
THE
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DECEMBER ★ 1937

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

AS WE sink within ourselves, we shall discover that we are no longer satisfied with the spiritual bliss which comes to us in our ordinary great moments, nothing will satisfy us but the flaming heart of reality itself. Though deeper and deeper within ourselves, we shall never be satisfied until we have found the Christ within us, till the Christ has been born in our own hearts. Yea, though our hearts be even as sepulchers, though our hearts be but mangers, the Christ will come down to us, down to our own hearts, and we shall realize Him within them as we realize them within each one of our fellow human beings.

Till that moment comes, never can humanity reach its goal, never can humanity go forth and claim as its own that great mansion which awaits it in the heavens. Never till then can the heart of humanity be true to the wonder and beauty within. Never till then can we lead the life which Christ would have us lead, the life which He led as He trod Palestine hundreds of years ago. Never till that moment can we attain our goal.

. . . *From a Christmas message by*
C. W. LEADBEATER

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The Unity of Our Work

BY C. JINARAJADASA

(This address was given to the members in Karachi, India, when Mr. Jinarajadasa visited them last August.)

IT is not easy to find words to thank you as I should like to. But I must indeed be brief because not only do I want to thank you but to say something about the work of the Society. You have said so many affectionate and appreciative things about me and my work, and I would like to say in response that all that I have been able to accomplish is not the result of my own work, however much I have worked hard; all that has been most fruitful is due to the one whom I follow as my Guru; whenever thanks are given to me for my work, I send them to Him. These thanks that are accorded to me I never receive them for myself, or for what I am, for all the qualities that are most effective in me are due to Him.

I know no land like India which inspires me so profoundly to understand the magnificent teachings of the Vedas and Shastras. Years ago I studied the Vedas in the Sanskrit; I got at the original ancient books of Hinduism. I have now the door open to all that has been magnificent in India. Wherever I go to any Indian Village, there something of that ancient message is to be found. Therefore, if only I could spend year after year visiting every province and every city, I would be the gainer, whatever may be the Theosophical message that I would give in return. What I would gain myself is something very difficult to describe, for there is a depth of spiritual life almost in every particle of India's soil. If therefore I am able to do so little for the cities of India, I am the loser. I have often to work in other lands. I happen to have by my karma a certain aptitude for languages, and having learnt certain foreign languages I am obliged to work in other lands too. There are so many parts of the world that are anxiously

wanting to have the message of Theosophy proclaimed. There are twenty-one nations speaking Spanish, each, except Brazil, not more in population than the whole of Sind, and they are always clamoring for me to go and help them. At the moment there is no one to answer adequately for their need in this direction. There is so much work that I have to do away from India.

But let me tell you, my brothers, that Theosophical work is one, whether I work in Argentine or in Karachi; in anything that I do to help, if as a result of my work, I am able to help humanity or give some help in Argentine, there is a reaction of it to the work in Karachi. For is there not a unity of work? We who are agents of the Great Plan, as we work, are ever full of that unity. So, much as you would like us to be with you oftener and longer, much as we would like to be with you, remember though that when the need of the work requires our presence elsewhere, nevertheless the reaction of that work is ultimately reaching you here too.

Now I would like in a brief few moments to dwell upon the significance of the Theosophical Movement. In the course of the last sixty-one years Theosophy has spread in fifty-six countries. You find everywhere Theosophical lodges. I have just come from Japan. I went really on a holiday, but I had to lecture in Tokyo; I had to lecture in Shanghai — today there is all ruin and everything is upset — I had to lecture at Hong Kong, then Seigon in Indo-China, then Singapore. I had to meet friends in Penang. Everywhere there is a thirst for Theosophy. Why? Because it is just the truth that everybody is seeking. It answers the needs of an individual in a wonderful way. Today we who are educated know something of science. We

are involved also in the political life of our country. We are all immersed in the tragedy of the economic disaster from which the world has been suffering. We are many of us drawn to religion. But each of these is in a compartment by itself. We do not see in what way science is linked to religion. And if we are drawn to music or painting or sculpture, or any art in general, there is no particular creed that we can make to link art and religion. So we find today that as we live the ordinary life, we live in several places of our brain; we are no longer one whole. One may learn so much of science, religion, philosophy, art — all are most interesting — but one lacks the unity of it all. But when you come to read some Theosophical book, then you begin to sense that behind the Theosophical philosophy there is an outlook on life which in some strange way makes you feel life as a unity. And as you study further, you begin to discover that all life is a wonderful whole, that there is no separateness as between art and science, as between the problems of science and religion; the same unity exists as applied to commerce or politics. You then have a new attitude, because you see that all life is a reflection of Divine Nature, and that that Nature in some mysterious way is not only the giver of religion, but also the giver of art, the giver of science, the giver of political schemes, the giver of commerce. You find a re-structure, that is, that all the time Nature is reshaping the world according to a Plan, a Great Plan full of wisdom and beauty.

You discover that human nature is more wonderful than you ever imagined. It is perfectly true that Hinduism has taught that Atman is all, that Atman is inseparable, but that ancient message has been forgotten, and it has not been applied to modern conditions, so that there are so few today who can teach that not only is God the Atman, but that He is the Antar-Atman of each. He is in the man who sings; He is in the businessman; He is in the schoolmaster; He is in the housewife; He is in the mother; He is in the patient who lies on a bed of pain in the hospital; He, God, is in the sculptor, and He is everywhere the reconstructor. Therefore, you understand how all life can be seen in a new way and the only way; it is as if you stood in the center and saw the various departments of life as one whole, as if you stood by the side of God Who is working in all those departments. From that moment you can never feel yourself separate from the world. Although you are immersed in the tragedies of the world, yet at the same time you see its glory.

This then is the conception of Theosophy which comes with such a wonderful illumination wherever it is proclaimed, in whatever language,

to whatever nationality of men and women. It is because of that that our message is being proclaimed from country to country, and slowly men and women begin to understand the unity of life. There are only a few among the thousands who understand Theosophy who join the Society, but there are a hundred times more who accept the Theosophical scheme. It is only the few who feel and answer the call to come and work. When Theosophy inspires you, it is for you to come out of yourself and to associate yourself with your brethren and to help the world. There are so many people full of their own troubles who when they get comfort from Theosophy rest content and desire no more. But there are a few who are so full of the sense of the Unity of Mankind of which I speak, that they desire to follow another ideal.

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

"Let not the fierce sun dry one tear of pain before thyself hast wiped if from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

"These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal."

From The Voice of the Silence.

This is our Gospel of action; thus do we see something of that wonderful vision, that wonderful garden which is for all of us to enjoy. Thus seeing the vision, we understand the miseries and tragedies of the world, and prepare to work as God's agents. Thus will we feel a sense of glory each in his own way, for each in his little way can be a center of the unity. It is this message of universal brotherhood, this message of unifying the world, that is our real goal. A Theosophist is supremely a bridge-builder. He learns to build a bridge between himself and his fellow-men, to build a bridge between his culture and the culture of others, slowly to work and build the bridges between nation and nation. He has the dream that all mankind must know and realize that they possess not only a common humanity, but also a common divinity. It is this message so full of loveliness, so full of inspiration, that is intended for the world, that is needed so urgently by the world. In spite of various changes and ups and downs in the lodges and in the Sections, the Theosophical Movement goes steadily forward in every country, nay, in the whole world.

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En Route to Adyar

BY CAPTAIN SIDNEY RANSOM

FROM how many countries joyful journeys have been made to Adyar, and how increasingly more will these become! My last pilgrimage was from Australia, to attend the Society's Jubilee; and now, unexpectedly, I am on the high seas again bound for our spiritual Home, and on this occasion bringing to the President a message of solid loyalty from the English Section. And unofficially, I know, the same message comes from the United States of America!

The sea route from England is well known, but we are keeping clear of Spanish waters this time. Nor is the usual route past smoking Stromboli and the charming Straits of Messina being taken. International politics alter the courses of our sea lanes, but no one on board could seriously think that a submarine might find us. The ship belongs to the century-old P and O Company, and it is surprising to note that the company's flag contains the national colors of both Spain and Portugal. Indeed, it was owing to the help the company gave to the Portuguese Queen in 1832, and again to the Spanish Queen Isabella, that the early trade facilities were obtained. In both cases help was given against insurrectionists, so that intervention in foreign affairs was not always frowned upon.

To be en route to India revives for us some glimpses of her long, long history. It was somewhere about 1500 A. D. that the first passages from Europe began; but behind that comparatively near date how vast and wondrous is the background of India's history! We are all vividly interested in the great Asoka. Three centuries before Christ he ruled the continent,

and it is significant that his later policy was to renounce all conquest by force of arms. We have departed far from his teaching. Poor, tragic India has suffered many times from the force of arms, but never has she been conquered. And never will she be conquered save by love and understanding.

India has a population of 353 millions, and an area of nearly 2 million square miles. Today a great constitutional experiment is being tried out under the new Constitution of India. Of course it cannot please all, but it must be admitted that it is a marvel of human achievement to have produced that Constitution. Put extremely briefly, this new chapter in India's history is based upon three principles: (1) All-India Federation. (2) Provincial Autonomy. (3) Responsibility with safeguards. Of these things I shall surely hear much in India, but of course my thoughts now are centered on Adyar. In two weeks I shall be crossing over the Adyar River and looking at that view of which every member has seen photographs. A Flaming Center, we are told it is destined to become, and how one is glad that the boat on which one travels is the fastest of the fleet.

One is learning — just learning — to live in the Eternal, and not to mind so very much where one is or what one is doing; but nevertheless there are such spots as Holy Spots on this earth, and it always brings a tender joy when I hear of a member who is heading for Adyar. There will be much there that will remind me of America; much to understand and then to share. And I shall be seeing the President a few months ahead of you!

THE UNITY OF OUR WORK

(Continued from page 266)

Brothers, we are all workers in one cause, the strength of one goes to all the others. People thank me for the message I give them; they little know the message they give me. Every human face has a message, and if I could only read that message, I could understand God and man better. Every country, every community, has something very precious to give to others, to be given to me if I could only understand it. So the mystery and beauty of life grow greater

and greater.

I thank you very much for the welcome you have given me, but let me say in return, I welcome you all to myself. Now that there are air-planes flying — who knows if one day the T. S. will have its own air-planes — I hope then to visit you again, though Adyar is four days from you by train now.

That, my brothers, is all I have to say. When I leave you, I shall take you all along with me.

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Mr. Cook and each member of the Olcott staff wish you true happiness this Christmas season.

Inheriting the Earth

War that devastates, destroys, and kills, sacrificing everything to greed, hate, and fear; competition that widens and perpetuates the breach between the classes, depressing and eliminating the weak and elevating the strong; the law of the jungle applied to human institutions, national and international—this is the picture that today presents itself. Individualistic, nationalistic, separative—these are the terms that describe the trends and the movements of past centuries. Yet the promise that the meek shall inherit the earth.

The Christmas festival reminds us each year that despite these cruder expressions which may be conceived as contributions to progress, the time will yet surely come when the gentler virtues of humility, meekness, and love will make their contribution; when individuals, classes, and nations will see their own good in the good of others; when sharing will take the place of exploitation; cooperation, the place of competition; understanding, the place of fear and mistrust; peace, the place of war. Inevitably divine law will triumph over all the subversive forces

that human ingenuity manipulates to perpetuate the jungle law.

The promise of Christmas time is the promise of the ultimate reign of the Christ spirit in human hearts, of the coming of that time when brotherhood shall prevail, when kindness, humility, gentleness, shall be prized as qualities contributing to progress, and the meek shall inherit the earth.

Then as Now

While gladly accepting the challenge of the article in this issue presented by Mr. Berst, there are certain points of view in connection with it which it would be well to bear in mind.

First of all, is it not true that in the early days of our Society Madame Blavatsky and Colonel Olcott were themselves the outstanding and courageous individuals capable of pronouncements in every field of thought and activity by virtue of their own individual greatness? This is equally true of Dr. Besant, as somewhat later she took over the reins of the Society. In other words, it was in the persons of great people rather than in the activity of the Society and its lodges that our unique position as a Society in the world was vested.

The magnitude of these three was so great that we easily lose sight of the struggles of the branches themselves, the financial difficulties, the losses of members, the numerous perplexities dealing with all phases of organization, and fail to realize that although the Society's problems of today are unique to our own decade, yet they are truly analogous to similar problems throughout the history of our Society.

Even in those early days, as Colonel Olcott says in *Old Diary Leaves*, people were attracted to Madame Blavatsky rather than to the Society; the founders, like ourselves, had cause to regret the undependability of human nature and the failure of the members who made up the Society to follow them in their attack upon the conditions of their time and their effort to reform them.

There is another aspect fairly to be recognized in the fact that the pronouncements of Madame Blavatsky and Colonel Olcott relative to universal brotherhood and mutual obligation one to another among all classes and races, to say nothing of the startling statement with regard to man's own constitution, these and other laws of life's unfoldment were all new and sensational when made during the latter part of the nineteenth century. Today practically the entire world has accepted brotherhood as a principle, and a good many other of the laws of life so new a half century ago. Hence today our problem is rather the careful working out and more thorough understanding of major principles and their application to daily

living and world problems — something much less spectacular than the pronouncements during the more revolutionary stage.

Today it is not enough to recognize the principle of brotherhood as an accepted theory. We have the obligation of devising ways which shall make the principle of brotherhood practical in the realms of economics and social conditions. This responsibility brings us squarely to face the deeper and more significant fact that we shall never be able to create laws or establish legislative rulings which will succeed until in our hearts, in our feeling, in our thought we *live* brotherhood. Obviously there is a wide chasm between the intellectual concept, or even its acceptance, and

the achievement in personal living of a measure of its application sufficient to make the individual life radiant and powerful in service.

The great three already mentioned, with whom Bishop Leadbeater should certainly be associated, lived brotherhood practically and magnificently, and hence their power in the world. Today's leaders also exemplify brotherhood, but no more than the founders can they lead our Society to greater heights until the membership in large proportion also catches the vision and joy of a dedication only at present partially achieved. Then indeed will Theosophy be the next step in all aspects of life, and Theosophy the inspiring key for the solution of our numerous problems.

The Light of Asia

AFTER much rehearsal and stage preparation The Adyar Players, presented by The International Academy of the Arts, performed two performances of "The Light of Asia" in the open-air theater at Adyar.

Rukmini Devi both adapted and produced the play which is based on the poem by Sir Edwin Arnold. These performances were not the first to be given of "The Light of Asia" but were revised and improved upon considerably.

The first evening was given under the patronage of the Prime Minister of the Madras Government, and many distinguished persons were present. The newly laid-out theater with its gently sloping steps was full and it is even said that people were turned away. The second evening was also very well attended, and it seems as though The Adyar Players have started their new season's work with a good deal of swing. The play itself was very successful, and both Rukmini Devi as Yasodhara and Mr. K. Sankara Menon (the Headmaster of The Besant Memorial School) as Prince Siddhartha (later the Lord Buddha) were very good in their parts. It is not easy to fulfil such an exalted role as that of the Lord Buddha, and the restraint with which Mr. Sankara Menon played his part was

very fitting. The best one can do to give the atmosphere of such a Personage and His teachings is to make of oneself a symbol and a channel, and this, it was felt, was what Mr. Sankara Menon succeeded in doing.

Rukmini Devi opened the performances with a very beautiful dance giving the atmosphere and "line" to the whole play. As she had taken the types, poses and movements, costumes and scenery from the famous Ajanta frescoes, so did she dance to give the same feeling. As Yasodhara she excels, as it is a part in which her own particular genius can shine. As the swan, shot by a cousin of the Prince, she was again interpreting a thing of sheer natural beauty, an interpretation she obviously enjoys and more than understands. Her swan's costume is a work of genius, both in its simplicity and truth to the "swan idea." The Adyar Players are becoming more and more a definite group and in some cases, notably among the girls, quite clear dramatic talent is beginning to appear. All that is necessary is continued practice under the proficient and thorough direction of Rukmini Devi, and there is no reason why, if they care to work hard and in the right spirit, The Adyar Players should not take a very prominent place in the dramatic world in India.

Reprinted from *The Young Theosophist*, October, 1937.)

The spirit of man which comes into direct and conscious relations with the world of spirit acquires real knowledge; while the spirit of man which lives imprisoned in the body, and is merely fed through the senses with crumbs of knowledge, possesses the unreal only.

— H. P. BLAVATSKY.

An Expanding World

BY E. HUNT

WE FACE a world today which is entering into a new and heightened phase of consciousness, and the responsibility is placed full upon us to build well the foundations of a new social and spiritual order. All that is best in the old must become the basis for the expansion of the new life. Our minds seem to be examining the ingredients of the new culture that will be the expression of a greater world period than any the world has yet known. Invisible minds watch the procession of events and guide the rising tide of power to bring about the new birth. In order to understand our place in this mighty task we have to clear our minds of much rubbish, and renounce our certainties, facing with courage the climb to the greater heights. Life will not readily flow in the channels of a blocked mind where old beliefs, traditions, and prejudices harden the arteries, and resist the new elements. The forces of change are too great for us to long withstand their onslaught; we have to take a deeper look at life. Out of the struggle will rise the flower of a new civilization in which millions of human souls incarnating will find opportunities for their unfolding. It is singing in the hearts of some today through whom the Plan is fulfilling its purpose.

The ingredients of the new culture each must examine for himself. It is an interesting study. Art, understood as a living factor in life, releasing the undercurrents of man's deeper nature, is an essential part. Thus we rise out of the realm of the personal, where love, not yet fully risen and purified, defeats clear vision, into the impersonal where love holds the heart in peace, reveals to the astonished mind vistas of undreamed knowledge, and quickens the spiritual will. These potent forces, dynamic and powerful, will regenerate our modes of living, turning these forces into new directions.

There is being increasingly introduced into the Western consciousness an element of the spiritual culture of the East. In the high, pure note of Hindu philosophic thought we find an ingredient that promises to play an important part in the forming of the new culture. It is not without significance that a Chair of Eastern Religions and Ethics has been founded at Oxford University, one of England's great cultural centers, and that an Asiatic, Professor Sir S. Radhakrishnan has been appointed to fill it. He is recognized, both in India and Europe, as a man of outstanding personality and typical of the best of Hindu

culture. His books should be read by every student of the new age. He speaks of Eastern thought as having an "enduring value as a living force in shaping the souls of the modern man." He says that, to the Hindu, religion "is more a transforming experience than a notion of God," and that "the essential thing is not the existence of the Deity but its power to transform man." To them "everything is of value as leading to the realization of the Self." This search for Reality is to the true Hindu the meaning of life, "when the individual puts away his being from all outward events, gathers himself together inwardly and strives with concentration, there breaks upon him an experience, secret, strange and wondrous, which quickens within him, lays hold on him and becomes his very being."

Yet a third ingredient is our own unique contribution of the age-old truths of Theosophy as fundamental to life, as necessary to the new civilization for its growth as the air we breathe — to be presented, not as doctrine or dogma, but as laws of Nature according to which we live. No fresh teaching is needed, but a deepening of consciousness, revealing new and other aspects of the old half-understood truths. It is only as we rise beyond the things of the personal life, with its obstacles, misunderstandings, demands and crude criticisms, into the realm of the impersonal, that a deeper vision of the Plan can be ours. We have to change the focus of our consciousness and bring about a regeneration of our whole nature. Let us not be afraid that in the eagerness of our search our feet may stray down unmeant pathways, but dwell rather upon the Hindu thought of Brahman as "the *principle of search* as well as the object sought." Creative art and spiritual quickening both bear witness to the truths of the Divine Wisdom, revealing by inner experience those laws fundamental to life — truths which are already being woven into the fabric of our consciousness. It is here that we meet culture as the soul's knowledge of the Plan.

The new way in all aspects of our life may yet be vague and cloudy, but as a chemical solvent brings the picture clear from the negative, so by a spiritual solvent of the new elements will the archetypes of the coming age be made manifest. Let us not live as spectators, but as intelligent actors in the great drama, studying our parts that we may play them without confusion, understanding their relationship to the whole. The

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Free Will and Fatalism

BY GEOFFREY HODSON

(The article under the above title evoked the following question in a letter.)

RE the article in the August issue of THE AMERICAN THEOSOPHIST entitled: 'Free Will and Fatalism' by Hodson.

"It is my understanding that another instalment is to appear and I am confident your readers will greatly appreciate his replying to certain pertinent questions suggested by the subject.

"The oak tree is potentially involved in the germ of the acorn, and man can do nothing that will change the destiny of the oak tree from that which was planted in the germ. The same may be said of every plant and animal. Its destiny for the incarnation immediately ahead is definitely planted in the germ.

"In the case of identical twins, we see another illustration. The life story or destiny of identical twins is apparently locked up in the germ of the original cell. When this cell divides into twins, then each individual developed from the half is impressed with the same identical destiny.

"May we assume therefore that the original germ-cell has locked up within it, potentially, the destiny for the incarnation immediately ahead and that this destiny cannot be changed except in minor detail? As an illustration, a person in incarnation cannot change any of the fundamental characteristics of his body or of his mind. He cannot change his type of body, his color, his mental make-up, or the fundamentals of his psychology. May we therefore assume that at birth a person's destiny for the incarnation immediately ahead is definitely fixed? This of course is not fatalism, as we must still answer the question, 'Who fixed the destiny?'

"May we reason that the individual in any one incarnation, through the power of thought, his prevailing desires, and demands, is sowing the seed for the next incarnation, and that seed comes to its fruition at birth into the next incarnation? In this sense therefore it would appear that the statement 'as you sow so shall you reap' is absolutely true. As we sow in any one incarnation, so we reap in the next."

Theosophy answers affirmatively, though the reaping need not occur in the "next" incarnation.

G. H.

"The law of causation (karma) again holds good and determines the individual's destiny.

"Assuming this reasoning to be correct, then it follows that as anyone reaps in any incarnation so has he sown in the previous incarnation. If a man be murdered, is it proof that in a former incarnation he was a murderer; if he be kidnaped, is it proof that in a former incarnation he was a kidnaper; and so on through the entire field of human experience?"

Our knowledge up to date does not permit us to be so precise as this. In general principles the reasoning appears sound, but room must be left for the many modifying influences released by preceding and subsequent conduct. G. H.

"These questions indicate the practical application of the subject, and all thinking people desire a definite answer to these questions, supported by citation of authority and logic."

Neither authority nor authoritative statements exist in Theosophy. From the oldest to the youngest we are all students, each offering his views of the time for the consideration of his fellows. The only possible Theosophical authority is the individual's own intuition, reason, and experience.

G. H.

I cannot agree with the statement made in the fourth paragraph that "a person in incarnation cannot change any of the fundamental characteristics of his body or of his mind. He cannot change his type of body, his color, his mental make-up, or the fundamentals of his psychology."

The members of the sub-human kingdoms being relatively mindless cannot do this, but man having mind can and does change for better or worse everything he inherits. It is a fundamental of Theosophy, as I understand it, that "what a man thinks on he becomes" and that a man can change his bodily, mental, and psychological characteristics to a very considerable degree.

We have only to look at certain men or women of fifty, especially those who have either risen high or sunk low, to see the nature of that

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What Is the Answer?

BY CHARLES A. BERST

President, Seattle Lodge of the Inner Light

I AM PERPLEXED.

I find myself a member of a Society representing a most vital and inspiring view of life. It is a view of life tremendously relevant to the problems of today. War and peace, the class struggle, crime, education, mental hygiene — whatever field we consider — Theosophy has a valuable contribution to offer. There is no issue, no controversy, to which an application of our principles will not bring understanding.

Yet humanity is muddling through with but very little aid from Theosophy. We have a message, but it is not being heard; we have the answer, but few put the question.

Year after year Theosophy is presented with varying degrees of effectiveness from our platforms. Who is in the audience? A few members of the Society, a sprinkling of the drifting population of occult addicts, here and there a new face. Our public work increasingly partakes of the nature of a monologue. We go on talking, very beautifully, very convincingly — to ourselves.

We have just observed the sixty-second anniversary of the founding of the Society. The occasion has caused us to reflect upon the splendid growth of our movement from a handful of people in New York City to an organization which encircles the world. We cannot help contrasting the vigor and power of the Society in its early days with its relative tepidity today. Why have we stopped growing? Why are our lodges, with a few notable exceptions, composed of small circles of individuals, mostly of advanced age? Where are all the young people, full of courage and idealism, upon whose shoulders rests the future of the Society? Where are the dynamic, vital spirits who should be in our ranks?

In the early days the Society was a whirling center of power and influence. Its leaders were fighters. Boldly and unhesitatingly they plunged into the heart of the thought of their day. No problem was too controversial, no issue too unpopular to keep them aloof. At every point they, and through them the Society, made contact with the vital thought around them. As a result, the Society had the power to draw to it the live people of the world. Would Annie Besant, the militant socialist, the exponent of birth control, have been attracted to the Society today?

This is not an arraignment of our present leadership. It is a sincere effort to achieve ob-

jectivity in relation to our own work. Self-criticism is the beginning of wisdom. Theosophy is worthy of our intelligent as well as of our devoted service. We need not disparage our work, but let us be candid in our admission that our effectiveness is out of all proportion to the splendor of our philosophy and the importance of our message.

A characteristic of age and approaching death is an over-concern for the formal aspects of life. The form sets up claims for itself, tending to self-preservation rather than to the service of the life which created it. For awhile the life struggles against the hardening of the walls which confine it. It either breaks these walls, regaining its creative liberty, or it gradually withdraws, abandoning the form. Is our Society today emphasizing the form-side at the expense of the life-side?

As we grow old we grow timid, prudent, conservative. We cling to what we have. We rest on our laurels. We eschew new lines of conduct and thought. We avoid controversy and controversial issues. We compromise. Peace at any price. We are broad-minded, we are tolerant, we are neutral — and we are inactive. We are half-asleep, and we prescribe for ourselves a sleeping potion.

Have we watered the heady wine of Theosophy, lest we break the old bottles?

What is the answer?

It seems to the writer that we have insulated ourselves from the centers of vital, progressive thought in the world. Lest we offend, we have diluted our Theosophy to the point of insipidity. We have abandoned principle for prudence. Result, we are not reaching the people we should reach, the leaders of progressive thought and action. Our message is shot through with a vast irrelevance.

What is proposed?

That the Society wake up to what is going on in the world around it. While we meditate and repeat our mantras, society rushes towards chaos. Let us be under no illusion. Our beloved Society will not stand unscathed when the whirlwind comes. Where today are the German and the Russian and the Spanish Sections?

Let us come out of our hot-house of isolation. Let us courageously interpret the real issues of the day in terms of Theosophy. We stand for the

principles of justice and freedom and brotherhood. Let us stand for these principles publicly, and thus draw into our Society the hosts of fine, free-spirited people who in all but name are Theosophists. At present they turn in scorn from our timidity and evasiveness.

This does not mean that as a Society we should become partisan, that we should commit ourselves to this or that economic, political, or social panacea (though we must remember that H. P. B. did not hesitate to indorse Bellamy, and Annie Besant was interned during the war for her work for Indian self-government!). It does mean that we should not hesitate to apply our principles to the live issues of today.

It is true that if in the name of principle we

defend the right of an unpopular minority to freedom of expression we shall incur the displeasure of those who cannot or will not distinguish between endorsement of a minority and endorsement of that minority's right to the same freedom we claim for ourselves. It is true that when we denounce injustice, we shall be construed by the indiscriminating of denouncing the unjust. It is true that when we plead for tolerance and understanding, we shall be labeled "subversive" by those who profit from oppression and mis-education. But we are told by the Master that at whatever apparent cost, that which is right we must do, that which is wrong we must not do, no matter what the ignorant may think or say.

So what?

AN EXPANDING WORLD

(Continued from page 270)

old materialistic outlook will be redeemed as the influx of life released by these new elements of culture expresses itself in a new social order. In that day spiritual self-discovery will take the place of spiritual self-sufficiency and lift the illusion of human separateness. As the sunlight playing through the trees on autumn days, throws into relief the many shades of browns and golds, revealing their true loveliness, so the light of inner spiritual experience reveals to us unexpected

beauties in our own nature, and lights our way into the hearts of our fellow-men. Herein is the true secret of that brotherhood which slowly dawns upon the horizon of man's consciousness, and will presently fill his sky. The world will be regenerated from within. If we would see the rising of the Morning Star, we must awake, and look deeply into our own hearts, for it is there.

(Reprinted from the News Letter for May-June, The T.S. in New Zealand.)

FREE WILL AND FATALISM

(Continued from Page 271)

change. When we meet in their fifties friends of the twenties they are sometimes almost unrecognizable.

The Theosophical answer to the question of the later lines of the same paragraph "Who fixed the destiny?" surely is: the Solar Logos, Himself part of a larger cosmic Self of Whose destiny solar destiny is an outworking. Similarly human

destiny is an outworking of the destinies of the solar destiny *and these are not three beings and three destinies but one.*

In the next article I will endeavor to work out the implications of this idea in terms of human freedom, using and expanding the material already published.

—□—

Ring in the valiant man
And free,
The larger heart, the
Kindlier hand;
Ring out the darkness
Of the land,
Ring in the Christ that
Is to be.

— TENNYSON.

BURN THE BONDS!

BY EUGENE J. WIX

Dr. Besant has said that the law of sacrifice is the law of life. Your pledge to the *Burn the Bonds campaign*, if given freely and joyously, is an act of sacrifice. This being true, what a splendid outpouring of life-force Theosophists in America can send forth during the next few months by individual sacrifices for the realization of our dream of a debt-free Section. I am convinced that the greatest benefit to be derived from the campaign is not to be found in the dollars and cents raised but in the revitalizing life-force that will be poured into the individual lodges and into the Section as a result of the unselfish effort put forth by each one of us. This cooperative effort cannot help but bring us closer together and increase our sense of unity.

That the sacrifices already made are bringing new life to the Section is indicated by a recent letter from Headquarters which states: "We have been almost amazed at the new flow of life into the work everywhere." The writer then goes on to state that letters coming in from Ohio and Michigan, where Miss Neff is lecturing, and Baltimore, Maryland, where Dr. Pieter Roest is lecturing, indicate larger crowds and a greater interest. In another lodge people were turned away because the hall was filled to capacity. This increased interest has also been evidenced by an unusual number of requests for information leaflets and Theosophical literature. That the members are getting the spirit of the campaign and are putting into practice the law of sacrifice is further shown by the many enthusiastic and encouraging letters received by the Burn the Bonds Committee. One in particular is so splendid that we print it in full. It reads as follows:

"Please pardon this pencil. I was just beginning to get about after being eight months in bed when I had a serious accident (breaking five bones and more ligaments) which put me on my back again for three months more—where your 'Burn the Bonds' letter still finds me.

"Apparently I had not the least hope of meeting my \$13.28 quota or any part of it, as this siege of illness and injury has necessitated expenses far in excess of my small income.

"I seemed to have nothing but the will to do my part—but in the very next mail came, out of a clear sky, \$5.00 with the hope that I would use it for something that

would be a real comfort to me!

"Well, I can think of nothing that would 'comfort' me more than to have it swell the 'Burn the Bonds' fund so here it is, sent with gratitude and rejoicing. I cannot promise anything as to the rest of my share, but having had one windfall—why not another? And should the next one turn out to be five hundred instead of five, I shall send it right after the first, even more happily.

"This was a splendid idea. I feel sure all the members will be delighted as I am to help it to success.

"Yours for a \$53,750 'bond' fire in 1938."

If every member in the Society would get the spirit of the writer of this letter and would make the sacrifice that she is making, the entire fund would be raised this month and my next article would be the last, thanking you for your generosity. Let us get that spirit. Now that we have proof that the law of sacrifice is the law of life let us work with the law and we shall find that it will work with us.

As Christmas will soon be here, the Committee sends Christmas greetings to every member. At the same time we wish to suggest that this is a splendid time to observe the law of sacrifice by giving a Christmas gift to the Burn the Bonds fund. Even if you have already made a pledge won't you give expression to the Christmas spirit by sending in the price of a Christmas gift to the fund in addition to your pledge? We think nothing of spending a dollar or more for a Christmas gift for a friend. If each member did this for the Burn the Bonds fund we would be \$4,047 nearer our goal. Is Theosophy your friend? If so, mail your Christmas gift to the Burn the Bonds fund now with a cheery "Merry Christmas!" If you cannot send a gift, send a Christmas card with your best wishes. We need your good wishes as well as your money. Again Merry Christmas to you all!

LODGE CHAIRMAN

It is suggested that a Burn the Bonds Committee be appointed in each lodge. This Committee should be requested to solicit pledges from members of the lodge and turn in a complete report within thirty days. The chairman of the committee or the president of the lodge should then send a full report of what has been done to the writer, as Chairman of the Burn the Bonds Committee, 1550 Virginia Avenue, Glendale,

TEMPERATURE OF OUR THEOSOPHY

California. A report of what pledges have been received and the total amount pledged is furnished on the regular bi-monthly reports. But in addition the Committee desires to know what you did to secure your pledges so that we may pass on helpful suggestions to you and to other lodges. It is vitally important to the success of the campaign that the Committee be kept informed as to what is being done by each lodge and how it is being done.

SECURE PLEDGES NOW

An effort should be made by all lodges to secure pledges **Now**. The longer you delay the less time your members will have to pay their pledges, for all pledges must be paid by June 15, 1938. Do not penalize your members by delaying your campaign. *Get your pledges now!*

HONOR ROLL

The following lodges have joined the group who have attained over 50% of their quotas, to wit: Akron, Ohio; Baltimore, Maryland; and Lansing, Michigan. New York and Oak Park Lodges are nearing their quotas. We hope to be able to list them as over the top next month. Rainbow Group of Columbus, Ohio, is entitled to special mention. Last month it was in the Honor Roll column for having attained its full quota. But it didn't stop. This month it reports \$111.00 additional in pledges, having now oversubscribed its quota more than \$200.00. Congratulations! Let us all try to do likewise.

100% PARTICIPATION

Last month we reported two lodges, Compton, and Olcott, Wheaton, as not only having attained their quotas but having 100% participation. This is, of course, the ideal record and each lodge should make an effort to have every member pledge something, however small the amount.

It is a great privilege for every member of the Society to participate in this campaign. It affords a rare opportunity for sacrifice and each member should feel that he has not only the privilege but the duty to do his utmost for the success of the campaign. Each member should pledge as much as possible but should not be satisfied by merely making a pledge. He should also endeavor to secure pledges from others. Please do not place the responsibility of the campaign on one or two members of your lodge. If your lodge has not attained its quota, make your pledge now, and also offer your services to the lodge president in conducting the campaign in your lodge. As the campaign progresses, let us feel ourselves as one great family working together in a common cause, and let us not forget to rejoice in the success of every lodge and federation as it attains its quota, knowing that *their* success is also *our* success.

Quota \$53,800

75%

50%

25%

000

Boiling

Torrid

Hot

Warm

Luke Warm

Cool

Chilly

Cold

Frigid

BURN THE BONDS

THEOSOMETER



Opening Address

European Theosophical Congress 1937

BY PROF. J. E. MARCAULT

AFTER the message of our beloved President, Dr. G. S. Arundale, the permanent president, present or absent, of all Theosophical Congresses, no opening speech should be needed from the occasional president of this particular Congress. He sounds the note which such a gathering of Theosophists should send out into the world, from the particular place and at the particular time of its meeting, and we can but echo that note. Let then my echo strengthen and prolong his note.

Whatever particular subject we happen to discuss, a Theosophical Congress, because it brings together in close spiritual brotherhood men and women from various, and especially from conflicting human groups, should create a positive and an active center of peace. Not a peace of expediency or interest, or indifference, the insecure peace of politics or economics, based on changeful outward conditions, but the firm peace of goodwill and understanding, founded on spiritual unity. We stand, or should stand, for a true hierarchy of values, in which the spiritual, which is both the human and the divine for us, should rank above the national, or the confessional, or the partisan.

Legitimate and naturally formed in the course of evolution as are the human groupings of nation, church, or party, they must at best remain incomplete realizations of manhood, for man's spiritual nature, which finds limited expression of itself in them, is by nature universal. They represent temporary abodes, in which individual men may and do find the spiritual shelter and the spiritual food temporarily needed for their present growth. But, like classes in a school, they are correlated groupings, subservient to the common evolution of all. The particular cultures, creeds, ideals, which hold together their communal life, are stages, not ends, means towards evolution, not final realities, momentary creations of a consciousness which in itself is knowledge, love, and power universal.

The Theosophical Society is an effort to make this universality real amid the conflicts of particular ends. We form a nucleus of the universal brotherhood of mankind. We do not try to convert the world to a particular doctrine, but to make universal brotherhood a fact in human experience. Our unity is inclusive of all, and

exclusive of none, for in every single man the universality of spirit is unfolding.

Nor is it indifferent that at this stage in the history of Europe, and in the particularly anxious throes of the evolutionary conflict between past and future, this Congress should have chosen scientific knowledge as its main theme for discussion. For never, it seems, at least for a long line of centuries, has the table of spiritual values been upturned so deliberately as in this time. Science, the creation of man's spiritual powers; science, through which the spirit gains mastery over matter, is being used to deny and to oppress its creator; the universal is being compelled to worship and to serve the particular. It is not true that science, or for the matter of that, any of the activities of spiritual man, whether art, ethics, or religion, belongs to a particular human group and may be used to destroy or to oppress another human group. Scientific achievements are abusively extolled to glorify this or that nation. The true, like the good and the beautiful, is a universal value, and all scientists, artists, mystics, cooperate in the common advance of human expression and culture. Rightly, then, does every nation honor its scientists, but in doing so it really pays homage not to itself as a nation, but to the human beyond the national, to the universal beyond the particular. In showing where science stands in regard to the great spiritual unity of Nature and man which Theosophy proclaims, this Congress is serving the cause of peace as well as that of progress. For conflict is a sure sign that progress has been checked in its course. Peace is the one indispensable condition for spiritual advance.

And finally, it is not indifferent that, as a spiritual background for our stressing of universal brotherhood through science, this particular group of European countries, the Scandinavian, and this most beautiful of cities should have been selected. Amid the latent or raging conflicts of Europe, the Scandinavian peoples stand with Holland and Switzerland as an incarnation of peace and brotherhood. They remain immune from the competitive spirit which marks our time in the economic and political spheres. More advanced socially and politically than most other countries, they have conquered their political and

(Concluded on page 278)

Culture and the Arts

EDITED BY DR. H. DOUGLAS WILD

THE EDITOR of this page gratefully avails himself of an opportunity offered by the following article. It is to invite attention to the immensely rich contribution which ancient cosmic myths of all races can be made to render towards a truly Theosophical understanding of art. The creative process in the art of man so intimately reflects that of the Universe that one wonders why the glories of mythology have not been more definitely drawn upon, at least by modern Theosophists, for the purpose of illuminating the whole domain of the philosophy of art, a subject so alive in our world today, yet often so grievously vexed.

A great hope is hereby expressed that the present article may be the forerunner of others resulting from an extensive and deliberate research on the part of explorers in this fascinating field of investigation. In this special manner as in others, we may cooperate in raising the standard of art appreciation by supplying the rational, unified world-embracing viewpoint which our scientific civilization needs.

While editorial wishes are in order, this additional one may be ventured: that the present author will favor us with a second article in which she develops, perhaps, the symbolism of the purple flower in the myth of Narcissus. The wisdom color would seem to carry the hint that art is an evolutionary flowering of Spirit sequent to its immersion or involution in Matter. How inexhaustible the subject is! Art is, indeed, long. — H. D. W.

Narcissus and the Philosophy of Art

As I read the ancient myth of Narcissus, in conjunction with the first lesson in Dr. Arundale's Campaign for Understanding, it occurred to me that this myth has within it a real and penetrating exposition of mankind's illusory attachment to the unreal throughout the ages. Narcissus, son of the river god, Cephissus, fell in love with his own image in the water. He talked to it, tried to embrace it, languished for it, and pined for it until he died. Thereafter, the water nymphs, searching for Narcissus' body to prepare it for burial, found that in its place had sprung up a little purple flower.

How true this is of mankind — who, through the ages, has struggled, fought and died in his feverish efforts to attach to himself the unreal — the material forms, which he has mistaken for

Reality. He has confused his personality with his Real Self, and in this confusion has ignorantly and determinedly expended frantic efforts to satisfy this shadow self — to attain material possessions, to satisfy personal vanities and ambitions, feeling that in possessing these transitory things, he has achieved a successful life. He has blindly failed to penetrate beneath these forms to the Reality, the Inner Life, and thus find that the Eternal Life, the only Reality, merely ensouls the forms, but is not identified with them.

This is, fundamentally, the purpose of culture and art. If art were understood in its deepest sense, it would bring us, by deep contemplation and meditation, into a conscious at-one-ment with the Soul of Reality which is at the heart of everything that lives — not mere admiration for the form, but, piercing beneath that form, discovering and blending ourselves with that ageless Principle inhabiting, for a brief time, that form. Then, and only then, can we truly say we appreciate art.

Western art has, for the most part, ignored this eternal truth. Its very heritage was based on form and the delight in physical perfection. Cyril Scott, in his book *The Influence of Music on History and Morals* has brought out this fact very splendidly, with special emphasis on music. In it he traces the history of music, its influence on man's bodies, and, in a larger sense, on nations and national life. For example: the music of India is based on quarter-tones, a more subtle division of the note than is to be found in European music. Thus it influences man's subtler bodies — namely, the mental. The priests discovered that certain musical sequences produced deep meditation, and were a means of attaining Samadhi. Thus, by means of music, was born philosophy and metaphysics. The Egyptian music was based on third-tones — less subtle than the quarter-tones, and affecting the emotional, or astral body. This music was used in the ceremonies of Initiation into the Mysteries, and, with its power of stilling the emotions, produced an emotional trance, during which the candidate was able to carry on occult investigations and learn the nature of life and death. Out of this was born ritual and ceremonial magic. The music of Greece was based on half-tones — the least subtle so far — and affecting the physical plane — and as a result Grecian art, as we know,

was an expression of physical perfection. Games and athletics and physical prowess were paramount in Greek life — the natural expression of this influence.

This, then, was the heritage from which the art of Europe and the Western world has sprung — an art, while magnificent, yet at the same time dealing primarily with form and the veneration of form as such. While it is true that there have been a few enlightened souls who have, from time to time, caught fleeting glimpses of the great Reality — these have been, unfortunately, few in comparison with the many in the Western world who have seen as the ultimate goal of art the reproduction of form.

Perhaps, too, the religious life of the West has contributed to its art — for the two are (and rightly so), closely intermingled. It is the Buddhist influence that is, for the most part, the basis of the profound philosophy and occult understanding that shines forth in the art of the East. And, here again, we find the reason for the lack of it in Europe. During the Middle Ages, the religious influence was strong in the art of Europe — but it existed primarily as an urge to reproduce forms of religious subjects, such as the Master Jesus and the Madonna, as objects of worship. Orthodox Christianity, as practiced in the West, has been essentially a religion of blind faith, and of a personal God to whom one prays, asking personal favors or gifts — and, as such, it has not been conducive to profound meditation and the search for the hidden laws of Nature.

Consider the poetry of China — its fragile, ethereal delicacy, its exquisite imagery — its beauty mirroring boundless depths of wisdom, its symbolism and philosophy expressing the eternal truths of life, death, and the unity of all that lives in the forms we see about us. To the Eastern poet, or landscape artist, a modest little wayside flower is an emblem of some great Cosmic law — the same law that controls the solar system, that holds the planets in their courses as they wheel in their orbits through the heavens. This is because the Eastern artist understands the nature of Reality, the laws of evolving life, reincarnation, and what man's true Self is. He sees that flower, not merely as something beautiful to look upon, but as a link in the

chain of evolution, as an expression of the Plan, of which he, himself, and the solar system to which our earth belongs, are also parts; he sees it as a bit of eternity — ever changing, ever growing in wisdom and experience gained in the journey through forms, until it shall have completed its pilgrimage, and returned again to its Source — the Absolute — now perfected, complete, Self-conscious. In such understanding, he can merge his own soul with the Principle that animates that small flower, and, for a moment, experience unity with the Life that inhabits it — he can expand his consciousness until, for a brief moment, he can actually experience the Life-force that is flowing through that flower — can, perhaps, catch a fleeting glimpse of the Plan of which that flower is a part. That is true appreciation of art — and, through art, of life itself.

Man has confused his real identity with the Lower Quarternary, and has become imprisoned by it. He has lived in a world of the senses, and sense impressions. But we Theosophists must know that art has a far greater purpose than merely to gratify and please the senses. It is a means of transcending them — of raising our consciousness to the Buddhic plane where we can see and *know* the glories of being, the unity with *all life, impersonally*. When we can still the chaos and turbulence of the emotions, even of the concrete mind, then our consciousness can expand, like a flower in the sunlight, until we cease to be personalities but merge with the All. We may then know that "in the Universe there is not room for two"; the illusion of separateness will have disappeared, and we shall have attained Liberation.

So, Narcissus means to us — ourselves — mankind — who have wasted incarnations in clinging frantically to reflections in the water — transitory things that we have prized so greedily, and that have perished, just as did Narcissus. The book, *Gods in Exile*, which has been so wisely chosen to begin the Campaign for Understanding, should be an unforgettable lesson to us in that it shows us the way to find the Real. If we can incorporate it into our lives, then art would become a living thing — it would become what it is meant to be, the gateway to a true understanding of our Selves, and thus to Liberation. — ROSALIE C. LEU

OPENING ADDRESS

(Continued from page 276)

economic liberties without soiling their liberation with violence — without lowering the human under the partisan. Our brotherhood feels happy and free in their brotherhood, and in their freedom. May we all together strike such a note of

human understanding and love that it shall ring for the next twelve months throughout our respective countries, and tune them all to the recognition and the respect of the whole of man in all men.

The Lodge Study Course

(Based on the Campaign for Understanding issued at Adyar.)

(Note: This outline is to aid lodges who would otherwise feel unable to participate in this world-wide program. It is not intended to supplant individual initiative or study or to eliminate from lodge work other features through which members find valuable means of contribution and self-expression. Rather is it expected to unfold such opportunity to members who would not otherwise feel equal to individual contribution.)

Seventeenth Week

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)

Chapter 2, *First Principles of Theosophy*, by C. Jinarajadasa, "The Rise and Fall of Civilizations." (Develop the following ideas which can be presented in the form of three reports.)

1. Ethnology, its definition, methods of classification of peoples; three Great Races or Root Races; present day descendants of those Root Races; description of the Root Races and their descendants. (Pp. 25-28, *First Principles*.)
2. Occult investigation of the past; the principle upon which it is based; findings of occult investigators; the lost continents of Lemuria and Atlantis; rise of the black, yellow, and white races. (Pp. 28-36. *First Principles*.)
3. The Soul's journey through the Races. (Pp. 37-40, *First Principles*.)

B. *Topics for Report.* (For member participation.)

1. The Third Root Race and the American Negro. Review the fact that the American Negro belongs to one of the three Great Races in the world today. He is a descendant of Lemurian ancestors, the first Root Race to have achieved a civilization; outline that civilization briefly as to origin of language, arts, cities, statues, religion, etc. Briefly indicate remains on Easter Island. (Reference, *The Story of Atlantis and the Lost Lemuria* by W. Scott-Elliott, \$3.00).

2. The Fourth Root Race and the Japanese and Chinese. Descendants of the Fourth Root Race; outline the civilization of Atlantis, its cities, governments, etc. (Reference, *The Story of Atlantis and the Lost Lemuria*.)

(Lodges owning a Reelslide or Visual Education projector could build this whole

lesson around the Visual Education Film and lecture notes on Human Evolution, prepared by the New York Research Seminars.)

C. *Discussion and Questions.* (To stimulate original thought.)

1. Page 36, *First Principles*, the statement is made that the Japanese may be the final effort of the Fourth Root Race before the energies of that race begin to subside. Discuss this point in the light of the situation today.
2. Is it significant that representatives of the three Great Root Races are growing up side by side in America today? In what way?
3. Would a knowledge of this significance eliminate much of the friction between these three groups? Why?

D. *Summary of Salient Points.*

CLOSING OF THE LODGE:

(Note: The photographs in *Heads and Tales* by Malvina Hoffman, will be of great interest in studying the different types in each Great Root Race. Probably in public library.)

Eighteenth Week Feb.

(Theme: Understanding and Appreciation of the American Negro.)

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for Discussion.)

1. Harlem, the Crucible of the New Negro.
2. The New Negro.
3. Negro Art and America.
4. The Problem between the Races, both North and South.

(All of above in "Supplement to Lesson on Understanding the Races" to be secured from The Theosophical Press. This is free to the lodges, but costs 25 cents to prepare and mail; therefore, those who can do so are requested to purchase the Supplement. It will be sent free on request to other lodges.)

B. *Topics for Report.* (For member participation.)

1. The Work of Tuskegee Institute, Its Aims and Ideals. (Write the school for information, Tuskegee Institute, Tuskegee, Ala.)
2. The Julius Rosenwald Foundation, Its Purpose and Work.
3. Review "I Am a Negro" by Paul Williams, architect, July, 1937, *American Magazine*.
4. Review "A Boy Who Was Traded for a Horse" the story of George Washington Carver, distinguished Negro scientist, *Readers Digest*, February, 1937, or *American Magazine*, October, 1932.

C. *Discussion and Questions.*

1. Do you think there is a purpose in merging the two cultures of white and black in order to utilize the final contribution of the third Root Race in the scheme of things? Explain.
2. Is there significance in the fact that the Negro with his artistic and emotional nature should grow up in our mental and practical American civilization? Discuss.

D. *Summary of Salient Points.*

CLOSING OF THE LODGE.

Supplementary Reading Reference:

Negro Builders and Heroes, Benjamin Brawley.
Race Consciousness — The American Negro, R. C. Barton.
Clash of Color, by Mathews.
The New Negro, edited by Alain Locke, best selection of contemporary Negro poetry.

Nineteenth Week

Theme: Understanding and Appreciation of the Japanese and Chinese in our Land.

OPENING:

THE LESSON:

- A. *Preparatory Work.* (Basis for discussion.)
 1. Behind Our Masks.
 2. Finding the Facts.
 3. The Oriental in America.
 4. Our Racial Frontier on the Pacific.
 (All of above in "Supplement to Lesson on Understanding the Races" to be secured from The Theosophical Press. This is free to lodges, but costs 25 cents to prepare and mail; therefore, those who can do so are requested to purchase the Supplement. It will be sent free on request to other lodges).
- B. *Topics for Report.*
 1. What are the contributions of the yellow race to today's civilization?
 2. Japanese and Chinese Art and Literature.
 3. Fundamental teachings of Japanese and Chinese religions.
- C. *Questions and Discussion.*
 1. What is the fundamental basis for lack of understanding of the yellow race in

America?

2. Do you think the prejudice shown to the yellow race is born of experience, with the majority of us, or is created by groups with special interests.
3. Do you think the pictures painted by missionaries in the past, both of the Orientals to us and of us to them, has created misunderstanding?

D. *Summary of Salient Points.*

CLOSING OF THE LODGE.

Twentieth Week

Theme: Understanding and Appreciation of the Races Within Our Borders.

OPENING:

THE LESSON:

- A. *Preparatory Work.* (Basis for Discussion.)
 1. Why Are Jews Like That?
 2. The American Indian. (*Heads and Tales* by Malvina Hoffman, p. 358, ((Aboriginal Americans." From public Library.)
 3. The Mexican in the United States.
 (All of above in "Supplement to Lesson on Understanding the Races" to be secured from The Theosophical Press. This is free to lodges, but costs 25 cents to prepare and mail; therefore, those who can do so are requested to purchase the Supplement. It will be sent free on request to other lodges.)
 - B. *Topics for Report.* (For member participation.) Immigration and the Immigrant.
 1. Description and work of Ellis Island.
 2. Review our national laws governing immigration, the quota, exclusion, etc.
 (Information may be secured in Chapter 11 of *Recent Social Trends in the United States*, the Report of the President's Research Committee on Social Trends, 1933. Probably in public library.)
 - C. *Discussion and Questions.*
 1. What is the Theosophical principle which, if thoroughly understood and appreciated, would eliminate race prejudice? How would it do so?
 2. Do you think the knowledge of that principle alone, and ignorance of all the facts regarding the races and their problems, makes the Theosophist as effective an instrument for creating understanding as one who not only knows the principle but understands the facts? Why?
 3. Have lessons on Understanding the Races cleared away any of your own prejudices and given you a more sympathetic view of the people of other races with whom you come in contact? Explain.
 - D. *Summary of Salient Points.*
- CLOSING OF THE LODGE.

The Inner Life

BY CLARA M. CODD

Theme for the month: The calm mind.

Thought for the month: "That the mind may always be calm and unruffled; and, through the mind the nerves. The calm mind means courage, so that you may make light of the troubles which come into everyone's life. The Master teaches that it does not matter in the least what happens to a man from the outside. That belongs to previous lives. Think rather of what you are doing now, which will make the events of your next life."

It is very difficult for many people to achieve a really calm mind. These are generally the people with vivid, easily aroused emotions. It is a good thing to have vivid, sensitive feelings. Only they will be much more useful if we can control them a little. Let them shine out to their fullest, but keep a hand on the rein.

What are the things that usually upset us, and make our minds in a ferment? You hear people say: "Oh! I can't stop to think about that. I am in too much of a hurry"; or "I am too worried about something." Why are we worried? For one of two reasons. The worst reason is that we want something for ourselves, and are afraid we are not going to get it, or we have lost it, or someone else has it. The better reason is that we fear someone we love will not succeed, or is troubled, ill, or unhappy.

Can we stop that somewhat? Well, not all at once. It takes time and persistence. Let us note that the worst reason, the purely selfish one, is grounded in personal desire, and that the better one is also grounded in desire, still rather personal because it refers to a larger self, the extensions of ourselves which include the things and people we are personally interested in and love. So there is the crux of the matter — personal, limited desires. Not that we should not have them. For a long time yet they will be natural and normal to us. We must not try *not* to have them. What we must do is to try to purify and enlarge them.

Reason number one, how can we purify and expand the nagging idea that we want something for ourselves, or that we want it back after it has gone? First of all, let us be very honest and think whether the thing we want or which has gone we truly deserved. When we had it, did we really value it, and use it properly? I can look back in life and see lots of splendid opportunities which certainly I do not seem to have deserved and which I surely did not use to the full. Perhaps

that is why they faded out. But they will come back as soon as we truly deserve them again. So let us try to *deserve* them. Once the Master Morya said: "First deserve, then desire." Do not let us ask of Life before we have the real right.

And do not let us make the common mistake of thinking we are quite indispensable when someone else is doing a work we had our heart in. He *may* not do it as well, but he will do it in his own way, and there is nothing more pathetic than a superseded officer still trying to rule the roost!

Do not think things *matter* so! Many things matter very little, and most things not at all. Let us do our best and leave it. Perhaps we made a mistake? Who has not? That will not cause the bottom to fall out of the universe. Learn wisdom from that mistake. Be philosophic, which means taking things "lightly." Not in the sense of being irresponsible and light-minded, but in the sense of letting it go, *when it has gone*. How many people pass years in moaning over some past mistake or grieving for some lost joy? They have yet to learn the truth of the poet's words: "He that kisses a joy as it flies, dwells in eternity's sunrise."

Reason number two, how can we stop worrying over the sorrows and trials of others? Mothers especially would give their lives to keep sorrow and disaster from their children. But that is love which is not too wise. There is nothing sadder than to see a person advanced in years who has been too cosseted and protected by loving relatives. He has never developed the power to deal with life, and he may be forty, but he is in reality fourteen in experience. We cannot take away the burdens of misfortune and responsibility from others, and we should not. But we can make them more easily borne and dealt with by our unflinching love and sympathy. We can be a true and faithful friend, than which there is nothing lovelier in this sad world.

Let us learn to have bigger, truer, more philosophic views of life; and let our hearts grow greater and more sensitive, so that they begin to care about and to include just as dearly even those we do not know and are not related to, but who are human and must be happy too. And we might practice, just for fun, as a kind of psychological exercise, thinking of ourselves as of no particular importance, except as willing and eager centers of life where work is well done, and love and cheer is radiated to all.

Theosophical News and Notes

International Convention at Adyar

At Christmas time our International Convention will again be held at Adyar. There will be present not only Dr. and Mrs. Arundale, and Mr. Jinarajadasa, but others who have been distinguished guests of the American Section—Captain and Mrs. Ransom, and probably others whom our members know.

But it is not only because of acquaintances at Adyar that we should turn our affection Centerwards at Christmas time; it is in order that we may contribute through thought-world contact to the success of this great annual event, through which not only is the Society's progress planned, but world progress carried on. Great events at Adyar provide occasions for world blessing, enhanced immeasurably when these events occur within the Christmas season.

Practical Work in the Arts

We have received from Adyar the syllabus of the International Academy of the Arts, of which Mrs. Arundale is president. The objects of the Academy are:

1. To emphasize the essential unity of all true art.
2. To work for the recognition of the arts as inherent in effective individual, national, religious, and international growth.

The syllabus indicates that instruction is given in the dance, in music, and in weaving, there being available both elementary and advanced courses.

Strict regulations surround admission to the dance section. No one over fifteen years is admitted, and then only if without previous training; a doctor's certificate is required; and during a probationary period of two months the pupil must prove his aptitude for further study. Thus is the perfection and beauty of the work of the Academy to be insured.

The President Says "Thank You"

Out of the International part of the Easy Savings Fund the Society contributes its proportionate share to the President's Fund. The President makes acknowledgment as follows:

"Thank you so much for the draft for five hundred dollars paid into the President's Fund. It is extraordinary how generous the United States of America is. I gratefully thank all who have contributed and all who would have contributed if they could."

"Personal Memoirs of H. P. Blavatsky"

However genuine our previous recognition of the greatness of Madame Blavatsky, that recognition will deepen and widen as the wonder of her life is revealed in the pages of *Personal Memoirs of H. P. Blavatsky*, compiled by Mary K. Neff. Fascinating tales of adventures in all the continents, strange, mystifying experiences forming part of her training in many lands, with many races, told by H. P. B. herself in vivid language: all stamped out the courage, the greatness of heart, and above all the grandeur of her utter devotion to her Guru.

The threads of many incidents have been gathered together by the painstaking, accurate research of the compiler, so that the complete path of H. P. B.'s life stands out sharply, achieving its own perfect defense and revealing a noble beauty which must inspire and compel homage.

An unique feature is the chronology which will be especially appreciated by students.

Defence Material Sought

Members who have read Beatrice Hastings' recent little volumes in defence of Madame Blavatsky will appreciate that a grand piece of work is in progress.

Can any member assist by finding and sending in to Headquarters:

1. An article on Madame Blavatsky by Dr. Rawson in *Frank Leslie's Magazine* of February, 1892.
2. Several articles (attack on Mohini) in the *New York Sunday Times* and *World* in early 1886.
3. H. J. Newton's book *Hours With the Ghosts* (Laird and Lee, Chicago. 1897).

Mr. Smythe Visits San Francisco

On November 7 Mr. Albert E. S. Smythe, General Secretary of the Canadian Section, was in San Francisco and kindly offered to speak for the San Francisco Lodge. In the evening he delivered a lecture on "Theosophy's Message—Brotherhood" to a large and appreciative audience, who listened attentively while the various principal tenets of our philosophy were explained in clear and convincing language. The lecturer is fluent of speech and illustration, and at times rises to heights of eloquence.

The following afternoon Mr. Smythe answered questions at the regular class, and on that same evening left for Los Angeles. Our only regret was that he could not remain longer.

Mrs. Virginia A. Baverstock Passes

The work of Theosophy in Los Angeles and in Southern California has suffered an inestimable loss in passing from the physical plane to the inner worlds on November 9 of Virginia A. Baverstock, teacher and lecturer. In 1897, Virginia A. Baverstock joined Harmony Lodge, which later became the Los Angeles Lodge.

She immediately entered into active Theosophical work, her service going into many phases, chief of which was her lecture and class work. A deep student of Theosophy and with a knowledge of the Ancient Wisdom and its correlations given to few, she devoted herself primarily to teaching. She was for many years the teacher of the Friday Night Class, a famous study group, which has carried on in Los Angeles Lodge for thirty-eight years. Members of this class have taken with them the inspiration of her ardent love for the Wisdom Religion and the service of the Masters, to all parts of the Section.

Her class work extended to other lodges in the neighboring towns of Santa Monica, Long Beach, Glendale, Pasadena, and Pomona, where she helped to create and maintain centers of Theosophical activity. Out of this work originated the idea of the Southern California Federation of Lodges, the first group meetings for this organization being held at her fireside.

Another phase of her class work was the directing of H. P. B. Speakers Training Classes, in which work she is remembered with gratitude by many lodge officers and local lecturers, who gained their platform ability and inspiration at this source.

She engaged in many other phases of Theosophical activity. On a number of occasions she served as lodge librarian, which office she held at the time of her passing. Another foremost interest was her work with young people. She organized a Lotus Circle and later a Round Table and was a guide to groups of the younger Theosophists, who helped with her class work.

All of these Theosophical duties were carried on in addition to the duties of a busy wife and mother in a large home. Despite the many calls on her time from this work, she was never too busy to give her knowledge of the Wisdom to individuals or help them with their problems in the light of the teachings of Theosophy.

Gift to Headquarters

Three barrels of delicious apples were received recently from the farm of Mrs. Adelaide L. Northam, of Lansing, Michigan. The staff members are enjoying the several varieties of apples included in the shipment, and are most appreciative of Mrs. Northam's generous thoughtfulness.

Passing of Richard C. Francis

Word comes to us of the passing on November 9 of Richard C. Francis, a member of the lodge in Richmond, Virginia, and for a good many years a priest in the Liberal Catholic Church. Evidently his illness was sudden, and his passing quite unexpected.

Since Mr. Francis has traveled widely in our country his many friends will be regretful, but will remember with appreciation and gratitude his friendliness on many occasions, as well as his service both to The Theosophical Society and to the Liberal Catholic Church.

Mr. and Mrs. Francis were residing in Covington, Louisiana, at the time of his death, and through the kindness of Mrs. Edmundson, together with the wholehearted cooperation of Mr. Mitchell, the secretary and president, respectively, of New Orleans Lodge, a brief Theosophical service was held.

National Committee on Membership

The National Committee on Membership, of which Miss Poutz is the National Chairman, has just distributed its first circular to members of that Committee. As is always true of the work that Miss Poutz undertakes, she makes it practical. The work of the Committee is concerned with our attitude toward new members, and to induce in all a realization of the privilege of membership, its responsibilities and its possibilities. So Miss Poutz suggests an interest on the part of her Committee members in these questions:

What induced every new member to join our lodge?

Whether he seems happy? Or disappointed? Why?

Why some in our own town read our books, attend lectures and classes, and yet don't join us. (I have heard in connection with this, very uncomplimentary remarks about our unfriendliness.)

Is friendliness growing in the lodge? Cooperation?

What is being done for members in sorrow or illness?

How much work is entrusted to new members?

Do older members give a chance to young people?

If there are no young people in your lodge, why?

The Committee may not have representation in all lodges, but who among our members will not wish to give some personal thought to the practical application of Theosophy which these questions suggest?

Mr. and Mrs. Hotchener

We learn with happiness of the arrival of Mr. and Mrs. Hotchener from Adyar after an interesting voyage via Hong Kong and Japanese ports.

They are now settled again in their California home and are already active in the work among the lodges. They visited Ojai Valley Lodge and participated in the Founders' Day exercises at Besant-Hollywood and Los Angeles Lodges. An enthusiastic welcome awaited them as in each instance they brought to the lodge the President's greetings and sought to draw the members into still closer accord with the currents that spring from our International Center.

Section Magazines

It is a point not often thought of that the member magazines of the several Sections of the Society really serve an international purpose. We receive regularly from many Sections their national organs, as THE AMERICAN THEOSOPHIST is mailed to most other Sections. The result is a constant exchange of information, and in the bulletins and magazines of other Sections we not infrequently find references to material in our own.

Not all Sections can afford a well-designed and printed magazine. Some are able to distribute only mimeographed bulletins. But they serve the purpose of international exchange, and we are happy to acknowledge from all parts of the world the bulletins and magazines that come to our Headquarters.

Memorial Trees Added

We are most grateful to Miss Alice R. Taylor of Detroit and to Miss Elithe Nisewanger of Chicago, who have recently contributed trees which are to be placed in memory, one of Miss Taylor's father and the other of Miss Nisewanger's mother.

The trees themselves are two fine sycamores and a red maple, which we feel will be beautiful additions to our grounds.

Feeding Stations for Birds

As our bird friends discover us certainly Olcott must inevitably become a sanctuary not only during the summer season but throughout the winter as well.

To help us, a generous donor recently presented us with two large feeding stations for immediate use, and two woodpecker houses which will be especially appreciated next spring. We welcome this new equipment and are most grateful to this friend of all, our feathered friends included.

Visitor From Abroad

Headquarters recently had the pleasure of a brief visit from Miss J. E. van Regteren Altena, of Bandoeng, Java. Miss Altena has spent some time traveling in the United States studying our educational systems, and was passing through Chicago on her way to New York. After a short stay there, she planned to return to her native Holland.

It is always a special pleasure to have as our guests members from other Sections, and we were happy indeed to make the acquaintance of Miss Altena and to number her among the friends of Olcott.

The Easy Savings Plan

We express our appreciation for the response to the suggestion that October Easy Savings should boom upward. The month almost equaled October of last year, whereas September was considerably below September of a year ago. For the four months, July to October inclusive, Easy Savings returns were \$143.88 ahead of last year. That is worth reporting, but the returns still represent but a fraction of what the Plan could produce were everyone to discover for himself through actual trial that in this Plan lies the possibility of the complete solution of the Society's financial problems. Great development of the Society's work along every line would be assured were each member to use his Easy Savings envelope.

Miss Codd to South Africa

On the 8th of January Miss Clara Codd, loved by so many Theosophists in America, sails from England for South Africa for a year of work among the lodges of the two Sections in that country recently consolidated into one.

We extend our best wishes to Miss Codd for the success of her work and our congratulations to our South African brethren upon obtaining the services of Miss Codd.

New Orleans Member Honored

At the recent biennial session of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry (masculine obedience), Mr. Claude D. Corey, formerly president of New Orleans Lodge and still very prominent in Theosophical circles in that city, was designated for the Thirty-third Degree, which will be conferred upon him formally when the Grand Commander comes to New Orleans in a few weeks.

A conferring of the Thirty-third Degree is a rare and signal honor in Masonry.

Greater America Plan

Each year since this movement started, funds have been received in sufficient amount to carry on the work. Contributions this year to date are as follows:

July.....	\$47.98
August.....	174.29
September.....	202.24
October.....	112.15

Not less than \$300 per month is necessary to sustain this part of our field work.

A Young Theosophist in the News

One of our Young Theosophists, Mr. Alastair Taylor, of Hollywood, California, is front page news in the *Los Angeles Times* of October 18, presented there as a graduate with honors of the University of Southern California, who is now studying for his Master's Degree, and planning to devote his life to the writing of historical novels.

Thank You

Miss Lucia McBride, who recently presented to Headquarters two exquisite Japanese woodcuts and a lovely modern print, has sent us another painting — a landscape — which now hangs in our dining room, adding greatly to its beauty.

We are deeply grateful to Miss McBride for these generous gifts to Olcott.

Stamp Collection for Adyar

Mrs. Rhoda Martin, one of our members, has suggested to Dr. Arundale that members throughout the world might like to aid in the compilation of a stamp collection at Adyar; that each Section might have in Adyar's collection a complete set of its own stamps.

Will members who have the collecting instinct, or who are interested in stamps, or who desire to participate in this contribution to Adyar in which so many could take part, please make contact with

Mrs. Rhoda Martin,
1600 Bonita Avenue,
Berkeley, California.

Miss Hunt to Visit America

Our members will be interested to know that Miss E. Hunt, of Christchurch, New Zealand, whose article "An Expanding World" appears in this issue, plans to visit the United States and to spend some time at our National Headquarters.

Miss Hunt will arrive here about May or June of next year, coming to us from Adyar, where she is spending several months.

"Youth and Culture"

Youth and Culture is the new title of the magazine published by the Young Theosophists of America. This publication, formerly called *The Young Theosophist*, starts its fifth year with a very attractive thirty-two page fall number, artistically and beautifully prepared.

The magazine is now incorporating part of the work of the National Committee on Youth and Culture, under the chairmanship of Mr. James S. Perkins. The Young Theosophists feel that the introduction of this new element will freshen and revitalize their work, and will effectively integrate their activities with those of the parent Society.

Send subscriptions to
Mrs. Lillian Boxell, Editor,
865 Dayton Avenue,
St. Paul, Minnesota.

Annual subscription 60 cents.

Mr. Fritz Kunz — A Denial

Several of our members have noted the similarity between the name of our well-known Theosophical lecturer and that of the head of the Nazi movement in the United States.

Mr. Kunz writes denying his connection with this movement, just as some years ago he denied his identity with a bank robber whose name appeared in a newspaper in close proximity to Mr. Kunz's picture.

Opening of the Annie Besant Memorial Hall

On October 1, the anniversary of the birthday of Dr. Annie Besant, a large hall adjoining the Musaeus College at Colombo, Ceylon, was opened by the Director of Education, Mr. L. Mac. D. Robison. After the rendering of the school song by the students of the college, Mr. Peter de Abrew spoke briefly of their sense of grateful reverence to Dr. Besant, and said that the Memorial Hall would be a lasting tribute to her memory. He also expressed their gratitude to the Foundress of the College, Mrs. Musaeus-Higgins, for having given them the opportunity and the privilege of serving their country through education. Following a few words of dedication, Mr. Robison read a message of congratulation from Dr. Arundale — a beautifully worded message of sympathy with the work of the Musaeus College and Schools, in which Dr. Besant was so vitally interested. Mrs. Robison, the wife of the Director of Education, unveiled a photograph of Dr. Besant during the ceremony of dedication.

This memorable occasion was terminated with the singing of the national anthem, after which tea was served to all.

Theosophy in Action

Our members are already familiar with the splendid and self-sacrificing efforts of our member Mr. F. A. Baker, who is the director of The Theosophical Association for the Blind, and whose service during the years has released magazines and Theosophical books published in Braille. The eagerness of our brothers who live in darkness for Theosophical literature makes a poignant appeal which is being answered by Mr. Baker and his co-workers.

In *Brotherhood Progress* there appears recently a further tribute to Mr. Baker, who is also the founder and president of The American Brotherhood for the Blind, established on the ideal of providing free to the blind reading matter in Braille. The work has developed, the organization grown under the guidance of Mr. Baker, and many are the friends among the blind who owe him deep gratitude.

News From the Mexican Section

The next Convention of the Mexican Lodges of The Theosophical Society will be held at Tampico, Tams., during the first week of December, 1937. Many delegates of lodges from the City of Mexico as well as from the interior will attend it.

Mr. Adolfo de la Pena Gil reports that a group of Theosophists have just closed arrangements to buy twenty acres of fertile flat land located between a river and two parallel railways, near a small town called Teoloyucan (which is said to mean "the place where the Gods rested"), twenty-four miles north of the City of Mexico, where a Theosophical Colony will at once be started as a cooperative society under the name of "Alianza Deportiva y Agricola Renovadora." (Initials: A. D. Y. A. R.). The first instalment of \$350 has already been paid and the spot for the first home has been selected.

Mr. J. William Wagenvoord

Mr. J. William Wagenvoord, who died October 14, was a charter member of the Lansing Lodge. When the lodge was organized in 1919, Mr. Wagenvoord was elected its treasurer, which office he held until his death. He gave generously of his time and money to carry on the work, and his passing is a real loss to the lodge.

He was a devoted student of Theosophical teachings and took advantage of every opportunity to pass on the Ancient Wisdom to those whom he contacted in his daily work.

We who knew him as a friend greatly miss his physical presence, but we rejoice in the greater freedom he has earned.

From the President of Maryland Lodge

We can make of our lodge whatever we will, but we must will and not wish, and all work together.

The lodge is a small nucleus of The Theosophical Society, made up of individual members, a complete unit in itself with a certain consciousness of its own. Each member is a cell in that unit, and, in order that the whole may function properly, it is necessary that each individual in the lodge should lend his strength, to the best of his ability.

I am calling upon each member to bring his gift of companionship and cooperation, because each has his own unique gift to give, that we may build up a stronger lodge for the carrying out of the objects of our Society. FANNY F. DECKER

Dr. Mary B. Leeds

Dr. Mary B. Leeds, of Hermes Lodge, Philadelphia, passed away on October 13, 1937. She joined the lodge in August, 1926, and continued as a member until the time of her death.

Dr. Leeds had served as lodge librarian for several years, and her unflinching courtesy and innate kindness will be remembered by all who knew her.

A Name for Your Mailing List

One of our members in Florida has written to us stating that she will be most appreciative if lodge officers will add her name to the mailing list for one copy of their lodge bulletins. This member is

Mrs. Bennie A. Bare,
927 S. W. 7th Avenue,
Miami, Florida.

New Members for October

Applications for membership during the above period were received from the following lodges: Aberdeen, Annie Besant (San Diego), Cincinnati, Dayton, Houston, Jacksonville, Joliet, Miami, Milwaukee, Minneapolis, New York, Oak Park, Port Huron, Richmond, St. Paul, Seattle, Spokane, Vipunen (Brooklyn); and National members: Chicago, New York.

Itineraries

Mary K. Neff

Nov. 24-Dec. 8, Southwest Federation.
December 9-13, Fort Smith, Arkansas.
Dec. 15-Jan. 5, Birmingham, Alabama.

Pieter K. Roest

December 6, 7, Knoxville, Tennessee.
December 11, 12, Houston, Texas.
December 13, 14, San Antonio, Texas.

(Concluded on page 288)

Theosophy in the Field

Annie Besant Lodge (San Diego): Two classes in Theosophy have been organized, and as a result of effective notices published in the newspapers an interested and enthusiastic group has been enrolled in each class.

Atlanta Lodge held "open house" in its new downtown location in the Grand Theater Building on October 3, and tea was served to about thirty-five callers. On Sunday morning, October 17, Miss Marie Poutz talked to the members. Out-of-town guests for the day were Mr. and Mrs. Rawdon Sharpe of Jacksonville, Fla., and Miss Ruby Radford and Mrs. Helen Verdery of Augusta, Ga. After the meeting a delicious luncheon was enjoyed at "The Tavern." A conference was held in the afternoon, and a committee was appointed to organize a Georgia Federation, composed of Augusta, Olcott, and Atlanta Lodges. The regular lodge programs will follow closely the Campaign for Understanding.

Besant Lodge (Cleveland) presented Bishop Charles Hampton in two public lectures during November.

Besant Lodge (Hollywood) reports that the Campaign for Understanding has been followed as an outline for lodge programs, and that meetings have been lively due to the dynamic and interesting contributions from the various speakers, who have developed their subjects somewhat along the line of an open forum based on the Theosophical explanations of the present modern trends. Mr. Sydney Taylor was the speaker on the Young Theosophists' Night program. The Burn the Bonds campaign is well under way, and the lodge will make every effort to live up to its reputation of "always doing its bit."

Billings Lodge: The first social meeting of the fall season was held at the lodge rooms on October 27, and it was well attended. A humorous reading of past incarnations, a stunt in palm reading, and a short question-and-answer period took up the early evening hours. This was followed by a generally good time among the members and their friends. Delicious refreshments were served. Mrs. Steele is conducting a very successful class and the lodge is growing.

Hartford Lodge recently presented Mr. Claude Bragdon in a lecture entitled "Yoga For the West." Mr. Bragdon is the author of the little book *Introduction to Yoga*. It is highly thought of in India, the fountainhead of Yoga philosophy, as evinced by the fact that Mr. Bragdon recently delivered this lecture in New York under the auspices of the International Hindustani Society.

Kansas City Lodge arrived at its fortieth anniversary on November 22. There is evidence of renewed interest and enthusiasm now that the lodge is again located in the business district. In November Miss Mary K. Neff gave three public lectures, and talked to the members.

Lightbringer Lodge (Washington) writes: "The lodge opened its public lecture season on October 10 with Mr. Hugh Monro of Philadelphia, Mr. Ernest Carbo of Baltimore, and Mrs. Jenny Zech, one of our members. During the month we have enjoyed visits from several out-of-town members, including Mrs. Flavia MacKenzie and Miss Opal Hayes from Seattle, Washington, Mrs. Sarah Baird from California, and Mrs. Mona Richards from Denver, Colorado, as well as a group from Baltimore. The Campaign for Understanding is being followed with active interest in the lodge meetings. The month ended in a flourish with Dr. Pieter Roest's visit. A members' meeting, happily combined with a supper party, was held on October 30 in honor of Dr. Roest, and his lecture the following day was given to a capacity audience."

Lotus Lodge (Philadelphia) has issued attractive invitations to its "Friendship Dinner" on Saturday, December 4. It is to be a jolly affair—anything serious and solemn being absolutely barred. The speakers will be Mrs. Pearle DeHoff of Baltimore, president of the Middle Atlantic Federation, Dr. H. Douglas Wild, Mr. Hugh F. Munro, Dr. John R. Hart, and Mr. Alex J. Airston. Mrs. Kiernan will preside, and there will be music and entertainment.

Olcott Lodge (Wheaton) is using the Campaign for Understanding as a basis for lodge sessions. Those who have participated in the programs have contributed much to the success of the meetings by their intelligent handling of the various subjects, and the members have entered into the discussions with whole-hearted enthusiasm.

Florida Federation

Daytona Beach Lodge: Regular weekly meetings were held during the summer, led usually by Mr. Charles Henry MacIntosh, and the coming year's program of public lectures, to be given the first Sunday of each month, was inaugurated on October 3 with a lecture by Mr. Roy K. Downing.

Gainesville Lodge has recently moved into its new lodge home—a large corner room with three huge windows and a fireplace. Classes

designed especially to interest inquirers in Theosophy are being conducted twice a week.

Jacksonville Lodge writes: "Miss Marie Poutz visited us in October and by the beauty of her message inspired each of us to greater service and a sense of responsibility. We expect to be in our own lodge room soon, and will then begin our winter's work."

Miami Lodge: An interesting series of talks on the major religions was sponsored recently by the lodge, and Mr. Gerald Smith is conducting a Sunday night study class to which the public is invited. Also, of special interest was a lecture by General Lodeesen-Grevinck given under the auspices of the lodge.

Orlando Lodge: A special ritualistic memorial service was conducted by Mrs. Mary R. Paine on Sunday, September 26, commemorating the fourth anniversary of the passing of Dr. Besant. Dr. John J. Heitz has recently returned from Chicago, where he visited Olcott and was welcomed by the staff.

Tampa Lodge formally resumed its public activities for the season on Sunday evening, October 24. Mr. Roy K. Downing of Gainesville will give the lecture each fourth Sunday of the month.

Dr. Alvin Boyd Kuhn is making a tour of the Florida Federation, and the various lodges in the Federation are presenting Dr. Kuhn in a series of lectures during November and December.

Ohio Federation

The Ohio Federation of Theosophical Lodges held its second annual Contact Meeting at Dayton, Ohio, on Sunday afternoon, November 7, in the attractive new rooms of Dayton Lodge.

The day proved to be a most beautiful autumn day, and those members who drove from Columbus, Cincinnati, and Hamilton for the meeting had not only the joy of meeting together with fellow-members from the southern part of the state, but also the pleasure of enjoying Nature in her most beautiful dress.

A fifteen-minute program of delightful music by a trio of Dayton artists, comprising a cellist, a violinist, and a pianist, preceded the lecture and discussion.

Mrs. Esther Marksbery, as president of Dayton Lodge, after a brief address of welcome, turned the meeting over to the president of the Federation, Mr. James S. Perkins, who proceeded with the subject of the afternoon, "The Theosophist's Ascent to Understanding." In the discussion which followed this talk some very interesting points were brought up.

The meeting was closed with the announcement that the December Contact Meeting would take place in Hamilton on December 5. This meeting is being planned as a symposium of three speakers.

NEWS AND NOTES

(Continued from page 286)

Statistics

October 15 to November 15, 1937		
<i>Burn the Bonds Fund</i>		
Previously reported	4,248.33	
To November 15	1,824.65	6,072.98
<i>American Theosophical Fund</i>		
Previously reported	627.36	
To November 15	5.00	632.36
<i>Building Fund</i>		
Previously reported	177.76	
To November 15	58.50	236.26
<i>Greater America Plan Fund</i>		
Previously reported	623.66	
To November 15	43.05	666.71
<i>Easy Savings Plan Fund</i>		
Previously reported	1,034.19	
To November 15	429.17	1,463.36

Besant Bust Fund

Previously reported	4.00	
To November 15	3.00	7.00

Deaths

Mrs. Virginia A. Baverstock, Los Angeles Lodge, November 9, 1937.
 Miss Marion Collamore, National Member, August 16, 1937.
 Mr. Ammi V. Follett, St. Paul Lodge, April 16, 1937.
 The Rev. Richard C. Francis, Richmond Lodge, November 9, 1937.
 Mrs. Rowena Bruemmer Golden, Herakles Lodge, November, 1937.
 Mrs. Eva Hall Heitz, Orlando Lodge, November 6, 1937.
 Dr. Mary B. Leeds, Hermes Lodge, Philadelphia, October 13, 1937.
 Mrs. Edith I. McCants, National Member, November 13, 1937.
 Mr. J. William Wagenvoord, Lansing Lodge, October 14, 1937.

Marriages

Miss Charlotte L. Hurxthal, Kansas City Lodge, and Mr. Charles A. Loomis, October 27, 1937.
 Mrs. Anne Limegrover and Mr. Thurston T. Lindberg, Pittsburgh Lodge, recently.
 Mrs. Isabelle E. Salnave, Long Beach Lodge, and Mr. Chris F. Tschannen, September 18, 1937.

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God is ever speaking to His children, and all who enter the silent chamber of Nature hear His voice. — MARY STORCK ADLER.

Book Reviews

From Bethlehem to Calvary, by Alice A. Bailey. Lucis Publishing Company, New York. Cloth \$2.50.

From Bethlehem to Calvary deals conclusively with the five great episodes in the life of Christ, as five distinct initiations into the mysteries of life. The author asserts that before the time of Christ only a few achieved initiation, but by virtue of Christ's achievement, today literally thousands of Christian devotees are on the verge of recognizing the reality of initiation. What they need, she says, is instruction.

The author condemns existing occult schools that lay stress on "devotion to the Masters of the Wisdom." Such schools "have stressed adherence to authoritative teaching and rules of life, and have not primarily emphasized adherence to the still small voice of the soul." Such schools, she continues, "are not the custodians of the teaching of initiation, nor is it their prerogative to prepare man for this unfoldment." Apparently the author can see only one road to truth.

The book contains much of interest, not the least of which are numerous quotations from many sources. It should be read with discretion, however, since it conveys inadequate impressions about occult matters save those which fall directly under the category of Christian Mysticism.

— WARREN WATERS.

The Betty Book, by Stewart Edward White. E. P. Dutton & Co., Inc., New York. Cloth \$2.50.

This book is a condensed record of the excursions of Betty, a psychic, known to the author.

The author in no manner tries to foist upon an unsuspecting public any fantastic phenomena. He has laboriously recorded his research results in a most understanding manner, in the belief that it embodies a workable philosophy of life and also points out to the seeker a less arduous path to a state of higher consciousness. The writer being of philosophic as well as scientific persuasion, had at first misgivings as to the authenticity of the phenomena produced by his medium Betty; all results were carefully recorded, sifted and digested, at times with great difficulty.

The author's method of recording is admirable, but the Theosophist cannot fail to realize that his task would have been simpler with a knowledge of Theosophy. — I. M. R.

In Memory of H.P.B., by Some of her Pupils. Blavatsky Association, London, England. Cloth \$2.00.

The Gnosis or Ancient Wisdom in the Christian Scriptures or The Wisdom in a Mystery, by William Kingsland. Blavatsky Association, London, England. Cloth \$3.50.

Many books have been written setting forth some aspects of the Ancient Wisdom in the Christian Scriptures. It has remained for William Kingsland to present a book on this subject, surprisingly readable, revealing a wealth of information — a truly scientific volume of research data. It covers both the approved and unapproved Christian Scriptures and makes a comparative study of the other major scriptures, including an excellent summary of the most important works bearing on this subject.

This work was published after the death of the author, the cost of publication being met by "friends whom he had helped to a truer concept of the realities of life through his deep understanding of the Ancient Wisdom." It is his last contribution to Theosophical literature and is the result of a lifetime of earnest inquiry into the Mysteries.

Under the guise of an intellectual treatise, the reader is intrigued with hints of a new world of consciousness and is left with the desire to inquire further into this most vital and interesting subject. This is the test of its real value — that one is stimulated to inquiry and is proffered a glimpse of that age-old path which leads from the unreal to the real, veiled within the symbology of the Christian Scriptures. — R. C. M.

The Bhagavad Gita, A Discourse between Krishna and Arjuna on Divine Matters. A Conflation from all available English translations, by Albert E. S. Smythe. The Blavatsky Institute, Toronto, Canada. Cloth \$.50.

The author, the General Secretary of The Theosophical Society in Canada, has compiled this work from a combination of many previous translations of *The Bhagavad Gita*, *The Song of the Lord*, *A Portion of the Mahabharata*.

Referring to the conflation, Mr. Smythe gives an illustration of the use of this word by Francis Bacon. "The sweetest and best harmony is when every part or instrument is heard, not by itself, but by a conflation of them all."

Through Science to the Spirit World, by W. J. L. Hamilton. Arthur H. Stockwell, Ltd., London, England. Cloth \$1.00.

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