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THE  
AMERICAN  
**THEOSOPHIST**



Official Organ of THE THEOSOPHICAL SOCIETY in America

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JANUARY ★ 1937

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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Listen to the salutation of the dawn!

Look to this day!

For it is life, the very life of life.

In its brief course lie all the

Verities and realities of your existence;

The bliss of growth,

The glory of action,

The splendor of beauty.

For yesterday is but a dream

And tomorrow only a vision,

But today well lived, makes

Every yesterday a dream of happiness

And every tomorrow a vision of hope.

Look well therefore to this day!

Such is the salutation of the dawn.

—*From the Sanskrit*

# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXV

JANUARY, 1937

No. 1

## O Death, Where Is Thy Sting?

BY DR. GEORGE S. ARUNDALE

WE OUGHT to have in Theosophical circles a new dictionary of words, a Theosophical dictionary, from which certain words are entirely excluded, having no meaning in fact. Many of us are very largely influenced by words of which we do not know the real meaning, but which have a conventional aura about them which has a very firm grip upon us. I was thinking especially at the moment of the word "death." That word is one of the most extraordinary words in the English language. It is a word which has had poured into it, I suppose, more falsehood than almost any other word we use. Even Theosophists use the word with all its conventional content, so it would be quite possible for you and me, supposing we were asked, "Is so and so still alive?" to answer, "Oh, no, he died long ago." The question should never be put in that form from the Theosophical standpoint. Of course he is alive; there is nobody or nothing which is really dead. You can say if you like, "Is he still alive on the physical plane?" and the reply should be, "Oh, no, he cast off the physical body some years ago." But we use the word "death" and many concomitant phrases almost as if we thought death had the power to kill the individual, and because there is something we can no longer see, therefore there is no longer anything to see!

One of our first duties when we admit new members to The Theosophical Society ought to be the re-definition to them of certain words ordinarily used. Let us take up this word "death," because I think it is of vital importance that we should disentangle it from its falsities. Death does not mean death at all as it is commonly understood, and generally the greatest people have realized that, although they may have been influenced by intolerant and narrow dogmas and doctrines. Cardinal Manning, for example, said once that death was necessary for the perfecting of God, which of course is absolutely true and supremely Theosophical. Death is

the supreme process of that change which leads us from the less to the more. Death is not Public Enemy No. 1, but Public Friend No. 1. There is no greater friend than death, though most people are terrified of it, and I do not blame them for being terrified, because there is such an atmosphere of terror in and surrounding that word from which it is almost impossible to escape. It is such an enormous thought-form, covering the whole world, that it needs a very strong and wise individual to burst it.

Death is in fact the process of growing, or in other words, we grow by dying, and if we try to realize that, especially with regard to ourselves, then we can move onward to what the outer world calls death with satisfaction, with peace, and with a kind of intriguing interest. Each of us ought, for example, with regard to the process of death, to feel immensely intrigued as to how we are going through the death process when it comes to us. The immense mark of interrogation is as to the influence the physical elemental is going to exercise. If the physical elemental has been driven with a fairly strong and firm hand, if it has been taught to know its place and not to depart therefrom, the death process is going to be easy, because the rest of us, the reality of us, will be so keen about the fascinating process and circumstances of dying that we shall not want to be bothered either by the struggles of the physical elemental or by the weepings of those who surround us while we do not die! You see, we shall, as it were, have to shut the door on the physical plane to a large extent, and be very intent on all the things, the intriguing things, the wonderful things, the realities, on the other side, which here seem to be almost unrealizable dreams.

The Masters: what do we know about them down here? The great Friends who have gone before us: how little consciousness we have of them. How little do we know of Theosophy down here. All we can do is to believe it, but

when we are no longer restrained by the physical plane and physical consciousness, we shall not want to believe Theosophy any more because we shall know it. We shall not want to believe in the Masters because we shall see Them face to face. They brought us into The Theosophical Society as a physical plane medium for Their work, and when we leave this physical plane, They, because They are gentlemen, will welcome us home, each one of us. They will be ready to receive us on the other side; that is part of Their duty, part of Their pleasure. So we shall know Them, we shall know Theosophy, we shall know those things which at present are so many dreams. We shall not mind dying — the physical body may mind it, but that is all. In fact, as you all know quite well, we are dying all the time.

There are minor changes, minor dyings, and major dyings. The minor dyings are taking place all the time. It is said that there is a particular minor dying after every seven years. There is supposed to be effected a complete change even of the physical constituents after every seven years. Then come the major deaths; that of the disintegration of the physical body, of the emotional body, of the mental body. Those are three major dyings. As we grow more evolved there is more death — that sounds a strange statement to make, but is a literal truth. There is the death of the physical body, of the emotional body, of the mental body, and there is also the death of the causal body, but this does not take place until we take the first of the Great Initiations. Then the causal body dies, and you have no idea what a very uncomfortable death-bed that dying is, because the causal body has been with us from the time of our individualization when we moved ourselves out of the animal kingdom and entered the human kingdom, and took upon ourselves what is called the causal body — that is to say, the individuality disentangled itself from other individualities and became whole and apart.

Now that individuality has to do duty for us for millennia until we reach a higher individuality, and when the higher individuality is available, then the lesser individuality disintegrates. You have read in Theosophical literature that when you pass through the First Initiation, the causal body dies too, and it dies with such a fuss that it reacts right down here on the physical plane itself. I remember quite well when I took my First Initiation weeping bitterly right down here on the physical plane for the loss of the causal body. You miss it; it has been your constant friend, your prop, your support, your crutch, the *ne plus ultra* of your life, and then all of a sudden you are asked, "Are you willing to let that go?" — part of the great ceremony itself. Of course the answer is, "Yes," but when you have to

begin letting go it is a great wrench.

But nothing is irreparable; everything is being constantly repaired and ends in being constantly new. The breaking up of the causal body is exactly like the losing of the physical body; it looks as if you were going into a tunnel which appears unending. Are you prepared to go into that blackness? You know you must go in, there is something higher which is prompting you to go in — you are stimulated by your Monad, and into the tunnel you go; and then the loneliness comes in because you think you are stuck, you feel stuck in immeasurably black depths as if you had gone to the bottom of things and were suffocated in inescapability. Then the Monad sees your perplexity, and gives you another little stimulation, and you go on, and all of a sudden you find at the end of the tunnel there is a magnificent light, and gathered around the end of the tunnel there is the Master bidding you welcome to the new kingdom you are beginning to learn to conquer. Then your poor old causal body dies, and it is never the same again; in fact, as you all know from your Theosophical literature, each time you go into the buddhic consciousness you break up the causal body. When you come back you re-enter causal matter and draw the causal body round you again. Then you lose it again when you return to the buddhic, and so on. There is much "birthing" and dying so far as the causal body is concerned. It is in a continual state of flux.

There is another way of looking at death which is very interesting, especially to people who are approaching the major death, as some of us grey-haired people are doing. Death is in fact the meeting-place of past and future. There would be no death were there not a future to look forward to, and because there is a future for us there is a death. It is the spark of the new life; literally so indeed. And if only you and I could disentangle ourselves from living so much in forms instead of in life, we should have death in its due perspective very much more than we have at the present time. There is a phrase which I have heard people use after a death — and which should not exist in Theosophical language — "Did he die easily?" "No, he clung to life," which is of course an absurd phrase. Everybody clings to life. That is not the difficulty. It is the clinging to form that is the difficulty. "Clinging to form" is a very true phrase. There are many people who cling to forms inordinately. You do not notice much change in those people from year's end to year's end. They live statically in forms, and they cling to forms.

That is why I often venture to recommend the importance of change, even of change of physical circumstances. I have just made a great mis-

take in my own room. I have become a form-clinger without having realized it, and I will tell you why—simply because the telephone has been put in a particular place and cannot be easily removed from it, and when I felt I must be freed from the static conditions in my room and I wanted my desk somewhere else, it could not be moved because the telephone was there. I wonder whether everybody here is constantly changing his furniture round about. Furniture can become quite tyrannical after a time. If you are blind physically it is useful, but if for years a chair, or a table or a bed has been in a particular spot, well, unless you are a big personage, you are in danger of tyranny from that furniture. There will always be people to say, of course, using the name of Dr. Besant "Her bed was always where you see it." But are you a Besant? If you are a Besant, then go ahead and screw your furniture to the floor. If not, move yourself about and be free; do not allow yourself to become a slave.

Do not allow yourself to be enslaved by the physical, even with persons. Imagine you have to do without a certain person. Suppose you are very happily married, well, you are not likely both to disappear simultaneously; one will be likely to go before the other. Become used to this idea. Of course the selfish person will immediately say "I hope I go first." But who is going to guarantee that you will go first? It will be a shock, of course; it will be painful to look it in the face, because the physical presence has its own beauty, its own joy, its own happiness.

But there are greater beauties, greater joys, greater happinesses in store for you, and you must look the potential loss in the face and try to be as happy as you can with the aid of that divine power of imagination, so that when the time comes you are not absolutely overwhelmed. Thus can one avoid the static—not only with regard to furniture, and friendships, and so on, but with regard to forms of thinking. We shall have, as to the word "consistency," to re-define it when we are using it Theosophically. It has been truly said: "Consistency is the hobgoblin of little minds"—savage minds, unadvanced minds. One may be destructively inconsistent, of course, and also destructively consistent too; but there ought not to be one single thought, feeling or emotion which is not from time to time changing, lest it has such a hold over you that you cannot escape from it.

We ought to have a little book written by some competent person not on the Science of Death but on "The Life of Death," so that people may see what death really is, as it changes the less into the more, in its constructive power. Death is an aspect of Life. It is Life perceptibly alive. We have been in our Theosophies, whether they are the major or the minor Theosophies, a little too mental, a little too intellectual, a little too much concerned with the forms of Theosophies, and not sufficiently concerned with the Life of Theosophy, so we do not appraise things at their intimate value so far as we are individually concerned in our daily lives.

(Reprinted from *The Theosophist*, July, 1936.)

## The Man, the Dog, the Plan

NO one can read or know personally of the joy of release to those who are blind which is made possible by the Seeing-Eye Dogs without a surge of gratitude to our younger brothers whose intelligent devotion equips them for such noble service. What it means to those who are blind can perhaps be realized only by those who have known such darkness and dependence.

But there is also another point of view, that of the dog himself whose release is no less great as he comes into his rightful heritage—the privilege of service. Beautifully conceived is the following in which the man's love for his dog was unselfish and true enough to give the dog his opportunity.

"I had a dog. Its dad was a big red chow. Its mother was a lithe brownish grey police-dog.

He grew into a beautiful animal and I called him Emperor Jones.

"I loved my dog Emperor. When he grew old enough to run about I used to sit watching the beauty of his movements. When he was in repose I drank in the beauty of his appearance. Everything about him was beautiful and clean and strong and truly living.

"Then as the months went by and he became less a puppy and more capable I noticed his eyes. They were almost human. He was actually growing into a being just a step below us. And I became very sad.

"It began to dawn upon me that he was not being given a square deal! That I, who really loved him, was not doing the right thing by him. I knew that human beings can only grow by

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## The King

Amid some truth and much sensational and colored comment and opinion regarding recent events touching the throne of England and the Empire, certain things are clear. The sudden closing of a promisingly brilliant career, for which Edward as Prince of Wales was so well trained and so well beloved, should not close our eyes to the triumphs as well as the failures, if failures there are. On this point we have no right to judge, for we know little of the struggle or of the thoughts in the minds of those principally concerned in the recent imperial drama.

We have an abiding faith that where such great transitions, involving so many millions of people, are worked out so smoothly, without passion, without bitterness, without resentment, it is likely in the nature of things that what is best has happened, regardless of the incident through which the transition apparently arose. The Lords of Karma utilize all circumstances in bringing about the readjustments they desire. In this testing of an individual, the Empire also has been tested and has proven its loyalty to the great principle of freedom in unity, the bond of democracy as represented by the throne of a free people, rather than its loyalty to a personality, be it the personality of its king.

Edward as the son of the King was the friend of the people in all countries of the Empire. As the brother of the King he will be no less. George VI rules, as symbol of the kingly power of monarchy within democracy, seeking with government to know the will and to serve the will of peoples. Their loyalty will be his. Edward as Duke of Windsor in years to come, when other interests

have assumed their more proportionate place, will be no less the moral champion of the poor and speak, as an English gentleman may, as the mouthpiece of those who are oppressed. We believe he will yet serve England and the Empire, not as King and Emperor, but as friend of all the peoples.

Long live King George VI!

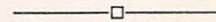
## Just People

That all difficulties can be resolved in their final analysis as the problem of the individual, is the theme of the message of Krishnamurti. The problem of the group and the problem of the world is the sum of the problems of individuals. When each is right in himself and toward his fellows, then the world will be right.

Mr. H. G. Wells reminds us of this in speaking some little time ago at one of the meetings of the British Royal Institute of International Affairs, discussing the improvement of the League of Nations. He said:

"You are always talking of 'nations' and 'powers,' while to me this world is incurably a collection of human beings, a collection of units, of men and women. You attach altogether too much importance to countries and powers. You are always thinking in terms of these political forms. They come and go like the shapes of clouds. I am quite sure that you will not get a world peace unless you cut under those formal ways of thinking and get to something much more fundamental."

Among the fundamentals to which Mr. Wells refers regarding peace is the question of the individual attitude toward the problem. There will be no peace among nations until there is peace among individuals, until powerful groups and classes treat less powerful groups and classes in the spirit of peace rather than in the spirit of industrial warfare, and until individuals learn that war upon each other in any form, that cruelty even to animals, are evidence of warfare and cruelty in human hearts that will inevitably break out as group cruelty and national warfare. So long as these are not eradicated from individual thinking and attitude and relationship, so long will war continue. War is the single product of multiple thought and action. Peace must have its roots also in the multiple thought and action of the individuals that make up the nations.



Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child.

— H. P. BLAVATSKY

# Reviving Lodge Enthusiasm

BY ADELTHA HENRY PETERSON

THE MASTERS have promised that They will not desert The Theosophical Society so long as three active members remain. If this promise holds true for a body of people spread out over the surface of the globe, how much more truly could it be applied to the lodge itself. So long as there are three devoted members of a lodge, why should it become dormant, why should it lose that enthusiasm with which it took up its charter?

The size of the membership is not always an indication as to its activity. A lodge may record a hundred members on its rolls and yet have only a feebly burning flame on that Map of Theosophy over the world which shines in the inner world. A lodge of seven members may have a diamond point of light on the Map, because of the flaming devotion in the hearts of the members.

What marks an active, a virile lodge? The members are oriented toward Theosophy, live Theosophy, dream Theosophy, both in and out of the lodge. These dreams will be carried out in the lodge in ways more or less unique according to the temperament of the members, but the prerequisite of the vital lodge is this flaming devotion of the membership.

There are naturally many methods of revivifying dormant or partially inactive lodges, the most common of which is to call in someone from outside the lodge to assist. But this will only be effective in so far as the one who comes to help can rekindle or intensify that flame in the heart of the members. Is there no help for the lodge that cannot import fresh enthusiasm from foreign sources?

The difficulty in at least 95% of lodge dormancies is that either there are destructive emotional currents in the lodge or there is a slowing-down or deadening of lodge enthusiasm. In many cases the second condition was preceded by the first, that is to say, following a period of turmoil the readjustment was made in a negative rather than a positive way.

There is one never-failing way of reorienting oneself and one's fellow lodge members to Theosophical work, that is to follow the scientific rationale given by our wise leader, Dr. Besant, for the control and stimulation of the great forces within us. She states that the next higher principle is always the organizer of the lower. If progress lags in the physical world, it is because emotional impetus is lacking. If there are physi-

cal antagonisms, separations, misunderstandings, always ensouling these are wrong feelings. Apply the principle now to the world of feeling, emotion, desire. How do we control undesirable feelings, how do we stimulate the right ones? By working through the next higher principle, the concrete, picture-making mind, which is the organizer of feeling. Nothing comes into feeling except through this picture or image-making mind; conversely, all pictures or images mind-created will be immediately ensouled with the appropriate feeling. Herein lies the method for stimulating ourselves and the lodge into renewed enthusiasm for the Theosophical work.

In the lodge whose flame burns low, one usually finds that for a long period of time the members have been picturing "what is wrong with the lodge." These thought-forms have been ensouled by feelings of separation and despair, and so the outer difficulties have multiplied. What form these difficulties assume on the physical plane does not much matter — financial reverses, the loss of active members, and of course quarrels and dissensions, perhaps even lodge dictatorship. But these are only the outward and visible signs of an inner and spiritual lack. The remedy is to reverse the method of one's approach to the lodge, and to reorient oneself in the light of the new Campaign for Understanding.

Let us work as scientists. Let us prepare the field of our physical endeavor with meditation, or, if you like, with constructive thought. Let us bring into actual concrete pictures, and so will feeling awaken, the Perfect Lodge, always remembering that every brother will contribute a different stone to the building of the lodge temple. Or better still, if we have the power, let us without a definite picture endeavor to intuit the Masters' ideal and purpose for our lodge in the Great Plan. If three, two, or even one member of a lodge would constantly day after day vision just for a few minutes the Ideal Lodge, the flame of that lodge would burn high on the Masters' Map and that Ideal Lodge would inevitably begin to materialize in the physical world.

Dream, think, talk of what is *right* with the lodge, and of what *can* be right with the lodge. What is there in our lodge which is real, which is enduring? What is there which we have the means to achieve? The purpose of evolution is happiness. Bring happiness into the lodge. The

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# S H E ' S   Y O U R   S H I P

**S**HE was carrying a lot of canvas and the top hamper was heavy, but seas had been smooth and winds favorable and she had carried her cargo to many ports and justified the faith of her passengers. The passengers were also the owners of the vessel and they took passage because the voyaging was pleasant; they liked the captain and the crew and enjoyed their company and the share they sometimes had in running the ship; they were interested too in seeing the discharge of the cargo to those who had had no such privilege as their own in sensing its vitalizing powers.

But she was carrying a lot of canvas, the top hamper was heavy though seas were smooth and winds favorable.

And then — a sudden storm — such a storm as had never swept those seas before. Some passengers speedily transferred to other passing ships, forgetting the precious cargo that had first brought them interest in the ship that was their own. Others expecting no ship ever to outride the storm trusted themselves to pieces of passing wreckage they thought would still float when ships sank. Those who left seem not to have reached a harbor.

There happened to be among the passengers one who had some experience of other kinds of ships in other storms and who knew the value of this ship and its cargo, and who had been for some years a passenger and had given some aid to the crew. In the midst of the storm this passenger was given command of the ship. He knew how to manage ships in storms. This ship had a stout hull but in the fury of the storm none could trim the sails. The heavy top hamper crashed down in the storm and dragged

overboard, but even in the storm steerage way had to be maintained for the maneuvering of the ship. This was no ordinary ship and captain, crew and passengers had a responsibility to those other owners to whom the cargo belonged. The rigging dragging in the sea could not on this ship be cut away. Though the cargo would float, the captain knew that courage and morale too were essential to save the ship.

Now calm waters — an undamaged ship except for the top hamper dragging in the sea, hindering its progress, delaying still the delivery of its cargo, though the storm is past. With courage, skill, and passenger morale, the ship came through.

Through the financial storm of the depression your ship has been safely maneuvered. Its precious cargo of Truth it still has the right to carry to a needy world. Most of its passengers are still safe on board. Now they must aid the crew to deal with the dragging sails — not to cut them loose as bankrupts do — not to hoist them again and endanger the ship in future storms, but to haul them aboard and stow them away, paying as honor demands.

Now that the storm is over, can we not gather fresh strength in the returning sunshine, that the captain under whom the ship was saved may now plan the future voyages and deliver the cargo where hungry souls await?

The top hamper of unpaid bonds still drags back the ship.

But she's your ship.

And the simple daily duty under the Easy Savings Plan is your way to help.

She's your ship.

## “Our Colyum”

THIS, friends, is the first time we have burst upon the national view, and, while holding the remains of our *savoir faire* tightly around us and putting on a bold front, we have to admit privately to being somewhat overcome. Dazzled, is the word. Who are we to flaunt ourselves before an innocent and unsuspecting public? However, the Theosophist always has a way of sustaining himself in any crisis. One feverishly mutters over to oneself: What man has done, man can do; infinite possibility lies within, etc., etc. And finally the mist passes from before the eyes and the heart slows down to a relatively normal pace.

As a matter of fact, we are firm believers in the good old relationship of macrocosm to microcosm, and that being the case, what is the real difference between national Section and individual lodge except size? The problems of one are finally the problems of the other. And the problems of the lodge we have all certainly gazed at often enough to recognize upside down, backside front and in spirals.

So the idea is to chew over the general situation in print, now and then — reporting bits of news that seem specially exciting, and publicizing attitudes and ideas that charm. This being the case, perhaps we should prepare you for the worst by hinting at some of the things we have a personal bias for, amplification of which you'll probably find us dinning into your ears ad nauseum —

Experimentation, for instance. What we love best is to see members digging away in the Theosophical soil with vigor, unearthing various treasures for themselves. Here is all this priceless stuff; what are we, ourselves, going to do with it? Ourselves, meaning you and me, of course, not the leaders of the Society. It's just because we *are* somewhat more — shall we say untried? — than they that we must find things out for ourselves. After all, children learn as much about gravity and Nature's forces and what not from falling out of trees as they do from lectures by elders. And if children aren't discouraged in their experimentation by a few knocks on the head, we shouldn't be more faint-hearted than they, now should we? What's to prevent us from trying *lots* of new things, ideas, methods, whether they all prove immediate successes or not? The success will finally be measured more by what the new ideas do for us than by what we do for the ideas. All life is change, saith the sage, so if we want to keep

on being alive we've got to change ourselves —

All the really young people, be they eight or eighty, do just this. So if we feel we are getting old and stodgy, the best cure is to go out and buy a dress of the very kind we said we'd never be seen dead in, or bring a monkey into the home, or take singing lessons and give the lodge a concert — or write something for THE AMERICAN THEOSOPHIST. Thus we avoid ruts. And the same thing applies to lodges, which if not delicately nurtured are the ruttiest things imaginable. Besides we never know how good our ideas are till we see them working out.

That brings us to another thing, by the way, that seems rather important — the way we tackle our problems. You remember how it is when you first join the T.S. — how you go careering around the countryside, making a general nuisance of yourself, sticking your head in at every door like a modern Paul Revere to shout the tidings, trying out your most telling arguments on every living thing you meet, be he bird, beast, fish or man. And growing more and more puzzled and saddened by the obtuseness of your fellow-creatures, but with no lessening of intent to break down the barriers of ignorance. Well, perhaps all this energy isn't directed in the best possible way, but what divine energy it is! And are we in any way better when finally we slow down and begin to take the Theosophical hills in second gear and change at corners, and in the end crawl along at a snail's pace if we're not unfortunate enough to stop altogether? What we need to do is retain our fire beyond the time when we learn that the barriers of ignorance don't collapse immediately before our plunging indiscriminate attack. And that maybe the best thing is to leave those who seem to revel in their ignorance with a smile and a pat on the back, and concentrate on those who have a sort of vulnerable look. We need to experiment to learn how to direct our enthusiasm; we need enthusiasm to carry us through the experiments. A vicious circle, I hear you say.

Well, maybe not so vicious. There's no reason why the fruits of other people's thought shouldn't be ours to experiment with too; no reason why we shouldn't share with each other our little ups and downs, for mutual enthusing. At this point we should like to reveal our only legitimate excuse for using the editorial “we” (other than liking the way it rolls off the tongue). What we should like most of all would be to make this *everybody's* column. (But we are willing to take the blame for everything.) All over the country as in a

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## Culture and the Arts

EDITED BY DR. H. DOUGLAS WILD

THE spirit of the Graphic Sketch Club of Philadelphia is, finally, best revealed in its results and in the magnificent promise which these hold for America's future art of living.

So deep is Mr. Fleisher's faith in man that everything about the work of the Club is simple, sincere, and strong with the intimations of true refinement and greatness which this faith stirs in every visitor and student alike. Not only, as I mentioned before, has the Club been immune from theft, but the slight insurance which Mr. Fleisher carries on the property represents solely an act of concession on his part to relieve his friends of their fear that he is out of his senses! The testimony, also, of professional artists who have studied at various art schools besides the Club points invariably to the eager, business-like application which marks the attitude of the Club students toward their work. The familiar pest of the professional art schools — the mere dabbler who joins art classes because it is the smart thing to do — is refreshingly absent. Snobbishness perishes in the absolutely democratic and religiously beautiful atmosphere of the Graphic Sketch Club.

It is impossible to exaggerate the importance of another basic principle of Mr. Fleischer's, the idea of art as *service*. Everything, from the buildings and the art teachers' salaries to the last object in the Museum, has been *given*, mostly by Mr. Fleisher himself. Because everything is thus dedicated, no sense of ownership exists to obstruct the flow of living purpose throughout the institution. The teacher, the student, and the visitor move freely with this current. It fills the relationship of individuals to the things of art and to one another with a spontaneous, hunger-satisfying sense of beauty as a natural element of existence, to be breathed like air and to be expressed, uncommercially, in creative play.

In keeping with this idea of enabling the art spirit to communicate itself most naturally and completely, the groupings of articles on exhibit in the Museum are arranged on a basis, not of formal classifications, as is usual, but of common-interest relations. Thus, with the absence of all officialdom, the inquiring mind is left free to attain its own height of personal reaction. Frequently, as a result, a boy or girl, or an older visitor, will come to pay respects to some single object for which an intense admiration or fondness has been aroused. This done, the departure is direct. The comforting glow of a deeper

reality of life is carried forth integrally into the humdrum world. And after visits to the Graphic Sketch Club, people go home to permit their impressions to last as long as they may, instead of going to cabarets to forget life.

The mark of the future is perhaps nowhere more evident in the work of the institution than in its standard of beauty. The keynote, traceable to the devotional and ethical influence of the chapel, is that of a noble refinement. No concessions to ugliness of form or color, no coarsening distortions, no exaggeration of body, no raw physicality at the expense of soul, no effects for effect's sake, no substitutions of mind for inspiration are to be found there. Instead one senses a reverence for life, a diffused affirmation of the dignity of creative emotion devoid of artificiality.

This quality is epitomized in a single painting, a nude by Lazar Raditz, done two years ago. A loveliness of integrity in the natural form establishes communion with a higher loveliness, a psychic reality into which it so completely melts that naked surface is transcended, and form becomes the embodiment of soul. Thus, to delight in beauty of form is added delight in a harmony between the planes of Nature. Exceedingly few exhibits of modern painting have anything to compare with this.

The object, however, which most symbolically expresses the spirit of the Graphic Sketch Club is a sculptured figure bestriding a mass of rock and carving from it his human likeness. The meaning, applied to the facts of the Club, is obvious. During the free hours of every day, mostly in the evening, more than 500 students gather at the art rooms, including the lower Museum hall, the floor of which is used for creative dancing. They come there from a world which has lost relationship and meaning. United by their common aim, they make the thrilling discovery of beauty as a power in themselves. In constructive comradeship they find the secret of a new order, the image of creation in the heart of humanity, and undertake, however feebly, to transform life until it reveals suggestions of that hidden glory. The truth each comes to know is that this fashioning is a law of Nature, of imagination and character, by working with which every human being perfects the power to mold himself and carve out his own destiny.

It is this ideal of art in service to individual and collective integrity, self-creation, and de-

velopment which most of all entitles the Graphic Sketch Club to be considered as a kind of national model. During the thirty-seven years of existence, this beautiful benevolence has been productive of immeasurable results, visible and invisible. Among the former, to take one example out of hundreds, is a decided architectural improvement in the front of the building across the street from the Club. The contagion of example had, it seems, entered into the soul of the occupant.

More remarkable, psychologically, are the testimonies of the art students themselves. These range in age from three years and a half to over eighty, and in social status from the underworld to the elite—a fact so representative as to afford absolute disproof of the theory that art must play down to popular taste. One of these students, a crippled youth, was heard to remark that at the Club he could “carry his body” more easily. A young girl, despaired of by her parents, was brought to the Club by a psychiatrist, and is now, as an artist, a highly useful citizen. Some years ago a lad drifted in from one of the most depraved and desperate quarters in the slums. Then, as invariably, something happened: the power of *becoming* awoke in him, and he is now a portrait painter receiving hundreds of dollars a picture.

These instances of the forging of a new life are not exceptions but the rule in the annals of the Graphic Sketch Club. The therapeutic data are thoroughly known to medical scientists, both in the city and at large. Nor are practical results limited in any way to the field of the arts. A boy who had been at the Club pursuing his own studies in medical science there, rather than drawing or painting, for which he had no aptitude, grew up to be the founder of a well-known hospital for cancer in Philadelphia.

Examples like this attest to the existence, in the Club, of a fundamental breadth of spirit capable of nourishing a magnificent correlation and growth of humanitarian activities all breathed upon by the creative idealism of art. The problems of democracy, of social transformation and justice, are solvable by the same free yet integral ordering of the art spirit which transforms the individual by creating links between the sundered portions of his ego. It is Mr. Fleisher's particular hope that criminologists will begin to find their way to the door of the Graphic Sketch Club, for he is convinced that the crime problem must be dealt with at its root in the creative principle. “Crime is art gone wrong.” So runs a line which Mr. Fleisher is fond of quoting from a poem written in tribute to him by Angela Morgan.

For educators the implications of the Club are

no less far-reaching. Fifteen years ago a wave of interest in Mr. Fleisher's ideas was aroused by a nation-wide lecture tour of the well-known English educational thinker, Mr. L. P. Jacks, who had come to this country primarily to visit the Graphic Sketch Club. He was so impressed with what he found that he spread the word of his discovery wherever he went, the result being that a number of American educators poured into Philadelphia to see the Club for themselves. They went away shaking their heads, however, because they had no faith in an educational system which was not intellectually controlled, and which left the students free to discover themselves by their own intuition and to create at their best moments.

Mr. Fleisher has nevertheless gone on developing his ideas. He has now worked out a plan for organizing an annual “Cultural Olympics” in Philadelphia, the participants to include the larger proportions of all the children and young people of the city. It is his dream to lift the better elements of sportsmanship in athletics onto the plane of cultural recreation by means of yearly contests and exhibits embracing all of the arts. The next steps would be to so organize the cultural activities of counties, states, and eventually nations. At present two very successful municipal and county art leagues are flourishing as offshoots of the Graphic Sketch Club, the county art league doing for Southern New Jersey farmers what the Club does for the slum population of Philadelphia.

Within recent months, it is interesting to note, one of the deans of the University of Pennsylvania has taken great interest in Mr. Fleisher's suggestions for building campus chapels dedicated to beauty and meditation, for beautifying college class rooms, and for organizing intercollegiate cultural contests. There seems to be definite promise of a gradual development along these lines, beginning with the third item.

These facts and ideas are only some of many which, taken together, reveal the constructive significance of the Graphic Sketch Club in America. As a nation we have not yet applied to our problems the solution which beauty offers. The Graphic Sketch Club presents that solution in miniature. Such cultural leadership, embracing a trinity of art, science, and religion, is the needed modern equivalent of the political and military leadership of our pioneer past. In the art spirit lies the golden promise of our new revolution: that of self-fulfillment in beauty. This, more than all else, can restore to us the rhythm of an inward balance; can create the vision which shall lead the mind of our intellectual age forward into the permanent peace and self-knowledge of the kingdom of the heart.

## Our Summer Camp On White Lake

**L**AST month a preliminary announcement was made of the first summer camp organized by our National Society, to be held on the shore of White Lake, from June 26 to July 11 this year. This time we can give the essential details, so that those who wish to attend may arrange their vacation plans accordingly.

White Lake opens out in Lake Michigan a little north of Muskegon on the Michigan shore. It is a little over two hundred miles driving from Chicago and lies in the midst of dunelands with an ideal summer climate. Mr. and Mrs. Max Lau, members of our Society, have had a delightful summer place on the western end of White Lake for many years, and have built a reputation among their many friends for the most delightful hospitality. It is this beautiful estate, and these charming hosts, that will receive the Society's campers this summer, while Headquarters will provide the daily stimulus needed to prevent the camp guests from drifting off completely into nirvana, and to keep the Theosophical fires burning in a daily morning gathering and occasionally at the evening campfire — for meeting each other, and life's deeper problems, in a setting little short of ideal. Of course those gatherings are optional, and anyone who is determined to think nothing at all during those two weeks will be reverently left alone! For this is to be a camp, not a college — although some may learn more in these two weeks than in two years of college. Learn more of life and living, that is.

The place is a naturalist's paradise as well as an artist's delight; and for physical relaxation and exercise it is hard to excel. Hundreds of yards of shoreline divide it from the spring-fed waters of White Lake, with a sandy beach inviting sunbathing and games, and the pier of the boat-house inviting all to plunge and frolic in wet "coolth." Only a few minutes away along a dune trail is Lake Michigan's white shore,

with its sandy hills and their wooded crowns alluring the hikers. Indeed, this is the place to bring Theosophists and non-Theosophists together and make all feel their kinship with each other and with Nature's larger life. The many wooded acres on the Lau estate itself seem to be breathing peace — here one could wander and be alone for hours without intrusion, in quiet thought or meditation, or just relaxing, resting. And equally accommodating are the buildings.

The main home, where we shall have communal meals, contains a spacious, cozy lounge with a colossal fireplace. The other cottages are spread across the woods, so spaced that each is wrapped in quiet. The beds are comfortable, and some of them swing from the ceiling. There's water in abundance, and the drinking water is quite pure. The vegetarian meals are thoughtfully prepared, and excellent in quality, in taste, and quantity. And over all presides the kind and cheerful spirit of the hosts, who love to make you feel at home and know how to do it!

Now this first national camp of our T. S. is an experiment. To insure success, we have to limit the attendance; but at the same time we must know some months ahead upon whom we can count. It will *not* be expensive; in fact our guests will be accommodated at actual costs: per person for one week, fifteen dollars; for the full period, thirty. This includes everything except, of course, transportation. One cannot register for less than one week — the first or the second — and *registration will be closed by March*. First come, first served. As boys and girls eat just as much as adults (or more!) and need a bed like any grown-up person, we cannot reduce the price for children. And whoever registers is expected to make a 20% deposit upon application, to insure his place. So write to "Olcott" — NOW!!

DR. PIETER K. ROEST

### REVIVING LODGE ENTHUSIASM

(Continued from page 5)

purpose of evolution is love. Tread the way of love in the lodge. So will there come into expression truth, the ever-abiding real, the archetype of the lodge. If the unreal tends to obtrude itself, do not lend to its shadowy impermanence

your own dynamic thought, but rather say, "The unreal has no being; the real never ceaseth to be." So can we prepare our lodges to be channels to the hungering world for that great Power of Understanding.

He has not learned the lesson of life who does not every day surmount a fear. — EMERSON.

## Correspondence

Editor,  
THE AMERICAN THEOSOPHIST,  
Olcott, Wheaton, Illinois.  
Dear Sir:

This is in answer to the article in the December issue of THE AMERICAN THEOSOPHIST by F.T.S. entitled "In What Am I Interested?," concluding, "Unless I clearly see, and am in deep revolt against my limitations, I am a spiritual fossil. Unless I am enthusiastic, contagious in my affectionate concern, I am incapable of helping anyone. If my interest is merely mental or sentimental, I am like the dead branch of a tree which, though part of the tree, is empty of sap and contributes nothing. . . ."

As a member of The Theosophical Society my idea of interest is not "a fiery devotion" nor "a sense of utter dedication that will lose all things for the sake of the ideal." As I see Theosophy, it entails no *loss* for the sake of the ideal, but it clarifies desires and substitutes higher ideals than one would have if he withdrew from the currents of *evolution* and allowed himself to be drawn into those of *involution*, which clearly spell selfishness and feed the personality.

A firm conviction that an evolving path is kept open by the Masters Themselves for those who aspire toward the Masters, should become the source of a quiet, steady growth, so that one begins to apply the doctrine of the heart to every act; until one has reached the period of saturation, which results in a kind of illumination, the service one can render, as a member of the Society, is entirely negative. If one keeps one's eyes toward this path, personalities, powers, vir-

tues, and political preferences are completely forgotten, because the attention is riveted on new fields of discovery. As one polarizes himself to the great cosmic forces, he becomes more and more conscious of direction from that source.

I confess, one does go through a period in the beginning of wishing to speak, and hear others speak about the things so-termed "Theosophical," but when the true significance of the teaching is realized, silence seems a part of life's dedication. The world today cries out for the help and guidance of those who need and appreciate the Plan and who understand the Hierarchy (more or less). I am convinced that in whatever occupation one is engaged, the application of truths that have become living forces for us provide an all-engrossing objective, and then no doubt remains as to "In what am I interested?," or as to the future of The Theosophical Society. We and it become engrossed in doing Their's and our world job.

We are living at the stirring of a great age, when people of ideals and intuition are needed; and I am sure that anyone who questions himself and earnestly wishes to be used as an instrument will find his way of service.

Sincerely, and with best wishes to you from another F.T.S.

GEORGINE WETHERILL SMITH

P.S.

Read the current December, 1936, issue of *The Atlantic Monthly*, Sir Francis Younghusband's article, "The Religion of an Explorer." Would that Theosophists were big enough to get that joyous, loving reaction to their teachings!

## THE MAN, THE DOG, THE PLAN

(Continued from page 3)

service. And my Emperor couldn't serve. We had a little terrier, who was our watchdog. Emperor, in fact, was an ornament. He was beautiful to have around the place. Emperor was almost human and if service is a human being's greatest privilege, then I was really hindering him by not giving him an opportunity to serve.

"It was soon after this that I learned of the 'Seeing-Eye.' In my heart I had been praying that I be shown the way for Emperor. And learning of this institution was as an answer to the prayer.

"I took him to Morristown. They accepted

and trained him. Now Imp (they shortened his name) is the eyes of a sophomore in a Syracuse university. Of course I felt bad at parting with his wonderfully companionable eyes. But I was happy in the realization that he now had a way to serve.

"So you see there are two sides. The institution itself is interested only in giving a worth while (and to them Service is the one criterion of the worth while) life to our blind brethren. But they also render the dogs a great service by enabling the dogs to serve, and so grow in greatness of soul, for service is the soul's only foodstuff."

# The Lodge Study Course

(Coordinated with the Chart THERE IS A PLAN, Issued at Adyar)

## Twenty-First Program

**Central Theme:** THERE IS A PLAN.

**Lesson Theme:** The Plan for Education —  
Parents and Teachers.

### OPENING:

Music.

Reading: Introductory paragraphs and the Chapter "Freedom from Passion" from *The Spirit of the Unborn*.

Meditation.

### THE LESSON:

A. *Preparatory Work*. Read "Your Education" from *YOU* by Dr. Arundale.

B. *Topics for Report*.

1. Summarize "Education as Service" by J. Krishnamurti.
2. Summarize "The Spirit of Youth" by Dr. Arundale (Pamphlet 20 cents).
3. Review the 1935-36 Bulletins of "Mothers' Advisory Group" and outline of the work of that Group. (A bound volume of the year's bulletins may be secured from the Press for 50 cents or 3 volumes for \$1.00.)

C. *Discussion and Questions*:

1. What are the problems of parents in modern educational matters?
2. What are the problems of teachers?
3. What is the basic cause, do you think, for the antagonistic attitude held toward the teacher by many adults?
4. Do you think that attitude is a detriment to our educational system?
5. Are the rules and restrictions surrounding the teachers, especially in small communities and with regard to their personal lives, just, do you think? What restrictions are just and what unjust?
6. Are adult education classes being developed in your community? Is there any training in high schools or adult classes for parenthood?

D. *Summary of Salient Points for Notebook*.

CLOSING OF THE LODGE.

## Twenty-Second Program

**Central Theme:** THERE IS A PLAN.

**Lesson Theme:** The Plan for Education —  
The School and State.

### OPENING:

Music.

Reading: The chapter "Freedom from Crime" in *The Spirit of the Unborn*.

Meditation.

### THE LESSON:

A. *Preparatory Work*. Read "The Challenge to Education" from *We Move in New Directions* by H. A. Overstreet. (Printed in this issue of this magazine.)

B. *Topics for Report*. Directions of Modern Education.

1. Give a resumé of The Montessori Method of education.
2. Review *The Schools of Tomorrow* by John Dewey or *The Citizen of Tomorrow in the World of Today* by Marietta Johnson, or review some other good book on modern or progressive education, which may be secured from public library.
3. The Ideals and Work of the World University Movement. (For information write Miss Julia K. Sommers, Ojai, Calif.)

C. *Discussion and Questions*.

1. How can right education aid in world peace?
2. Are the schools in your city and state free of political domination?
3. What are the needs of your schools?
4. How can individual members best serve the school system of the city?
5. Are your schools in step with educational progress, or laggards? Why?

D. *Summary of Salient Points for Notebook*.

CLOSING OF THE LODGE.

## Twenty-Third Program

**Central Theme:** THERE IS A PLAN.

**Lesson Theme:** The Plan for Health — Right Living.

### OPENING:

Music.

Reading: "Freedom from Poison" from *The Spirit of the Unborn*.

Meditation.

### THE LESSON:

A. *Preparatory Work*. Read Chapter 1, "The Ideal Body" from *Ways to Perfect Health* by Irving S. Cooper. Do not omit the first three pages because they will, through the humorous approach to this much disputed subject, establish a sane and balanced attitude.

B. *Topics for Report*.

1. Summarize Chapter 2 and 3, *Ways to Perfect Health*, "What, When, How to Eat."
2. Summarize Chapter 5, *Ways to Perfect Health*, "Drink and Drugs".
3. Summarize Chapter 6, *Ways to Perfect Health*, "Sleep, Exercise and Bathing."

4. Summarize Chapter 7, *Ways to Perfect Health*, "Influence of Mind on Health."
- C. *Discussion and Questions:*
1. Are there evidences that prevention is taking the place of cure in modern medical thinking?
  2. What is the program of your city, county, and state health departments?
  3. What is the health program in your school system? Does it include health education?
  4. Should we try to appreciate and understand the honest attitude of the honorable and sincere physician with regard to vivisection and serums, and through that understanding try to change his viewpoint, or should we attack and antagonize in our efforts? Give reasons for your answer.
- D. *Summary of Salient Points for notebook.*

CLOSING OF THE LODGE.

**Twenty-Fourth Program**

**Central Theme:** THERE IS A PLAN.

**Lesson Theme:** The Plan for Health — Right Living and Healing.

OPENING:

Music.

Reading: "Freedom from Pettiness" in *The Spirit of the Unborn*.

Meditation.

THE LESSON:

- A. *Preparatory Work.* Read "There Is a Plan for Our Health and Wealth."
- B. *Topics for Report.*
  1. Review "Principles of Occult Healing" edited by Mary Weeks Burnet, M.D.
  2. Report on Natural Living Department of the T.O.S. (Material may be secured from Dr. Kenneth C. Hitchcock, Head Natural Living Department, T.O.S., Address 840 Asylum Avenue, Hartford, Conn.)
- C. *Discussions and Questions.*
  1. Can you name any well-known physicians who recognize the power of the mind and emotions to create disease?
  2. What is the principle involved in healing as taught in Christian Science? What is the teaching of Unity with regard to healing?
  3. Do you think in the Great Plan of things there has been a need for the ultra-conservatism of the medical profession? Why? If there had not been this conservatism what might have resulted? Is there still this need to some extent?
- D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

**Program Notes.**

These programs call for materials not to be found in lodge libraries. We have requested the following people to send to the lodge president,

for use in these programs, information regarding their group work.

World University: Miss Julia K. Sommers, Ojai, Calif.

Mother's Advisory Group: Mrs. Muriel Lewis, Route 1, Ojai, Calif.

Natural Living Department, T.O.S.: Dr. Kenneth C. Hitchcock, 840 Asylum Avenue, Hartford, Conn.

**Books Necessary for Programs 21 to 24**

<i>The Spirit of the Unborn</i> , Anonymous, . . . . .	\$1.00
<i>You</i> , Dr. George S. Arundale . . . . .	2.50
<i>Education as Service</i> , Krishnamurti . . . . .	.75
<i>The Spirit of Youth</i> , Arundale . . . . .	.20
Bound bulletins of Mothers' Advisory Group (paper) (3 copies \$1.00) . . . . .	.50
<i>Ways to Perfect Health</i> , Irving S. Cooper . . . . .	1.00
<i>Principles of Occult Healing</i> , edited by Mary Weeks Burnet, M.D. . . . .	1.00

**The Challenge to Education**

(*Program material for Lesson 22.* A summary of Chapter 7 of *We Move in New Directions* by H. A. Overstreet. A book well worth reading.)

There are different kinds of education — for thievery, subtle or crude; to make snobs, as in finishing schools; to create a feeling of superiority of other peoples; also an education which deepens comprehension and broadens outlook.

Traditional education has aimed at the individual's survival among his fellows. The three Rs, the cultural subjects are taught, not to make the individual more broadly understanding and more world-minded, but as a means of survival of the individual and the group. History and literature are taught to support the cultural scheme in which the child finds himself.

Three concepts set the pattern for the child's thought and behavior. *First, localism.* Loyalty to one's group is the highest social virtue. *Second, military.* It is taken for granted that groups will be at odds with one another and the fundamental relationship is enmity. The *third, literature,* instills appreciation of *individual* love or *individual* courage. But nothing tends to broaden the child's mind into courage which faces the monsters like racial prejudice and animosity, mob-mindedness, social and political ignorance, war — nor into a love that embraces individuals of different races and classes. Therefore, we remain narrow, localistic, and even military-minded.

Teachers are largely exponents of the status quo, caused by something in their training, the authoritarian nature of the system of education, and the relation expected of them to their community. Teacher training is centered on methods and not occupied with the fundamental problems

of the world, and teachers have turned their eyes away from the real perplexities and maladjustments of social, political, and industrial life. We need teachers who have a sense of the significance of evolution in human affairs. But the teacher is hired by an authoritarian system, there are certain facts to be taught, these are rigidly prescribed. The result is the teachers are timid, they accept things. They develop acceptive minds in their pupils when the world needs minds with the power of discriminating challenge.

The community, having secured trained people to teach, listens in on the school-room teaching, whether in the person of Chambers of Commerce, military legions, or sons and daughters of this or that, and dictate what shall and what shall not be said and done. Nothing soundly reconstructive and critically progressive can take place in schools until the public is educated to a "hands-off" policy.

Teachers with challenging minds; a school system democratic in spirit and organized for creative self-government; a public willing to keep interfering hands off — these are indispensable requisites for advanced education that will begin to generate minds adequate to the modern situation.

We need to generate love and admiration for the fumbling effort of man everywhere. To read history as the record of man's struggles to win his emancipation from what is lower and less adequate; to study literature and science in its world context. These will liberate the student from narrow sectionalism and give him the world point of view. We need not to impose patterns, but to train the builders of new patterns not to adhere to old standards, but to inspire to find more adequate standards.

The next major insight will be that adulthood is as deeply in need of education as childhood and youth. It is the adult who needs to know seriously what the whole human enterprise is

about, what are the ways that lead to failure and to human triumph.

*We need a philosophy.* There is need for a correlation of our efforts to bring a plan into unplanned social enterprises. Politicians battle over sales-taxes and budget-balancing, unable to comprehend that it is the movement toward a new civilization that should have their attention. We lack comprehensive minds because our education has multiplied facts, unrelated, so that education is a collection of odds and ends. Our traditional concepts of personal conduct and development are out of tune with modern industry and business, where the law of the jungle holds sway.

*New governors for old.* Formerly clergymen composed governing boards of colleges. They at least had a fair notion of what life is about and how it should be lived. They stressed fundamental human values. Now new hands govern, those of lawyers and business men. Business objectives have been applied, and emphasis is on big buildings, big class rooms, big student bodies, big contributions, big output. Courses have been multiplied, the idea is produce in order to sell. Colleges exist in order to sell their wares. Business men serve not as experts of finance but as guardians of basic policy and that means the status quo. They are sensitive to anything that disturbs their processes. Hence the pressure to keep colleges and universities "safe," with the result that independent research affecting economics and political life is discouraged.

As a challenge of the new day confronts us, we recognize that this purveying of mental miscellaneity under the direction of business men who have conspicuously failed to build a noble civilization, and of professors who have retreated into the safe areas of their specialties, is not true education. It is not education that can produce leadership necessary in our complicated new world.

## "OUR COLYUM"

(Continued from page 7)

dream we see members' heads bursting with fruitful ideas. Why sit on them? (The ideas, not your heads.) Scatter them around a little, and who knows what may come of it? Personally, we are just panting to know how members in California, Missouri, Florida, and Kansas feel about this and that. What do you do in your lodges that's interesting — new or old, successful or not? What do you do out of them? Can't we prevail upon you to share your ideas with the rest of the country? Our plan is that this column

will be devoted not only to news, national and international, of special import, but to everybody's ideas. So bestir yourselves, won't you — take your pens in hand and write a word or two to "Our Colyum," care of THE AMERICAN THEOSOPHIST. Don't fear, this isn't going to be any advice to the lovelorn affair, but a spot, we hope, where all the bright ideas, little and big, which have never before spread their wings in the sunlight will make their initial flight. And come to roost in many a fertile field.

Keep true to the dreams of thy youth . . . —  
SCHILLER.

## Excerpts From "The Young Theosophist"

### *The Theosophical Life*

May I in striving to tell of the Theosophical Life compare it with a flower. For it is as a beautiful bud that with growth unfolds into a rare and gorgeous bloom expressing the divine and giving great joy to many.

The seed is sown for the Theosophical Life when the truths of Theosophy are accepted. The seed begins to swell when determination sets in to apply the teachings and to endeavor to live them. The little new shoots break through the earth toward the sunlight as our understanding breaks through the darkness of ignorance to the light of understanding.

As we give cultivation and care to the plant to give a more perfect flower, so should we study along constructive lines that we may live a fuller and more beautiful life and give out more of the divine within. . . .

Winds may whip the growing plant, hail bruise the tender new leaves, retarding and discouraging growth. This we may compare to the trials and tests that seem to loom in the start of the Theosophical Life. To attain the heights and the perfection which we set before ourselves as our goal seems sometimes utterly impossible. . . .

To live the Theosophical Life, knowing God's great Plan and serving Him and all our brothers is to become as the flower in perfect bloom. Its wondrous beauty is as the beauty of life, sending forth fragrant perfume of eternal peace.

MARYELLEN GEORGE

### *Has Krishnamurti's Message Any Significance to Young Theosophists?*

It has been my experience that among Young Theosophists there is prevalent an ignorance and an indifference with regard to the teachings and activities of Krishnamurti, and because I feel that his message is (or should be) of tremendous interest to young people, and especially Theosophists, I wish to call attention to certain points in connection therewith.

Naturally, neither I nor anyone else knows what goes on in the heart and mind of another human being; but from outward indications and as much evidence as incidentally comes to light in ordinary association, it seems to me that few, if any, Young Theosophists have any serious interest in Krishnamurti as a great spiritual teacher. It appears that few indeed are aware of the profound significance of the fact that they happen to be alive

*now*, living contemporaneously with a man who embodies the release from human ignorance and bondage, and who propounds with extraordinary clarity and brilliance, the attitude of life which constitutes this release.

That Krishnamurti is "a great spiritual teacher" and has himself achieved "release from human ignorance and bondage" I put forth purely as my personal opinion, as of course, others may disagree with me. However, his words, thoughts, and friendship are available to anyone who is interested, and each person may discover for himself what meaning, if any, there is for him in Krishnamurti and his message.

I consider it of some import that all of us between 20 and 35 years of age just now, were born neither 25 years later nor 25 years earlier, but at exactly the right time to reach a certain maturity and still retain some youthful plasticity just when there occurs that relatively rare incident of the appearance in the world of a man who by intelligent and fervent effort coupled with unswerving onepointedness, has broken through into the realm of mental and emotional purity, which is spirituality in its real sense. . . .

MIGNON REED CASSELBERRY

### *"To Form a Nucleus . . ."*

A nucleus is a central point around which various forms of substance aggregate. A nucleus does not generate anything of itself, but provides a core to which many things may adhere, and it is generally accepted that the nucleus is the center of life in a cell.

Amid the confusion of progress and the breathlessness of living it is significant that a comparatively small group of people should have organized themselves "to form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color." . . .

But we must be careful to distinguish between the importance of the nucleus and the importance of the Thing that shall grow around it. It was countless years before man learned of the existence of a nucleus with reference to the cells in his body, and so however important our "nucleus" may seem to us, we must remember that it is a process and not a product. Not the fact that "we, the undersigned" have done this or that to bring it about, is pertinent, but that we are privileged to share the vision of what it will be tomorrow and contribute our share, however small, to its fulfillment.

HELEN PALMER OWEN

(Concluded on page 17)

# The Inner Life

BY CLARA M. CODD

**Theme for the month:** True thought in our ideas.

**Thought for the month:** "You must learn to be true in thought. You must not hold a thought just because many other people hold it, not because it has been believed for centuries, nor because it is written in some book which men think sacred. He who would walk upon the Path must learn to think for himself, for superstition is one of the greatest evils in the world, one of the fetters from which you must utterly free yourself."

(*At the Feet of the Master.*)

We shall be several months over the subject of thought power, as it is the most important aspect of the understanding of ourselves and our true development. This month we will think about true thought. You will remember that the Master told Krishnaji that "he must learn to be true all through, in thought and word and deed." He goes on to say that to be true in thought comes first, and that it is not easy because there are so many untrue thoughts, so many foolish superstitions in the world. Unless we are adepts we shall probably never quite wholly escape the unseen and tremendous pressure of the mass thought atmosphere around us. We are born into a thought atmosphere. There is the mode of thought, the habitual outlook, of our families. From earliest years that plays upon us. Many people never get away from it all life long. You hear such men talking about "what was good enough for my father is good enough for me." But it does not at all follow. Surely we should treat the ideas and principles of our parents with respect, but if we see differently we are not bound to live in the same manner.

Then there is the thought atmosphere of our home towns and our countries, that "public opinion" which is such a tyrant for most people. Still fewer of us ever escape that. Intelligent and sympathetic travel will do much to erase national prejudice, but there are many people who take their little outlook and national prejudices along with them, and treat the rest of the world as negligible quantities.

Again, most of us as we grow older tend to fall into "mental ruts." We habitually use the same turns of speech. We get a little tired and cease to explore new avenues of thought. Keep alive all through life the faculty of effort, and an alive interest in other, and perhaps strange, ideas. Then we shall not get caught up in a cage of our own fashioning. The Master, in the above quo-

tation, is repeating the advice given centuries ago by the Buddha to his monks. The aspirant to occult knowledge and growth must realize that he becomes such by his own efforts and his own independent understanding. "The Adept becomes, he is not made," and, to quote *The Secret Doctrine*, he reaches adeptship by "self-induced and self-devised efforts, checked by his karma, thus ascending through all degrees of intelligence." (S.D. I,45.)

So we must not take our ideas and thinking ready made from others, even those we love and trust most. Our minds are given us to *think* with, and even about the highest and most trusted communications we should use our reason, and do our best to judge. The Master says we *must* learn to think, for not to think, and to accept without thought is to become "superstitious," and superstition is one of the fetters that a chela must throw off before he can pass the second initiation upon the Path. I expect we all remember Dr. Annie Besant's story about what superstition means. There was once a very holy man who had a favorite cat. When he sat down for meditation, pussy would insist on rubbing herself against him and thus disturb his thoughts. So he tied her to the leg of his bed-stead every day until his meditations were finished. His disciples observed this, but with the awed respect of the East for a teacher forbore to ask any questions about it. After his death, however, whenever they sat down for meditation they first found a cat and tied it to the leg of a bed!

Such, my children, as Kipling used to say, is superstition, unthinking and unreasoning acceptance of some formalism or creed. Its root is often fear, and perfect love and trust in the universe casts out fear. Let us think in freedom and without fear, moved only by love and the desire to understand and serve.

Then to some people the statements of some sacred book are as the Voice of God. I have often met people who tell me that they will believe what I say if I can show them that it is written in the Bible. But the Bible is a translation of many different writers, whose books were written at many different times. And, besides, other people have *their* Bibles, and though in the main essentials of what constitutes a good man they are agreed, there are many other discrepancies and differences. Which is *the* right statement?

I think we must begin to realize that the true

(Concluded on page 24)

# The Theosophical Order of Service

BY ROBERT R. LOGAN, *Chief Brother*

A number of straws have been blowing lately in the direction of a greater T. O. S.

One of these is the recent bulletin issued to all national Chief Brothers by Mr. D. Jeffrey Williams, the International Director, who returned to England from the Geneva World Congress with renewed enthusiasm and vision which he now wishes to share with all the national sections.

Another is the interest in the T. O. S. shown by the lodges which I visited in October in my brief tour through Ohio, Michigan, Wisconsin, and Minnesota. In each lodge there seemed to be not only a greater understanding of the purpose and operation of the T. O. S., but a greater desire on the part of lodge officers and members to make use of the Order as a practical application of Theosophy. In Detroit I attended a vegetarian banquet, held in the large and handsome dining room of the Women's Exchange, and had the pleasure of giving a talk on animal welfare to an extremely awake and intelligent audience of 75 people of whom the majority were not members of The Theosophical Society. This successful vegetarian society was founded by the Head Brother and Animal Welfare Brother of the Detroit Lodge and is now a flourishing Detroit institution with some 200 members.

Another favorable indication of greater cooperation between the T. S. and the T. O. S. was the excellent T. O. S. program which occupied the morning of the second day of the Atlantic Coast Conference which was held at the Hotel Belvedere in Baltimore November 14 and 15.

The Chief Brother, three National Department Heads, — Animal Welfare, Healing, and Natural Living, — and the Head of the Right Citizenship Division of World Peace were all present in person and gave fifteen-minute talks. The Arts and Crafts Department was represented by Miss

Lenora DeHoff, who supplemented her talk with an exhibition of art and craft work done by the pupils in the school of occupational therapy where she teaches.

These short talks were followed by a very suggestive and stimulating address by Dr. H. Douglas Wild on "The Psychology of the T. O. S.," in which he kept to a very high level of thought, the gist of it being that to make the T. O. S. effective in helping the lodges the workers must so develop their inspiration, and above all their imagination, as to make organization seem voluntary and not a thing imposed upon them. In other words, they must through the creative power of imagination integrate organization and spontaneity.

And lastly there is the encouraging stimulus given to the T. O. S. activities of the lodges throughout the world by the "There Is a Plan" outline for lodge work during the year, formulated and distributed by the late Mrs. Sellon. In this outline the T. O. S. departments were given a definite and important place in developing the work of the lodges in accordance with a central plan directed from Adyar. This should greatly increase the interest in the T. O. S. in lodges which heretofore have looked upon it as an outside activity quite unnecessary to the advance of Theosophy.

It begins to look as if the T. O. S. might soon perform the part expected of it by its founder, Dr. Besant, and prove itself so essential a part of the Theosophical life as to increase the vitality and attractiveness of every lodge and perhaps be the means of really contacting your people to whom ordinary lodge work seems too lacking in action.

At any rate here are some cheerful thoughts for the New Year.

## EXCERPTS FROM "THE YOUNG THEOSOPHIST"

(Continued from page 15)

### Wind Symphony

Great symphony of many tones, I know  
Not yet, nor shall, the meaning of your song,  
Nor why, with weary sigh so sad and long  
(As though the heart would break), you swell  
and grow,  
Then slowly drop into a whisper low  
And softly sweet. Now, still a joyous song  
Bursts forth, and it would seem a myriad throng  
Of bows are drawn. But why, I cannot know.

O wind, O symphony of many tones,  
Your music throbs and quivers in my heart.  
What matter if I understand your strife?  
I see the poplar leaves, the pine tree cones,  
All dance your chant, and thrill to be a part  
Of your great song, — your symphony of life.

ROSAMOND HARRY

## Theosophy in the Field

### Lodge Activities

*Berkeley Lodge* recently had an inspiring visit from Captain Ransom. He gave two public lectures, which were well attended. On Sunday afternoon, November 22, Captain Ransom spoke at the Northern California Federation meeting held in Berkeley Lodge rooms, and the members were delighted to have the opportunity of meeting him informally afterwards. A successful bazaar and entertainment were held by the lodge the later part of October.

*Besant Lodge* (Hollywood): A very successful Christmas sale was held on November 28, the proceeds to be used for necessary lodge room equipment. Captain Ransom's public lectures for Besant Lodge were given on three successive Friday evenings in November and early December. The program of members' meetings for December was an especially interesting one, including a presentation of "The Other Wise Man," by the Young Theosophists.

*Besant Lodge* (Tulsa) reports: "Due to the fact that there are no lecturers available this year, the lodge has resumed its public meetings every Thursday evening and a class is now being conducted by Mrs. Frances Zollinger, teaching the fundamentals of Theosophy. We are pleased with the many new contacts which have been made and with the very good attendance at these meetings for the public. We have used the same method for publicizing the class as for advertising a lecture, and feel very happy to report the interest of those attending."

*Casper Lodge* reports: "This has been an especially busy and interesting season. Our fall meetings were given a new impetus by the lectures of Captain Ransom, and the glow left by his visit is still felt. Mrs. Jessie Crum is conducting a public class in elementary Theosophy once a week, in addition to a public lecture given each Sunday evening. Our closed meetings are well attended and the members are enthusiastic about the study course 'There Is a Plan,' which is being followed and in which all members take part."

*Chicago Lodge* members are enjoying a definite effort for expanding their mental bodies through a series of talks, each third Thursday, by Mrs. Gussie M. Hopkins on "How to Use Your Mind."

*Colorado Lodge* (Denver) is carrying on with splendid success the program "There Is a Plan." The attendance of members is increasing and everyone is delighted with the meetings.

*Genesee Lodge* (Rochester): The open lodge meetings, on the first and third Tuesday evenings

of each month, are being devoted to a study of the program issued from Adyar, "There Is a Plan." The lodge is demonstrating to the public — verbally and by charts and blackboard diagrams — that there is a Plan for each of the kingdoms of Nature and for every activity of man. At the closed lodge meetings the members are studying *The Beginnings of the Sixth Root Race*. A Beginners' Class, under the leadership of Mrs. Frances Wile, meets every Sunday evening.

*Lightbringer Lodge* (Washington) has had the pleasure of visits from Dr. Roest, Mr. and Mrs. Fritz Kunz, and Dr. Kenneth Hitchcock during the past month. The regular program is arranged to permit one Sunday to be devoted to a talk by Mr. H. Munro of Philadelphia, who is taking as the subject of his course of lectures this winter "The Powers Latent in Man." Another Sunday is given to a lecturer from Baltimore, and the fourth Sunday is utilized as a question and answer meeting, followed by a social hour, at which light refreshments are served. All who are interested in Theosophy are heartily welcomed at any of these meetings. At the weekly closed meeting the Adyar course is studied.

*Los Angeles Lodge* received much inspiration from the visit of Captain Ransom, who gave five public lectures for the lodge in November and December. Los Angeles is following the study outline from Adyar, "There Is a Plan."

*Lotus Lodge* (Philadelphia): December meetings included two devoted to the study of "There Is a Plan"; one to be a discussion of "Modernistic Art"; and on December 23 the lodge held open house for members and friends. New Year's Eve was celebrated with a Reincarnation Party.

*Maryland Lodge* (Baltimore): A beautiful Christmas issue of the lodge bulletin was prepared. Appropriate quotations and an inspiring message from the lodge president were included as well as news of lodge activities. The program of members' meetings and public lectures for December was varied and interesting, with several special features for the holiday season.

*Milwaukee Lodge*: The season's course of lectures was closed with a talk by Dr. George B. Lake on "Mind Your Own Business," and a lecture-reading of "The Other Wise Man" by Mrs. Elizabeth Anhalt. The first of a series of Sunday afternoon teas, with "Theosophy as Beauty" as the keynote, was given on November 20. In the evening, Miss Maude Shafer, a member of the English Department of the State Teachers College, and Miss Phena Baker, the

lodge president, with Miss Eleanore Knowles as accompanist, gave a most pleasing program of modern poetry and song. The members' meetings have been very interesting and helpful, the study following the Adyar course "There Is a Plan."

*Oak Park Lodge* has inaugurated a program of friendliness among the lodges of the Chicago district by inviting each in turn to be guests at a Sunday member's meeting. Akbar Lodge was entertained at a tea on December 6, and Olcott Lodge at a charming Christmas supper and party on December 20. The new home of the Oak Park group is the occasion for these invitations to other groups. A lecture by Captain Ransom during Christmas week is another event to which all are looking forward.

*Sacramento Lodge* writes: "The Lodge commenced its fall and winter activities in October with a series of four public lectures and a stimulating talk to members by Miss Julia K. Sommer. These thought-provoking lectures, in line with the "There Is a Plan" campaign, were eagerly received by members and friends both old and new, and we felt Miss Sommer's visit a very helpful introduction for our work during the coming months. November 11 we were privileged to welcome Captain Ransom, who spent two days in our midst, during which time he addressed a members' meeting, admitting four new members; contacted a group of young boys; and delivered two excellent public lectures to highly appreciative audiences. We feel decidedly fortunate in having a visit from an International Lecturer, and Captain Ransom's presence was a real inspiration to all of us."

*Saginaw Lodge* has three study classes this year, including an elementary class especially for young people. Mr. S. K. Wiley of Detroit recently gave a series of Sunday afternoon lectures for the lodge, and two Reelslide lectures were presented in November by Mrs. E. G. Combs. The lodge held a White Elephant sale and an informal social early in December.

*San Antonio Lodge* had three very practical and inspiring lectures by Miss Henkel on December 1, 3, and 4, and two members' meetings, which were especially helpful. The lodge is now eager to begin the new year of Theosophical study and service.

*Spanish Lodge* (New York) celebrated Founders' Day with a beautiful program. Interesting and inspiring talks were given by various members, expressing their gratitude to the founders and also to the present leaders. Several musical selections and recitations by friends of the lodge completed the program.

*Syracuse Lodge* was happy to welcome Dr. Roest in a bright, newly redecorated lodge room.

The closed meetings are being devoted to the Adyar study course "There Is a Plan," and it has been found that this program is effective in developing self-confidence, a wider interest, and original thinking, and that the questions are effective in stimulating discussion. The lodge is expecting Mr. Kunz in January, and plans for his visit are now being made.

### Florida Federation

(From the Florida Federation News Bulletin.)

*Daytona Beach Lodge* is fortunate in having Mrs. E. H. Kirkpatrick, a member of Indianapolis Lodge, as a winter visitor. She is an enthusiastic Theosophist and will be of great help in the growth of this new lodge. A public speaking class, under the guidance of Mr. Ralph B. Kyle, president of the lodge as well as of the Florida Federation, is bringing out some hidden talents which will no doubt be helpful in the future.

*Lakeland Lodge:* Mrs. Maud S. Pressly is moving to Lakeland to assist in the work of the lodge. She will have charge of the elementary classes which meet weekly, and in addition the lodge is fortunate in having at its disposal Mrs. Pressly's large occult library.

*Miami Lodge:* The Federation president was with the lodge from November 29 to December 1. Mr. Kyle gave a public lecture on November 29; on November 30 an Open House was held at the home of Dr. and Mrs. Frank L. Keeler; and on December 1 Mr. Kyle addressed a closed meeting of the lodge.

*Orlando Lodge:* The lodge has been studying *Esoteric Christianity* during the fall months. Mr. Kyle drew a large attendance at a public meeting on November 8 when he spoke on "The Forgiveness of Sins." The lodge plans to arrange public meetings in Sanford, Winter Park, and St. Cloud during the winter months.

*St. Petersburg Lodge* is now located in its own lodge home — the first lodge in the Florida Federation to achieve this goal. Congratulations to the officers and members!

*Tampa Lodge* continues its public meetings with out-of-town speakers, the next to be Mrs. Maud S. Pressly. Members' meetings are developing speakers who, on being assigned topics which follow "The Plan," give to their fellow-members the result of their own individual thought and study.

### Atlantic Coast Conference

The Conference was held at the Hotel Belvedere in Baltimore on Saturday and Sunday, November 14 and 15. There was a fine attendance and the meeting was very successful in every way.

The Conference was opened with music, and there were good musical numbers throughout the entire program. Saturday afternoon was devoted to short lectures, to which the public was invited. Dr. Roest was the first speaker, and was enthusiastically received by his Baltimore audience. Mr. Thomas W. Pond then spoke on "The League of Nations" in his characteristic and unique way, shedding much light on the present work of the League. "Reincarnation" was given by Dr. Kuhn, with much new material and a great deal of ground covered in so short a time. Dr. Kenneth Hitchcock of Hartford gave a talk on "Natural Living for the Theosophist," which was very helpful and filled with practical suggestions.

A banquet was held at 8 p.m., with a beautiful setting, excellent food, entertaining toasts, and a radiant spirit of friendliness.

On Sunday morning there was a T.O.S. symposium, and two interesting T.O.S. exhibits were arranged.

Sunday afternoon included a business session, when a start was made toward the formation of a federation in the Baltimore area, with Mrs. Pearle B. DeHoff elected provisional president. The Atlantic Coast Conference was continued and its scope widened, and Mr. Pond was elected president.

Mr. H. Munro gave a splendid peace talk on Sunday afternoon, "The Present World Drift."

The Conference closed Sunday evening, and all who attended felt that much had been accomplished in the two days of its sessions.

### Ohio Federation

On November 8 an enthusiastic gathering of members and friends of The Theosophical Society in Indianapolis met to entertain the Ohio Federation. About sixty-five or seventy were present.

The plan of the meeting was a forum discussion of the question, "What Next, Humanity?," which was taken from Dr. Arundale's Adyar Course for the year. The subject was discussed from different points of view by three speakers: Mrs. E. E. Eshbach, president of the Indianapolis Lodge; The Rev. H. O. Boon, of Indianapolis; and Mr.

James S. Perkins, Jr., president of the Ohio Federation. With the formal discussion completed by the speakers, informal discussion followed in smaller groups, when the members of Indianapolis Lodge served a charming tea.

The latter part of the Federation meetings are always especially enjoyable with renewal of acquaintances, reunion of friends, and enthusiastic exchange of ideas and thoughts. One always returns from such gatherings well assured that Federation activities among our lodges are indeed highly constructive and worth while.

A further activity of the Ohio Federation has been the series of talks given by Mr. Perkins once a month, at the regular Monday evening public meetings of The Theosophical Society in Hamilton, Ohio.

### Southern California Federation

One of the most pleasurable events of the year has been the three weeks' visit of Captain Sidney Ransom to Southern California as the guest of the Federation.

A general meeting was held at the Los Angeles Lodge rooms on the Sunday afternoon of November 26 to welcome him. Fifteen of the lodges of the Federation were well represented, as well as those of other communities.

The program opened with a beautiful musical number by Mr. Howard Coombs. Mr. Ray F. Goudey, the president of the Federation, presided and in glowing terms presented our guest, who was most enthusiastically received. His splendid talk which followed and the warmth of his personality endeared him to the members at once. Later a reception was given by the Los Angeles Lodge, and was a happy event; another opportunity to form new friendships and renew the old, uniting more closely the bonds of those working toward the same goal.

The lectures which followed were well received and we feel that much splendid work has been done through them. It is with real regret that we say "au revoir" and a pleasant journey to Captain Ransom.

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You cannot do important work without trusting the law, because all great work is slow work. Consider, for example, the work of a Manu: thousands upon thousands of years go by before anything you would call a result is seen. Even in building a big house the same rule holds good, for deep foundations are necessary. Our work is largely the laying of foundations, which are not seen; later someone will come along and put a row of bricks above the surface; those will at once be seen. Are the foundations useless, then?

C. W. LEADBEATER.

# Theosophical News and Notes

## *Campaign for Understanding*

A questionnaire based upon a long series of questions presented to us from Adyar has been sent to every lodge for immediate response, that the information Adyar seeks may be quickly compiled and sent there. It is hoped that no lodge will delay, for no research work is essential to the filling in of the answers. The survey of the Theosophical field (in which this questionnaire fits) is being made preparatory to launching the Campaign for Understanding.

The President has appointed Mrs. Adeltha Peterson (late of our own Headquarters) as acting Publicity Officer, and asks for her the fullest cooperation of all General Secretaries and therefore of all members throughout the Society. In another column appears an article by Mrs. Peterson.

We are asked not to regard the questionnaire as just another request for statistical information, but as a personal talk with Adyar transmitted through your General Secretary, that all may better plan together to push forward the Great Work.

In a world whose troubles are all due to misunderstanding of the Great Law and of each other, the President's proposal for a Campaign of Understanding will win the heartiest support of every lodge, every officer, and every member, both in the preparation and in the carrying out of the campaign.

## *A Member Suggests*

A member makes the excellent suggestion that every lodge display somewhere in its lodge hall a well-printed and framed copy of the Objects of the Society. How many lodges have a suitable location and would subscribe say \$2.00 for printing and framing? Imagine the little crowds clustering around to discover at last what your lodge stands for!

If enough lodges subscribe, the idea shall become an active project.

## *Reminders?*

A lodge officer writes: "The penny savings plan seems to be a painless method and I am for it. However, it takes constant reminding of the members." But the idea is that the Easy Savings envelope shall have its place by the powder-puff or the hairbrush, or with other things that we never forget. Can we not arrange each to constantly remind himself?

A member writes: "This is one avenue of service of which we can all avail ourselves."

## *"Our Colyum"*

We welcome to our pages a new contributor, who as the writer of "Our Colyum" remains for the time being anonymous. As the first column under this title states, "Our Colyum" is the members' column. Its gifted writer wants your ideas. We think it is safe to promise that when subject to "Our Colyum" treatment they will be interesting to all who read them, and even entrancing to those who send them in.

We are happy and you will be happy too in this addition to our writing staff.

## *Thank You*

During the Christmas season many beautiful messages and cards of greeting have poured into Olcott from members all over the Section. Mr. Cook, Miss Snodgrass, and the Headquarters Staff gratefully acknowledge these greetings, too numerous for individual reply, but for which they are deeply appreciative.

A very happy New Year to all our members and friends!

## *A Beautiful and Valuable Gift*

The Rev. W. S. Howard, recently retired from long service with his church in St. Paul, has presented to Headquarters a very valuable Kirman rug. This rug, which won first prize at the World's Fair in St. Louis some years ago, has now found its permanent resting place as a wall hanging in the Shrine Room at Olcott. It is one of a very fine collection of the Rev. Howard, who is now living in Los Angeles.

We are grateful for his splendid gift.

## *Improvements*

We are very gratefully indebted to Mr. Felix Schmidt and Mr. Jean Kabots, who have so generously given their time and talents to Headquarters for several weeks during this fall. As a result of their assistance the shrubbery beds and grounds are in better fall condition than ever before. Under the careful supervision of Mr. Greenwood the evergreen grove has been extended by the transplanting of small trees which have been developed during past seasons in nursery rows.

The whole exterior woodwork of the Headquarters building has been recently painted, and the building as well as the grounds present evidence of care and protection. Everything in fact is in excellent shape and repair.

### *The New York Bulletin*

We learn from the Bulletin of the New York Theosophical Society that they are planning a camp, and they are planning to own it too. One hundred twenty-five acres on a hilltop, with a stream on the property and a nearby lake, woods and campfire site, and a barn to make an auditorium. There are signs of our becoming a Society of summer campers. We hope we shall have time to attend all the camps.

The New York members have also raised a fund of \$150 to contribute to the work that Mrs. Sellon was doing in Adyar.

### *A Lodge on the E.S.P.*

"We just want to indicate — not that anyone will care much — that we are all for the little envelopes that bloom every now and then in our mail from Wheaton. Doubtless you look for them eagerly too, and cannot wait to get home in the evening to put your three cents in. But in case your memory sometimes fails you and you forget just what they are all about, let us remind you that this lovely little arrangement, if successful, will pay the indebtedness of The Theosophical Society in America, keep us all out of jail, and prevent the raising of national dues. Recall these so-worthy objectives when spirits flag. And if you are the type that feels debased by such a handling of pennies, we are sure Mr. Cook will have not the slightest objection to your putting in a dime a day, or, if that still seems too arduous, a \$5.00 or \$10.00 bill slipped in at the end of the month."

### *Mr. Edwin Hines, Egyptologist*

Great is the variety of professions and lines of activity which are followed by Theosophists. One of these which is of keenest interest not only to the seeker but to the interpreter of the past is the work of one of our Young Theosophists in Tacoma, Washington, who is an eager and learned student of the Egyptian hieroglyphics.

Mr. Hines is an interpreter of the mysteries of Egypt in the State Historical Building, and is making a place for himself, as well as revealing the tremendous significance of Egyptian learning.

### *Warning*

We are informed that an individual under the name of Gordon has been visiting a number of our lodges on the West Coast, timing his calls in advance of Captain Ransom to tell a story of distress, and to elaborate various details with regard to his personal friendship with Captain Ransom, and his experience with him in England.

Mr. Gordon uses this method to secure funds. Will the lodges please note and warn their members?

### *Mrs. Kramer Elected to Colorado Legislature*

Theosophy is certainly in action in the person of one of our members, Mrs. Florence H. Kramer of Denver, Colorado, who ran successfully in the last election, and was elected on the Democratic ticket to the State Legislature of Colorado.

Mrs. Kramer has been active for some years in her state, and is well known among its leaders. She is a personal friend of Senator Costigan, and is an outstanding leader in the ways of peace and understanding, both within our own country and between nations.

We extend to Mrs. Kramer our hearty congratulations.

### *The Alhambra Art Center*

Not only Californians but also many of our members are familiar with the achievements of our artist member, Miss Florence Young, whose own studio in Alhambra is the art center of that city and also the center of Theosophical activity. A perfect contribution is this union of the beautiful and the true, and we are happy in the service which Miss Young is rendering, as well as glad that in this particular work so fine an expression of Theosophy is being given.

The most recent announcement is of the formal opening of the Alhambra Art Center last November, when the paintings by Miss Young herself were exhibited, as also the work of other artists.

### *Guests at Olcott*

In recent months Olcott has welcomed several guests for short visits, among them Mrs. Catharine Mayes, of Ojai, California; Mrs. Ethel Marshall, Sacramento, California; Mr. Robert R. Logan and Miss Mabel Zimmers, Eddington, Pennsylvania; Mr. and Mrs. Ben Harris, San Francisco, California; and Mrs. Ivy Fox, Winnipeg, Canada.

Headquarters was happy also to have as guests in the Christmas season Mr. and Mrs. Herbert Staggs, Cleveland, Ohio; Miss Mary Bell Nethercut, Des Moines, Iowa; Mr. Fred Werth, Minneapolis, Minnesota; Miss Esther Renshaw, Cleveland, Ohio; Mrs. Essie Bates and Dr. Dorothy Rood, Columbus, Ohio.

### *Steamship Agency at Headquarters*

We again remind our members that a steamship ticket agency is maintained at Headquarters, and we urge them to remember this when arranging an ocean voyage, so that the commissions may thus find their way to the treasury of the Society.

Up-to-date information on all sailings is always available at Headquarters. Write to the National Secretary.

**German Classes**

Mr. Felix Schmidt, who for several weeks past has been at Headquarters assisting in the work in various capacities, has been successful in establishing several German-speaking classes, and in Milwaukee, where some of this work was done, a German newspaper publishes two and a half columns descriptive of Olcott and the work for which the Society stands.

**Theosophy in Action**

Mr. Thomas W. Pond of Baltimore, Chairman of the Publicity Council of the Anti-vivisection Society of Maryland, recently sent telegrams of protest against a proposed Pasteur broadcast, pointing out that there were glaring discrepancies and misleading references in the scheduled program and that the broadcast was intended to support vivisection — one of the crimes of the age.

**Gladiolus Bulbs From Olcott's Gardens**

Olcott has enjoyed a wealth of beauty during the past two years from its wonderful gladioli. Included among its 150 named varieties are many of the finest prize-winning specimens of the recent shows.

This winter we are offering for sale about 3,000 of our bulbs at the regular prices.

Unlabeled collections:

- No. 1, \$3.00 per hundred.
- No. 2, 4.00 per hundred.
- No. 3, 5.00 per hundred.

Even the No. 1 collection will include a few of the finest varieties, but No. 3 will include many more of the "World's Best" named gladioli.

Labeled bulbs vary from 5 to 25 cents each, and from 50 cents to \$2.25 per dozen, as given in the following partial list of our varieties:

	Each	Dozen
Apricot glow	\$.06	\$.60
Ambrosia	.35	2.50
Ave Maria	.06	.60
Bagdad	.05	.50
Betty Nuthall	.06	.60
Bobby	.05	.50
Charles Fairbanks	.05	.45
Delicacy	.05	.45
Dr. Nelson Shook	.10	.75
Golden Dream	.15	1.00
Goshen	.05	.50
Magic	.05	.45
Miss Bloomington	.05	.50
Paramount	.10	.75
Picardy	.05	.50
Prof. C. S. Sargent	.20	1.50
Red Splendor	.15	1.10
Snapdragon	.05	.50

A descriptive list will be sent on request.

**Theosophical Work in Shanghai**

There are many friends who will be happy to know that Mr. and Mrs. A. F. Knudsen are well established in their apartment in Shanghai, China, which is to be their headquarters for a considerable period of Theosophical activity in China, and perhaps elsewhere in that region.

As Dr. Arundale's representative in the Far East Mr. Knudsen had already made arrangements for certain translations of Theosophical literature to be made into Chinese. On his return he finds that the work is practically completed, and he is now arranging their publication so that the Chinese may have at least a little of our literature available. It is splendid and inspiring work as well as pioneer activity which they are undertaking.

Mrs. Knudsen is holding a series of drawing-room teas and talks for ladies only. They have been offered a period each Sunday evening over one of the radio stations, and this also provides a splendid opportunity.

They are having an altogether delightful but equally strenuous life being interviewed, photographed, and attending Chinese banquets, which require the use of chopsticks, — a glorious adventure to which only deep devotion and courageous dedication would be equal.

**New Adyar Library Publication**

The Adyar Library proposes to issue a periodical which will appear three times a year — in February, May, and October, the first issue to be published about the middle of February, 1937.

The periodical will contain some rare manuscripts belonging to the Library; texts with English translations of works dealing with ancient religions and civilizations, especially Sanskrit works; descriptive catalogue of the manuscripts in the Library; and original contributions of a scholarly nature, besides book reviews and comments.

We await with interest the first issue of this new publication from Adyar. Subscription rate in the United States will be \$3.00 per year or \$1.25 per single copy.

**Itineraries**

- Miss Anita M. Henkel*, Field Worker  
January 3-14, Southwest Federation.  
January 16-18, Kansas City, Mo.  
January 23-Feb. 5, Chicago Federation.

- Captain Sidney Ransom*, International Lecturer  
January 4, Aurora, Ill.  
January 6-18, Michigan Federation.  
January 20-Feb. 1, Ohio Federation.

- Dr. Pieter K. Roest*, National Lecturer  
January 15-31, Southern California Federation.

### Theosophy in Action

An interesting piece of news comes to us in a report of activities in Miami.

Mrs. Eva M. Harper, a member of Miami Lodge and an accomplished musician, reviewed Cyril Scott's *Music, Its Secret Influence Throughout the Ages* at an open meeting of the lodge. She was then asked to repeat the talk at a P.W.A. lecture; after that, it was given before a group of teachers on the music project, and the result of the whole matter was that she was asked by the supervisor of these teachers to give a course of six lectures on music appreciation.

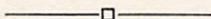
In these programs Mrs. Harper has presented in her own inimitable way the beautiful and practical Theosophical background that leads to a better understanding and a deeper appreciation of the divinity of music.

### Mothers' Advisory Group Bulletin

Since mothers are the busiest of people as the chief assistants of Santa Claus, the Bulletin will be a little delayed in reaching its subscribers. But it will be splendidly worth waiting for, since its subject, "Modern Education," is being presented ably by many writers, including Dr. Arundale himself. A valuable number to pass on to teachers as well as to mothers.

If not a subscriber, send your \$1.00 to Mrs. Muriel Lauder Lewis, Route No. 1, Ojai, California; or subscribe for a friend or your library.

Every lodge should subscribe for the benefit of its mothers and teachers! Or send Mrs. Lewis a donation as encouragement of a valuable and splendid service.



Education is the development in man of all the perfection his nature permits. — KANT.

## THE INNER LIFE

(Continued from page 16)

"Bible" is the great Book of Nature and Life. There the "commandments of God" are writ large that all may read. And they are the immutable and majestic "Laws of Nature," being, as H.P.B. told us, "the impress of the Divine Mind upon matter." Nobody ever broke them, and they are the same yesterday, today, and tomorrow. But by obeying them we reap happiness, peace, and power. There is One God for all men at all times and at all ages, and He speaks to us through the moving phenomena and inescapable laws of Life. Perhaps that is what St. Paul meant when he said to the Greeks upon the hill of Athens: "Him Whom ye ignorantly worship, Him I declare unto you."

### Statistics

<i>American Theosophical Fund</i>		
Previously reported .....	\$2,750.23	
To December 15 .....	283.86	\$3,034.09

<i>Building Fund</i>		
Previously reported .....	315.77	
To December 15 .....	54.08	369.85

<i>Greater America Plan Fund</i>		
Previously reported .....	1,322.52	
To December 15 .....	146.29	1,468.81

<i>Easy Savings Plan Fund</i>		
Previously reported .....	1,386.53	
To December 15 .....	449.90	1,836.43

<i>Olcott Tree Fund</i>		
To December 15 .....		125.00

<i>Founders' Day Donations</i>		
Previously reported .....	5.00	
To December 15 .....	113.87	118.87

<i>Helping Hand Fund</i>		
To December 15 .....		29.00

### Deaths

Mr. Matthew Alexander, Spokane Lodge, November 29, 1936.  
 Mrs. Esther Greenman, Grand Rapids Lodge, December 1, 1936.  
 Dr. F. A. Harlow, Bremerton Lodge, November 22, 1936.  
 Mrs. F. W. Masters, National Member, November 10, 1936.  
 Mrs. Clara Norris Rakestraw, formerly of Toledo Lodge, November 21, 1936.  
 Mrs. Abbie Rossman, National Member, December 10, 1936.  
 Mr. John I. Taminasian, Omaha Lodge, October 7, 1936.

### Births

To Mr. and Mrs. Jesse E. Bishop, a daughter, Nancy Jane, December 4, 1936. Mrs. Bishop is a National Member.  
 To Mr. and Mrs. Albert Blackburn, National Members, a son, Thomas Carl, recently.  
 Mr. and Mrs. Robert Goetz, twins recently. Mrs. Goetz is a member of Lightbringer Lodge.

### Marriages

Miss Lois L. Erol, Sirius Lodge of Chicago, and Mr. Claude L. Owen, November 13, 1936.  
 Miss Dorothy Jacobs, Secretary of Sirius Lodge of Chicago, and Mr. Frank E. Silberman, Milwaukee Lodge, November 26, 1936.  
 Mrs. Rosa B. La Fleche, Palo Alto Lodge, and Mr. Wallace Denny, June, 1936.

And since life is His will and must mean ultimately final beatitude and fulfillment for all, we must not fear or doubt or hate life. Indeed, this "universe was created for the sake of the Self." We know that when we listen to the Beautiful in the depths of our own souls, and keep the inquiring and analyzing mind still in the radiance of the Unity within. That is what the poets do, and so they really know more than the philosophers. So Elizabeth Barrett Browning could write:

"I smiled to think God's goodness  
 Flowed around our incompleteness,  
 Round our restlessness His rest."

## Book Reviews

*A Message from the Sphinx*, by "Enel." Rider & Co., London. Cloth \$4.50.

An interesting and informative introduction to the study of the Egyptian hieroglyphics and the Hebrew Cabala, including the religious teaching and philosophy upon which both are said to be based, and leading up to the "occult sciences" of astrology, numerology and the tarot. The book culminates in an illuminating discussion of their application to ancient art, medicine, and magic. Numerous illustrations and plates enrich the text and explain the symbolism. For beginners in these subjects the work appears to be a contribution, though published under a pseudonym and virtually undocumented. — ANNA MARTIN CROCKER.

*Buddha and His Message*, by C. Jinarajadasa. Adyar Pamphlet No. 209. The Theosophical Publishing House, Adyar, Madras, India. Paper 20c.

In this pamphlet the author has set forth, in his characteristically lucid manner of discussing intricate subjects, a simple and understandable analysis of what Buddhism has to offer to an unprejudiced student of world religions. It sets forth a plan of salvation for each man which is to be worked out by himself and no other. It is essentially a religion of conduct, and its first requisite is the examination of one's own conduct and the alignment of it with the laws of a right life; an apotheosis of duty.

—W. G. GREENLEAF.

*What Is the Work of Theosophists?* by C. Jinarajadasa. Adyar Pamphlet No. 210. The Theosophical Publishing House, Adyar, Madras, India. Paper 20c.

A very reasonable and a most cogent presentation of a great question to be answered, each for himself, by every member of The Theosophical Society. The author discusses in his lucid and simple way some of the profoundest problems that confront the man who desires to live his life in the manner that will enable him to be of the utmost use possible to his day and generation. This involves not only learning to avoid evil, but to rejoice in good and to create it on all sides.

— W. G. GREENLEAF.

*Complete Method of Prediction*, by Robert De Luce. Published by the author, Los Angeles, California. Cloth \$3.00, Paper \$2.50.

No matter how small a gap it may fill within a field of greater wisdom, almost any book published contains some interesting and helpful hints. This is true of the book mentioned above.

It gives many concisely written definitions of value to the student. The sincerity of the author in his original investigations is apparent, and a large number of worth while statements by far surpass the mediocre logic of many a popular textbook.

— A. STRAUSS

*Astrological Prediction* by P. J. Harwood. Published by the author, Brighton, England. Cloth \$2.00.

Contains several good illustrations that will help the student to understand many a problem of astrology. A number of fine references to progressive effects will make this book worth while reading. — A. STRAUSS.

What is the use of prattling about universal brotherhood if you do not live it? Sometimes, in discussions on brotherhood, it is spoken of as though it meant soft words and well-turned phrases, sentimentality and not reality. It means work, constant, steadfast, unwearied work, for those who require service at our hands; not soft words to each other, but work for the world, that is the true meaning of brotherhood.

— ANNIE BESANT



Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language  
and escaped;  
All I could never be,  
All men ignored in me,  
This I was worth to God, whose wheel  
the pitcher shaped. — BROWNING.



# BOOKS



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The Theosophical Press, Wheaton, Ill.