

THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



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No. 2

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



Political Religion of America

LET EVERY American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution, never to violate in the least particular, the laws of the country, and never tolerate their violation by others. As the Patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in the schools, in seminaries and in colleges. Let it be written in primers, spelling-books and in almanacs. Let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice; and, in short, let it become the political religion of the nation. And let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.

ABRAHAM LINCOLN

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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Theosophy Today and the Future—Our Responsibility

By SIDNEY A. COOK

Talk Given in Connection With the Diamond Jubilee Convention at
Olcott, December 29, 1935

THE PURPOSE of our gathering is to celebrate the Diamond Jubilee of The Theosophical Society, looking backward with gratitude and forward with hope and confidence, and it is well that we should remember that this celebration takes place coincident with the great gathering of members from all over the world at Adyar.

It is in this gathering here in the Christmas season and at Olcott that we may build the palace of our dreams, and for that purpose I propose that we look backward and renew our hold upon some of the bedrock principles that were given to us in early days, the foundation for our building of the future, for we shall find in those early directions of our founders how to make Theosophy and The Theosophical Society more effective in carrying out their world mission.

Let us examine our responsibilities as they were handed down to us, for these responsibilities in principle remain the same as they were sixty years ago; and we shall succeed better in the future only by more thoroughly realizing these responsibilities. They are not different; they are only greater — or rather, the need for measuring up to them is greater.

Much has already been accomplished. There has been a permeation of world thought with greater principles, and we have constantly before us numerous examples of a changing world attitude. I mention but a few in evidence.

Mr. Elihu Root, speaking from the peak of long experience in a life of over ninety years, and with the vision and hopefulness that age should more often bring, remarked that the present turmoil in the world is at once penetrating and reassuring, for there is now a much higher standard by which the conduct of nations is judged. We are attaining, if we have not yet achieved, a higher standard of international morals.

Only seventeen years ago we saw the establishment of the League of Nations, the greatest movement for the creation of permanent peace. Despite all its achievements, of which the world hears little, and its failures, of which the world hears much, we have recently seen not governments but nations rising to defend the basic principles of that movement.

That character is recognized as a fundamental to successful business is an encouraging departure in national business circles. Referring to the rapid growth of the Consumer Cooperative movement in America, an important business advisory service wrote to its clients: "Consumers' protective movements will make little headway when business men themselves take the initiative and put character into their production and publicity. Capital is best protected in companies which put character first."

Again, a great bank in its monthly review gives recognition to the subtler forces by stating that

in judging the economic condition of a nation consideration should also be given to the sermons that have been preached and the lessons that have been taught in its schools.

A journal representing another great industry recently stated: "We profit best when we go along with our fellow-men." And to the credit of this journal, it adds: "Goodwill needs not to be created; only cultivated. Goodwill already is."

These are but indications of trends in the national thought. It is not an altruistic urge, not a burst of compassion that is responsible for the endeavor to create better employer and employee relationships. Self-interest is still the prime motive, but a great deal has been accomplished in the general recognition that in practice brotherhood pays. This is a step toward the acceptance of the principle that brotherhood wholeheartedly felt and applied will bring happiness and peace to all.

How much of the credit for these changing attitudes belongs to The Theosophical Society does not matter in the least. We can be absolutely sure that Theosophy and Theosophists who live and think their Theosophy are not unimportant factors and that their thought wields a subtle but magic influence.

A lodge of The Theosophical Society, harmonious in the purity of its brotherhood, is a unit whose potency is beyond calculation. That Theosophy is given no recognition is of secondary importance. What is of consequence is that Theosophists should face courageously, as individuals and lodges, this obligation to live nobly and to think clearly that others may recognize in them lives lived in accordance with certain essential principles of brotherliness. Such clear insight and kindly feeling to all will stamp the Theosophist in his neighborhood, in his office, as the person whose allegiance is given impersonally and without self-interest to movements, economic, cultural, social, which are moving toward the goal of human betterment.

Given to us sixty years ago, the bedrock principle of brotherhood, the First Object of the Society, stands equally today as the keynote of our present conduct and future progress. There is perhaps too great an inclination to overlook the fact that this First Object reads: "To form a nucleus of the universal brotherhood of humanity." I take this to mean that The Theosophical Society is intended to be such a nucleus of universal brotherhood — not that it shall preach or write of it exclusively, but live it.

H. P. Blavatsky wrote: "No Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: 'The end of man is an *action* and not a *thought*, though it were the noblest' — and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it"

It is the "enactment" of brotherhood to which The Theosophical Society is dedicated and for which it was brought into being. It was literally founded from that great body of Perfect Men Who had become perfect through the enactment of brotherhood, Who govern the world by that princi-

ple and Who needed The Theosophical Society as its outer agent of brotherhood.

Colonel Olcott wrote of The Theosophical Society: "Its soul is the love of truth, its vital principle is kindness"

Again Madame Blavatsky clearly states our responsibilities: "The theosophical idea of charity means personal exertion for others, personal mercy and kindness, personal interest in the welfare of those who suffer, personal sympathy, forethought and assistance in their troubles or needs."

She constantly impresses us with our personal responsibilities, and we shall fully accomplish our task as a Society only when we are a nucleus of universal brotherhood, with kindliness and friendship vital in all our relationships. Members enter the Society with a single declaration — their belief in brotherhood. Our first work is to make that belief vital in action. It is well that we should thus look back to the admonitions of our founders. We do not need new principles to guide us. Principles are eternal, and the greatest of all principles, because it is based upon the existence of One Universal Life, is that which by our very membership we are pledged to uphold. Once we bring ourselves to a realization of this simple fundamental truth, the problems of our progress, the method of our work, the direction of our effort — all will be solved, for we shall then be in possession of a power which by its attunement to the Universal Life and to the brotherhood that caused our founding will be greater than any other power in the world. It is my belief that to bring that brotherhood actually into existence within and throughout our Society is our primary work, and all else that is our responsibility will then automatically come about.

Madame Blavatsky says of our efforts outside of our Society: "To seek to achieve political reforms before we have effected a reform in human nature is like putting new wine into old bottles." Where is that reform in human nature first to take place except within the body of our Society?

Again quoting from *The Key to Theosophy*: "In helping on the development of others, the Theosophist believes that he is not only helping them to fulfill their karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself, but all, in their progressive march. By his actions he can make it either more difficult or more easy for humanity to attain the next higher plane of being"

It is a great joy to meet brother Theosophists wherever one goes, and to feel the spontaneous cordiality and friendliness. But we need something more — the actual personal practice, as Madame Blavatsky says, that makes every thought and word and act, every relationship, truly brotherly. To make such an ideal a practical reality in the world is our function as a Society, difficult as it may be to accomplish. But because it is difficult

we must persist, and our first work is with ourselves, within our own ranks. In answer to an inquiry as to how she expected the Fellows of the Society to help in the great work that needed to be done, Madame Blavatsky gave the following specific advice:

"First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending them and giving them and by inducing our friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives . . ."

This paragraph is worth our study in the light of recent events within the Society. In our own Section we have in recent times concentrated especially upon the development of the *spirit* of Theosophy in our lodges. It has seemed that for the present our work should be particularly directed there, for only when Theosophy has become vital and real in our lodges and brotherhood prevails there can we expect to successfully carry our philosophy and our activity beyond our own membership. We have urged the development of the youth movement within our ranks. It is interesting to find that even in the early days of Madame Blavatsky the importance of young people within our movement was recognized.

What is it again that Madame Blavatsky has said in this paragraph? Briefly:

1. Study and understand Theosophy.
2. Explain it to others.
3. Circulate our books and literature.
4. Defend The Theosophical Society.
5. Live Theosophy.

Of this last she says that it is "the most important of all."

What a development would take place within and without the Society if just these three simple rules alone were taken seriously by every member:

First, work within the lodges, study and understanding of our Theosophy, giving young people their place in that work. Second, explaining Theosophy to others. As Madame Blavatsky says, "talking to others" about it. There is in these instructions nothing whatever about public propaganda as we understand it now.

The third recommendation is to circulate our literature by buying books and lending and giving them. To what extent do we now look upon this as a theosophical responsibility? Yet it is a most important means of disseminating Theosophy.

And then to defend the Society from unjust aspersions cast upon it, for which purpose we need to know thoroughly the broad principles upon which it is based and the purpose of its existence.

Last and "most important of all," she calls upon

every Theosophist for "the example of his own life." The keynote is a brotherhood which makes of every member a living representative of the great truths that Theosophy proclaims. She adds: "What the Theosophist has to do above all is to forget his personality. Quoting an English writer she says: 'By doing the proper duty in the proper place, a man may make the world his debtor.' No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for humanity. No man, on any pretext whatever, has a right to say that he can do nothing for others."

Dr. Arundale has recently declared the need for Theosophy to become the absorbing interest — primary, not secondary — in the life of our members; to take our work seriously above all other work, so far as our private responsibilities permit. And he too has sounded anew the note of brotherhood by stressing the need for the members of each group to be affectionately related.

These are the elements upon which our future depends. I am a firm believer that just as The Theosophical Society came into being from the heart of the Great Brotherhood, so must Theosophy permeate the world from the heart of The Theosophical Society. Just as the Society was founded because of what the Brotherhood is, so must Theosophy achieve its power and purpose because of what the members are, and it follows that the first essential is that our members shall be closely and happily associated in ties of warm affection and understanding helpfulness, or real brotherhood within the Society.

Dr. Arundale has recently said: "I have perceived very clearly that for the time being public lectures matter little, and talks with members matter very much indeed. It has been borne in upon me that while . . . there is much devotion, there is lacking a keen and preponderant absorption in Theosophy, for the spreading of which The Theosophical Society so largely was brought into existence."

In her later days, while she was physically inactive but ever thoughtful of the Society, Dr. Besant sounded our present need and responsibility: "You must work with the members," she said.

Thus from the long experience of our great president of many years, from the experience of Dr. Arundale in his high office, and from our own national experience here, the duty of the moment is reiterated for our guidance.

Some may ask: What interpretation shall we then place upon the admonition* of the Mahachohan which reads: "For our doctrines to practically react on the so-called moral code . . . , we have to popularize a knowledge of Theosophy." This passage is often quoted in support of the theory that propaganda, so-called, is our chief aim and purpose.

(Continued on page 29)

*Letters From the Masters of the Wisdom, First Series, Compiled by C. Jinarajadasa, \$1.25.

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Editorials

February

A Message From an Elder Brother

Support all work and movements in the outer world which stand for Brotherhood. Consider less what they achieve, and more the ideals which they embody.

Adyar

A gently flowing river, the ocean blue in clear tropical air, waving palms, flowers gorgeous almost as the sunset that no other spot on earth excels; in the midst of beauties Nature alone can create, buildings such as may be found in many other regions in India and in other lands. Adyar? Yes.

But though no other spot may match its loveliness, Adyar consists not of scenes alone. Within its boundaries and its buildings there is a uniqueness that derives not from superb scenic beauties, but from that world of loveliness to be known and visioned only by the pure in heart who seek to serve. There at Adyar They Who live only to that end have set Their holy feet. By Their instructions to H.P.B., Adyar is what They and she and her successors have made it and are making it still, not only the Headquarters of The Theosophical Society throughout the world, but the focal point for subtle forces of outpoured blessing and inspiration to reach a troubled world.

To think and feel in attunement with Adyar and otherwise to help our International Center is the privilege of Theosophists, the joy of those who know what Adyar is.

Kingship

When 500,000,000 people of an Empire in all quarters of the globe feel a keen and personal sorrow upon the passing of one man, it is not regal

splendor and tradition that they thus honor, but those kingly qualities to which love and reverence respond across all barriers of distance, race and breeding.

In the death of King George of England, while an Empire mourns, the world loses a great citizen. We know that such an outpoured affection from millions of human hearts is also the occasion of mighty blessing from Those Whose love encompasses all. May the world sense its obligation to a great man, and may the blessing descend in rich measure upon his successor, Edward VIII.

The Law Within

In the inevitable course of evolution it must in the future happen that humanity attains beyond the need of man-made laws. There is nothing in these days more fascinating to watch than the process of such laws. Multitudes of them find their way to our statute books, and the greater their number, the greater the corps of lawyers seeking loopholes; and still more laws follow to plug them up.

We witness the efforts of great law-making bodies to meet national emergencies and a great court deciding that though the nation recognizes that the emergency exists, lesser law-making bodies must deal with the problem.

The United States expresses its policy of neutrality through a law. The President by announcement interprets the spirit of that law, and corporations continue or withhold their shipments to belligerents according to their acceptance of the law in its letter or its spirit.

International law looking toward the establishment of peace has developed in the short period of thirty to forty years, until now the majority of the nations of the world recognize an obligation to settle differences by peaceful and legal means. Laws establishing international justice

are on the international statute books, and though these laws are sometimes broken, as are the laws of smaller communities, the laws themselves remain as a great and powerful guide and influence toward international accord and understanding.

The world has witnessed no greater demonstration of democracy than that which recently occurred when the British nation of itself rather than through its government condemned a proposed international injustice. No law was invoked. That great appeal was not to law but to right.

From a recent newspaper we clip the following:

"There is a large domain — wider of course in democracies than in autocracies — where human action is not prescribed or proscribed by positive law. Lord Moulton, a noted judge and great Parliamentarian, called it 'the domain of Obedience to the Unenforceable.' It is a realm, he declared, that lies between positive law and free choice, or

absolute freedom. The first binds men's actions within certain limits, the other 'includes all those actions as to which we claim and enjoy complete freedom.'

"Lord Moulton defined the domain which exists between positive law and absolute freedom as 'the obedience of a man to that which he cannot be forced to obey.' And he concludes that the true test of greatness is the extent to which the individuals composing the nation can be trusted to obey self-imposed law.

"The British jurist was thinking primarily of nations. The applicability of his reasoning to individuals and groups is equally pertinent."

May evolution speed us on to the point where the self-imposed law of the spirit within guides the world in all its individual and community relationships, large and small. May we all learn quickly.

THEOSOPHY TODAY AND THE FUTURE

(Continued from Page 27)

But what does the Mahachohan say further? After explaining that personal advancement is not our purpose, He says: "The self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellow-creatures as we possibly can to benefit by it, constitutes the true Theosophist." Note particularly our responsibility to lead on the right path our *neighbor*. "Neighbor," in its essence, means one who is nigh or near. Clearly our work starts first with the example of our own lives, then with those near to us. It is in *this* way that our influence is to spread. It is exactly what Madame Blavatsky said in her instruction to take every opportunity "to talk to others" about Theosophy.

How tremendously important that that Theosophy of which each one of us is to speak shall be truly and clearly enunciated — a Theosophy of principles practically applicable to daily living. One of our most important news representatives recently said: "The average man judges things by their results, not by their principles. It is only a minority that can lift itself to consider principles." One might add that the results by which the average man passes judgment are those which affect himself and his interests. But the Theosophist knows better how to judge, for his Theosophy provides standards whereby he can see the principle clearly and impersonally.

In answer to a question as to how to determine whether social efforts are wise or unwise, Madame Blavatsky tells us how to judge:

"Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once

he is satisfied of this, his duty will lie in the direction of forming public opinion." The basic principle of brotherhood remains the test.

I think that where Theosophy is really known, no influence whatever can have a disintegrating effect either to us personally, to our lodges, or the Society. For instance, Krishnamurti's message, far from causing members to leave our Society, would deepen and strengthen their adherence, for his message would be seen to be the same as our own, a glorious and vivid statement of the great fundamentals, already known to us. To those inclined to overemphasize the *system* of Theosophy, he does us a real service when he emphasizes the life permeating the system. The future of our Society depends no less upon the theosophical knowledge of each member, or the personal dedication of each member and his recognition and promulgation of principles, than upon our recognition of truth, no matter how it may disturb our habitual mode of thought.

Speaking again of principles, how many of our Theosophists recognize that a recent Supreme Court decision has brought about the re-employment of fourteen-year-old children for \$4.00 to \$7.00 per week, and has left our National Government powerless to deal with the question? We may have varying opinions on the matter of political reform and legislative efforts toward recovery, but there can be no difference of opinion on this matter of child labor, and while as a Society we may take no action, the voice of every Theosophist should be raised against it. Our national life is full of such instances in which every Theosophist can seek the facts and through his neighbors and his friends disseminate his theosophical influence.

I vision the time when every member of the Society will himself become a center of brotherly

influence that his neighbors feel and recognize; when every lodge will consist of such members affectionately related, keenly studying Theosophy as a group; when as a result of such study, simple principles, underlying the complications of affairs, will be self-evident and will find an expression, not through the lodge perhaps, but through individuals or groups of individuals, who will be able publicly to state the principles at stake, and thus clear the way for right action.

Similarly with the National and International Societies. I hope the time may presently come when means will be found, when principles are at stake, in the name of Theosophy to make pronouncements, to strike great keynotes so fundamental and so true that there will be no denial of their rightness — pronouncements clarifying amid complicated situations, recognized wherever there is altruistic thought and feeling, their illumination being manifest wherever national or political wrong-doing is in prospect. It may be a far cry to that time. It cannot come until Theosophy is the practice of every individual member. Our Society is judged by its Theosophists no less than by its Theosophy. As someone has said: "We have developed through an era of good feeling." It is vitally necessary now that we develop a real brotherhood. Our influence through living Theosophy and recognizing and promulgating principles will be infinitely greater than anything we have accomplished or ever will accomplish through our present modes of public work.

As a Society we are busy with the alchemy of human nature, the transmutation of character — first in ourselves. It is our task to hold aloft the torch of truth for those who have eyes to see, not to provide pyrotechnical displays to attract the multitude. It is rather our business through our personal lives to make known the basic principles of Theosophy. It is not the work of our Society to provide theatrical demonstrations. Theosophy offers no prize or premium except the prize of happiness through self-alignment with the Great Plan in which the Society by its very founding was decreed to fulfill a part. Other organizations offer *some* theosophical truth, but we maintain the link through an attitude of cooperation with the Plan.

The Society is still a testing ground in which we discover whether Theosophy is true to us, despite the defects and errors that we see in our brother-members, be their position high or low among us.

Ours is the responsibility of keeping the torch of truth aflame, that this time it may not entirely disappear. Though few accept our teachings, the truth this time is intended to be maintained and preserved in the outer world, easily accessible to those who do see. It is not this time to be a hidden light, and though but a torch amid the pyrotechnics of the world, its quality through the brotherhood within the Society shall be such that those ready will find the light, and the coming race, for whom it is especially preserved, will find

Theosophy ready to its acceptance. In the words of Madame Blavatsky:

"If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings. . . . The next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what The Theosophical Society actually *has* achieved in the last fourteen years, without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if The Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years — tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!"

Thus Madame Blavatsky gives us a splendid vision of what our future may be, and this future is to be accomplished by the five simple rules which she gave us.

Truth has always claimed its martyrs. We may not expect popularity, but the flame of truth burning brightly in the heart of each member must spread its warming influence from neighbor to neighbor. True theosophical knowledge must be in our minds, and principles on our lips. Then all other things we desire for our Society will be added unto us.

Keeping faith with the great key principle of brotherhood is the responsibility of each individual member. Let the nucleus of universal brotherhood be brighter within the Society. In the spirit of true brotherhood and in union with the Eternal Sacrifice that brought our Society into being, let every member become an instrument devoted wholly to the Great Plan, of which Brotherhood is the key. As a member writes:

"Oh, Beloved Player!
My heart becomes thy lute;
Now make thy music gayer,
Let my heart not be mute,
Beloved Player!"

Oh, guide thy magic fingers
To strike thy sweetest strain,
For while the echo lingers
My life is thy refrain;
Let fall thy fingers!"

• ADYAR DAY •

FEBRUARY 17

Why Support Adyar?

WHY NOT support Adyar? The title given me for a few words suggests there may be some doubt about it! Support it, all of us, by all means, by the beauty and simplicity of our lives, by the strength and beauty of our lodges, by the search within ourselves for truth first hand, by sympathy and understanding which dispels fear; by every means at our command. Perhaps it needs more support now than at any time in its existence. The whole world is in a transition stage. The pioneer days are over. They are always the best and the happiest, but they cannot be prolonged and only their spirit can be kept alive with that faith and unity of vision that makes the early days of all pioneer work so hard, yet withal so humorous, so cheerful and so profound.

If you have been to Adyar in these trying times and have been somewhat disappointed, then support it for what it has been and what it can be. Too much life has been poured in, in

hope and love and vision, for it to lack our support now. Our lodges must have a well-organized center, beautiful, active, wise, to help us and inspire us, to be worthy of our teachings and their teachers. Its library is a splendid one, surroundings ideal; the country suited to a good balance of work and dreams. Greater peace may be had there than is possible elsewhere, and there is greater wisdom for us there than elsewhere; but to reap those advantages and others too numerous to note here, we must have the pioneer spirit and go deep into ourselves as well as into our pockets and hunt for the treasures we all possess, to send to Adyar.

Where the treasure is, there will the heart be also, and Adyar is a pearl of great price, resting under soft sunsets and embracing waters, palm trees and noble buildings and gardens, filled with the living presence, as well as the memorials, of those who fought and died that others might live more abundantly.

SARA WETHERILL LOGAN

The U. S. Adyar Fund

Each year, every member of The Theosophical Society is offered the opportunity to help support the International Headquarters at Adyar, and thus to serve the world through the work in which he believes. Let each member give what he can afford to donate, standing shoulder to shoulder with those who have given their all, and even their lives, that The Theosophical Society might keep the Spirit of Truth undimmed for the New Age.

THOMAS W. POND, Chairman, U. S. Adyar Committee.

*Send all donations to Dr. Ernest Stone, Treasurer,
U. S. Adyar Committee,
P. O. Box 91, Ventura, California.*

Electing National Officers

Official Notice of Election

Under the By-Laws of The Theosophical Society in America election of National officers takes place every three years, and an election is now due. Below is quoted Section 6 of By-Law VI, giving exact instruction as to the method of nomination:

"At any time in January or February next preceding the expiration of the term of National President and National Vice-President, an official ballot shall be published in the official organ of the Society. Each member entitled to vote shall vote for one candidate for National President and one for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word 'ballot.' This ballot envelope shall be placed in a larger envelope and forwarded to the National Secretary. The signature and address and the name of the lodge to which the member voting belongs, or the words 'National Member,' shall be placed upon the outer envelope. No ballot shall be counted, however, which does not reach the office of the National Secretary before 10 p.m. of March 10. If out of the nominating votes cast sixty per cent are for one person, such person shall be deemed elected to the office for which he is so nominated. If all the names but one have withdrawn as candidates for either office, and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he is nominated and no further election shall be held."

Those Entitled to Vote

All members whose dues are paid or officially remitted to June 30, 1935, are entitled to vote. Payment of dues to Headquarters before nominations close on March 10, 1936, constitutes eligibility.

Nominating Ballots

An official ballot for the nomination of National President and National Vice-President appears in this issue. A supply has also been sent to each lodge president, so that if two or more members share a single copy or if any members dislike to cut its pages, ballots may be readily available to them. Ask your lodge secretary for the ballots you need. National members can obtain ballots from Headquarters.

Your Views on the Election?

It is not conceivable that any Theosophist would seek the Presidential office for the sake of office-holding. Certainly no one would who knew its demands in time and effort, and the extent and nature under present conditions of the problems of that office.

But there may be many opinions as to how the Presidential office should be filled. The election is the opportunity for everyone to express his view. The administration of the Society and its affairs has been on the whole good or bad. Policies have been sound or unsound. Members are satisfied with the progress made or they are dissatisfied. They want things changed or they think well of them as they are. The National President should be continued in office or someone should be elected in his stead.

On these points you as a member must have an opinion. Your ballot should express that opinion. Voting is not a matter of personalities but of the best interests of the Society as the voter views them. The members in America turned in a record vote when Dr. Arundale was elected. True, that was an international occasion, but to our American members the interests of our own National Society should be no less, and opinions should be no less freely expressed in the ballot.

No matter for whom you stand — vote for him. Do not take the result for granted. Those who have differing views may not do so. Support someone with your ballot. The individual placed in office should know by the ballot to what extent he represents the will of the Section.

Members proposing the re-election of the National President have offered their views for publication in this magazine, but it is preferable that every member should form his own independent judgment.

Let us have no half-hearted response. Every member his view by his ballot.

Mr. Rogers Not a Candidate

When the election of three years ago was approaching, Mr. Rogers found it necessary to notify our members, through this magazine, that he was not a candidate for office. He was then in Australia. Since he is now in this country, it is natural that some of his friends should have inquired whether he will now be a candidate, and for the benefit of these inquirers, Mr. Rogers was again invited to make such statement on the subject as he desired. His response is that he "will not be a candidate for any office whatever in the election."

The Vice-Presidency Mr. Pearson Nominated

Olcott,
January 15, 1936.

To the Members of The Theosophical Society in America:

As our By-Laws call for nominations of National officers at this time, I hereby nominate for the office of National Vice-President, Mr. E. Norman Pearson.

This nomination I make in my right as a member in good standing in the Society, but as your National President I wish to add an expression of sincere appreciation of the long and faithful service of Mr. C. F. Holland.

Mr. Holland has served the Society as Vice-President, Board member and legal counsel for at least twenty years. He has loyally and ably seen the Society through many vicissitudes, and his has been an untiring devotion. Having reached an age well above the allotted span, Mr. Holland has several times suggested that another should take his place, and now as election approaches he confirms to me his desire not to be a candidate. If emergency occurred he would not even temporarily be free to fill the Presidential office. At my request — if I am again elected as your National President — he has consented to continue to serve as legal counsel, as a member of the Judiciary Committee and on occasion as general consultant. I am sincerely grateful that his sage experience in the legal affairs of the Society will not be lost to us.

Again as your National President I wish to say a word about Mr. Pearson. As president of Detroit Lodge and of the Michigan Federation his leadership developed the very successful quarterly Federation gatherings and even during recent years the steady growth of the lodge membership. By profession an engineer, he is a student and also an indefatigable worker for Theosophy. His personal work as lecturer and as class leader (he now has a class of sixty) has caused Theosophy to progress strongly in Michigan. Our national lecturers can speak to the success with which Mr. Pearson's constant work has developed for them their public audiences. Since relinquishing the lodge presidency he has turned his skill and originality to the production of a low-cost film and lecture service for all lodges. (Announced in THE AMERICAN THEOSOPHIST for January.)

But it is as a member of the Board of Directors that I know Mr. Pearson best. A faithful cooperator of unflagging interest in our National work, in the three years of his Board membership, I have been glad that it has been possible for him to visit Headquarters several times each year for that close and intimate consideration and discussion of our affairs so valuable to your chief executive. Because of his long and practical theosophical experience and because close contact with Headquarters is possible to him, I consider Mr. E. Norman Pearson our most eligible and fitting member for the Vice-Presidency. I hope our members will strongly endorse this nomination.

(Signed) SIDNEY A. COOK

Here Is Your Ballot

Mail at once to The Theosophical Society,
Wheaton, Illinois.

OFFICIAL NOMINATING BALLOT
for

National President and National
Vice-President

of

The Theosophical Society in America

I NOMINATE

For National President

For National Vice-President

(Do not sign your name to the ballot!)

(Cut off here.)

Mailing Directions

1. Place your marked ballot in a plain envelope.
2. Seal it and mark on the outside the one word — "Ballot."
3. Enclose the sealed "Ballot" envelope in another envelope for mailing.
4. IMPORTANT — Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the mailing envelope.
5. Address and mail to The Theosophical Society, Wheaton, Illinois.

NOTE. The sealed plain envelope marked "Ballot" contains your secret ballot.

Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.

The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.

Only the tellers on March 10 open the sealed plain "Ballot" envelope.

Thus the secrecy of the ballot is preserved.

Fundamentals of Administrative Policy

1. To create a brotherhood deeply felt, and constantly in action within the Society.
2. To develop in our members a more thorough understanding of Theosophy, that — in the words of the Master — they may "popularize" Theosophy by presenting it sanely to their "neighbors."
3. To work with all lodges that they may all develop greater power to serve.

4. To aid in public work where lodges are able to present Theosophy with the dignity its splendor demands and are equipped with a teaching personnel of genuine capacity.
5. To recognize the value of the individual member of the Society and his place in its ranks, whether at the moment his light be bright or dim.
6. To preserve the neutrality of the Society and to keep its platform free from all confusing elements.
7. To maintain strong and true and living the link with Adyar, and to fulfill America's obligation as an elder brother among the Sections.
8. To make Olcott ever a greater Center of harmony and service.
9. To uphold the standing of the Society — its financial integrity and credit no less than its spiritual ideals.
10. To offer Theosophy unblended and undiluted but illuminating to all causes upon which its pure light is shed.

SIDNEY A. COOK

Preliminary Notice Regarding Election of Board of Directors

Section 13, By-Law VI provides that any three members of the Society who are qualified to vote may nominate from one to five directors by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person or persons nominated. This petition and the letters of acceptance by the nominee must be in the hands of the National Secretary by March 15. The March issue of THE AMERICAN THEOSOPHIST will carry further particulars, but this announcement is made at this time in order to give ample time for members to prepare their nominating petitions.

The nominations will be published in the April number of THE AMERICAN THEOSOPHIST and the voting ballot in the May number as provided in the By-Laws, but nominations in the form above prescribed must be in the hands of the National Secretary by March 15.

An Open Letter to Lodge Presidents

Dear Lodge President:

Whether your lodge is large or small, yours is a great and noble office. It is great because it is an office in The Theosophical Society, founded to be a brotherhood — the Ageless Wisdom its priceless heritage. Nobility is vested in the office because it is filled by the choice of members who thus exalt one of their own number to be for a time a peer among them, their leader in thought and practice and therefore also their servant.

I am sure the office in your care will be discharged with greatness as you represent The Theosophical Society and with nobility as you serve the members of your lodge. You will recognize and fulfill your dual obligation.

It is necessary that you do this, for the Society's interest for which Headquarters is responsible must through you be presented to your lodge, while you at the same time promote the local welfare. These interests are not really two, but one. Colonel Olcott said that the first essential for the Society's success was that it should be "a united whole." The lodges, which are the focal point of local work, would not long survive if there were not the greater focal point that cares for the National interest. Charters, field workers, lecturers, — National and from abroad — literature and other services of various kinds are available only because there is a heart to the Society. And

through that heart the life of the Society flows ever outward.

Correspondingly Headquarters is dependent upon the lodges. The lodge members are the Society's members. Headquarters can accomplish only what these members make possible, and as there are definite responsibilities undertaken at Headquarters for the members as a whole, by that whole membership must they be discharged.

It is on you as president of your lodge that Headquarters has to depend for presentation of the National need and the wider point of view. While recognizing local needs and interests, you will naturally share this wider vision with your members and bring appropriately to their attention the needs and interests of the Society, remembering that its sources of helpfulness are not other than those that the lodges also possess.

I trust that this vision will grow increasingly and that through you a deep understanding of the essential unity of the Society will inspire every member.

Some there are unfortunately who do not see. You who serve both the Society and the lodge, by your own understanding, can create for them the vision and bring nearer that "united whole" on which depends the success of all our work.

Yours always in that work,

SIDNEY A. COOK
National President

The Link Convention at Olcott

By **ETHA SNODGRASS**

MORE than ever, particularly during the past two months, our hearts and thoughts have turned to the Mecca of every Theosophist, our beloved Adyar, home of the Society. We have thrilled to know that members of this Section, fellow-travelers with others from all over the world, were making their way to our great International Center, carrying with them the ardent and glad devotion of every one of us, bearing to Dr. Arundale our full measure of loyalty and pledge, under his courageous leadership, of true-hearted allegiance to the Great Work.

Such have been our thoughts, our aspirations, until we, too, though perhaps far distant, have caught something of the spirit of the inspiring events transpiring during the Diamond Jubilee Convention of our Society, have felt ourselves part of the wonder and joy experienced by our fourteen hundred fellow-members assembled at Adyar, and have known surging within our own hearts the power, the beauty, the blessing which have been poured out upon the world.

It was in this spirit of Adyar and our world-gathering that quite a number of our members spent the week-end of December 28 and 29 at

Olcott. The delightful and heart-warming but informal friendliness of the first day provided an ideal setting for the several meetings held on the following Sunday, when many members from Chicago and the neighboring suburbs came to renew the happiness of comradeship, to enjoy the lovely music and community singing directed by Miss Elizabeth Hancock, and to share the inspiring addresses of Captain Sidney Ransom and our National President, Mr. Sidney A. Cook.

On this day also was read the great message of our President, Dr. Arundale, his Diamond Jubilee Address which was printed in *THE AMERICAN THEOSOPHIST* for January. Dynamic, challenging, this magnificent message brings to us all a deeper realization of the grandeur of the work through which we are united in world service, and gives new impetus to carry on that work wherever we are with joyous enthusiasm and selfless dedication.

All who participated in the "Little Convention" at Olcott were grateful for the privilege and carried back to their lodges a clearer vision of the greatness of the task of our International Society, as well as a keener appreciation of the importance of the part to be played by each lodge and Section.

From H. P. Blavatsky's Message of 1888

THEOSOPHISTS are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the conditions of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do.

People say that Theosophists should show what is in them, that "the tree is known by its fruit." Let them build dwellings for the poor, it is said,

let them open "soup-kitchens," etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the Founders themselves are poorer than any, that one of them, at any rate, the humble writer of these lines, has no property of her own and has to work hard for her daily bread whenever she finds time from her theosophical duties. The function of Theosophists is to open men's hearts and understandings to charity, justice and generosity — attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously to all.

The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

NOTE: The first half of this program series printed in the January number of THE AMERICAN THEOSOPHIST was intended for the December number. The programs for January thus arrived too late for lodges to use them in that month; but this does not invalidate the program. Lodges are advised to use the January programs for February, the February ones for March, etc. These programs can indeed be used for any three months' period if a lodge so wishes. For the following six-weeks set, as well as for the first, please read the NOTE and the first paragraph under "References" on page 14 of our January number.

"Theosophy in Modern Life" Program Series

February — Third Week: "Theosophy in Modern Art and Music"

Suggestions for dealing with this subject.

The main idea is to enter into the feeling of the works of our modern artists and musicians and to discover how along this road too man is seeking and finding Wisdom — for "truth is beauty, beauty truth," and hence "a thing of beauty is a joy forever." Beauty may open the "locked gates" of the soul when no other appeal succeeds. It will probably be best to have an artist or musician among the members (or a capable sympathizer) deal with that phase of the subject with which he is best acquainted, so that the lecture may be illustrated with examples.

In the case of a musical emphasis, Wagner, Scriabin and Cyril Scott will afford the clearest illustrations. But also in the work of composers like Cesar Franck (e.g., *The Beatitudes*), Debussy (e.g., *Nuages* and *L'Après-midi d'un Faune*), Holst (e.g., *The Planets*), Sibelius (e.g., the *Fourth* and *Seventh Symphonies*), Schonberg (e.g., *Ecstatic Night*), and Stravinsky (e.g., *The Firebird Suite*), the discriminating student will discover deeper messages of life and of the subtler realities of Nature.

Several modern conductors such as Stokowski and Damrosch (who recently told his radio audience that he believes in fairies because he *sees* them!) are in sympathy with theosophical truths and seek to educate the taste of our people to a greater appreciation of spiritual values. Scriabin and Scott owe their inspiration frankly to Theosophy and have testified to this by their membership in The Theosophical Society as well as in written works. Our Mr. Jinarajadasa has repeatedly stated that the message of the spirituality of life finds its purest expression in music. This is as true of the best of modern music as of the older classics, the temporary craze of savage rhythms in popular music notwithstanding. Even in the latter we find

a return of the taste for finer melodies, although it glorifies sentimentality (crooners and blues!) instead of soul.

In case the other arts are chosen as subject matter for this lecture and no expert is available, we suggest that several members combine for the task of "digging" into the best works of modern art and art appreciation obtainable in the public library, and carefully noting whatever references to eternal principles and to the hidden laws of Nature and of human life are made in the works discussed or in the criticism given. The bibliography given for "Creative Art" in the November, 1935, number of THE AMERICAN THEOSOPHIST (p. 252 ff.), especially the splendid works of Mr. Jinarajadasa and of Claude Bragdon, will be of real help in this research. But it should be kept in mind that this week's lecture is meant to show theosophical light *actually* to be found in modern art, not a theosophical explanation of the principles underlying all art. Wherever there is purity and depth of conception, painstaking devotion in execution, and, above all, wherever there is a spiritual message — in other words, whenever the art conveys the vision of the soul — there is Theosophy, the Wisdom and Beauty underlying the universe. The illustrations in a lecture like this must necessarily be left to the discrimination, the good taste and the collection (or contacts) of the lecturer.

References

These have already been mentioned in the above "Suggestions." To those we add:

The Influence of Music on History and Morals, Cyril Scott. (Now out of print. May be available in your lodge library.)

Music, Its Secret Influence Throughout the Ages, Cyril Scott, (\$3.00).

Cesar Franck, A Study, Vincent D'Indy, (\$3.00). *A Great Russian Tone-Poet*, Scriabin, A. Eaglefield Hull, (\$1.75).

Cyril Scott, Composer, Poet and Philosopher, A. Eaglefield Hull.

Musical Portraits, Interpretations of Twenty Modern Composers, Paul Rosenfeld.

Modern Music, R. H. Myers.

Music, 1900-1931, Swan, (\$1.25).

Tune in America, Mason, (\$1.00).

See chapters on Art in books edited by Beard, Groves, Page and Stearns — all mentioned in next week's list.

February — Fourth Week: "Theosophy in Modern Entertainment"

Suggestions for dealing with this subject.

We have been told that every phase of human life can aid us in discovering the Wisdom, which "mightily and sweetly ordereth all things." Is this true even of such an "unspiritual" activity as modern entertainment? Our leisure time is largely filled by absorbing passively what others provide for us. Even the playing of games is done for us; in sports we have been rightly accused of "spectatoritis" (onlooker-fever); prize-fights, ball-games and races attract huge crowds to the physical feats of a few. Our other popular entertainments require even less of us: listening to the radio; attend-the nearest "show"; reading newspapers and news-stand "literature"; and religious or political "rallies." Who can discover any Wisdom in any of these?

It has been stated that these entertainments are a social safety valve. The masses are so frustrated by wrong employment and unemployment that dangerous explosions would result if they could not forget their troubles during their leisure hours in these forms of vicarious expression. The desirability of this distraction from experienced social injustice is debatable! But one thing the passive love of sports achieves better than any other agency: it cuts across all class lines and provides not only a common focus of interest, but a substitute for men's warlike tendencies and, most valuable of all, a sense of "fair play." It has, however, in common with the other entertainments mentioned, become the victim of commercialization, the blight of the western world which corrupts everything it touches. An example are the mal-practices attendant to intercollegiate football. Equally mixed are good and evil in the popular press, in radio and in the "movies" for the same reasons — circulation and box-office receipts determine the policies.

Hence the most universal, i.e., the lowest, sensations are played upon; mixed with sufficient sentimental "goodness" to preserve the masses' self-respect by a front of conventional morality. When that front is too conspicuously absent — as it was for some time in the majority of films — a "drive for decency" gives vent to popular indignation and restores the balance for awhile, to the satisfaction of the majority of complainants. But the fact remains that those in financial control of publicity and amusement agencies most potently influence the taste, attitudes and mental outlook of their vast clientele, who as a rule accept without murmur what is given to them — provided it is exciting. Thus public entertainment becomes largely a substitute for individual mental activity, as commercialized sports are for physical activity; in addition it is a powerful means of propaganda.

We may well marvel that in spite of these facts some wonderful work is being done through the press, the radio and the screen. In the first place they penetrate everywhere, removing isolation. Next, in spite of the vast amount of trash they contain, they do carry seeds of nobility, of truth and goodness and beauty, to untold millions. In the press we have occasionally highly informative articles; in the picture theaters we occasionally witness truly great plays, with a message of eternal wisdom. To the latter belongs for instance the screen version of Hugo's *Les Misérables*, with its immortal message that "Life is to give — not to take." Recently several films have popularized definitely theosophical ideas about life and death. And finally, the radio has brought into millions of homes the beauty of classical music, including the education of a whole nation in music appreciation (Damrosch), and the ever glorious affirmation of man's spiritual nature found in the great music dramas of Wagner and the symphonies of other masters.

References

Machine-Made Man, Silas Bent, (\$3.50). Chapter 18.

A Million and One Nights, A History of the Motion Picture, Terry Ramsaye, (\$10.00).

Culture and Social Progress, J. K. Folsom, (\$3.00). Chapter 15.

Play of Man, K. Groos.

Sports, Heroics and Hysterics, J. R. Tunis, (\$2.50).

The Play Movement and Its Significance, H. S. Curtis, (\$1.80).

The Little Country Theater, A. G. Arvold, (\$2.50).

An Introduction to Sociology, Ernest R. Groves, (\$3.00). Chapters XXVIII and XXIX.

Whither Mankind, Chas. Beard (ed.), (\$1.00). Chapter XIV, "Play," by Stuart Chase.

Civilization in the United States, Harold E. Stearns (ed.), (\$5.00). Chapter 29, "Sport and Play," by R. W. Lardner.

Leisure and Its Use, H. L. May and D. Petgen, (\$1.50).

Leisure — A Survey, T. E. Sullenger, in the magazine "Recreation," April, 1931.

Middletown, Robert Lynd, (\$5.00). Chapters 17, 18 and 19. Also Chapter 27.

Readings in Public Opinion, Brookes W. Groves. Chapter X, "The Theater and Moving Pictures and Public Opinion."

Strange Bedfellows, Silas Bent, (\$3.00). Especially Chapters 12, 13 and 14.

The Re-discovery of America, Waldo Frank, (\$3.00). Chapter X.

Changing America, E. A. Ross, (\$1.75). Chapter 7.

Recent Gains in American Civilization, Kirby Page (ed.), (\$3.00). Chapter VI, "The Bright Side of the American Press," Oswald G. Villard.

Problems of Citizenship, Baker-Crothers and Hudnut, (\$2.75). Chapters II and III.

Note: These are only starters. The real work for this subject must be done by supplementing readings like these with one's own observations and

interpreting the material anew; remembering that "theosophical" is every trend toward human brotherhood, and a truer conception of the universe.

March — First Week: "The Reality of the Inner Life"

Suggested line of thought.

We now want to focus our attention on the most important, yet most neglected, side of human nature: the Inner Life. During the last two months we have examined various expressions of human life in our culture, in the thoughts and feelings and actions which we share with others as associates in various groups. But man is also, to a greater or less degree, the witness and judge of his own thoughts, feelings and actions; and the way he deals with himself in the secrecy of his own consciousness determines the nature of his inner life. Men show an infinite variety in this respect; we may find examples to illustrate this range — from the dunce who is hardly ever awake, hardly conscious of himself, to the fully awakened soul who is deeply aware and innerly active all the time; from the utilitarian or the sensualist who has hardly any standards, to the most uncompromising idealist; from the distorted, self-contradictory inner life of the Puritan and Victorian, to the inner purity, simplicity and directness of the real saint.

It is in the soul of the latter that a new quality enters, the splendor and radiance of which has ever compelled the admiration of the finest minds as well as the fervent devotion of the simplest. This is the Inner Life, which draws all the energies of the man into one burning focus, which is poised in the Eternal from which all is seen and understood, the life "hid with Christ in God" of every mystic. To its reality, its power, beauty and bliss countless noble men and women have testified throughout the ages; witness the vast literature on mysticism.

What has Theosophy to contribute to our understanding of this Inner Life? The theosophical conception of human nature gives to this baffling psychological enigma its rightful, natural place in the scheme of things. Man's life is focused in two centers: the lower is the "I" of daily experience, the personality with all its temporary — mostly borrowed — attributes; the higher is the deathless Soul-self, the Thinker whose business is with principles, with universal laws, with the True, the Good and the Beautiful. This is the *real* man, the individuality, witness and judge of the personal man who will show forth nobility and idealism to the measure of his brain-awareness of the higher, as evidenced in idiot and genius.

But this Soul-self is not the highest part of man; beyond it waits the majesty of the Spirit which is his *core*. And when a man begins to turn his attention inward and to receive his direction from within, the intuition (teaching from within) awakens and his center of consciousness is gradually shifted from the intellectual plane to that of *buddhi*, and finally to spiritual nature in its fullness and power, *atma*. Thus the Inner Life is the progressive living in the spiritual part of our nature, the "life beyond individuality." Its effect is un-

mistakable; the customary reactions of the personal nature are replaced by responses of love, wisdom and spiritual power which transform the lives of those around; such fruits being the most irrefutable evidence of the reality of the Inner Life.

References for the Whole Month

The Meaning and Value of Mysticism, E. Herman, (\$3.00).

The Inner Life and the Tao-Teh-King, C. H. A. Bjerregaard, (\$3.50).

Mysticism, Annie Besant, (\$1.25).

The Nature of Mysticism, C. Jinarajadasa, (\$1.00).

Studies in Mystical Religion, Rufus M. Jones, (\$4.80).

Mysticism, Evelyn Underhill, (\$5.00). See splendid bibliography!

BY THE SAME AUTHOR:

The Mystic Way; Practical Mysticism, A Little Book for Normal People, (\$2.00); *Concerning the Inner Life*, (\$1.00); *The Essentials of Mysticism*, (\$3.00); *Man and the Supernatural*, (\$1.25); *The Life of the Spirit and the Life of Today*, (\$2.50).

SEE ALSO:

The Psychology of the Saints, Henry Joli.

Christian Mysticism, Dean W. R. Inge, (\$2.75).

Studies of the English Mystics, Dean W. R. Inge.

Life and Letters of St. Teresa, H. J. Coleridge.

The Practice of the Presence of God, Brother Lawrence, (\$4.00).

Tao Teh King, Dr. Isabella Mears.

Towards Democracy, Edward Carpenter, (\$1.00).

Read the author's "Note."

Any book by the Danish mystic Anker Larsen will be helpful. Finally, theosophical literature abounds in references to the reality of the Inner Life. See Catalogue of the Theosophical Press, especially under the headings (p. 36 ff.): Bhagavad-Gita; Meditation; Path of Discipleship; and Yoga.

March — Second Week: "Preparing for the Inner Life"

Suggested line of thought.

In many thoughtful people the testimony of so many great souls concerning the reality of the Inner Life will awaken the desire to experience that inner richness themselves. This desire may be modified by the fear that there is something "abnormal," something queer about many "typical" mystics and that in trying out their ways we might become queer ourselves! It is here that our theosophical literature proves its priceless value; it is poised in *reason* and enables us to distinguish the essential from the unessential, and above all to maintain that *balance* of fine thought and feeling which younger mystics in their enthusiasm are so apt to lose at times. The *comparative* study of mystic thought reveals to us not only the differences and excesses due to hereditary, environmental and personal distinctions, but also a remarkable similarity in essentials, a basic pattern to which all conform.

The simplest statement of the problem is found in these words, ascribed to the Mahachohan: "All of us have to get rid of our own ego, the illusory apparent *self*, to recognize our true self

in a transcendental divine life." In various ways this is what those who live the Inner Life achieve, and as they do so they go through various stages which have sometimes been called Purification, Contemplation, and Union, or Deification. The first stage is invariably recognized as the end of all exoteric religious disciplines, the beginning of the Inner Life. To the world at large, therefore, the Great Ones forever bring the same simple message, so perfectly expressed in the Buddha's words: "Cease from all evil; learn to do well; cleanse your own heart; this is the religion of the Buddhas." The beginning of the Way cannot be found while we remain the willing slaves of passions, desires, and the unruly, petty impulses of conventional and self-centered thought which characterize the average man. The approach to the Inner Life, believe what we may, is *Discipline*, and *there are no short-cuts!*

Numerous are the suggestions men have received for making this arduous work of bringing thought, feeling and conduct under control — every creed using its own characteristic methods. On the surface these may often seem to clash, as illustrations from the rules of life prescribed by different religions and sects within any religion will make abundantly clear. It is here that Theosophy fulfills a magnificent task: by clearly presenting the various elements that make up human nature, and the laws of the life and matter proper to each in relation to the others and to the plane of Nature on which its chief function lies, it gives us the clue to both the essential and the particular in each great religious or philosophic scheme of life. And for those who can take the "wine of advice" straight there is nothing as simple, direct and lucid as the ethical works of theosophical literature, dealing with self-preparation for the Inner Life.

It should be borne in mind, however, that while the more general advice applies to all, the more detailed instructions for disciples found in our literature on the Path of occultism are meant only for those who choose that particular way of apprenticeship to one of the Elder Brothers of humanity as their own. That is the way of service, of self-sacrificing labor for mankind, regardless of personal pleasure or comfort. It is the way which appeals to the pioneer-soul, to the strong and active, be their temperament that of the mystic, or of the pure occultist. As Shri Krishna says: "Every man followeth his own nature; what doth constraint avail?"

References

Among the works given under the suggestions for the first week we especially recommend Miss Underhill's *Practical Mysticism*, the first six chapters, and the numerous books by Dr. Besant and Bishop Leadbeater particularly, which are written for the guidance of individual life. Further, of course, elementary works by the great mystics themselves, especially J. Krishnamurti's *At the Feet of the Master*, and his *Self-Preparation*.

March — Third Week: "Living the Inner Life" *Suggested line of thought.*

Whether a man follows the solitary, inward-turned way of the typical mystic, or the strenuous path of discipleship to a great Adept of that occult Brotherhood which is pledged to the selfless service of the world, one fact must be grasped firmly: the treading of the Hidden Way does *not* depend on outward circumstances or help. Whether the conditions of our life are easy or difficult, pleasant or painful, whether we are far removed from any guide or teacher, or live in a Master's home, success depends only on the will, love and thought we bring into play upon *whatever* materials life places before us. What is important is not that we shall feel comfortable, but that we develop the power, wisdom, love and inner beauty to respond perfectly to *all* situations, comfortable or trying; and especially to the latter, since these call for the most energetic action. The ignorance and neglect, or the understanding, of this fundamental fact — that the Inner Life must be achieved by our *individual* effort — marks the difference between the many would-be mystics and occultists and the few real ones.

Abundant aid is given to all — whether they are conscious of it or not — but it is aid designed to make them increasingly independent of aid! Hence the living of the Inner Life requires the strength and determination to pass through test after test of the sincerity and self-reliance of the aspirant, trials in which the weak and insincere are weeded out and returned to the outer world for more experience. Those that succeed, by virtue of their burning sincerity, tell us of the stages on the Way, through which all maturing souls must pass. All start with recollectedness, with the withdrawal from the shams and the confused illusions of the ordinary world (*not* from normal, constructive activity), and the concentration on realities. This meditative life, begun as a special discipline, is to become habitual, or "second nature," by continual practice. This gradually cleans the windows of the mind.

With it must go the steady growth of goodwill, love and helpfulness toward all other creatures. By ardent contemplation the individual life is brought in harmony with Nature — visible and invisible — at last to rise to a realization of the One, the Whole; and finally to become utterly one with the Divine, "a living plume of fire, raying out upon the world the Divine Love which fills his heart."

For those who choose the way of *service*, of co-operation with the occult Brotherhood that guides and inspires the world, the Path is marked by the five steps or Initiations symbolized in Christianity by the great events of the life of Christ: Birth, Baptism, Transfiguration, Crucifixion-Resurrection and Ascension. Each Initiation welds the individual more firmly into that mystic body of Servers who "try to lift a little of the heavy karma of the world" and whose strong hands "hold back the powers of darkness from obtaining complete victory."

Because at each stage greater power is put into the Initiate's hands — a power and knowledge

definitely *beyond* his own actual capacity to achieve at the stage he has reached, and to be used exclusively in the execution of the Brotherhood's plans for service — the trials of occultism which eliminate the unfit and destroy the remaining egoism in the fit are surprisingly severe. None but the pure in heart can stand them easily. And these hard tests are not primarily fantastic struggles with astral elementals, but tests of character, of stability and one-pointedness of motive, of alertness, wisdom, will and of unselfish love; they come in daily life, in circumstances, people, work, where they are least expected. Our theosophical literature is rich in information about this Path; and rich in helpful hints to those who tread it; and The Theosophical Society, through its Esoteric School, is in the West the chief door through which enter those who wish to tread this ancient, "swift but narrow" Path of Service.

References

See those of previous weeks; particularly Dr. Besant's and Bishop Leadbeater's *Talks on the Path of Occultism*.

March — Fourth Week: "The Fruits of the Inner Life"

Suggested line of thought.

The "practical" man will now ask: "What is the use of all this preoccupation with the Inner Life? We have enough to do holding our own in this competitive world which seems to be run by might and money rather than by the dreaming of mystics." Let us see. All men seek lasting happiness; hence, is it not wisdom to learn from those who *found* it, *how* they found it? What does man gain by following the false gods of sloth, greed, lust and fame? Bitter disappointment! All men seek richer, fuller life, the power to express something splendid within — in which they all believe when young. Is it not wisdom to study the ways of those who *did* succeed in releasing that hidden splendor? From the *really* practical point of view, then, those living the Inner Life, whether they be mystics or occultists, are the truly successful among men.

Only ignorance or misunderstanding of the Inner Life (caused by acquaintance with its failures, or with beginners instead of with its great exponents) makes ordinary men shy of any attempt at developing it themselves. They fail to realize that true spirituality energizes the whole nature of man to its highest capacity, whatever may be his *role* in ordinary life. The artist, scientist or philosopher it illuminates with genius; the man of action, of affairs, the woman in her simple work at home — all are but better workers, nobler, richer human beings for their contact with the deep realities of the spirit. St. Paul, St. Bernard, Dante, St. Catherine of Siena, St. Teresa, Joan of Arc, Boehme, George Fox, Blake, Florence Nightingale, Annie Besant, Nicholas Roerich — to mention just a few — these mighty servants of the race proclaim by lives more eloquent than words the powerful creativeness of the Inner Life. In thousands of a smaller stature deeper living has

yielded, and still daily yields, its marvelous fruits of love, of gentleness, nobility, heroism, peace. Without its living waters the ground of human life is barren; religion becomes dry and formal, thence hypocritical; social life becomes corrupt and cruel; and individuals drown their thirst for lasting happiness in a frantic quest for sensual thrills, or in the oblivion of intoxicants or drugs. We need a new appraisal, a fuller recognition of the immense importance of the Inner Life, not as a subject for mere intellectual debate, but as *experience*.

Theosophy ceaselessly proclaims its priceless value; but in The Theosophical Society as well as anywhere else we need more *living* of it. For only then the fund of information — so helpful to the intellect — which our literature provides will become alive with interest for *all* men, as it is passed on to them with the gentleness, love, grace and tact which comes from first-hand knowledge of the Inner Life. For if we have all knowledge, and have not love, we are but as "sounding brass," and will profit the world no more than any other "tinkling cymbal."

References

The same as for the previous three weeks; but this time emphasize the conduct and the labors of those great embodiments of the Inner Life that history reveals. A study of Dr. Besant's life alone will yield abundant proof of the fruitfulness, the *practical* value, of the Inner Life. Yet point out clearly that it must be sought for its own sake and not for self-enrichment, as only those who can surrender self and its demands succeed in finding the Divine. See especially Dr. Besant's gem: *The Doctrine of the Heart*; also her *Esoteric Christianity*, and her "Star" lecture on *Spiritual Life for the Man in the World*.

Research Groups at Work

Any lodge capable of using Fritz Kunz's or Norman Pearson's visual education program will benefit from the following:

In Tacoma a group with the Kunz Visual Education program was organized last fall as the "Tacoma Research Study Club" under the leadership of Mr. F. H. Godfrey. The year's work was divided into two semesters, the first closing January 16. Subjects studied during the first semester are four: (1) Superphysical Worlds, Embracing Magnetism and Telepathy; (2) Natural Order, Embracing Platonic Solids, Fourth Dimension and the Laws of Nature; (3) Psychology in Its Newest Developments; (4) Cosmos as Seen Astronomically and Astrologically.

Excellent newspaper publicity preceded the formation of the group, which was started off with forty-seven members, among them several professional men. In order to get the projector, film and textual material, each member is charged a fee of \$1.50, paid at once or in three installments. The meetings are held on the first and third

(Concluded on page 41)

Adyar News

A New Journal for Members

The style and make-up of the November Diamond Jubilee number of *The Theosophist* is to be perpetuated in future issues commencing with the January number, so that it may disseminate Theosophy to a larger circle of readers, and in the hope that it may also be placed in the world's public libraries.

The internal affairs and progress of the Society will be recorded in *The Theosophical World*, a twenty-four page journal, which is to be published on the 17th of the month, commencing also with January. The news which now appears *The Adyar News* will be published in the new journal.

It is confidently hoped that the majority of members will subscribe to both *The Theosophist* and *The Theosophical World*. A special reduction will be made to the subscribers to both journals, as follows:

<i>The Theosophist</i>	<i>The Theosophical World</i>	<i>Both Journals</i>
\$4.50	\$1.50	\$5.50

The President's Birthday

December 1 was a gala day at Adyar, being devoted entirely to joyous festivities in honor of Dr. Arundale's fifty-seventh birthday. Almost every hour of the day he was garlanded, given gifts, and literally showered with telegrams of congratulations and good wishes. The festivities were begun at 7 a.m. by the Young Theosophists, who held a reception for him. There followed recep-

tions, congratulatory speeches, and presentation of gifts, by the Adyar Lodge, the Olcott Harijan School, the Besant Memorial School, the Vasanta Press and the Sirius Recreation Club. In the evening a concert was given in the Western Bungalow, and so ended one of the fairest and happiest of days.

The Subba Row Medal

While the President was away on tour in Northern India the Executive Committee decided to recommend the award of the Subba Row Medal to Dr. G. S. Arundale for having written three Diamond Jubilee books and for constant and invaluable contributions to theosophical literature over a period of years.

The Subba Row Medal was founded at the Convention of 1883 in honor of T. Subba Rao, a Telugu Brahmin and a brilliant lawyer, who collaborated with H. P. Blavatsky when she was outlining *The Secret Doctrine*. The Medal was to be awarded to writers of works of outstanding merit on eastern and western philosophy. At the Convention of 1891 it was resolved: "That in the future the Subba Row Medal be awarded by each Annual Convention to the author of the most valuable contribution of the year to theosophical literature either by translation into English or original compositions."

Dr. Arundale's immediate contribution is the trilogy of Diamond Jubilee Books which he has written at Adyar: *You, Freedom and Friendship*, and *Gods in the Becoming*.

THE GREATER AMERICA PLAN

(Continued from page 40)

Thursdays of each month, and are preceded by a dinner (which is optional) at 25 cents each, which is taken by about two-thirds of the members and provides social contact and "atmosphere" helpful to the work. The various subjects are dealt with by different members who are more or less acquainted with them by previous interest and study or by their occupation. The students are requested to indicate which, if any, subject they desire to have assigned to them or in the presentation of

which they desire to assist. All members are invited and *expected* to take part in all programs and free and critical discussion of each subject is encouraged.

After several months of work the members of the group are still full of enthusiasm for this interesting, collective way of discovering the wonders and beauty of the orderly universe we inhabit; and they recommend this work to Theosophists and their friends everywhere.

Two who can really work together are more efficient than if they are putting forth the same amount of strength separately. — C. W. Leadbeater

The Inner Life

By CLARA M. CODD

Theme for the month: *The Etheric Double.*

Thought for the month:

*"Breathe on me, Breath of God,
Fill me with Life anew,
That I may love as Thou dost love,
And to Thy Will be true."*

We are still regarding the physical body, but the subtle, life side of it. Occultists know that on all planes of Nature every kind of matter exists in seven degrees of density. Thus the physical body consists of matter in these seven degrees. The solids, liquids, gases make up the denser side of it; the other four states, of ether, constitute what is called the etheric double. This permeates and slightly surrounds the denser counterpart. It is not normally visible to ordinary eye-sight, though Madame Blavatsky said that toward the end of this Round the physical ether would become visible.

Numbers of people are already responding visually to its first and lowest layer. Nine people out of ten, if they look without strain into the air on a sunny day, will see myriads of tiny sparks gyrating with incredible speed. These are globules of the coarsest state of ether. They stream unceasingly from the sun, and are the physical basis for all life on this planet. Truly is the sun the life-giver. When night comes on the flow ceases for awhile, but enough is left in the atmosphere to last us until the sun rises again in the morning. If it did not rise we should soon be dead. About 2 a.m. that vitality is at its lowest. Hence many of the dying, their vitality at its lowest ebb, pass about this hour.

These globules are absorbed by the etheric part of the bodily spleen, and to a certain extent by the solar plexus, and from thence are distributed to different parts of the body, maintaining its energy and magnetism. One stream of this cosmic energy is sent coursing along the nerves, and the empty globules, their vitality absorbed, are sent out through the pores of the skin. This radiation is perceptible to a certain kind of physical clairvoyance. It shows a slightly luminous mist around the body. Science calls it the ectoplasm. In

normal people it is with difficulty separated in any large quantities from the denser body, but in those peculiarly constituted people called mediums, it is loosely aggregated and can be drawn away in large amounts, becoming the basis for physical phenomena, from simple taps to full materializations. The medium passes into unconsciousness, as this fine physical matter provides the bridge between the consciousness and the brain. It can be artificially extruded by the action of an anesthetic. Often, however, after an operation it does not fit in again so tightly, causing temporary loss of memory, or nerve vigor.

The function of this side of us is to provide us with life and vigor from the sun. Hence the need for sunlight and air for health. There is also much connection here with the practice of deep breathing. Breathing states are connected with mental states, the deep truth which underlies the practice of Pranayama in the East. Some of my readers may have noticed that in very deep meditation the rhythm of the breathing alters, and it is a well-known fact that insane patients suffering from dementia praecox generally have a very shallow breath. The East possesses a whole science of the control and development of the breath. For the most part this would not be practical or desirable for the West, with its heredity and ways of life. But we should all realize that deep breathing in the open air, slowly and rhythmically, with mental and spiritual intent, is highly beneficial. Stand straight in the sunlight, and stretching out the arms inhale slowly and deeply, picturing that you are breathing in the very life of the universe on all planes. In exhalation let the arms drop again to the side, and send out with the expiring breath a thought of goodwill to all. If we receive, we must again give. Picture that life and breath as circulating vigorously round the whole nervous system, invigorating it with life and warmth. Perhaps it can best be put in the form of a little mantram given me years ago by a learned Theosophist. As you breathe in slowly think "Life is flowing into me." As you breathe out think "Love is shining from me."



The same am I to all beings; there is none hateful to me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them.—*The Bhagavad-Gita.*

Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

As our space is too limited for both, I am appending instead of the Convention Report of the National Head of the Arts and Crafts Department, a special bulletin issued by Mrs. Moore which will prove of interest and value not only to artists and craftsmen but to theosophical workers and students in general. Incidentally, I may say that it would help the work if all those T.S. members engaged in arts and crafts would write something about their experiences and endeavors to Mrs. Orlene Barnett Moore, 1824 Wellington Road, R.F.D. 2, Birmingham, Alabama.

Arts and Crafts Department, T.O.S.

What we want to do in the T.O.S. is to show people, by practicing it ourselves, how Theosophy is related to daily life. The T.O.S. is *applied Theosophy*. There are as many ways to apply it as there are ways of life and as many branches of endeavor as there are personalities to act. So the idea is not arbitrarily to create more and more organizations, but rather to make Theosophists *conscious of their Theosophy*, whatever line of interest they may be pursuing or may desire to pursue. Where there are artists among the lodge membership, we must help them to develop a more "seeing eye;" where there is no creative worker there may still be many who love beauty and who wish to understand the arts from the viewpoint of Theosophy, which is only another way of saying "understand life from the viewpoint of Theosophy." In that case, an appreciation class is indicated. But if you have an appreciation class, everything depends upon who conducts it and what and how you study. Mrs. Emogene Simons has worked out some courses in art appreciation, and we have of course Mr. Jinarajadasa's books, the Claude Bragdon books, Cyril Scott's contribution to musical aspects of occultism, the general public periodicals, and a very fine book comprising a whole philosophy of art entitled *The Art Spirit* by Robert Henri. Theosophists as a rule do not realize it, but Krishnaji is giving us a gold mine for the artist in everything he says. His teachings comprise a rich field for creative workers to gain understanding and power. Along the line of the dance, Ruth St. Denis is continually contributing, by pen and performance, to our theosophic approach to the arts.

Almost all lodges have musicians available. Even if there is no musician member, lodges can at least strive to raise the standard of music appreciation, toward which the radio is at once a help and a hindrance. Papers can be worked out on the influence of the radio through the arts. Talks can be given on the occult influence of sound, on the trends of modern music as related to the new race

and the new civilization — all provided the given lodge has people available who can do these things.

Always we should encourage our members to create, to express, to write or draw or sing or speak — whatever they like best to do — with a constant eye toward making that expression constantly better. One who works from the theosophical viewpoint, seriously and understandingly, is bound to improve both in taste and in function.

Then there is the department of speech-art. Many people are interested in drama, poetry and public speaking. Most people, during adolescence have written, or wanted to write, a novel. Or perhaps they have dreamed of going on the stage. This is indeed a rich field. Why not select a theosophical "book of the month?" It need not necessarily be a book written by a Theosophist, but one embodying the theosophical point of view in some way or another. Modern fiction is offering interesting possibilities in this direction, and we have many thoughtful books, like Secretary Wallace's, which might be the basis of a book review to which club women are invited and at which tea can be served in connection with the lodge lending library. These books should then be placed in the library and held ready for loan so that people can follow up the interest aroused in the reviewer's talk. An example among modern fiction is Mr. Lloyd Douglas' current serial, running in *Cosmopolitan*, entitled *The Green Light*.

Classes in play writing, short story writing and poetry can be developed by lodges fortunate enough to have members who are qualified to teach them.

Our lodge, which is specializing in culture classes this season, has offered to the club women of its district a course in speaking which comprises not only the technique of speech but also the *philosophy of speech*, so that we have the spectacle of a lodge which has developed another method of teaching Theosophy. Members of the class are of course required to do some memory work, and the memory assignments have been carefully selected by the instructor from writers such as Emerson, Browning, Walt Whitman, Plato, or from the sacred writings of the East, including the esoteric passages of the Bible. In order to deliver a thought by speech, it is necessary to understand its meaning, so that a whole field of possibility opens before the student and the teacher.

Little Theater work is an obvious avenue for the arts committee, as is dramatic presentation by lodges for the purpose of making money.

We recommend Dr. Cousins' new book, *A Study in Synthesis*, for students of all the arts, and for students of religion and philosophy.

What Lodges Are Doing

Besant Lodge (Hollywood) recently made arrangements to obtain the visual education material provided by the research seminars in New York under the guidance of Mr. Kunz, and the lodge is looking forward to many valuable and interesting closed and public meetings at which the illustrated lectures will be presented. Besant Lodge is planning to make available also to neighboring lodges the lantern, films and lecture-notes. In addition to the regular Sunday afternoon public lectures given during January, Mr. W. Scott Lewis presented on the evening of January 15 a public lecture for the benefit of the lodge treasury. The talk was illustrated with a series of beautifully colored lantern slides which were of great interest.

Detroit Lodge sends the following enthusiastic report of its Christmas season activities: "For our special Christmas program, open to the public, we had a unique presentation, 'The Evergreen Tree,' given by Mrs. Gertrude Farwell of the Lansing Civic Players Guild. 'The Evergreen Tree' is a masque of the 'Tree of Light,' by Percy MacKaye, and combines in a most ingenious way the legends of the Christ Child and of Santa Claus. The music was composed for it by Arthur Farwell of Michigan State College. Mrs. Farwell very cleverly gave a comprehensive idea of the production by taking all of the parts herself, with occasional musical interludes. It was really a very fine piece of work, and we all enjoyed it tremendously. On Friday, December 27, the lodge held a Diamond Jubilee celebration, at which time diplomas of membership were given, and definite links were made with the great celebration at Adyar and with those all over the world."

Hermes Lodge (Philadelphia): The lodge calendar of events for January was a full one. Miss Henkel visited the lodge for a members' meeting on January 9, and an afternoon tea was given for her on January 10. Mr. Chas. E. Luntz, president of St. Louis Lodge, gave a series of lectures for Hermes Lodge during his stay in Philadelphia. Discussion groups and classes were resumed with renewed vigor and enthusiasm after the Christmas holidays.

Indianapolis Lodge: The members and friends of the lodge were entertained on the evening of January 10 at the home of Mrs. Florence Maddox. Mrs. Leo K. Fessler gave a delightful book review of *Spring Came on Forever*, by Bess Streeter Aldridge, and a lively discussion followed. Delicious refreshments added to the enjoyment of the occasion.

Jacksonville Lodge: The executive board of the lodge recently appointed itself a "Contact Committee," and it has sent out the first number of a

new bulletin. The lodge rooms during the past few months have been redecorated and refurnished, and now provide very attractive and inviting quarters. Bishop Hampton was in Jacksonville on January 18 and 19 and gave two excellent public lectures for the lodge.

Pacific Lodge (San Francisco) held a "link meeting" with Adyar and with Olcott on Sunday evening, December 29. The program opened with music, and Mr. Mads P. Christensen read some beautiful lines from the writings of Tagore. Then Miss Margarete Miklau, who had attended the Golden Jubilee Convention at Adyar, gave a delightful account of that great occasion. Films from the visual education series on "India" and "Our Leaders" were shown, and the program was concluded with a reading of "The Golden Stairs" by H. P. Blavatsky.

Pythagoras Lodge (Cincinnati) writes: "It is with some regret that we leave Dr. Arundale's Straight Theosophy Campaign, but it has given us a sound basis on which to begin the work of the new year, and a sense of having been able to cooperate in our small way not only with Adyar but with other groups like our own all over the world. At the meeting held on December 27 to commemorate the Diamond Jubilee, the message from Adyar was read, with the result that the members present felt inspired to pledge themselves anew to the work of the Society in the world. Among the recent activities of the lodge was a Christmas bazaar, the proceeds of which went to the Greater America Plan. An H.P.B. Training Class has recently been organized with eight members, and the results so far have been remarkable."

Seattle Lodge of the Inner Light: An attractive program for the quarter January, February and March has recently been issued by the lodge. This folder lists the subjects of the Friday evening public lectures to be given by the president, Mr. Charles A. Berst, and the Sunday evening public lectures by Mr. Thomas G. Yerex. The lodge studies for the quarter are listed, as well as the subjects to be taken up by the new Occult Study Class which is to meet on Saturday afternoons, under the direction of Mr. Oscar Schmitt. Other activities of the lodge are described, and altogether a very profitable and interesting season appears to be in store for the members.

St. Louis Lodge: "The Occult Interpretation of Omar Khayyam" was given by Mr. Chas. E. Luntz, president, as a public lecture on January 6, and a large audience attended this unusual and interesting talk. The lodge meeting of Wednesday, January 8, was devoted to a discussion of Dr. Alexis Carrel's book, *Man, the Unknown*.

Theosophical News and Notes

Convention May Be Early

The World Congress to be held in Geneva next year will take place from July 29 to August 5, or possibly a week earlier. It seems wise that our own summer gathering should precede this event, for there would obviously be insufficient time after the close of the Congress to prepare for the Convention here.

Summer School and Convention are therefore likely to be held this year in the first half of July instead of in August. Since July and August are both vacation months, this change from our established schedule appears to be a matter of no great moment. It may even have the distinct advantage of permitting attendance by some who have perhaps been excluded by our recent adherence to a practically unvarying Convention date.

If any of our members have any opinions as to the advantages or disadvantages of July and August for Convention purposes, we shall be glad to hear their views.

"Modern Life" Program Series

As we suggested in our last number, it was the pressure of work at Headquarters that prevented preliminary data regarding this campaign from being placed in the hands of lodge officers early enough to be fully effective in their January programs.

Rightly or wrongly, we felt that to send out this material to reach our lodges only a few days before Christmas would be of little help in programs which should by that time have already been completed. We trust that this delay will not result in the elimination of this "Modern Life" series from our lodge programs.

So many lodges and members have written in their appreciation of the organized Straight Theosophy Campaign program and material, that we feel sure they will wish to adopt this new series, even though they use it in February, March and April instead of January, February and March, as was originally planned. Some lodges have already decided to use it in this way.

A Gift

The office of the National President is now resplendent with a beautiful Indian rug, the gift of a business associate in appreciation for a service rendered.

Headquarters Staff Changes

On the heels of the call which took Mrs. Adeltha Peterson to our International Headquarters, there came one which removed from Staff membership Mr. and Mrs. Albert F. Hardcastle. In connection with the work of the Liberal Catholic Church, in which Mr. Hardcastle has always had a deep and active interest, he has taken a commercial position in St. Louis which will leave him freedom for the work of the Church in its upbuilding there. Mr. and Mrs. Hardcastle were Staff members for more than two years, during which they rendered loyal and faithful service in the Bookkeeping and Fund offices. They leave us in the spirit of goodwill and friendliness in which such partings should take place, and with mutuality of appreciation in the sharing with us of work and comradeships. We wish for Mr. and Mrs. Hardcastle all good fortune and achievement in the new work which they have undertaken.

Headquarters is fortunate in having secured the services of Miss Winifred Boye, who comes to us from Miami, Florida, to take the office of bookkeeper. Miss Jeanne Dumas, recently of Philadelphia, has also joined the Staff, replacing local help in the housekeeping department. Some rearrangement of staff activity has occurred by reason of these changes.

We welcome our new Staff members to service at Olcott.

Dramatics in the Northwest

Theosophists in the Northwest are developing their dramatic talent. They recently gave very successfully an entertainment consisting of a one-act play and another in two scenes. A member was able to induce a professional director to donate his services, and unexpected talent was discovered. Such gratifying interest was developed among the members that they have started an active program of producing occult plays in Seattle. For February 8 this group, encouraged by their success, have reserved the finest small theater in the city and will put on that theosophical dramatization of the after-death life, "Outward Bound."

Other ventures are to follow, and among the results is not only a wider general interest in the activities of the Society in Seattle, but the addition of practically all of the members of the dramatic group to lodge membership.

All success to the efforts of our Seattle friends! We hope their achievement will inspire others to artistic presentation of Theosophy through the drama.

Report on the E. S. P.

The raising of money is never a delightful duty, and when it is for the purpose of paying an old debt, I suppose the discharge of the duty is bound to involve some unpopularity.

Some members have indicated this in regard to the Easy Savings Plan. They write their disapproval but suggest no other way of paying our bonds, except an appeal to the same few who have always so generously reinforced our funds. The idea of sharing just a little has not met with favor in all quarters, yet there is a constantly growing number who find themselves more able than they knew. Many members have written. One who disregarded the opportunity during the first three months writes the following:

"I am one of those 'who feel that a small contribution is not worth making.' I mean, I was. The letter you published in THE AMERICAN THEOSOPHIST 'hit me hard' and I shall at least try to manage a few pennies. You have my sincere wishes that this plan may succeed beyond your hopes for it."

Thus is the value of sharing permeating the consciousness of our members. Few have realized what the many can accomplish through sharing in small amounts. Even in the first two months Headquarters received \$870, from well over a hundred lodges. At this rate the interest will be paid, but not the principal. But we are only at the beginning. Some lodges have not yet got into their stride. Many members are only just learning the possibilities of the plan, and we have no doubt that any unpopularity of the Treasurer, who must meet a responsibility, will wane as cooperation given to the plan gradually proves its effectiveness.

Itineraries

CAPTAIN SIDNEY RANSOM, *International Lecturer*

February 4-5, Birmingham, Ala.

February 6-9, Atlanta, Ga.

February 11-12, Brotherhood Lodge,
New Orleans, La.

February 13-14, Crescent City Lodge,
New Orleans, La.

February 16-March 12, Florida Federation.

MISS ANITA HENKEL, *Field Worker*

February 4-5, New York City, N. Y.

February 6-7, Montclair, N. J.

February 8-10, Albany, N. Y.

February 12-15, Syracuse, N. Y.

February 16-19, Rochester, N. Y.

February 20-21, Buffalo, N. Y.

February 23-26, Pittsburgh, Pa.

DR. PIETER K. ROEST, *National Lecturer and Field Director*

February 16-March 10, Northern California Federation.

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

February, Los Angeles, Calif.

The President

We learn from *News and Notes* (England) that Dr. Arundale is to visit England late in May, probably for their Convention at the end of that month, after which he hopes to tour in various European countries that have had little Presidential attention in recent years.

He wishes it to be very clearly understood that his main intention is to speak to and be with the members. He will undertake public lectures, or any general public activity, only as is absolutely necessary, and wishes the time available to him to be given to talks with members, question and answer meetings and informal talks of all kinds. He feels that for the time being we should be intent upon Theosophy and The Theosophical Society, and this will enable us in due course to deal effectively with public activities.

Southern California Federation

The Federation of Southern California had the pleasure of being the guest of Pasadena Lodge on the first Sunday in December at its new lodge rooms. Most of the lodges of the Federation were well represented. Mrs. Alice Roberts, president of Pasadena Lodge, graciously welcomed the visitors. The guests of honor were Mr. and Mrs. A. P. Warrington of Ojai. Mr. Warrington gave an excellent address on *The Secret Doctrine*, which was very inspiring and was much appreciated by his audience.

A reception followed. The Pasadena members proved themselves to be delightful hosts. The friendliness of the occasion was intensified by the serving of delicious afternoon tea.

The Federation has found that these meetings held at the various lodges are a valuable means of becoming acquainted and of bringing all of the lodges into a greater feeling of unity and solidarity.

From "Akbar Lodge News Letter"

"A beloved member of Akbar Lodge, who has been a victim of a painful malady and has been confined to her bed for twenty-five years, telephoned to an officer of Akbar Lodge recently to ascertain her indebtedness to The Theosophical Society. Her husband has been a victim of the 'depression' and, she admitted, has been out of work for four years, but now he is employed again and she wishes to pay up her past dues! When she was assured that the payment of her current dues would reinstate her she was overwhelmed with gratitude and especially so, inasmuch as THE AMERICAN THEOSOPHIST has come regularly by post throughout the entire period of their difficulty. And now Akbar Lodge acknowledges its debt of gratitude to Headquarters for so fine an evidence of its gracious policy toward delinquent members."

From a Recent Guest

O let the fruit of our brotherhood
Lush maturity of love attain,
Creating friendship's fertile seed
Out of Theosophy's verdant soil,
That the winds may enlightenment sow
To the harvest of 'wakening souls.

In memory of a happy visit to Olcott, where
Theosophists greeted and made me welcome.

Strength

One member with \$60,000 could do it.

Sixty members, each with \$1,000 could do it.

Six hundred members, each with \$100 could do it.

Yet these cannot be found.

But 4,000 members with their pennies can do it
just as well.

We cannot doubt that they will.

In our union is our strength.

Statistics

<i>American Theosophical Fund</i>	
Previous receipts.....	\$385.96
To December 31.....	59.55
	<hr/> \$445.51
<i>Founders' Day Contributions</i>	
Previous receipts.....	\$ 48.85
To December 31.....	11.00
	<hr/> \$ 59.85
<i>Building Fund — December</i>	
Total.....	\$257.15
<i>Greater America Plan Fund</i>	
Previous receipts.....	\$1,619.29
To December 31.....	995.39
	<hr/> \$2,614.68
<i>Besant Memorial School Fund</i>	
Total.....	\$ 88.00
<i>Besant Bust Fund</i>	
Previous receipts.....	\$ 98.05
To December 31.....	41.40
	<hr/> \$139.45
<i>Christmas Gifts — December</i>	
Total.....	\$ 73.10

Easy Savings Plan Fund

Previously reported.....	\$488.19
To December 31.....	427.21
	<hr/> \$915.40

New Territory Fund

Previously reported.....	\$ 13.50
To December 31.....	11.50
	<hr/> \$ 25.00

New Members for December

Applications for membership during December were received from the following lodges: Besant (Tulsa), Kansas City, Casper, Lotus (Philadelphia), Detroit, Besant (Cleveland), Fresno, Maryland (Baltimore), New York, Pasadena, Pittsburgh, Portland, Spanish (New York), Bremerton, Harmony (Toledo); and National member: New York City, N. Y.

Births

To Mr. and Mrs. Phillip B. Knight, Detroit Lodge, a son, Phillip Knight, Jr., December 28, 1935.

To the Rev. and Mrs. Bayman McWhan, a son, Denis Bayman, December 10, 1935. Mrs. McWhan is a member of Brooklyn Lodge.

Marriages

Miss Mignon India Reed, Austin-Dharma Lodge, formerly member of Headquarters Staff, to Mr. Byron Wright Casselberry, Jr., on January 4, 1936.

Miss E. Grace Ring, Helena, Montana, Lodge and formerly lodge secretary, to Mr. Robert McQueen Mills, December 27, 1935.

Deaths

Miss Nellie E. Dashiell, Washington Lodge, December 31, 1935.

Mr. George W. Otto, Chicago Lodge, October 18, 1935.

Mr. James R. Randall, National member, December 13, 1935.

Miss Nellie E. Dashiell

A courageous and inspired soul, artist, poet and dramatic reader, beloved and devoted member of Washington Lodge, Nellie E. Dashiell closed this earthly career with the close of the old year, and began a new day in the freer atmosphere of the higher life as the New Year dawned.

Ever generous with her gifts — she added much to the cultural spirit of Washington Lodge during the many years she was associated with its membership. She was a true Theosophist.

In loving remembrance,

Azro J. Cory

Caroline M. Gillett

Jessie W. Wright

MEMORIAL COMMITTEE

New times demand new measures and new men,
The world advances, and in time outgrows
The laws that in our father's day were best;
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.

—James R. Lowell.



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.

Several Tables have sent in their annual reports to Round Table Headquarters very promptly this year. One was dated January 2 and another January 3. Others followed during the first month of this new year, indicating a very good outlook for the Order in 1936.

While such early reports are very gratifying and of course lend encouragement, it must be realized that this is not to be expected in all cases. Some must wait to check up on members who cannot attend meetings regularly, and some are holding their Table reports to include prospective new members who have announced intention to become modern knights in our ranks.

Any time during the first three months of the year is seasonable for filing Table reports. We are glad to have as many as possible during February. If some memberships are uncertain, these may be grouped in an auxiliary list and marked: "Expected to Renew for 1936." Such will be reported later, as they come in, which is much better than to leave the entire Table unreported while waiting for a few "stragglers" to renew their memberships.

Some Leading Knights resourcefully provide methods whereby the young members may earn the small requirement for annual dues in cases where finances are a problem in the family. In one instance a committee of boys and girls visited various homes, obtaining appointments for window-washing service, yard-cleaning and other work not too difficult for young hands. All were pleased and happy with the result, which gave their local Table treasury a substantial amount, and paid the dues for every member.

One Table circulated typewritten notices announcing their effort to establish a Children's

Library. All were astonished at the large number of phone calls asking them to call for bundles of books. A well-filled library is now available for boys and girls (members or non-members), and several boxes of duplicate books were disposed of by selling them to a dealer in a larger city. This also provided funds for the Table treasury in addition to paying dues for all who were unable to afford cash but who were happy to have the opportunity to serve in the library project.

Winchester Table reports a busy pre-Christmas enterprise, gathering and repairing toys, clothing, etc., to which were added good candies and fruit, to make up gift boxes for small children whose Christmas would otherwise have been very small.

The Round Table Christmas Fund successfully took care of many cases of real need among young folks this year. Those who sent in their annual contributions are assured full appreciation for their support and the gratitude of those whom the service helped, even though the names of the donors are unknown to those who received. Many are Round Table members, but also a number of non-members in difficult circumstances were relieved in this diplomatic way at the Christmas season through the Round Table fund. Contributions received late were of equal value, making it possible to include some of the necessarily "left out" cases.

Special Notice: It is the unanimous decision of the Round Table Board and officers of the Order to reduce the dues of the "Page" degree to 25 cents per year (formerly 50 cents) beginning January 1, 1936. Dues of other degrees remain the same: \$1.00 for adults (Knights), 50 cents for Squires and Companions.

To sacrifice present enjoyment for the service of others is not self-denial, but self-expression.—*Dr. Besant.*

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



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

The Supreme Law, by Maurice Maeterlinck, translated by K. S. Shelvanaker. E. P. Dutton Co., New York. Price, cloth \$2.00.

The author upholding the Newtonian law of gravitation weaves in with it the many related subjects, a few of which are mentioned in this running commentary taken from his book.

Rotation: is it a derivative or a twin sister? Time is a delusion. Eternity is the reality. Time can stop only when the rotation of the universe stops. Eternity is always stationary. Space and time are inseparably interwoven. The reality is the combination "space-time."

Ether has not been weighed. Does not the earth's attraction act on it? It has not been proved that ether exists, but its theory is indispensable for the phenomena of light, electricity, magnetism and the problem of gravitation. What is matter? Is it holes in the ether?

Why doesn't the moon fall? What force prevents the planets from falling into the sun?

The white dwarfs, e. g., the satellite of Sirius, with a density two thousand times that of platinum, represent the supreme triumph of attraction. What was the force which availed to compress matter so much as to press out of it all the space that it contained? Are these white dwarfs the end or the beginning of everything?

Centrifugal and centripetal forces are not neglected.

A god who wished to annihilate the world at one stroke would only deprive matter of its power of attraction.

"There is no inquiry which attacks more directly and grips more closely the great mystery to which humanity seeks the key." — ELISE ANDERSON.

Complete Works of H. P. Blavatsky, Vol. III, edited by A. Trevor Barker. Rider and Company, London, England. Price, cloth \$5.00.

This volume comprises the writings of H. P. Blavatsky which were published during the year 1881-82. The subjects dealt with cover a very wide field, including such matters as Lamas, Druses, Astrology, Satan, Spiritualism, Dreams, Superstitions, etc., etc. Most of the articles are taken from early volumes of *The Theosophist*, a few being from other sources. Their reissue in this form is most valuable, since otherwise they would be almost inaccessible. Mr. Trevor Barker is to be congratulated on his careful editorial work. — I. A. H.

Corroborations of Occult Archeology (the transactions of the Physical Science Research Group of the Theosophical Research Centre), by G. Nevin Drinkwater, B.S. The Theosophical Publishing House, London, England. Price, paper \$0.60.

In this seventy-one page booklet Mr. Drinkwater outlines in scholarly manner remarkable verifications by modern archeological research of statements made by clairvoyant investigators. The migrations of the Atlantean and Aryan root races as set forth in the works of H. P. Blavatsky, W. Scott-Elliott, A. Besant and C. W. Leadbeater, are considered in the light of scientific information furnished by such expeditions as those of Sven Hedin to the Gobi desert and of Sir Aurel Stein to Central Asia. (Bibliography appended.)

The author concludes that full proof or disproof of occult investigations dealing with remote periods must await future scientific research, but that there are sufficient convincing corroborations dealing with comparatively recent times to prove that "occult archeology" is not fictitious.

Clairvoyant investigations are so apt to be enshrouded with speculation and mystery that it is very refreshing to read Mr. Drinkwater's scientific treatise. — ROBERT DREW-BEAR.

Secret Path, by Paul Brunton. E. P. Dutton & Co., New York, N. Y. Price, cloth \$2.00.

The Secret Path is not to be considered "just another book on Yoga." It is far superior to the recent flood of publications appearing on this subject.

The central theme of the book presents a system of Self-discovery — not in any way new to the student of Theosophy. The author has designed his message, particularly, for the busy people of the work-a-day world. The style is simple, straightforward and pleasing — technical and abstruse terms have been omitted. — H.W.

The Science of Theosophy, by George S. Arundale. The Theosophical Society in England, London, England. Price, paper \$0.25.

This small pamphlet is well worth reading by the advanced student of Theosophy as well as he who contacts these ideas for the first time. We all need constant reminders of our own progress in life and this is a very kind and loving one. — A.F.B.

ADYAR DAY

On Adyar Day, February 17, the thoughts of Theosophists turn to Adyar and to the great leaders who have carried on the work of The Theosophical Society. It is particularly the time when all Theosophists wish to enrich their knowledge of our leaders and to learn more about our beautiful Adyar. Books offer a splendid opportunity.

Reminiscences of Colonel H. S. Olcott

by Various Writers, compiled by Agarwal. Gives an insight into the manifold activities of Colonel Olcott for human welfare.

Cloth \$1.00

How Theosophy Came to Me

by C. W. Leadbeater. Humorous anecdotes of the early days of our Society, poignant incidents and personal glimpses of Madame Blavatsky and Colonel Olcott.

Cloth \$1.50

A Short Biography of Annie Besant

by C. Jinarajadasa.

Cloth \$.50

A Guide to Adyar

by Mary K. Neff and others. Foreword by C. Jinarajadasa. Delightful articles, interesting pictures.

Cloth \$1.00

Reminiscences of H. P. Blavatsky

by Bertram Keightley. Interesting for its intimate glimpses of H. P. B., and attractive photographs.

Cloth \$.75

Adyar Album

Contains many interesting photographs of the Adyar estate and buildings.

Paper \$.40

The Golden Book of The Theosophical Society

compiled by C. Jinarajadasa. The graphic history of The Theosophical Society during its first fifty years. 335 illustrations. 440 pages.

Cloth \$6.50

Also various **Adyar Pamphlets** pertaining to The Theosophical Society and its leaders. Most of them priced at 10c each. See our general catalog for titles.

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