policy that the arts be employed as media for theosophic teaching — arises out of a lack of understanding of the real function of the arts in human life and education.

The writer is a teacher, interested in teaching, believing thoroughly in the supreme value of right teaching in the social scheme of things. Yet he must confess some horror and indignation at the zealous but often ill-considered advocacy of a few of our American theosophical leaders and a great many of our members to twist and distort something that has a mission almost more lofty and magnificent than that of teaching. And while he believes thoroughly in every sound effort to acquaint the world with theosophic teachings, and with the motives and enthusiasm of those he is about to criticize, he must take issue with those who urge that members write plays, novels and stories to advance such teachings. In particular, the brief editorial comment on page 338 of the March, 1931, *Messenger* entitled "A New Play" is cited as an example. The comment ends with the statement, "Perhaps this play would be valuable as a means of spreading theosophical truth." A similar example is Mrs. Claire Tree Major's request in the same journal a number of years back for the writing and unearthing of theosophical plays. These but illustrate statements expressed many times in many ways.

Such misapplied enthusiasm is somewhat similar to the tendencies of a baby in its first year of life. With it, everything is valued on a tasting and eating basis. The most beautiful bauble, the most priceless gem is only a thing to be put into the mouth. Similarly, with us Theosophists too many of the priceless things of life are valued only on a didactic basis. Some of the most precious contributions to human happiness and ennoblement are

to be bitten and tasted only to satisfy an appetite for teaching.

We who, as Theosophists, advocate, for example, that a good housewife, a good doctor, a good lawyer try to perfect himself as housewife, doctor or lawyer rather than by giving up these callings to become a theosophical lecturer, inconsistently advocate that the *true* function of a play or novel be abandoned in the cause of propaganda. It seems highly probable that in turning to gold the objects he touched, King Midas debased many worthy things. Similarly, attempts to prostitute the arts of literature to propaganda purposes without doubt generally debase those arts. This is a recognized principle in aesthetics, propounded by some of the greatest ancient and modern philosophers and by contemporary aesthetic psychologists and literary critics.

The arts of literature — all the arts for that matter — have a function quite removed from that of teaching. The influence of the arts is often compared to the influence of a noble friendship. If we have a friend who is a noble person, in what way do we learn from him? From his teachings? Most normal beings avoid making friends of those who would try to teach them. In friendship, then, we learn by association with the beauty in our friend's character. We learn from his noble acts, his noble thoughts; they influence us, they inspire us, they build something of themselves into our character. The good friend will rarely violate the sanctity of true friendship by trying to improve us by precept. Yet his influence is stronger for good, perhaps, than anything else in life, even the arts, or religion. And it might be well to note, in passing, that the friendship aspect, the inspiring aspect of religion has had infinitely more influence upon incentive to noble living than mere teaching. It is the story of the friendly, compassionate, noble Jesus which is the life-breath of Christianity, as much as — perhaps even more than — the teachings his followers attribute to him.

The vital function of the arts is to elevate the emotions, to inspire by bringing mankind into communion with the beautiful. And rarely does this lofty expression mix successfully with the didactic any more than oil with water. We saw a few years ago the fantastic, laughable futility of such attempt at dramatic mixture in the play

The Ladder, built on an exposition of reincarnation, rewritten at least three times, yet the most monumental failure in modern dramatic history. That wise man of the theater, the late David Belasco, had a less noteworthy failure some seventeen years back in a play written around the Flying Dutchman theme, designed, it was whispered, to propagate the theory of reincarnation.

Referring again to the editorial comment in the *Messenger* upon plays as a valuable means of "spreading theosophical truth," it might be said emphatically that every splendid drama playing upon Broadway, upon Michigan Boulevard, or in any of the thousand professional and amateur theaters of the country are, through their own media, "spreading theosophical truth." We do not need new plays based upon a theosophical theme to spread theosophical gospel. Gospels are written to bring about *certain results*, in character, in hope, in social and personal betterment. A great work of art ignores the gospel, but exemplifies the *results*, and can generally gain a more effective response by relieving pent up feeling, by elevating the emotions, and by inspiring than can teaching ever. Any work, in any field, through any medium which inspires men, which brings beauty into human experience, which points to the worth of worth while things, which stimulates hope, which unveils the glory of human personality, is spreading Truth, we might even say, "theosophical truth," if such modification were not in itself too limiting. In plays, an example is *The Green Pastures*, dealing with a supposedly primitive conception of God and Heaven. It bears no thesis, yet appeals, through the beauty in the supposedly primitive conceptions, to all that is fine in the spectator. Another example is *The*

Grand Hotel, a play involving persons of shady character, performing acts not socially acceptable, yet revealing a fundamental beauty of human life that makes the spectator feel joyous in being human. A more remote example, chosen because it is a less worthy play, representative of a vast number of plays which come and go, is *Is Zat So?* It had to do with the trials and love affairs of a prize-fighter and his manager, no more, no less. Yet the representation made one feel "good" to be a member of a human family in which there are such prize fighters.

To one who has been as much a student of literature and the arts as of Theosophy, it would seem far better for society to have the stage dominated by *Is Zat So?* drama than to have its exalted function prostituted by modeling it into a foible of didacticism, no matter how worthy the teachings. If the Theosophical Society desires to aid mankind through literature, let it inspire its members to write great drama and great fiction by representing the greatness of life and the beauty of human nature even though in sin and adversity. Let it inspire its members to write another *Hamlet* or *Oedipus Rex*. Let those members, in their literary attempts, forget temporarily that there are doctrines of reincarnation, of Masters, of planes of nature, and remembering only the wonder of life and of Truth, try to fill others with that wonder, not by filling the head, but the heart.

Therein lies the great difference in the missions of teaching and the arts. Teaching seeks to convince the head of Truth; the arts seek to fill the heart with that beauty which is Truth. Only the unwise will try to mix the two.

Pictures in the Lodge Room—A Suggestion

By THEODORE FISHER

MANY OF OUR lodge rooms have had their walls "adorned" with an assortment of framed portraits of our great leaders of the past and present. The initial and praise-worthy motive for such a display, obviously, is the desire to keep vividly before us the thought of what these wise and noble souls have so richly contributed in life and teaching to the cause. But in recent days, when we have with significant unanimity of thought begun as never before to be concerned with all the programs, methods and habits of Sectional activity, the matter of the furnishing and decoration of our meeting places has been seen as of vital consequence.

The best judgment in the field of interior decoration has brought the framed picture as a general wall adornment to the bar for examination, and in the name of harmony, appropriateness and all the other canons of good taste, condemned it to almost if not utter rejection. So here we have a situation where devotion and fine sentiment find themselves in sharp conflict with other and equally valid principles. What shall we do? Let things stand as they are, or take down the entire collection and relegate

it to portfolios? No happy solution is in sight between the claims of the picture advocates and the equally admirable purposes of those who are insisting on beauty and simplicity of surroundings as of prime importance.

But let's dig a bit deeper and analyze more fully to see if there may not be found a common ground of understanding. Both sides agree that a constant reminder of our great ones is desirable and that an artistic picture, either in the form of a photograph or a color reproduction of a painting, serves this purpose. The disagreement comes at the point of how these shall be used. It is well to remind the devotees of sentiment-at-all-costs that they are defeating their ends by the method they employ. Pictures hung on a wall and left there soon become for the observer merely a part of the furnishings, all of which in time we are aware of mainly in a subconscious way. Familiarity, in short, has dulled the very sense of appreciation which was intended.

Now for the suggestion. In Colorado Lodge, Denver, as a consequence of the discussion of this matter at Convention, we are trying an experiment.

(Concluded on page 20)

The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

(Editor's Note: This outline of study, prepared under the auspices of the Greater America Plan, is suggested for use following the completion of the Straight Theosophy Campaign, for any lodge which may like to use it.)

A "Theosophy in Modern Life" Program Series for the Next Three Months

January — Theosophy in Modern Thought.

February — Theosophy in Modern Feeling.

March — Theosophy and the Inner Life.

January Program — "Theosophy in Modern Thought"

First week: *Theosophy in The Theosophical Society.*

Second week: *Theosophy in Modern Science.*

Third week: *Theosophy in Modern Philosophy.*

Fourth week: *Theosophy in Modern Education.*

February Program — "Theosophy in Modern Feeling"

First week: *Theosophy in Modern Religion.*

Second week: *Theosophy in Modern Literature.*

Third week: *Theosophy in Modern Art and Music.*

Fourth week: *Theosophy in Modern Entertainment.*

March Program — "Theosophy and the Inner Life"

First week: *The Reality of the Inner Life.*

Second week: *Preparing for the Inner Life.*

Third week: *Living the Inner Life.*

Fourth week: *The Fruits of the Inner Life.*

NOTE: The underlying idea of this program is a recognition that true Theosophy — Divine Wisdom — "mightily and sweetly ordereth all things," and can therefore be discovered in all phases of life. It will be a most fascinating and instructive exercise to look around for evidences of the Wisdom in the best thought and feeling of the world we live in; as well as in our labeled theosophical literature. It will also be of great benefit to contemplate the deeper side of Theosophy which can be realized only by living the inner or spiritual life, without which all our knowledge "waters but the desert," remains empty theory.

It is obvious that this program calls for original research and thought. It should be a collective effort on the part of the members to understand better the world without and the world within; to get away from narrow conceptions of Theosophy and to learn to see truth in the midst of error, the ideal shining through the bewildering and distorting forms of actual human life. In this effort our classical theosophical literature will be found an admirable guide, provided it be read with discrimination instead of gushing gullibility. The mental conflicts that may arise in the process will be splendid opportunities for inner growth, provided we maintain the spirit of courtesy and of friendly sportsmanship which characterize the true Theosophist.

The program is primarily designed for members' meetings, but can be effectively used for public work afterwards in the same way as was suggested for the Straight Theosophy Campaign. For suggestions concerning the division of the work and the method of study see the article that appeared in the October number (pp. 231 and 233) of *THE AMERICAN THEOSOPHIST*, 1935. Only, this time the emphasis should fall on personal observation of the world around as well as on study from books.

References

It is impossible this time to supply extensive bibliographies for these subjects as was done for the Straight Theosophy Campaign. But the references for the latter will supply ample material for the programs outlined here, and need be supplemented only with personal research in public libraries or museums, and with one's own observations wherever suitable. Some general hints follow here.

For the *first* week in January see *THE AMERICAN THEOSOPHIST* of 1935, September number, p. 210 ("What is Theosophy?"), and the October number, p. 229 ("Sixty Years of Theosophy").

For the *second* week, see the list given for the subject "Where Science and Religion Meet," in the November number, pp. 254 and 255. Of course one must make a suitable selection here.

For the *third* week also consult this ample list on pp. 254 and 255 for the purely philosophical works, supplementing it with some selections from p. 230, first column, in the October number. However, the bulk of the work should be in the writings of the men mentioned in the suggested line of thought for this week, which any public library can provide. Ask the librarian or a local thinker for the best work of each author mentioned — the best work for simple and clear presentation of his ideas, that is; *not* his most elaborate work, as a rule.

For the *fourth* week materials may be found under "Citizens of Tomorrow," in the November number on pp. 255 and 264; further in all the extensive literature on progressive education, both books and magazines, for which consult your librarian or local educators.

In each case "browse around" in the field chosen and do some discovering for yourself, which will add life to your presentation. This is true where three or four do the work as well as where one is responsible.

For the *first* week in February there should be no difficulty in obtaining ample materials; each public librarian will provide dozens of books deal-

ing with the new religious outlook. In addition, weekly and monthly digests usually carry a department on religion and can be consulted for several years back with great profit (e.g., "Time Magazine"). In the November, 1935, issue of THE AMERICAN THEOSOPHIST the last three books mentioned under the heading "What is Real Religion?" (p. 252), and some selected from the list under "Where Science and Religion Meet" (p. 255) will be found helpful. Local or nearby cosmopolitan centers of the Fellowship of Faiths, of Reconciliation, of the Oxford Movement, etc., will be glad to provide one with their literature and bibliographies.

For the *second* week it is impossible to give any list which is not biased by innumerable omissions. But some titles come to mind which may serve as a start. No treatment should ignore Gibran's *The Prophet*, Townshend's *Earth*, and some of A.E.'s (George Russell's) works like *The Avatars* and *The Candle of Vision*; neither should Thornton Wilder, Axel Munthe, Merejowski, Millay or Adams Beck be left unmentioned among the crowd of perhaps better known and *acknowledged* authors. For less experienced workers the following books may be of great help: C. J. Finger, *After the Great Companions*, a free fantasia on a lifetime of reading; and J.H.A. Sparrow, *Sense and Poetry* — essays on the place of meaning in contemporary verse. Useful are Lewisohn's *Expression in America* and *Creative America*, if one remembers that the subject asks for *modern* literature and leaves alone the bulk of these works — dealing with the past. "Occult" novels should not be eulogized for their theosophical contents unless they measure up to the requirements of *modern literature*! It is enough to point out that there are plenty which do not but nevertheless reach considerable multitudes of readers.

January — First Week: "Theosophy in The Theosophical Society"

Suggested line of thought.

The Straight Theosophy Campaign will have left many impressions and also questions concerning the Theosophy found in The Theosophical Society, i.e., in its leaders and literature. We find between them a fine agreement on the great fundamentals, but vital differences in emphasis and in details. For instance, Madame Blavatsky was, like Krishnamurti today, an iconoclast, a destroyer of creeds; while Dr. Besant and Bishop Leadbeater were interpreters and therefore preservers of creeds. Out of these and other conflicting views the lazy mind will merely select the ones which he believes most authoritative, ignoring or rejecting the rest. But the real truth-seeker will either arrive — by his own intellectual efforts — at a view in which the contrasts are harmonized, or he will recognize that the deeper the truth we seek to comprehend, the more impossible it is to confine it completely to one logical set of ideas; remembering therewith the age-old method of teaching occult truths by paradoxes.

Rather than becoming dismayed at the contradictions he finds in theosophical literature, the true

Theosophist rejoices at this very wholesome sign of the virility of our successive leaders and teachers and of the profundity of the science of which each confessed himself but a fallible student. This very impossibility of making Theosophy an orthodox scheme of ideas is the salvation of our Society; wherever any group seeks to codify occult teaching they become a sect and die away from living truth. The point is that occult truth, like all other approaches to reality, becomes *known* only by experience, by individual contact, to which the presentations of others are merely a mental preparation; it cannot be *learned* like a child learning a nursery rhyme by heart. Point out, however, that truth

may be *recognized* by a live and intuitive intelligence even before our waking consciousness is able to verify it by individual experience, and that to *this* all the literature of our Society is a constant challenge.

January — Second Week: "Theosophy in Modern Science"

Suggested line of thought.

This lecture should show the unfolding of wisdom — the deeper understanding of life — in modern science, first of all in the truly spiritual attitude of impersonal honesty which motivates the real scientist in his work. Many striking examples of that can be found in the biographies of great scientific men. These will also reveal the spirit of unselfish service in the finer scientists, making them into real martyrs and heroes at times — living indeed as knights of truth. Then point out how gross materialism has been blasted by the newer scientific discoveries and by more critical thought about the type of truth accessible to us by the scientific method. The latter shows us that we do *not* perceive reality but a very inaccurate *picture* created in our own minds by means of stimuli received from outside. Hence the "world" in which we *live* is of our own making, limited by our own limitations of sense and thought.

Show how this recognition leads to the modesty of the truly great scientists and makes them acknowledge the validity of other ways of reaching understanding, e.g., through art or through religious or mystic experience. Point out that the smaller view — that modern science alone yields valid truth — is still unduly popular and cramps the vision of modern man to the point of crushing out the life of the soul. Demonstrate that the narrow position has become antiquated by the recent results of psychical research, even for those who are blind to the limitations of the scientific method itself, so that the future of the wider view is certain. Finally show that Theosophy recognizes science as its "best ally," as a Master once said; and restores a normal perspective by supplying that *additional* knowledge of subtler realities which is needed to make our world-view a whole, full of order and beauty.

January — Third Week: "Theosophy in Modern Philosophy"

Suggested line of thought.

Most modern philosophy is simply a reconstruc-

tion in sweeping lines of the scientific view of life. But fortunately there are indications that this dependent attitude of timid thinkers is making place for a bolder and more creative type of philosophic thought. This is partly due, no doubt, to the more critical conception of the function and the limitations of the scientific approach as discussed last week; partly to the sense of inadequacy which adheres to the purely "scientific" outlook on life; partly also to the increasing contact with advanced oriental thought. Even so, much of the most influential modern philosophy (like Dewey's), while appealing to the objectively oriented intellect, yields little nourishment for the soul. Santayana, while rejecting occult sources of information, plumbs deeper into the mystery of human nature and at least conveys reverence for its spiritual treasures regardless of their "practical" usefulness.

Men like Whitehead and Hocking dare frankly to be idealists; but the most courageous thinking is done in Europe by men like Groce, Keyserling and Bergson. The latter's theory of intuition is significant for the emergence of a deeper nature in man, a more immediate contact with reality than the intellect can provide. Apart from the more formal types of philosophic thought in our age we may consider the many popular thinkers whose influence is considerable, such as Bertrand Russell, Maeterlinck, Powys, Overstreet, etc., and the reviewers of modern thought such as Joad and, in this country, Will Durant. The latter has made a wonderful contribution to broader and deeper thinking by his recent *Story of Oriental Philosophy*, a worthy supplement to his earlier, purely western *Story of Philosophy*. We have to acknowledge that modern western philosophy is still poor in that deeper Wisdom which wells so profusely from eastern thought; but the outlook is more hopeful than it has been for several decades.

January — Fourth Week: "Theosophy in Modern Education"

Suggested line of thought.

Of all phases of modern thought progressive education has probably shown the greatest advancement toward the Wisdom. Educational thinkers like Rousseau, Pestalozzi, Froebel and Montessori have made clear that education is for the *child's* sake, not for that of the state or of the parents. They restored to the word education its true meaning, that of *leading out* the latent faculties of the individual. Hundreds of experimental schools of the progressive type exist already and slowly but surely influence the official public school systems of the western world. Modern educational literature teems with views that harmonize with theosophical ethics and knowledge, e.g., with the ideal of a cooperative and creative personality instead of the competitive and stereotyped mind developed by the old methods.

But even progressive educationalists lack, generally speaking, an adequate social philosophy and hence find themselves caught between the desire to train the child for a new world, and the necessity of preparing him at the same time for participation in the present ugly scheme of life. Their

theosophical tendencies cannot become fully effective because the theosophical view of life as a whole, full of spiritual significance, is lacking. They have no adequate conception of the reality of the most intriguing but invisible aspects of the child's nature, such as his deeper or soul character, his intuition, his elemental physical, emotional and mental nature — all of which remain unexplained or poorly explained by current educational psychology, as is the very creativeness on which progressive education lays so much stress. And the lack of an adequate view of man's spiritual nature and of the purpose of life on earth creates a weakness in views and methods which leaves even the finest progressive education "in the air." Theosophists can, and therefore should, enter the arena and provide what is lacking.

February — First Week: "Theosophy in Modern Religion"

Suggested line of thought.

Considering the complex and confused state of religion in our day, our task in this lecture is a double one: first, to point out that Theosophy discovers the kernel of truth in even the most absurd-sounding dogmas of the older creeds; second, to trace a return to reason and genuine religious experience and conduct in various recent religious movements within as well as without the established churches.

The first part of this task may be briefly indicated and its more detailed execution left for a series of lectures on some other occasion. For the second a sympathetic inquiry into these various movements is necessary. There are a number of religious organizations in this country whose function it is to smooth out antagonisms between various creeds or sects within one creed, e.g., the Fellowship of Faiths, which has become quite prominent in the last decade. Find out about these and similar organizations and peruse their literature, for they are certainly doing a "theosophical" work, even though some of them cannot see beyond Christianity. In this connection also mention the newer conceptions regarding missionary work (as found, e.g., in Jones of India and Pearl Buck of China) and the opposition they still meet among the die-hards of orthodoxy, as indicated by Mrs. Buck's case.

Then discuss the social awakening in the churches themselves, especially among such groups as the Methodists, whose leaders frankly oppose war and the social injustice of our present order. Among the less orthodox churchmen note their new conception of the church as "the community functioning religiously" instead of the old idea of "the followers of the only true faith;" and listen to some of the more liberal sermons, including those of the more progressive among the Jewish clergy (some are given on the radio). Finally, study the less official but more personal trends, which often affect people most, such as the Oxford Movement, for instance, with its emphasis on pure religious feeling and living, ignoring theological differences; and trace in *all* the search for the One.

(Concluded on page 23)

The Inner Life

By CLARA M. CODD

Theme for the month: *"The horse upon which we ride."*

Thoughts for the month: *"The body is your animal — the horse upon which you ride. Therefore you must treat it well, and take good care of it; you must not overwork it, you must feed it properly on pure food and drink only, and keep it strictly clean always, even from the minutest speck of dirt. For without a perfectly clean and healthy body you cannot do the arduous work of preparation, you cannot bear its ceaseless strain. But it must always be you who controls that body, not it that controls you." ("At the Feet of the Master.")*

Arnold Bennett in one of his useful books on self-training calls the body the "human machine." He says that we are the engineer who invisibly drives that machine. From one point of view our bodies are delicate, highly-organized pieces of mechanism. They have been slowly developed down through the ages, and the process is not yet by any means complete. As I explained last month, the body is more than a mechanism. It is a living creature with a dim, elemental consciousness of its own. Hence the Master more aptly describes the body as "the horse upon which you ride." If we could go nowhere except on horse-back, how careful we would be to take good care of our horses. We would feed them properly, groom them well and try not to over-work them. This last is perhaps hardly to be achieved in the scurrying, hasting West. But we must do the best we can. Dr. Besant once said that we should deliberately choose what we honestly feel we can safely do of all the duties which surround us, and refuse to do more. That more, she said, "is not your work." Some of us make the mistake of thinking that nobody else can do it as well, so we must do everything! If we were wise and friendly we would train many others to replace us, that they also may share in the joy of the work and achievement. Let us be careful that we do not wear our bodies out with worry. I once knew a famous university coach who said to me that work never killed anyone, but that worry killed thousands.

The Master says that we must feed what Saint Francis was fond of calling his "brother ass" upon pure food and drink, for physically we are what we eat. Some may think that does not matter, that it is not what goes into a man that is important, but what comes out of his heart. That is surely true, yet if we have a pure and clean body we shall find it easier to think and to express the higher types of thought. We shall "tune in" to a finer range of Nature's wireless messages. What is pure food and how can we be healthy?

I think it will be useful here if I give the gist of

a lecture I once heard by a famous Natural food enthusiast in England. But let us first of all remember that changes — especially if you are no longer young — must be made gradually and with caution. And do not, if you are no longer young, expect to acquire the virility of youth again. As Bernard Shaw once said, "Do not expect to live forever, because nobody ever did." Health is best gained and kept by starting early. This is especially so with regard to muscular development, exterior and interior. Every young person who is wise will start to develop (and to maintain development all through life) the abdominal muscles. They will thereby add to their years, and avoid much physical trouble.

Diet, as all doctors know increasingly, is tremendously important. Let me here give those recommendations I spoke of.

1. Eat less, eat less often, less variety at once, and masticate more. Sir Philip Sydney's ancient advice was always to "rise with an appetite."
2. Avoid the frying pan, and eat foods simply cooked, or as near their natural state as possible. The potato is starchy, but not if eaten with its skin; sugar is bad, but not as it comes out of the cane.
3. Cook conservatively, and do not throw the valuable mineral salts down the waste-pipe.
4. Do not drink too much with meals, but between. No animal will drink when it eats.
5. Go slow on tea, coffee, alcohol, fats and starches. Make vegetables, fruits and good brown bread your staple foods.
6. Take exercise in the open air. Nothing can beat a brisk walk; it massages the internal organs. Breathe deeply sometimes.
7. Sleep in the open if you can, and do not take too many hot baths.

I would add that if it is possible I would cut out meat and alcohol entirely — meat because it coarsens the body, and to kill is a sin against the fundamental law of the universe, love; and alcohol because its habitual use entirely prohibits the development of certain subtle centers in the brain.

There is a finer, subtler part to our physical body, the etheric double, and this is influenced by deep breathing, sunshine and fresh air, rest and mental states. How many of us can rest, relax, surrender to the universe without fear? As a study in relaxation pick up a sleepy baby or kitten.

Let us all do the best we can, considering our age, state of health and circumstances. And let us be good-tempered and cheerful over it, and never self-conscious. It is better to go on in the old way than to become a self-conscious prig over the new!

Theosophical Order of Service

Survey of 1935

By ROBERT R. LOGAN, CHIEF BROTHER

As we look back over the past year the most important event from the standpoint of the Order of Service is the resignation of Mr. Spurrier, the International Director, with the discontinuance of the Headquarters office in London and of *Service*, the international magazine. This was due to a number of factors, chiefly financial and not in any degree to any decline in interest among the members of the Order. On the contrary, the election of Dr. Arundale as President of The Theosophical Society and his enthusiastic acceptance of the office of President of the T.O.S. had stimulated the membership into greater activity. Unfortunately, the Headquarters office had never been supported by the national sections and was carried on only by the efforts of the British section and the contributions of a few wealthy supporters who were forced by financial conditions to discontinue or cut down their donations.

This is a situation which should not exist; every national section should contribute regularly to the International Headquarters a sum sufficient to maintain an office and a secretary and to publish *Service*. This could easily be done if every lodge could do as well as Detroit, which held a Spring Carnival in cooperation with the lodge and the Young Theosophists, and as a result was able to send \$40 to the Chief Brother.

Mr. Jeffrey Williams, who is now Chief Brother for the English Section as well as the new International Director, is trying to raise enough funds in England to maintain an office with a part time secretary and publish some sort of a monthly or quarterly bulletin.

Even though Detroit stands out among our groups as a solitary and dazzling light from the financial aspect, it is fortunately not alone in enthusiasm and practical T.O.S. work, and it is gratifying to look back over the year and see that our Head Brothers have grown in number from 29 in August, 1934, to 55 in December, 1935, and our Department Brothers from 41 to 112.

Our Social Service Department, without counting the Round Table, which, although nominally attached, functions independently, has a wonderful opportunity before it under present economic and social conditions, and it is hoped that the local Social Service Brothers will think of so much to do and find so many ways to do it as to give Mrs. Ruggles, our National Head, more than she can attend to in the way of advice and assistance, even though she will probably be able henceforward to give more of her time to the T.O.S. than ever before.

Our Animal Welfare Department is becoming somewhat top-heavy with Humanifur orders, and Miss Zimmers is so swamped with correspondence and with the wrapping and mailing of boxes that we have almost reached the point where a Humanifur shop could be set up by itself. Who will undertake such a task and relieve our National Head?

Our World Peace Department, without counting the Right Citizenship and International Correspondence League Divisions, is already taxing Mrs. MacKenzie's time and strength to the full, but she has only herself to blame, for she is forever thinking up new ideas for peace propaganda and putting them into practical form; for example, her splendid "Nation Appreciation" courses for both adults and children.

Inasmuch as the average Head Brother very largely fulfills the functions of a Watcher, the Department of Watcher has not flourished so far, but with Mrs. Parker as our new National Head I believe we shall find a change.

Dr. DeHoff is bringing the Healing Department back into activity and is lifting its work into a spiritual atmosphere, not separating it from the general science and art of medicine, but making it rather the crown and sublimation of that service which consists in helping man to understand and appreciate the physical vehicle in which he functions.

Complementary to this is the Natural Living Department, which Dr. Hitchcock, who has just assumed its leadership, will develop in full harmony with the ideals of his colleague.

Our Arts and Crafts Department has blossomed out in Birmingham, the home of our National Head, with so much talent and so much influence for beauty not only in the lodge but in the community at large, that it cannot help stimulating the Arts and Crafts groups in other lodges to similar expression. Already Cincinnati is following the Birmingham lead and several other groups are beginning to make their appreciation of beauty a vital influence.

All this is encouraging and there is no reason why the Theosophical Order of Service in America should not grow in importance to the Society and to the nation every year. Our Head Brothers must remain at all times in cordial cooperation with the lodge presidents and executives and their aim must not be to rule but to serve and by their service to help every member of the lodge to express his theosophical ideals in the most effective and brotherly way.

Service is brotherhood and true brotherhood is not demanding but giving.

What Lodges Are Doing

Besant Lodge (Hollywood): The month of November was an active one for the lodge. Carrying out the Straight Theosophy Campaign program, the lodge meetings took on a new note of interest and attendance increased. The symposiums especially evoked enthusiasm, and many members took part in the discussion, bringing a new and fresh viewpoint to many of the teachings. The lodge has had two delightful "exchange" meetings, visiting the Glendale Lodge one evening and the Glendale Lodge returning the visit. Stimulated by the success that attended the Halloween party which they arranged, the Young Theosophists are now making plans to follow up with a Christmas party, which promises to be an unusually attractive event.

Besant Lodge (Tulsa) needed funds for the lecture season just beginning, and to form a nucleus for this fund the members decided to give a concert. Local artists gave a delightful program, which consisted of songs—some with flute obligato—cello solos, and several numbers by a string quartette. This entertainment was presented in the Unitarian Church, and the twenty-five-cent admissions netted almost \$20.00.

Blavatsky Lodge (Hollywood): A varied and interesting program of public lectures was presented by the lodge during December. Mrs. Antoinette DeC. Orme spoke on "The Occult Origin, Purpose and Destiny of America;" Mrs. Elizabeth M. Geiger gave a lecture entitled "The Walls of the Past;" and the evening of December 18 was devoted to a symposium on "The Origin and Value of the Christmas Festival."

Boulder Lodge writes: "At the request of the lodge, Mrs. Florence Kramer, former president of Colorado Lodge, Denver, spoke to the members on 'World Peace.' Her talk was novel and interesting, and everyone present responded alertly. The thirty-five-mile trip to Boulder was made through a blizzard, and Mrs. Kramer was almost stranded by the blinding snow. We very much appreciate her fidelity and heroism for this effort. The program committee, Mrs. Mildred C. Smith and Miss Coral Rowe, arranged a very effective program for the season. In addition to the Straight Theosophy Campaign talks, a course of lectures on 'Modern Psychology' by Mr. Varnum Tefft, is proving to be very popular. Future plans include monthly social evenings and talks from members of other lodges. On December 29, a 'Tune in With Adyar' program linked Boulder Lodge with the National and International Headquarters."

Colorado Lodge (Denver): The fall season was very enjoyable and interesting, the lodge having had as visitors Dr. Pickett, Miss Julia K. Sommer, and Mr. and Mrs. Albert F. Hardcastle. The Straight Theosophy Campaign was successfully carried on in the form of an H.P.B. Training

Class, with all of the lodge members cooperating. The corresponding secretary writes that 1935 has been very kind to the Denver group, the outstanding event of the year being the presence of Mr. Jinarajadasa and Miss Poutz.

Dayton Lodge was honored with a visit from Captain Ransom in September. The lectures drew a large attendance, and the members and public received a wealth of inspiration and knowledge. The lodge decided in October to have its meetings at a downtown hotel so that more people would be able to contact the Society. The president of the lodge appointed various chairmen to take charge of the meetings each week. The arrangement is working out very well, and many newcomers are becoming interested in Theosophy. On November 17 the lodge was host to the Ohio Federation at its contact meeting, providing refreshments to the guests before they returned to their homes. The members recently gave a card party at the home of the president, Mrs. Juliette Burdoin. After the party a delicious luncheon was served, and everyone who attended agreed that it had been a very pleasant and profitable evening.

Detroit Lodge reports: "We were happy to have Mr. Rogers with us again for a series of four lectures. These were very well attended in spite of unfavorable weather. Our Round Table and Young Theosophists are all very active just now, as well as the lodge itself of course. Mr. C. J. Newcomb, T.O.S. Brother for Vegetarianism, was responsible for a very successful Thanksgiving dinner given under the auspices of the Vegetus Society, the members of which are all vegetarians for one reason or another. The dinner was attended by 117 people, and we feel quite proud of Mr. and Mrs. Newcomb because of their splendid work in this direction."

Genesee Lodge (Rochester) held the first meeting in its pleasant new quarters in the Temple Building on December 3. During the autumn season the lodge had the privilege of visits from Captain Ransom, Mr. Kunz and Mr. Rogers. The members' meetings were devoted to the Straight Theosophy Campaign.

Indianapolis Lodge has been enjoying record crowds at its public meetings since following the Straight Theosophy Campaign. On Sunday afternoon, November 17, Mrs. E. E. Eshbach, president, invited the members and their friends to a tea and a Founders' Day program at her home. All who attended had a very enjoyable afternoon.

Kansas City Lodge had the pleasure of visits recently from Captain Ransom and Dr. Kuhn. Both series of lectures were thoroughly enjoyed. The lodge gave a Christmas bazaar on Saturday evening, December 4, selling food and gifts, and the occasion was a success not only socially but

financially. A tea was given December 7 for Mrs. Dorothy Holbrook, who recently returned from California. The regular Saturday afternoon teas have become an enjoyable custom for the members of the lodge and their friends.

Los Angeles Lodge activities are taking on new life. The Sunday evening public lectures are building up in attendance, and there is an increasing interest in the lodge library. Both the public lectures and the members' meetings are following the outline of the Straight Theosophy Campaign.

New York Lodge: The November-December number of the lodge bulletin describes the Jubilee celebration of the New York Lodge on November 17 as an occasion when the peace and unity and happiness were tangible. The members met together in the afternoon to honor the founders of the Society, and there was a charming program of reading and music, followed by tea. Mr. Kunz and Mr. Claude Bragdon spoke in the evening at Mecca Temple. The following is an excerpt from the bulletin regarding the celebration: "Although the evening meeting was public, the audience was so full of goodwill that it became one of friends. Such a day reaffirms to us many things which we are apt to take for granted; it is good to realize afresh the power of the Society's inner life." As has been the custom for the past few years, the lodge rooms were open on Christmas Day and tea was served to all members who were able to come. Beginning January 6 Mr. Kunz is to conduct a weekly class in "The Occult Interpretation of Religion and Philosophy," the object of the course to be a study of Aryan philosophy. The first two members' meetings in January are to be devoted to talks by Mrs. Dora Kunz, and at the remaining two meetings Dr. Otelia Bengtsson and Mrs. Emily Sellon are to give book reviews.

Pacific Lodge (San Francisco) arranged a Federation meeting on October 2 so that the members could meet Mr. Cook and Miss Snodgrass, who arrived in San Francisco on that day from Seattle. The lodge correspondent writes: "All enjoyed the very interesting talk by Miss Snodgrass on the work at Headquarters, and the inspiring talk by

Mr. Cook, in which he stressed the need for a deeper friendship and a finer sense of brotherhood in all the work. We were deeply thankful for this personal contact which welded more strongly the link with Headquarters." Pacific Lodge had the privilege of a visit from Miss Julia K. Sommer, who gave two lectures on October 25 and 27. The members were happy to have with them early in November Dr. Roest, who gave two public lectures and two talks to members. The lodge is carrying out the Straight Theosophy Campaign, and arranged for a "Link Convention" with the National and International Headquarters at Christmas time.

Sampo Lodge (Detroit) celebrated its twenty-fifth anniversary on November 17, and as it coincided with the sixtieth anniversary of the Society, the occasion was doubly important. Interesting and inspiring talks were given by various members, and all in unison expressed their great gratitude to the founders and also to the present leaders. The lodge holds its public meetings on the first Sunday of every month at 83 East Euclid Avenue.

Spokane Lodge: Extensive improvements have been made in the lodge home, and the members are working hard to pay for them. A bazaar held recently was very successful, and the lodge president is conducting an English class on Saturday afternoons, the proceeds of which are contributed to the lodge. Dr. Pickett spent almost a month in Spokane, and her classes were very well attended. Mrs. Agnes L. Clark is doing follow-up work in weekly classes. Mr. Kunz's research seminar films are shown at a public meeting once a month, and these meetings are also well attended.

St. Louis Lodge: A full page of the lodge bulletin for December is devoted to a very interesting discussion of the purposes of membership in The Theosophical Society. It is entitled "A Theosophical Christmas Gift." The November lodge social was a jolly "Farmers' Party," and in November the Theo-Arts Club presented a beautiful Shakespearean opera, directed by Madame Clara E. Thoms.

PICTURES IN THE LODGE ROOM

(Continued from Page 13)

Our collection of some dozen pictures has been taken down from the walls of the lodge rooms. In their stead we have placed just *one* picture in the center of one wall, directly over the speakers' table — a lovely color print of the oil portrait of Dr. Besant. On the opposite wall in exact balance is hung a "Head of the Master Jesus." This simplification has met with general approval of our members. From time to time we shall probably, as birthdays or memorial days of other leaders come around, celebrate these worthies by giving them these places of honor for a period.

This idea of focusing attention by a centering

or concentration of interest coupled with the principle of variety is psychologically sound. The purpose of special honor or enshrinement, if we may call it that, should be made the more effective by appropriate, concentrated lighting and the use of a rich silk or velvet hanging against which the picture is placed. This fabric should best be unfigured, of a solid tone in contrast with the wall color, yet in harmony with it; or if patterned, then self-figured or an inconspicuous pattern. We are presuming that the basic wall paper or possibly painted wall, is not obtrusive. A shade of light, warm gray or tan is of course in best taste.

Theosophical News and Notes

New Program Suggestions

We call the attention of our lodges to the new series of planned studies and programs to follow the conclusion of the Straight Theosophy Campaign. These commence with January and will continue through at least three months.

We regret that we could not get the preliminary data into the hands of lodge officers during the month of December, but the suggested program, up to the middle of February, is covered in this issue.

World Congress Arts and Crafts

A committee of the World Congress to be held at Geneva next year wishes to include an art exhibition in the Congress program, and Mr. M. J. Neervoort van de Poll has suggested three lines on which an exhibition might be organized. They are:

1. An exhibition of art in general, in which naturally Swiss art would predominate, owing to shorter distance in transporting.
2. An exhibition of work by members of The Theosophical Society, sent at their own risk and for their own account.
3. An exhibition of art depicting theosophical truths, symbolical or otherwise.

Mr. Neervoort van de Poll would be pleased to receive:

- a. Suggestions.
- b. Definite contributions, works of art, etc.
- c. Names of musician-delegates willing to collaborate.
- d. Names of delegates willing to help with the exhibition.

Mr. Jinarajadasa has expressed the wish that a whole day of the Congress should be devoted to arts and crafts, and the committee is desirous that this should be done.

We should be glad to have suggestions from our members which we may forward to Mr. Neervoort van de Poll, who has charge of the artistic side of the Congress.

Trees From "Sarobia"

Early in November seven little beech trees were planted on the grounds of Olcott. These trees are from "Sarobia," the estate of Mr. and Mrs. Robert R. Logan at Eddington, Pennsylvania. Headquarters is very grateful for this fine addition to its grounds.

Acknowledgment

Mr. Cook and Miss Snodgrass and the Headquarters Staff gratefully acknowledge the very many messages and cards of greeting and affection received from members all over the Section. These greetings, too numerous for individual reply, evoke an affectionate and grateful response for many widely scattered friendships in a great work to which all are deeply devoted.

We wish for all our friends and members everywhere a very happy New Year.

A Way to Freedom

Truly, for its full success the Easy Savings Plan requires an element of self-initiated discipline. To do something regularly and consistently is not easy without practice, but self-discipline is a way to spiritual freedom, as the application of self-discipline to the systematic insertion of coins in the Easy Savings Plan envelope is a way to the freedom of the Society from its burden of debt and interest.

Those who feel the saving of pennies to be too much bother, surely do not realize their collective power. Even twenty members contributing as little as one penny per day make up a total of \$70 in a year, and when the full contribution of one penny per meal is made, those twenty members would give to Headquarters \$200 in a year.

Is a little bother, to interfere with so great a possibility?

A New Service

Another valuable contribution to the visual presentation of Theosophy is now made available through the work and enterprise of Mr. E. Norman Pearson. The projectors (of first-class quality) are inexpensive, and the films ("Reelslides"), which are accompanied by lectures in full, may be rented.

To lodge officers and program committees lacking lecture talent within the lodge personnel, this new service makes a special appeal. Mr. Pearson has for some time maintained in Detroit a class exceeding half a hundred. He is skilled and experienced both as a class leader and lecturer, and the lecture material which he offers can be accepted and presented without question or reserve. We anticipate much good to our lodges.

Itineraries

MISS ANITA HENKEL, *Field Worker*

January 9-10, Hermes Lodge, Philadelphia, Pa.
 January 11-12, Lotus Lodge, Philadelphia, Pa.
 January 15-17, Baltimore, Md.
 January 18-20, Norfolk, Va.
 January 21, Richmond, Va.
 January 22-25, Washington Lodge, Washington,
 D. C.

January 27-29, Paterson, N. J.
 January 30-February 2, Brooklyn, N. Y.
 February 3, Mount Vernon, N. Y.

CAPTAIN SIDNEY RANSOM, *International Lecturer*

January 5-15, St. Paul and Minneapolis, Minn.
 January 17-20, Milwaukee, Wis.
 January 21—, Chicago-District Federation.
 January 26, Olcott.
 January 27, Aurora, Ill.
 January 30-February 5, Birmingham, Ala.

MR. L. W. ROGERS, *National Lecturer*

January 2-7, Dallas, Texas.
 January 9-13, Lawton, Okla.
 January 15-20, Oklahoma City, Okla.
 January 21-26, Tulsa, Okla.
 January 27-29, Enid, Okla.

Presidential Opportunities

A member sends to us the following quotation, with the suggestion that it is particularly worthy of consideration by our lodge officers. We wholeheartedly concur.

"Have those committed to your charge improved themselves in the science of the saints? Have they advanced daily in virtue? Have they been employed according to their talents, without suffering their exterior occupation to check their interior advancement?" — *Thomas a Kempis*, VIII, c.3.

Ohio Federation

The monthly contact meeting of the Ohio Federation was held in Dayton, Ohio, November 17, in the lovely new quarters of the Dayton Lodge at the Van Cleve Hotel. Mrs. Juliet Burdoin, president of Dayton Lodge, was a charming hostess. More than sixty members, from Hamilton, Columbus, Cincinnati and Indianapolis (Indiana), were present.

After a program of music, Mr. James S. Perkins, president of the Federation, spoke on "Sixty Years of Theosophy," leaving with his audience an inspiring vision of the Divine Wisdom and its messengers down through the ages.

At the conclusion of the interesting discussion which followed Mr. Perkins' talk, tea was served.

The members look forward to these meetings as a means of closer unity and greater vision.

Dr. Cousins Honored

The Associated Press of India of November 2 gives wide publicity to the investiture of Dr. James H. Cousins, the Irish poet now Principal of Madanapalle College, Madras Presidency, India, with the ancient decoration of the *veera srinkhala*, or bracelet of heroism, and ceremonial robe, by His Highness the Maharaja of Travancore, during the birthday celebrations of the latter.

The decoration is the sequel to the organization by Dr. Cousins of the State Gallery of Indian Painting recently opened by His Highness, and is regarded as a unique event, since Dr. Cousins is, as far as can be ascertained, the first westerner to receive this coveted recognition of eminent service to the State.

The bracelet, formerly conferred on warriors, is the highest distinction in the gift of the Maharaja. It is made by hereditary palace goldsmiths after a traditional model, of patterned gold in short overlapping sections, an inch in diameter, one-third of the bracelet being encrusted with precious stones in traditional patterns. The robe is of scarlet Kashmir cloth with heavy gold embroidered borders. This is usually given to scholars. The two together symbolize high cultural achievement. The *srinkhala* is mentioned in the oldest literature of India.

Appreciation

Another lodge officer writes:

"I, too, am glad for the helps that have poured in from Headquarters. Never before since I have been in the Society has there been the sense of being 'tied together.'"

This particular lodge is working to have its own independent lodge room for 1936, and we are grateful that the services by Headquarters have given encouragement to achieve this goal.

Another Warning

A lodge in the South writes us of the unfortunate experience of several of its members who befriended a visitor to the lodge rooms. The stranger, who gave his name as J. L. Wilson and who was registered at a local hotel under the name of R. B. Whitcomb, claimed to be a member of the Society. He obtained money from several members on various pretexts, and then disappeared. On checking with Headquarters it was found that the man is not a member of the Society.

We are sorry that it is necessary for us to again warn our lodges and members to be cautious about giving money to strangers who claim membership in the Society. Please check up first with Headquarters.

Progress Without Purity?

We commend to our readers a rereading of the article by Dr. Roest, commencing on page 277, of our last month's issue.

It is particularly apt at a time when we find numbers of our members interested in other so-called inner schools in preference to our own, because these others make no requirement of self-discipline. These members have yet to learn the great distinction between intellectual progress and spiritual development. For the latter, harmlessness and purity are the age-old requirements, which modern schools, however enterprising, cannot change.

Our imperfections are not a bar to our approach to spiritual realms and Those Who there abide, provided effort to overcome such imperfections is consistent; but the dross and impurity of our physical being bar us from approach to realms where all is pure.

Statistics

American Theosophical Fund

Previous receipts.....	\$380.21
To November 30.....	55.75
	<hr/> 385.96

Founders' Day Contributions

Total.....	\$48.85
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Building Fund

Mrs. Nathalia A. Williams, Mr. N. S. Themelis, Miss Maud Randolph, Mr. Edward Welsh, Mrs. Mary S. Hegler, Mr. F. W. Drost, Miss Edith P. Bate, Dr. Nina E. Pickett, Miss Anna S. Bloomquist, Mr. Walter S. Mitchell, Miss Ada Knox, Annie Besant Lodge (San Diego), Mr. George E. Linton, Miss Olive M. Wingrave, Mrs. Nola McClintock, Mrs. Emma Meyer, Mr. and Mrs. A. C. Plath, Mr. Harry C. Mosher, Bremerton Lodge, Mrs. Lillian Trullinger, Dr. Ernest Stone, Dr. R. J. Newman, Rev. W. H. Pitkin, Mrs. C. H. Tobias. — Total \$91.36

Greater America Plan Fund

Previous receipts.....	\$1,459.29
To November 30.....	160.00
	<hr/> 1,619.29

Besant Memorial Fund

Total.....	\$3.00
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Besant Bust Fund

Total.....	\$11.50
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New Members for November

Applications for membership during November were received from the following lodges: Brahmagvidya (Tampa), Casper, Decatur, Fort Worth, Lakeland, New York, Washington, Atlanta, Besant (Hollywood), Buffalo, Dallas, Jacksonville, Lansing, Minneapolis, Oak Park, Pasadena, San Antonio, Seattle Lodge of the Inner Light, St. Louis, Albany, Butte, Copernicus (Chicago), Indianapolis, Ojai Valley Oaks; and National members: Minneapolis, Minn., Capay, Calif., Ithaca, N. Y.

Deaths

Miss Estelle G. Brehm, National member, November, 1985.
Dr. Edward Morrish, St. Louis Lodge, November 27, 1985.
Mr. George R. Vernon, Des Moines Lodge, December 4, 1985.
Mrs. May Walters Wilson, Detroit Lodge, November 16, 1985.

Marriage

Mrs. Alice Strong and Mr. Peter Christensen, both of Glendale Lodge, recently.

THE GREATER AMERICA PLAN

(Continued from Page 16)

February — Second Week: "Theosophy in Modern Literature"

Suggested line of thought.

Since it is impossible for all but the experts to keep in touch with the whole vast field of modern literature, the best way of tackling this subject might be for a number of members to make a list of books of poetry and prose which they have read in the last few years, and to select from these lists the most recent books and the most significant within the last few decades, carefully checking and avoiding duplications between different members' lists. Then each could go through these books again for a swift summary of their themes, their atmosphere and underlying philosophy. From these individual résumés each member should then draw such ideas, situations and suggestions from the author's hand as hint at, mention or seek to demonstrate any of the great theosophical teachings stated so factually and explicitly in our theosophical literature proper.

Where only one person is responsible for the

program it becomes especially necessary that he shall make his audience realize the inevitable limitations of his acquaintance with modern literature and therefore of his lecture on the subject. In the discussion each member may well contribute some suitable material (previously thought out) from his or her own reading. The city librarian will usually be glad to furnish information as to the best sources in more recent literature which are locally available and the additional reading of which will add a touch of freshness and up-to-date-ness to the lecture.

A good preparation for this work may be the reading of the chapter on literature in Joad's *Guide to Modern Thought*; also the parts of Ludwig Lewisohn's anthologies dealing with the later works of American authors and poets. More than perhaps in any other subject the taste and good judgment of the lecturers will be put to a test in this week's work. The field is too large for detailed external advice; but let the lecturer remember that he is not discussing literature in general, but for its theosophical contents.



American Round Table

RAY W. HARDEN, *Chief Knight*



A League of Young People Banded Together for Service.

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

Pages: 7 to 11 years.

Companions: 12 to 17 years.

Squires: 18 to 20 years.

Knights: Over 21 years.

Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 92, San Jose, California.

An official of our national government has written: "I am occasionally astonished to note the powerful effect which your Round Table is having upon American youth in various sections of the nation. This is especially gratifying at a time when there is actually a struggle going on to maintain our best American ideals, and a very serious menace is aimed straight at our nation's morals through its young. It is my opinion that if our wealthy philanthropists realized what an effective weapon your Round Table is, and what rich results it is achieving under its practical policies which so readily appeal to young minds, your small field of operation would suddenly be elevated to a place of recognized national importance."

An announcement of much interest has been received from Round Table Headquarters in India.

"The Senior Council of our Order, at its annual meeting held last year, appointed me Chief Knight for India. This honor, for which I am grateful to the Council, places on my shoulders additional responsibilities for the discharge of which I shall rely upon your wholehearted cooperation. I sincerely trust that the latter will be meted out to me in large measure.

"The Diamond Jubilee of The Theosophical Society — the parent of our Order — is a great occasion and one of rejoicing no doubt, but also one at which we shall be called upon to give an account of ourselves.

"You will remember that at the Convention of The Theosophical Society held at Adyar during Christmas of 1934, Dr. Arundale, who is the Protector of our Order, referred to the latter in the following terms:

"I have for many years been keenly interested in the Order of the Round Table as an admirable organization for young people in whom dwells the spirit of chivalry and service." He then went on to say that he would like to see two things done,

namely:

(a) A national character given to the Order in each country.

(b) A non-ceremonial division added to the present ritual.

"I am sure that some of you have been since then thinking about these suggestions. I shall be glad to have a short memorandum from you on the subject, so that the same may be discussed at a meeting of our Order which will be held at Adyar.

"Let us think about the ways and means by which we could widen the aims and activities of our Order.

Yours in the King's Service,

KEVALRAM DAYARAM, Chief Knight for India."

American Round Table Headquarters herewith expresses appreciation of all cooperation, financial and otherwise, which has helped make possible the Round Table annual Christmas program.

We are grateful also to those who have furnished information regarding families of children where needs existed which no charity work reaches because of hesitancy on the part of those in need to apply for aid. Undoubtedly this is a field where assistance in the acceptable form of friendly, knightly service accomplishes genuine constructive relief.

The months of January and February are always most useful as a time of review and of future planning based upon the results of reviewing.

The Round Table Order is certainly growing — in members as well as in influence. At times the growth is slow, but in other periods a considerable advancement is visible. Leading Knights may make their Tables of greater service by outlining their program during this season. Another valuable form of service is to advise headquarters concerning prospective locations and opportunities for establishment of new Round Table centers, either in their own or adjoining cities.

Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it. — *Lincoln.*



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

Man, the Unknown, by Alexis Carrel. Harper and Brothers, New York, N. Y. Price, cloth, \$3.50.

This is a great book of particular interest to the Theosophist who desires to think with the great thinkers of his time. Culled from the various chapters are the following quotations which will whet the appetite of the reader for more:

"The sciences of inert matter have made immense progress, while those of living beings remain in a rudimentary state."

"Clairvoyance and telepathy are a primary datum of scientific observation."

"No attempt has been made to create . . . islands of solitude where meditation would be possible. Such an innovation, however, is an obvious necessity."

"The lives of all great mystics consist of the same steps. Mysticism is splendidly generous. It brings to man the fulfillment of his highest desires. . . . Through the contemplation of superhuman beauty, mystics and poets may reach the ultimate truth."

"Thought can create organic lesions. Those who keep the peace of their inner self in the midst of the tumult of the modern city are immune from nervous and organic disorders."

"Formal teaching reaches intelligence alone. Moral sense, beauty and mysticity are learned only when present in our surroundings and are part of our daily life."

"The making of man requires the development of institutions wherein body and mind can be formed according to natural law and not to the prejudices of the various schools of educators."

"We must arise and move on. We must liberate ourselves from blind technology and grasp the wealth of our own nature. In a world that is not made for us because it is born from an error of our reason and from the ignorance of our own true self. To such a world we *cannot* become adapted. We will, then, revolt against it. We will transform its values and organize it with reference to our true needs." — E.B.B.

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