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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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DR. GEORGE S. ARUNDALE

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WANDA DYNOWSKA



FEBRUARY ★ 1937

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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*Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realize that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all — deserving them.*

*K. H.*

*(From Letters From the Masters of the Wisdom, First Series.)*

# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXV

FEBRUARY, 1937

No. 2

## Presidential Address

(Draft of address delivered by Dr. Arundale at the opening of the Benares Convention, December 26, 1936.)

### Part I

**H**EARTY WELCOME to you all here assembled in India's holy Kashi for the sixty-first anniversary of The Theosophical Society, the first anniversary to be held here since 1930, when was held the last anniversary over which our beloved President-Mother was able to preside in comparative vigor. Second only in India to Adyar is Kashi in sacredness, and I who have had the privilege of living here for over ten years know well the richness of the gifts which Kashi pours upon those who realize her for what she is, belong they to what religion they may, belong they to what race or nationality they may. I pray that this International Convention may take its place worthily among the great and glorious Conventions which have been held in the years gone by. I am thankful to know that in special measure will rest upon us the blessing and encouragement of our late President, for she loved Kashi deeply, made this holy place her home for many years, and amidst these very surroundings achieved much of her greatest work.

And since we are gathered together once more in Kashi after six years, I think it would be worth your while to read what our President-Mother herself said then on this very spot in the course of her Presidential Address. She referred to more than one matter of vital moment to The Theosophical Society and to the whole Theosophical Movement. Let her words, uttered here in 1930, sound forth again as we ourselves dwell awhile in that atmosphere of peace and power to which Dr. Besant herself so greatly contributed for more than twenty years.

### The Advance Guard

I record, with mingled regret and gladness, the entry into the Advance Guard of our Masters' world-wide work of several honored members of Their Army in physical incarnation. Naturally, the passing of our loved Publicity Officer, Mrs. Sellon, is first in my thoughts. She was,

and of course is, a great member of the Theosophical Movement, and I valued very highly her devotion and her ability, while personally she was to me one of the dearest of friends. We have also lost Rai Bahadur Gnanendranath Chakravarti, a very old friend and colleague of Dr. Besant herself, whose kindly and appreciative friendship I have been privileged to enjoy up to the very last. Also have passed away in India Dr. T. M. Manickam Pillai; K. G. Ajrekar, who had the privilege of acquaintance with H.P.B.; Miss English, daughter of Dr. English, formerly Recording Secretary of the Society; Mr. E. A. Wodehouse, an old friend and colleague of mine in the Central Hindu College days; Mohini Mohun Chatterji, friend of H.P.B. and the first Indian I met in this incarnation; and Mr. King whom many in Benares know well from his connection with the Benares Hindu University. Two old friends of the earlier days in India have also passed away in Dr. Balkrishna Kaul and Rai Bahadur Baroda Kant Lahiri, the latter of whom knew H. P. Blavatsky personally. I have also to record the passing of Pandit Bhavani Shankar.

Japan has suffered a great loss in the passing of Captain Buhei Kon, the President of the Miroku Lodge at Tokyo. Two old Italian friends have passed away in Don Fabrizio Ruspoli and Mr. W. H. Kirby, while Miss Diedrichsen, the sculptor of the beautiful statue of the child carrying a baby, now in the Great Hall at Adyar, has also left us, to Denmark's great loss. Mevrouw van der Hell, of Holland, a very old friend of us all and specially of Bishop Leadbeater, has also joined the Advance Guard. She was indeed a faithful friend, up to the very doors of death and into the beyond.

Australia regrets the passing of Mr. William Harding, a very stalwart supporter of Theosophy in Sydney, to whom I personally owe much for his help during my General Secretaryship there. And Theosophical life throughout Australia is



very definitely the poorer for the passing of Mrs. Muriel Chase, a loved and trusted friend, to whom Bishop Leadbeater was very much attached, as were we all. Fortunately she leaves two splendid daughters and a son-in-law to carry on the Chase traditions. I hear that Australia has also lost Major-General Kenneth Mackay, whom not so very long ago we had the pleasure of welcoming to Adyar, and Mrs. Hannah Cox and Mr. H. H. Hungerford. New Zealand has also lost a number of devoted workers.

The year has thus been somewhat devastating. But everywhere I hear of new (but really old) young blood pouring into the veins of the Theosophical vehicle. So all goes well; and those who have gone before us will return in due course to carry on Their Masters' work, within or without The Theosophical Society.

### The World Congress

Rukmini and I had the pleasure of making an extensive tour through a number of Sections in Europe, and we were very happy to receive everywhere the warmest hospitality and the most sincere friendship. We passed through Italy, where in Genoa and in Milan we were met by many friends. We stayed some time in Holland; were present at the annual Convention of the English Section in its fine new London headquarters and beautiful Besant Hall; paid a long deferred visit to Ireland, staying in Dublin and Belfast; renewed once more our happy associations with France; and then went on a most interesting northern tour, including Norway, Sweden, Finland and Denmark, accompanied by those splendid young Theosophists—Mr. and Mrs. Coats. We passed through Germany on our way back to Holland, deriving most provocative impressions even from the mere transit, and then came the great event of the World Congress, so magnificently organized in Geneva by Monsieur and Madame Georges Tripet, by Miss Dykgraaf, and by the many workers who came from far and wide to make the World Congress a success.

The outstanding feature of this great Congress was, of course, the very obvious presence both of Dr. Besant and of Bishop Leadbeater, of Dr. Besant in specially clear view. Very many of those present, including some who had no connection whatever with The Theosophical Society, were deeply impressed by the fact of her presence and of her characteristic modes of influence, and it is this impression which will endure among us all long after even the many splendid memories of the Congress we are privileged to cherish. The Theosophical Society owes a debt of gratitude to the Swiss Government, to the authorities of the City of Geneva, to the Duchess of Hamilton

and Miss Lind-af-Hageby, to the authorities of the Dalcroze Institute, and to the officials of the League of Nations, for making us more than welcome in the world's great center of international life. I am thankful to know that this fine gathering was the occasion for the release of much spiritual power for peace and goodwill. The theme of the Congress—Justice—was admirably developed by the many speakers, and we were all extremely sorry when the proceedings had to come to an end. I feel sure the League of Nations meetings must have profited from the happy and understanding atmosphere which reigned throughout our week's stay in their great hall, with its admirable arrangements for the hearing by every listener in his own tongue of the address which might happen to be in course of delivery.

It is very good news that the financial statement of the World Congress shows a credit balance, instead of that debit which so often dogs the footsteps of departing Conventions. While the Congress was conducted on a lavish scale, a very careful watch was kept on every disbursement—a tribute to the genius of Madame Tripet, the Treasurer, and her colleagues.

A visit to the Swiss mountains followed the Congress, our gracious host being the President of the American Section, and then a return to Holland. The passing of our beloved Publicity Officer, Mrs. E. M. Sellon, prevented us from paying a visit to Belgium, Poland and Czechoslovakia, to our own deep regret and to the inevitable disappointment of our brethren in these countries.

Then the eastern tour, beginning with Vienna, continuing through Zagreb, Budapest, Bucharest, Sofia, and ending in Greece, I being the first President to visit this historic land—a most fascinating tour which became more and more eastern in spirit as we went on. Rukmini had the warmest receptions wherever she went and spoke, culminating in a very great gathering in Sofia, and reminding us of the warmth we experienced in Finland, one of the most wonderful countries in Europe.

And so home again to India, with a brief stay in Cairo on the way. I think the tour was as valuable as it was instructive, and in any case it brought home to us once more the urgent importance of spreading Theosophy far and wide.

### International Office-Bearers

I have been compelled with the deepest regret to accept Mr. Sellon's resignation of the office of Treasurer which he has held with such conspicuous success and ability. He does not feel able at present to resume at Adyar the old life, and we all understand and deeply sympathize.



He has, however, been good enough to accept the post of Financial Adviser to the Society so that we may have the benefit from time to time of his expert knowledge of all financial matters. Already, during his term of office, he has been able to place our finances on a wise and stable basis. I am fortunate, however, in having been able to prevail upon Mr. Henry Hotchener to take Captain Sellon's place. Mr. Hotchener has a very wide business and financial experience, and I am sure our finances will be no less safe in his hands than they were in the hands of his predecessor.

I have also had to accept with no less regret, the resignation by Mr. Stephenson of his office of Assistant Treasurer, in which post he has rendered assistance which only a Treasurer can estimate at its full value. Our books are in perfect order because of him, and he has kept the most careful check on all expenditure. The passing of his father has necessitated his taking up residence in Europe, to our great loss.

The post of Publicity Officer will for the time being be filled by Mrs. Adeltha Peterson, a very devoted member of our Society and an expert in publicity work. Though no one will be quite able to take the place of Mrs. Sellon, I feel sure, from what I have already seen of Mrs. Peterson's work in the Press Department, and specially in helping to produce the International Year Book, she will surprise us by the efficiency with which she will manage her new work.

I have just appointed our faithful and very able worker, Mr. M. Subramania Iyer, until lately Manager of The Theosophical Publishing House, to a new Office which I have created—that of Research Secretary. It is of very urgent importance that we should have at Adyar special facilities for research, not occult, but quite definitely mundane, and specially that we should begin to gather the material which will be necessary for the compilation of *New Diary Leaves* from 1898 onwards. This should have been done before, but it has not been done, and we have been finding, through our work in connection with the International Year Book, that much of the information so far published about the Society's life and growth is not a little inaccurate. Mr. Subramaniam has already begun this vital work, and I hope that in due course we may be able to begin publication of *New Diary Leaves* and other valuable material. Mrs. Ransom is herself at work on a *Short History of The Theosophical Society*, which I feel sure will have a wide circulation.

Where we should be without the devoted efficiency of our Recording Secretary I do not know. When I am away from Adyar he acts as my Deputy, and he administers the offices of

those who may from time to time be compelled to absent themselves temporarily from Headquarters. He has been acting for me, for Mr. Sellon, and for Mr. Stephenson, during the last six months, in addition to all his official duties in Madras. I express to him my most grateful thanks.

### International Lecturers

We have a very strong staff of International Lecturers who are doing excellent work in different parts of the world. Mr. Jinarajadasa seems to have been making triumphal tours in Australia, where his presentation of Theosophy, especially through the arts, has been deeply appreciated. Miss Neff, too, is working in Australia, where she has been known for many years and greatly valued. Miss Codd is now in England, delighting large audiences. India is fortunate to have Mrs. Ransom in the Theosophical field, for she loves India with her whole heart and always presents the truths of Theosophy in a manner to captivate Indian audiences. Mr. and Mrs. Hodson have been in Java, are now in Ceylon, and will shortly be visiting South Africa and Australia. I have heard enthusiastic appreciation of their work. And then there is the Presidential Agent for the Far East, Mr. A. F. Knudsen, who has been working in China, and is about to undertake an extended tour both of China and Japan. He again has been warmly welcomed everywhere, and I am sure we shall at no distant date see the fruit of his work in a great strengthening of Theosophy in China and Japan, with probably two new Sections to be added to our roll.

### Melbourne Headquarters

I am happy to congratulate the Melbourne Lodge of our Society in Australia on its magnificent new headquarters, an illustration of which appeared in a recent issue of *The Theosophical World*. Already our Melbourne members have had a most commodious headquarters for their activities in the heart of their great city. Now on the same site, a truly regal building is being erected in a thoroughfare renowned for the architectural beauty of its buildings. I always thought our Sydney premises very impressive, and now we have the fine structure in Melbourne—a tribute to the devotion and sagacity of our workers there, among whom must specially be mentioned Mr. Studd, who for innumerable years has served the Society with all his strength.

### The World Fund

I must confess my complete sympathy with the General Secretary for Wales, Mr. Peter

(Continued on page 34)

# THE AMERICAN THEOSOPHIST

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## Figures

The figures of business declare that in all respects times are getting better, but as *The Christian Science Monitor* reminds us, there are other figures, and that business in creating its successes also proves its failures.

These other figures are those of children at work. The annual report of the National Child Labor Committee shows that in ten states and ninety-eight additional cities there has been an increase of more than 5,000 children employed in the last half year ending in June as compared with the previous corresponding period. "Little figures, bending over long rows in the interminable sugar-beet fields of Colorado and Nebraska," work, as the report points out, "inhumanly long hours for starvation wages—in the hazardous mills of the South for five or ten cents an hour and ten hours a day." These children are misused by so-called enlightened and thriving industry.

Such is the evidence that "regulation" of some phases of industry must be undertaken by government. The American Institute of Public Opinion states that forty-five states are now favorable to the proposed Twenty-second Amendment to the Constitution, which would permit Congress to regulate employment of persons under eighteen years of age. Many states already have adequate legislation, but twelve more are needed for ratification of the Amendment.

The nation as a whole will find no great satisfaction in the figures of improving business so long as the figures of little children are compelled to work to produce them.

## Discovery

We had a most intriguing discussion recently with a man prominent in a new industrial field, that of applying certain scientific principles of light and radiation, and it was interesting in the extreme to hear him declare that discoveries in this field were not discoveries at all, for all that man now discovers has forever been in existence, and that so-called discoveries are merely the uncovering of truth that has always been truth but unknown. With all his knowledge, how little of truth man yet knows. What faculties and powers he has yet to develop for the uncovering of more of truth.

Much interest has been evoked by the remarkable results achieved by Professor Rhine and his associates at Duke University in more than 100,000 tests to determine whether there is any truth behind the belief in telepathy and clairvoyance. Not only scientific journals but popular magazines have widely publicized the results of these experiments which prove the existence of "extra-sensory" modes of perception. As the most careful observers state, the actual existence of telepathy and clairvoyance seems to be "enormously probable," and the conclusion is drawn by some that telepathy and clairvoyance are one and the same gift, found always in combination in any person enjoying either of them.

So does science in its "discoveries" gradually uncover in its own way the truth that Theosophy proclaims.

## Flood Relief

In such a national disaster as has come to the Ohio Valley it is surely in order that Theosophists should give aid to those to whom the flood has brought destitution and distress.

The emergency is so great that our own needs may rightly be set aside for the moment.

To enable all to contribute we shall upon a member's request send the contents of his Easy Savings envelope for January to the Red Cross Flood Relief Fund. We trust that some will give larger sums to augment our membership contribution.

Our check will be sent to the Relief Fund on February 15, and envelopes and donations should reach Headquarters by that date.

SIDNEY A. COOK



# • ADYAR DAY •

FEBRUARY 17

*"Looking into the future I can see Adyar becoming one of the great religious centers of the world."*—

ANNIE BESANT.

## A Member's Opportunity

EVERY member of The Theosophical Society has been awarded the privilege of turning to Adyar for new strength and inspiration whenever burdensome difficulties filled the crowded hours of the day . . . Every member has joined the Society seeking light upon the problems of life and the impenetrable attitudes of a discordant social world, and has been not a little bit amazed to behold his discomforts turned into golden opportunities for service to his fellow-man . . . Through many channels the power from Adyar flows forth over the world bringing courage and hope to many hearts . . . Although the opportunity to visit Adyar may not be accorded to all during this incarnation, never-

theless, each member can journey there daily in his heart, thus partaking of the fragrance of its atmosphere and the radiance of its enduring beauty . . . For centuries that great Center will endure, ever showing forth the great truth of universal brotherhood and the Ancient Wisdom, and as thousands turn toward it today so shall myriads of seekers for truth turn to it throughout the ages . . . As the members support Adyar at this time, so shall it be turned over to others who must carry on the great work to the time when the great law of reincarnation shall bring many faithful servers of the present day back to new fields of greater service in the far distant future.

## The U. S. Adyar Fund

*. . . was created to enable every member to donate, either directly or through the lodge, any convenient sum, large or small, toward the support of the International Theosophical Headquarters. Thus can the membership aid in the work of allowing the glories of Adyar to shine forth in a world sorely in need of spiritual light.*

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

*Kindly make out all checks or money orders, and send all donations to*

W. Howard Schweizer,  
Treasurer, Adyar Fund,  
Box 103, Walbrook Post Office,  
Baltimore, Maryland.





## A Letter From a Master

*(Editorial Note: A liberal Christian member of the Society objected to the study of oriental religions, and doubted whether there was room left for any new Society. A letter answering his objections and preference to Christianity was received and the contents copied for him, after which he denied no longer the advisability of such a Society as the professed Theosophical Association. The pious gentleman having claimed that he was a Theosophist and had a right of judgment over other people, was told as follows in the letter below.)*

**Y**OU have no right to such a title. You are only a *philo*-Theosophist, as one who has reached to the full comprehension of the *name and nature* of a Theosophist will sit in judgment on no man or action. . . . You claim that your religion is the highest and final step toward Divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truth into all the social, civil, and international relations of Christendom. Instead of that, as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests. . . .

If you would be a Theosophist, you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed, and Luck. We look in the midst of your Christian civilization and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being, whether in the domain of politics or social economy, clash painfully with the origins of your religion does not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical, and the practical will never reach the ideal — then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vainglorious delusion, or it might find a practical application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life. . . . Hence before you invite other nations "to the King's festival table" from which your guests arise more starved than before, you should, ere you try to bring them to

your own way of thinking, look into the repasts they offer to you. . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of Theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves. . . . *It is esoteric philosophy alone*, the spiritual and psychic blending of man with Nature, that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human egotism and divine altruism, and finally lead to the alleviation of human suffering.

Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit — the spirit of mutual tolerance, charity, and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations and individuals. As said before, no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him lest he should himself lose the right of being considered a Theosophist. Ever turn away your gaze from the imperfections of your neighbor and center rather your attention upon your own shortcomings in order to correct them and become wiser. . . . Show not the disparity between claim and action in another man but, whether he be brother or neighbor, rather help him in his arduous walk in life. . . .

The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced. . . . Do not indulge in unbrotherly



comparisons between the task accomplished by yourself and the work left undone by your neighbor or brother in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to and dealt with justly by *karma* alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You

are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it.

*The degrees of success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated, the shorter the distance between the student and the Master.*

(Reprinted from *Letters From the Masters of the Wisdom* (Second Series), The Theosophical Press, Wheaton, \$2.50.)

## This Man Lincoln

BY T. V. SMITH, *Professor of Philosophy at the University of Chicago*  
(Talk given in the Senate Chamber while State Senator.)

NO MAN made great by death offers more hope to lowly pride than does Abraham Lincoln, for while living he was himself so simple as often to be dubbed a fool. Foolish he was, they said, in losing his youthful heart to a grave and living his life on married patience; foolish in pitting his homely ignorance against Douglas, brilliant, courtly, and urbane; foolish in setting himself to do the right in a world where the day goes mostly to the strong; foolish in dreaming of freedom for a long-suffering folk whom the North is as anxious to keep out as the South was to keep down; foolish in choosing the silent Grant to lead to victory the hesitant armies of the North; foolish finally, in presuming that government for the people must be government of and by the

people. Foolish many said; foolish many, many believed.

This Lincoln, whom so many living friends and foes alike deemed foolish, hid his bitterness in laughter; fed his sympathy on solitude; and met recurring disaster with whimsicality to muffle the murmur of a bleeding heart. Out of the tragic sense of life he pitied where others blamed; bowed his own shoulders with the woes of the weak; endured humanely his little day of chance power; and won through death what life disdains to bestow upon such simple souls — lasting peace and everlasting glory.

How prudently we proud men compete for nameless graves, while now and then some starveling of fate forgets himself into immortality.

## The Olcott Lecture — 1937

1934.....SIGURD SJOBERG.  
1935.....E. NORMAN PEARSON.  
1936.....LILLIAN BOXELL.  
1937.....???

To whom will go the honor of delivering the 1937 Olcott Lecture?

This annual event, now an established institution among our many activities, is looked forward to with eager anticipation by those who attend Convention.

Members who plan to enter their lectures for this contest should submit them as early as possible, in order to give the judges time for careful study. The award will go to the entry which, in the opinion of the judges, "throws most

new light upon an understanding of Theosophy."

Remember the conditions: Manuscripts must be typewritten and must be submitted in duplicate, not later than June 10. The lecture should take approximately forty-five minutes for delivery. No identifying marks should appear on the manuscripts, but they should be accompanied by a letter giving the name and address of the sender. These letters will be filed for reference, and after the judges have made their decision will be used for identifying the writers of the lectures submitted.

The winner will deliver the chosen lecture at the annual Convention of 1937 and will attend that Convention as the guest of the Section.



# The Heart of the World

BY WANDA DYNOWSKA

**A**DYAR was always regarded by us — Theosophists in Poland — as the very heart of The Theosophical Society, but what struck me most when I came here is the fact that Adyar seems to be also, in a certain sense, the visible heart of the world, the reflection, or maybe a counterpart of the invisible heart.

Sometimes the power of a great love gives us the capacity to feel the inner center of the individual; we are able to perceive his unique, mysterious path, and its most difficult immediate future; we can nearly hear the secret rhythm of this inner world. Then, and then only, can we *really* help him in the creative process of its gradual revelation.

Similarly, one who greatly loves the soul of his country may be able so to achieve such a union within the very center of her life, that he gains the capacity of perceiving the mysterious ways of her destinies, of hearing the hidden song of her future. He sees then "from the center" all her big problems, all her tasks, her difficulties, failures and weaknesses, as well as victories and achievements of her actual becoming. He feels through infallible intuition where she is and where she is not true to herself, being in some way, on a larger or smaller scale, the conscience of his nation. Then he becomes a leader to her, a seer, a prophet, chief "dictator of hearts," or a known or unknown messenger of her own inner truth. Happy indeed the country which has such men, especially in dark and dangerous moments in her history, as they are always beacons of light.

To have a certain bigness of soul and to love greatly would probably be enough to cause one to shine with such a light, in our own nation. It is a great thing, by no means easy to achieve. Yet is not our whole world just now in a very special moment of darkness and danger? Is it not approaching a turning point in its history, when its constituent individual parts have to discover a new truth of life? Whence the cry of the times for still bigger men, for those who will express the dawning conscience of the world as a whole?

Till now, when I heard beautiful phrases about the love of humanity, universal peace, or the

supreme worth of internationalism, they seemed to me always more or less shallow words, wonderful dreams for a distant future. Hard experience showed that those who speak most emphatically about love for humanity do not love nor understand their own country; those who preach universal peace are generally at war with themselves and their nearest environment, and those who make an idol of the word "internationalism" very rarely are actively interested in the life, character, and particular missions of the integral living parts of the world. Yet I always thought there is a way of bringing more quickly those dreams "down here."

Adyar! Here, maybe for the first time, one feels in all its reality the reflection of the world Heart — the mighty Center of life of all nations, countries, continents, of all the bigger and better "world individualities." And suddenly one realizes the possibility of union with the world Heart. A wonder, a mystery . . . But are these not possible, I venture to say, are they not *easy* in . . . Adyar? They are, and this is Adyar's chief greatness.

On the other hand, Adyar seems to be linked with every part of our earth by very definite streams of life, different in "color," in nature and expression. A kind of focus for one white force from the world Center and for a rainbow of many forces from the circumference. This makes Adyar's universality. Upon everyone who is coming here those forces are playing, whether he is conscious of it or totally unaware. They hasten the growth of all seeds he brings, like rain and sun.

But Adyar has its unique and priceless value chiefly for those in whom the elements of a new leadership can be awakened: the power of love and understanding of *every* stream, every nation, country and race, however greatly opposed the apparent differences may be; and the possibility of embracing the whole, of uniting his life with the one Center.

From this kind of people will grow, I believe, the type of the leaders of the future. If Adyar can really quicken this growth, it is the greatest service it can render to mankind in the present moment of its history.

(Reprinted from *The Theosophical World*, March, 1936.)

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Enter and seek the way of honor — the will  
to work for man. — EMERSON.



# A VISION

\$42,000.00

*In answer to questions* as to how the Society could properly use the large sum that the Easy Savings Plan could annually produce, the following suggestive outline is given. It is not an extravagance but a picture of what could be done and what should be done to build The Theosophical Society so that its priceless knowledge may be presented adequately to the world, and its activities, local and National, operated to attract and hold public interest and provide training in Theosophical life and service.

## The Field

Ten district field workers, each intensively working in a limited territory, giving public lectures, establishing and conducting classes, organizing new lodges, training new workers.

Personal maintenance and expenses of work..... \$15,000.00  
(These would interchange territories from season to season.)

Four National Lecturers for larger cities and to give special impetus wherever district development was adequate.

Personal maintenance and expenses..... 8,000.00  
Advertising, hall rent, etc..... 10,000.00

## General Publicity

Trained Publicity Agent and two assistants at Headquarters..... \$3,500.00

(These would prepare and furnish publicity material for newspapers, radio, distribution at lectures; follow inquiries, conduct correspondence courses, etc.)

Local publicity agents — nominal..... 500.00  
Printing..... 5,000.00 9,000.00  
42,000.00

## The Theosophical Press

For new books, rewriting and bringing some present literature up to date.

Adequate advertising..... 15,000.00

## Other Funds

Literature for the blind, for prisons, for libraries.

Miscellaneous..... 2,000.00

## International

Adyar Day..... 10,000.00

President's expenses... 2,000.00

Assistance to weak

Sections..... 5,000.00

Geneva Center and miscellaneous.....

3,000.00 20,000.00

## Bond Redemption

Annually for five years..... 15,000.00

## Headquarters

Needed development —

annually..... 2,000.00

96,000.00

This is not a visionary program. Bonds would soon be paid. Membership and funds would rapidly grow. Success would bring increasing success. The Theosophical Society in America would at last take hold of its job as was intended and as the world needs.

A vision, not a dream. The Easy Savings Plan is the first means to its consummation.

Impossible? Not at all. Even the present membership will contribute \$40,000.00 when every one sees the vision.



## PRESIDENTIAL ADDRESS

(Continued from page 27)

Freeman, who in his personal capacity puts forward the suggestion for a World Fund to carry on with dignity and effectiveness the work of The Theosophical Society up to the Centenary in 1975, so that those of us who have been responsible for the first hundred years of the Society's life and work may hand on our responsibility to our successors with a record of fine and devoted achievement. Mr. Freeman's suggestion is now under consideration, but I sincerely hope that we may be able substantially to carry out his scheme, which would meet all the various needs of our Society. The World Fund would, of course, incorporate all existing Funds, and provide for a thoroughly efficient headquarters, all necessary help to Sections which may from time to time stand in need of financial assistance, the services of international lecturers, the President's Fund, the Faithful Service Fund, and so forth.

## Campaign for Understanding

The Straight Theosophy Campaign, despite the ambiguity of its name, proved a great success, as I have already reported. It was succeeded by a second which I called "There Is a Plan." This has been no less successful, and now a third is under way to meet the immediate needs of the times — A Campaign for Understanding. I most strongly feel that the time has come for some of us at least to seek and extol the Good, leaving the majority to their strenuous activity of discovering and holding up to condemnation that which to them is evil. As Life is everywhere, so is Good everywhere, and the world would be further away from the menace of war and from its present unhappiness and distress were there more of us to look for the Good and to exalt it before the world. No doubt we must also be able to perceive the wrong, or what for us may be the wrong. But there is no danger whatever of the wrong being neglected. It is laid bare gloatingly and in a spirit of self-righteousness both by the crowd which cannot know better and also by the few who ought to know better. I hope that the beginning of 1937 will see the issue of much material in this connection, so that while we may see the darkness, we may also perceive the Light, and honor it. Mutual understanding and mutual appreciation are healing balm for the ills of the world, and I think I can for the moment render no better service in the name of Theosophy and of The Theosophical Society than to try to give occasion for these wherever possible.

I specially long for the time when we shall have learned to express our own convictions with the utmost earnestness and force, and at the same time to recognize that for others other convictions may be no less true, however radically in opposition to our own.

## The T.S. and World Conditions

A general survey of our work in various parts of the world shows that The Theosophical Society reacts in a measure, as might be expected, to the devastating conditions through which the whole world is passing. In most countries in Europe living is very hard and bleak. Few nations indeed are free from the devitalization of fear, whatever the actual expression of fear may be — aggressiveness, tyranny, a deadening of the national vitality, despair. And the restrictions on the liberty of the individual are many and often iniquitous. Persecution is rife. Those who declare themselves to represent the State often ruthlessly trample underfoot that individual freedom upon which alone a healthy State can be built. Everywhere, or almost everywhere, suspicion, distrust and hatred stalk abroad, gravely menacing that spirit of brotherhood — national, international, inter-religious — which is the very breath itself of happiness, peace, and prosperity. And in unhappy Spain we see the conflicting forces at grips with each other, giving gruesome witness as to the pass to which our so-called civilization has come.

The result shows itself in the difficulty which our brethren everywhere experience in keeping alive in their respective countries the Fire of Theosophy and The Theosophical Society. Russia has for some years past rejected our Movement; and Germany has most regrettably followed in Russia's footsteps. In Spain the situation is such that our Section cannot possibly function, though I am thankful to have received a letter from our General Secretary there, Senor Lorenzana, showing that he is still at his post, though for the moment there is practically nothing he can do. I am glad also to have received yet one more communication from Spain, this time from our brother Domingo G. Perez, who writes from Barcelona on a postcard with the caption printed on it *Milices Antifeixistes de Catalonia*. He asks for news of Senor Lorenzana, which I have sent to him, such as it is.

Save in Europe, and far more in Central,



Southern and Eastern Europe than in the North, the Theosophical situation is calm, even though difficult, though in Australia there has been a most unfortunate, but inevitable, case over the affairs of The Theosophical Broadcasting Station. I am glad to learn that the dispute has finally been settled out of court, and I hope that our fine Australian Section will once more be able to continue its vital work of bringing eternal truths to a land to which they naturally belong by reason of her spirit and destiny. The life of the Australian Section has been not a little stormy, but I regard this as a sign of the importance of our work in what a Master has called "the Land of the Larger Hope," regrettable from many points of view though the unrest may have been.

### The Geneva Center

I am much concerned about the future of one of the most important parts of our work — the International Theosophical Center at Geneva. Geneva, because of the League of Nations — an organism which deserves a better fate than to be strangled because it is young and therefore has as yet little strength — has become a great international center, and nearly a hundred international organizations have established activities there both to keep in touch with the League of Nations and also to contribute to the international atmosphere their various notes. It is of the highest importance that The Theosophical Society should be represented, and thanks to Mrs. Cousins, to our indefatigable worker Madame Kamensky, and to other friends, the International Theosophical Center has been doing splendid work for some years. But a substantial proportion of the financial assistance which has been so far available is no longer forthcoming, and we must now find about 300 pounds per year for the Center's upkeep. I feel that this amount should be found, and I hope the General Council may be able to help, though the Society's own finances are by no means as flourishing as I should like them to be. But I do ask all who are seized with the importance of our Society's representation at Geneva to contribute what they can towards the sum required. I have personally seen how influential in international affairs our Geneva Center can be.

### South African Union

A highlight, I think, in the history of Theosophy in South Africa is the decision of the two Sections there to amalgamate. With the very best will in the world amalgamations are never easy to accomplish, since so many interests have to be considered. But it says very much for the devotion of these two Sections to our great cause

that they are carrying through a decision which will unify and consolidate the work. I have no details yet but I am told that the spirit of "drawing together" is strong, and that it is finely fortified by the Young Theosophists and their Secretary, Mrs. Erwin, whom, with her husband, I have had the pleasure of meeting, and know to be among our staunchest workers.

### The European Federation

I am very glad that the Federation of European Sections is still, in spite of all difficulties, doing such good work in helping to draw the various Sections more closely together. Mynheer P. Cochius and Mevrouw C. Dykgraaf are mainly responsible for the excellent work being done, helped by my fine colleague, the General Secretary for Hungary, Miss F. Selever, who has done so much to keep the Hungarian Section in sound health amidst all the difficulties in which Hungary finds herself. I am hoping she will be successful in keeping the fine headquarters in Budapest, dedicated by Dr. Besant herself. But we need for this a sum of about 2,000 pounds, and whence is it to come? The European Federation holds annual Conventions, the last having taken place in Amsterdam. It is not yet quite certain where the 1937 Convention will be held — probably either in Zagreb or in Scandinavia. Our Yugoslavian brethren have the ambition to possess their own headquarters, but there is many a slip, I fear, between the eager lip and the financial cup. I wish I could help them, as they are a very fine body of workers. But I have no funds for the purpose, and the Society is prohibited by law from aiding such activities, worthy indeed though they be. It is curious that Rumania should have a splendid new headquarters, and that Yugoslavia should be contemplating building one, while poor Hungary is in danger of losing even that which she has.

I hardly suppose it will help Yugoslavia to know that the International Youth Headquarters at Adyar is being built by the Young Theosophists themselves, partly for the good exercise, but partly also because it is cheaper so to do. I am delighted with the good work being done by Young Theosophists throughout the world, in fact in twenty-six countries. The Young Theosophist movement was very dear indeed to the heart of our President-Mother, and she is, I am sure, happy to know how well it is going on.

### Section Achievements

I have not been able to read through every report from our various Sections, nor have all reports been received, but some special features have struck me among the records of good work done during the year. The Cuban Section, for



example, is heartily to be congratulated on 102 new members during the past year. There is even in the very report itself an atmosphere of energy and enthusiasm, so I am not astonished, only delighted, to read of the increase in membership. The Netherlands East Indies Section has 95 new members to its credit — another splendid record. Hearty good wishes to our Java brethren on the Silver Jubilee of their Section in 1937. Australia has to her credit the project for a fine new building in Melbourne, to which I have already referred. England opens the finely proportioned Besant Hall. Bulgaria is justly proud of the revival of her Section organ *Orfei* after a suspension of ten years. The Swiss Section is to be congratulated on the invaluable help given to the World Congress by many of her members at considerable sacrifice. Puerto Rico writes of weekly radio talks which are bearing much fruit; and Hungary is bravely struggling to retain her headquarters, as I have already noted. I must also place on record the valiant journey of some Portuguese Young Theosophists to the World Congress in Switzerland via Africa, hiking their way, but determined at all costs to be present. I am glad to know that the Indian Section is now recovering lost ground. During the past year there has been a net increase in membership of 129, as against the modest figure of 7 in 1935. The Indian Section should be the strongest in the world in all ways, for it dwells in the most sacred of lands in the outer world, and its atmosphere is Theosophy. Our Central American Section collects Republics, which is to say that the Section is formed of members from a number of constituent Republics. Heretofore there were six Republics represented. Now, with the addition of the Luz Lodge in the Panama Republic, a seventh Republic joins. The seven are: Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama, and Columbia. Hearty congratulations.

### Outposts

I am sure you will be interested in those outposts of our Society which are doing fine work all too little recognized because it is done in what at present we may call out-of-the-way places, but work the outcome of which will probably be new Sections and Theosophy viewed in a light entirely different from our present envisagements. In Asia, for example, we have lodges in Shanghai (one of which is attached to the Russian Section outside Russia), in Hongkong, Tokyo, Harbin, Tientsin, and there are lodges at Phuolong and Saigon attached to the French Section. Out of these must eventually be born the Chinese and Japanese Sections. Then, in Malaya, the Singapore and Selangor Lodges. In Africa, we have

on the Gold Coast the Accra Lodge, for the time being attached to the English Section; a lodge in Kenya Colony, attached to the South African Section, and then in Northern Africa we have eleven lodges in Algeria, Morocco, and Tunis — one under the Spanish Section and the rest under the French Section. Theosophical work is still being done in Egypt, but it needs much energizing. In the Hawaiian Islands there is the Honolulu Lodge, attached, of course, to the American Section; while in the British West Indies there is the Barbados Lodge. In Europe, Estonia has a lodge, as also Latvia. Luxemburg has two lodges, attached to the French Section, to which Section is also attached a lodge in Monaco. There is also a Cyprus Island Lodge attached to the Greek Section.

In the past there have been lodges in Turkey, in Gibraltar, in the Canary Islands, in Persia, in Mauritius, in Hankow, in Cambodia, in Kioto, and several more in the West Indies, including a lodge in Haiti.

I congratulate a somewhat lonely outpost lodge of our Society in Accra, Gold Coast, West Africa, on an outstanding increase in membership. From time to time our brethren there correspond with me and are always full of enthusiasm.

### Adyar Activities

Your International Headquarters at Adyar is in good condition, thanks to the devoted labors of the various heads of departments and their staffs. The Gardens, upon the wise handling of which so much depends, continue under the able care of Mr. J. R. Ranga Raju and his young nephew, Mr. J. V. Raju. The problem is how to make the Gardens a profitable concern, while by no means neglecting their ornamental value. The Indian Boarding House and Leadbeater Chambers, under Mr. Subbaramayya and Mevrouw Stutterheim respectively, work with their usual smoothness. The charges for accommodation at Chambers have been substantially reduced. The Dairy is doing very well under the care of the Garden superintendents. We are now able to supply both cream and butter; and custom is gaining steadily. The Laundry, under the management of Madame D'Amato and Mr. Shah, is also flourishing, and is likely to be more so if all goes well with the reduction in charges which is to come into effect as an experimental measure in 1937. The Theosophical Society Post Office has proved so great a success that the Postal authorities have converted it from an experimental office into a permanent establishment, and I am hoping that in due course it may be given wider powers. Our Theosophist Postmaster, Mr. K. Natarajan, is heartily to be congratulated. I am glad that the abandonment

of our own electric installation and transference to the Madras Electric Supply Corporation has fully justified itself, and we are able steadily to decrease our charges to residents of Adyar. We are also cheapening the cost of our water supply, so that in every department Adyar is becoming a much cheaper place in which to live, especially for our European visitors.

The Besant Scout Camping Center is giving its usual valuable service to large numbers of Boy Scouts. The Garden of Remembrance is looking very beautiful after the rains, and is constantly visited by our own members and the general public.

The Press Department and the Publicity Office also flourish, under the absolutely invaluable Mr. J. L. Davidge and Mrs. Adeltha Peterson respectively. I am sure Mrs. Sellon will be happy that her successor is building so well on the splendid foundations she laid. Miss Eunice Petrie is giving her great business ability to the service of The Theosophical Publishing House as well as undertaking the duties of Social Hostess, receiving and looking after visitors. The Sirius Recreation Club has been most valuable, and is now under the guidance of Mr. van de Poll. Miss Newberry is kindly acting as Chairman of our Service Committee in the absence of Mrs. Hamerster. The Adyar Lodge holds regular meetings, which are well attended. Mr. and Mrs. Zuurman have left after long and most devoted service, and the Power House and Engineering Departments are in charge of Mr. Lakshmanan.

### The Adyar Library

The Adyar Library continues its most valuable service to Theosophy and to The Theosophical Society, under the direction of Dr. Srinivasa Murti and his colleagues, including Mr. A. J. Hamerster and Dr. C. Kunhan Raja. The Library authorities are seeking in every way to make their precious charge more useful, first by inaugurating The Adyar Library Association, second by planning to start a quarterly to be called *The Adyar Library Journal*. The first issue will appear on February 17 next, which is Adyar Day, celebrating the passing of Colonel Olcott and the birth of Bishop Leadbeater; the other issues will be published on May 8, White Lotus Day, commemorating specially H. P. Blavatsky; October 1, the birthday of Dr. Besant, and December 1, the birthday of the third President. I commend both of these activities to you all, for the Adyar Library is one of our most important contacts with the outer world, and specially with what we call the learned world. During the past year the Library has been refurnished and its manuscripts and books very carefully catalogued, first by Miss G. Watkin, and after her departure

by Mevrouw A. G. C. Gonggrijp, both of whom are expert and tireless workers.

### Adyar Shrines

I wish those members who were responsible for the laying of foundations of the Temples, Mosque, and Church at Adyar would cherish them a little more carefully. The structure of the Liberal Catholic Church leaves very much to be desired, and in other cases we see but foundations and no superstructure whatever. It is not the Society's business to remedy the neglect of the members of the various faiths. It has no funds for the purpose. In some ways I have doubted the wisdom of the policy of erecting these religious buildings at Adyar, though they might well have been a convenience to members belonging to the faiths they represent who are residing at Adyar. But since they exist, they surely should be looked after, and I ask members of The Liberal Catholic Church who are members of our Society to send gifts for the restoration of the building belonging to them. Similarly, my Mussalman fellow-members should look after their Mosque, and our Jain members their Temple. The Hindu and Parsi Temples alone show that they are remembered. As a matter of fact the Bharata Samaj holds regular services in the Hindu Temple, an example which might well be copied.

### The Adyar Stores

The Adyar Stores after a most successful year of business went into pralaya during the summer, and was finally closed as a limited liability company, to be opened again under private auspices. These Stores do very good business while Adyar is well filled with workers — the business of the winter paying for the slackness of the summer. If any members living abroad desire business information in connection with Indian products of all kinds, they are requested to communicate with the Manager, The Adyar Stores, Adyar, Madras.

### Medical Services

The Adyar Child Welfare Center has been doing its usual splendid work under the guidance of Shrimati Bhagirathi Ammal, as the following figures will show: "During the last year 23,383 was the total number of children who attended the Center and 14,442 were treated for minor ailments. The nurse visited 2,624 families in their homes and conducted 106 maternity cases; 15 labor cases and 4 children were sent to the hospital. A daily average of 21 children has been fed on ragi conjee or milk. We are very grateful to Dr. T. P. Sundaram who always gives us every possible help."

(Concluded in next issue)



# The Lodge Study Course

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

## Twenty-fifth Program

**Central Theme:** There Is a Plan.

**Lesson Theme:** The Plan for Health—Spiritual Healing.

**OPENING:** Music.

Reading: "Pure Social Conditions" from *The Spirit of the Unborn*.  
Meditation.

**THE LESSON:**

A. *Preparatory Work.* Read Chapter 1, "The Rediscovered Rationale of Health" from *Healing Methods Old and New* by E. A. Gardner.

B. *Topics for Report.*

1. Review of balance of *Healing Methods Old and New* by E. A. Gardner.
2. Report on Healing Department of the T. O. S. (Dr. George DeHoff, National Head, 2020 North Charles St., Baltimore, Maryland).
3. Read over and discuss the Healing Ritual of the Healing Department of the T. O. S. Discuss the requirements and possibilities of forming a Healing Group in the lodge.

C. *Discussion and Questions.*

1. If karma is the cause of much disease, how can we justify Healing Groups? Will they not interfere with the laws of karma?
2. Why do you think many members of the Society are not interested in Healing Groups? Are the members present not interested? Why not?

D. *Summary of Salient Points for Notebook.*

**CLOSING OF THE LODGE.**

## Twenty-sixth Program

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

**Lesson Theme:** The Plan for Religions—Fundamental Likenesses.

**OPENING:** Music.

Reading: "Pure Emotions" from *The Spirit of the Unborn*.  
Meditation.

**THE LESSON:**

A. *Preparatory Work.* Read the pamphlet "There is a Plan for Religion."

B. *Topics for Report.*

1. Summarize *The Common Foundations of All Religions* by H. S. Olcott, (Adyar Pamphlet No. 95, 10c).

2. Summarize *The Brotherhood of Religions* by Annie Besant (Adyar Pamphlet No. 24, 10c).

3. Summarize *The Place of Religion in National Life* by Annie Besant (Adyar Pamphlet No. 87, 10c).

4. Summarize *Is Theosophy Anti-Christian* by Annie Besant (Adyar Pamphlet No. 88, 10c).

C. *Discussion and Questions:*

1. Although one of the objects of the Society is to study comparative religions, some Theosophists hold an antagonistic attitude toward Christianity and the churches. Do you think that attitude is ever justified? Do you think it a detriment to the Society? Why? How can it be eliminated?
2. What do you think is the cause of such an attitude, since it is clearly evident that Theosophy is not anti-Christian?
3. Do you think Theosophists living in a Christian world should interpret Christianity rather than condemn it?

D. *Summary of Salient Points for Notebook.*

**CLOSING OF THE LODGE.**

## Twenty-seventh Program

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

**Lesson Theme:** The Four Great Religions.

**OPENING:** Music.

Reading: "Pure Thoughts" from *The Spirit of the Unborn*.  
Meditation.

**THE LESSON:**

A. *Preparatory Work.* Read paragraphs on religion in Chapter 10, *Gods in the Becoming* by Dr. Arundale.

B. *Topics for Report.*

1. Resumé of Hinduism from *Four Great Religions* by Annie Besant.
2. Resumé of Zoroastrianism, *Four Great Religions* by Annie Besant.
3. Resumé of Buddhism, *Four Great Religions* by Annie Besant.
4. Resumé of Christianity, *Four Great Religions* by Annie Besant.

C. *Discussion and Questions.*

1. What racial and temperamental characteristics of western people make it



difficult for them to appreciate oriental religions?

2. Why do you think Christianity is not suited for oriental people?
3. What is your opinion of foreign missions and why? What kind of missionary work do you endorse?
4. Could oriental countries, particularly India, with justification send missionaries to our country? Why do you think it is not done? Do you think any good is accomplished by the so-called yogis who come to this country? What?

D. *Summary of Salient Points for Notebook.*  
CLOSING OF THE LODGE

### Twenty-eighth Program

**Central Theme:** THERE IS A PLAN

**Lesson Theme:** The Plan for Religion.

**OPENING:** Music.

Reading: "The Present Race and the New" from *The Spirit of the Unborn*.  
Meditation.

#### THE LESSON:

- A. *Preparatory Work.* Read "Problems of Religion," chapter 3, in *Some Problems of Life* by Annie Besant; or read chapter 5, "Religious Problems," in *The Immediate Future* by Annie Besant.
- B. *Topics for Report.*
  1. Summarize *The Influence of the East on Religion* by R. H. Newton, D. D. (Adyar Pamphlet No. 29, 10c).
  2. Summarize *The Religion of Theosophy* by Bhagavan Das (Adyar Pamphlet No. 3, 10c).
  3. Summarize *The Emergence of a World Religion* by Annie Besant (Adyar Pamphlet No. 5, 10c).
- C. *Discussion and Questions.*
  1. Can you give evidences of the progressive churches catching a new vision?
  2. Does that vision in any way coincide with the Theosophical Ideal of religions?

3. Do you think modern churches show a realization of more importance in the life of the church and less in the form? How?
4. What do you think of the social and social service angles of the modern church as a means of holding its membership? Justify your opinion.
5. What modern books show the modern religious views and attitudes?

D. *Summary of Salient Points for Notebook.*  
CLOSING OF THE LODGE.

### Lodge Program Notes

We would be grateful if those lodges using the Lodge Programs this winter would send us any suggestions they have developed in connection with carrying on this work, also any criticisms of the program as outlined, what they think would improve the lessons, etc. We hope to furnish similar lesson plans for next year and information of this sort will be very helpful to us in making the outlines suitable for lodges.

### Books Necessary for Programs 25 to 28

<i>The Spirit of the Unborn</i> , by Two Workers	\$1.00
<i>Healing Methods Old and New</i> , Gardner.	.75
<i>The Common Foundations of all Religions</i> , Olcott (Adyar Pamphlet No. 95)....	10
<i>The Brotherhood of Religions</i> , Besant (Adyar Pamphlet No. 24).....	10
<i>The Place of Religion in National Life</i> , Besant (Adyar Pamphlet No. 87)...	10
<i>Is Theosophy Anti-Christian?</i> Besant (Adyar Pamphlet No. 88).....	10
<i>The Influence of the East on Religion</i> , R. H. Newton (Adyar Pamphlet No. 29)	10
<i>The Religion of Theosophy</i> , Bhagavan Das (Adyar Pamphlet No. 3).....	10
<i>The Emergence of a World Religion</i> , Besant (Adyar Pamphlet No. 5)....	10
<i>Four Great Religions</i> , Besant.....	1.00
<i>Gods in the Becoming</i> , Arundale (2 volumes)	3.25
<i>The Immediate Future or Some Problems of Life</i> , Besant .....	\$1.25 and 1.00

When I hear questions discussed as to giving new life to lodges, vivifying lodges, and so on, I know well that the only cause for the need of such discussion is because men allow the life to stagnate within the lodge, instead of sending it forth a living stream to fertilize the place in which the lodge is built. There would be no lack of life were it not that you keep it bottled up for your own advantage, for your own needs.

— ANNIE BESANT



# The Inner Life

BY CLARA M. CODD

**Theme for the month:** True thought about others.

**Thought for the month:** "Your thought about others must be true: you must not think of them what you do not know. Do not suppose that they are always thinking of you. . . . Use your thought-power every day for good purposes. Think each day of some one whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him." (*At the Feet of the Master.*)

Last time we considered truth in our ideas. Now we will consider how we think about others. The Master says that we must not think anything about some one else which we do not *know* is true. What a number of thoughts that would eliminate at once. We are all so prone to "jump to conclusions," and to get suspicious where no suspicion need be aroused. We cannot see people's motives, only the actions which are the outcome of such. And we very often put down motives which probably never existed in the man's mind for a moment. It is said that listeners never hear good of themselves, and certainly I woke up once from a sleep and heard two people discussing something I had done, and ascribing the most amazing reasons for my action. That was a good lesson to me. Ever afterwards I was wary of being sure I knew why people did things.

And the Master tells us not to be always thinking that other people are meaning us. That is quite a common little failing, jumping to the conclusion that some one is talking at us, or darkly meaning something for us. Only the other day I tried to tell a very valuable worker how she was antagonizing people by dominating them too much. "Oh," she said, at once, "that's that Mrs. So-and-so." Now she was wrong, but lots of us are. Is it not beautiful the way the Master compassionates worried, irritable persons? He says most people have their thoughts centered upon their troubles, and that makes them cross and irritable. They do not really *want* to be nasty in most cases. So do not let us think anyone means to hurt us, unless we have unmistakable evidence. And even then we can excuse him to a large extent. I remember once Dr. Besant told us that we, as occultists, should really be quite glad when unpleasant persons ruffled our sensibilities and trod on our toes, and even spoke out hard home-truths. From one point of view they were really our best friends, because if we

can "take it," and think it over honestly, we may find they have opened up quite a side-light into ourselves. When I was young, if people said hard things to me I thought they were very unkind. Now that I am older I can look back and see that they often spoke the truth, and I really deserved it. So now, if anyone criticizes me I am not at all upset. I wonder if there is not a spice of truth in even the most ill-natured remarks. We shall not acquire much "grit" in life if we get too greedy for bouquets, and cannot bear a brick! This is where a sense of humor comes in. Let us grin and bear it — unless the other person is just being cheeky and bad-mannered; then we can give him a quiet and firm lesson.

Unless, again to quote Dr. Besant, some younger person or inferior is placed in our charge to train and teach, other people's faults are not our business, and we must learn to leave people alone. If some one is in our charge it may be our duty very gently and nicely to tell him things. But we should be well advised, if we really want to help him or her, to learn how to do that wisely, lovingly, and well. And knowing what we do about thought-power, we really should not fill our neighborhood with unkind, suspicious, or depressing thoughts. It *may* be that they have justification. Still it does not help to dwell upon them all the time. It is accentuating the very evils we deplore, just as the quickest way to bring about another world war is to be fearing it and always talking about it.

No, let us, as the Master says, use our thought power as a force in the direction of evolution, and specifically every day to help others. For if we think of others specially, and learn to send them thoughts of love and courage, the power will become every day more precise and definite. We shall find we really *can* do it. Many occultists have a list of people whom they think of to help each day. It is not difficult, it is lovely work. Begin with one or two we love and wish all sorts of good things for. Take a few minutes in the early morning, and again when evening falls. Visualize the ones thought of, picturing them as well and happy. Surround and irradiate them with a white and gold light. If it is an aid, mentally speak to them. Tell them how you are sending them your love and good wishes, and *feel* that love and generous desire as you picture the thought. Then go on afterwards to think of

(Concluded on page 41)

# Objectives of the Greater America Plan

(Reprinted by request from THE AMERICAN THEOSOPHIST of September, 1933.)

## General Objectives

1. That every member of The Theosophical Society, whatever may be his degree of education or culture, his environment or his occupation, shall show such definite inner growth that it shall be reflected in all his outer life and action. That every Theosophist shall be known among his friends and acquaintances both Theosophical and non-Theosophical, as a REAL person, fulfilling the words of the Master, "The world may be uncomprehending but our duty is to shine."

2. That every lodge of The Theosophical Society shall be a center of deep spiritual life; of stimulating, progressive, and creative thought; and brotherhood in practice.

3. That the lodges of the Section, the National and isolated members, shall all be brought together in a friendly, cooperative relationship, the larger groups feeling their responsibility to all the groups in their territory, and all looking to Olcott for inspiration and guidance.

4. That all public work of any kind shall be on a dignified and impressive basis, not merely propaganda.

5. That The Theosophical Society shall take its place in the eyes of the world as a body of people advanced in thought, tolerant in opinion, and broad in its intellectual concepts, sympathetic towards every other genuine humanitarian movement.

## Specific Objectives

1. To increase the inner, spiritual understanding of each member.

2. To broaden the general knowledge of members.

3. To develop a sense of beauty and culture in the entire membership.

4. To beautify lodge rooms.

5. To stimulate the circulation of Theosophical books among members and the public.

6. To give lodge programs and classes a higher tone and to make them more effective.

7. To improve administrative work of lodges and secure greater cooperation with the administrative work of Headquarters.

8. To develop leaders and lecturers in our lodges.

9. To develop and broaden the concept of right citizenship in every member.

10. To develop a more critical understanding of other movements and teachers now influencing many people, thereby creating a wise discrimination among our own members and sound standards by which to make decisions with regard to such movements and teachers.

11. To strengthen the work of federations and weak lodges.

12. To make the lodge a cultural as well as a spiritual center.

13. To make sure that every lodge is known in its own city so that every person so desiring may contact the Society.

14. To strengthen the youth work of the Section.

## THE INNER LIFE

(Continued from page 40)

those not so well loved, but in need of help, and try to pour out upon them too the same generous love and desire to help. Give them gifts of courage, peace, and sympathy. Love them and wish them peace and health and happiness and power.

And let us remember too to "charge" our homes with love and peace. This is done by picturing radiating love and joy and peace as bathing every room and every person with its beneficent rays. But mind we do not do this only in thought. It should be followed up with attempts to make home a haven of refreshment and peace for others, by a calm and joyous

personal atmosphere, by charming words, and kind and understanding actions. Do not let us wait, as so many do, for the ones we love to leave us before we have shown them how much we love them. I once knew a business man who went all his life with a broken heart because the young wife of his heart died suddenly while he was preoccupied with business, and he had never had time to say and do all he hoped one day to do, and so, he said, "she never knew how much I really loved her." Life is sad, but never really sad if there is one who loves you and shares with you.



## Children's Department

\* \* \*

### With Mary Ellen Through the Ages

BY RONA ELIZABETH WORKMAN

*(This is the sixth of seven acts in Mary Ellen's life drama.)*

MARY ELLEN looked up from where she sat in one corner of the big couch. "Grandfather," she asked, a questioning little frown creasing her brow, "was I ever a little boy?"

Grandfather laughed as he laid down his book and looked at her over his glasses. "Of course, dear, you have been a boy many, many times, but why frown about it? Boys are really quite nice."

Laughing, Mary Ellen climbed into his lap. "Open my Book, please," she coaxed, and "show me one time when I was a little boy."

Grandfather's face was grave as he touched her forehead. "This may not be a happy chapter, dear, but remember in God's great plan all things work together for good." As he smoothed her brow, Mary Ellen found herself standing in front of a gray old building which an inner voice whispered was the prison La Force in Paris.

A rain mixed with snow was falling and the filthy streets were ankle-deep in cold slush. A few roughly dressed people hurried by, each wearing the red cap of the Revolution and most of them armed with knives or pikes. The houses along the streets were decorated with little pikes stuck over their doors, each with a jaunty red cap upon its point, while scrawled across the walls was the slogan of the Revolution — "Republic One and Indivisible, Liberty, Equality, Fraternity, or Death."

Mary Ellen shuddered. An awful pall of terror and hate seemed to hang over the city. She thought of the things Grandfather had once told her of that dreadful time, how the French peasants, made savage by the selfishness and cruelty of those who ruled, had turned upon their rulers, killing guilty and innocent alike, and she wondered what part she had played in those terrible days.

With this thought she found herself drifting through damp, dark corridors, up steep stone steps, until she stood gazing into a long, low-ceiled room, its walls and floor of a gray stone, its ceiling crossed by heavy beams. A table stretched the length of the room, lighted by a few guttering candles; about the tables, a group of ladies sat sewing, reading, or writing, while chatting with

them, or moving about in idle groups, were men and a few children. Although they were prisoners, they had not lost the exquisite manners and charming courtesies which marked the true aristocrat of that day, and soft, gentle laughter rippled forth at some witty word, while the low voices held no note of fear.

Suddenly a door leading into the hallway clanged back and the chief jailer, followed by two others, stepped into the room. Instantly every voice was hushed and a tense silence settled over the prisoners.

"Come, citizens," he shouted in his coarse voice, "and listen to the invitation of La Belle Guillotine." His assistants laughed loudly at his joke, but a little shiver of terror passed over the crowded room, for this was the list of those who were to die that day. An assistant lifted his lantern to throw its light upon the long paper and the jailer began calling the names.

Not one made the slightest cringe of fear. Perhaps a cheek grew whiter, or lips quivered for a moment, then with stately bow or sweeping courtesy, each one whose name was called bade farewell to those he left behind, and moved forward to take his place with those condemned to die. No cowards here. Even though they had not known perhaps, how to live wisely, yet they knew how to die bravely, and Mary Ellen felt a warm glow of pride as she realized that once she had been one of them. Twenty names were called, then the jailer read slowly, "Citizen, once the Marquis d'Aulay, and his wife."

Mary Ellen felt a sudden fear. That name — surely she knew it. Anxiously she watched a tall man, clad in silk, his ruffles of rich lace falling gracefully over his slim white hands, step slowly forward, leading a beautiful woman whose face was white with sorrow. Turning, she swept her heavy silken skirts in a courtesy to those she was leaving forever, her husband bowing low at her side, then they moved quietly to their places. Now at last half-stifled sobs were heard and suddenly a little lad, dressed as the Marquis in silks and lace, burst from the friendly arms of a white-haired lady, and fled across the room.

"Father, Mother," he cried, clutching his father's hand, "let me go with you — I cannot live without you."

The mother stooped and gathered him close in



her arms, her tears falling on his dark hair, then the Marquis took his arm and led him gently back. "My son, my little son, do not weep. Remember, Pierre, it may be only for a little time — tomorrow thy name may be read, and if so, go bravely, without tears, for thou wilt be the last of all thy race and its memory must not be stained by any lack of bravery." Bending his head closer to the sobbing boy, his father whispered softly, "Thou knowst Millay may be able to help thee escape tonight as he planned. Too late now for all but thee, but if he comes, go with him —"

"We are waiting, citizen," called the jailer sharply, and the little Pierre had only time for one last embrace and the whispered words, "I will go bravely — either with Millay or to death."

The door clanged behind the condemned; soon could be heard the shouts and yells of the savage crowds waiting in the streets, then the dull rumble of the clumsy tumbrils as they rolled away to the guillotine.

The gentle old lady held Pierre close, trying to shield him from hearing the noise in the streets. Presently she whispered, for often there were spies about, "Dry thy tears, my little one. We will soon follow where thy father and mother are going, but thou, tonight, may have one tiny chance to escape. If thy old servant, Millay, is able to carry out his plan — too late, alas, for thy father and mother — you may find safety. Rest now, and when thou art safe from this terrible place, remember us who loved thee dearly."

Night stole into the prison, making it more gloomy than ever. The prisoners were locked in their sleeping quarters and guards dozed in the hallways, or left huge dogs to watch in their stead. Darker and darker grew the corridors as their candles guttered out, and suddenly Mary Ellen felt as if someone were slipping softly past her, a key clinked against a lock, a low whisper sounded, then two shadowy forms moved silently by. Fear chilled her. She knew those two shadowy shapes were Pierre and his old servant. Could they escape? Then a memory of that long ago day came and she knew that old Millay had served as a guard in the prison and had carefully planned each dangerous step, until at last the two stood in the street.

"Are we safe, Millay?" whispered Pierre, as they crouched in a partly sheltered archway.

"Not yet, my little Marquis," answered the faithful old man, "many long miles are before us yet. Pull the rags I brought thee closer about thy shoulders and set thy red cap more firmly in place. We will have to brave the streets."

As he spoke, a crowd of people rushed into the street, singing and shouting, waving their blood-

stained knives and bayonets, tossing their blazing torches high in the air, and whirling round and round in a wild, savage dance.

"Crouch down again," whispered Millay, in terror, hiding the boy's body as best he might. "Pray that they do not see us. They are dancing the terrible Carmagnole — they are mad with blood —"

Such a wild, frightful scene — the snowy streets lighted by the flaming torches, the savagely dancing, singing blood-stained people — Mary Ellen gazed at it in horror, until with a last wild cry, flinging their arms high over their heads, they swooped off toward the square where the guillotine stood.

Without a word Millay grasped the frightened child's hand and hurried him away into the darkness, down narrow alleys, hiding sometimes to let a crowd rush by, then on to where an old horse stood hitched to a cart piled high with coarse hay.

Carefully Millay hid the little Marquis beneath the hay, then drove joltingly toward the gates of the city.

"Halt, citizen, who goes there?"

"Francois Millay, citizen-guard. Here are my papers."

"You are leaving late tonight, citizen. What news of La Belle Guillotine? Did she drink well today?"

"Very deeply, indeed, citizen-guard. Sixty-two, I think they said."

"Fine, fine, and more tomorrow. Vive La Guillotine! Citizen, pass on. I have counter-signed your papers."

On into the darkness, oh so slowly, and so many, many miles before they would be safe. Glimpses came to Mary Ellen of that flight, the hiding by day, the slow weary travel by night, the cold and the rain and the fear, then at last safety in England with true friends who had previously escaped the guillotine.

Mary Ellen sat up and looked sadly into Grandfather's kind old face.

"I'm glad, Grandfather, that I was one of those in prison, instead of among those terrible people I saw in the streets."

Grandfather smoothed her hair gently. "Do not judge them, dear. Only God can do that, for only He really knows all they suffered before they became the savage, hate-filled, pitiless people you saw. Injustice, cruelty, and selfishness always bring about such terrible things, but some day humanity will learn the great lesson of love and then such scenes will never come again. This has been a sad chapter for you to see, dear, but next time we will open the Book at one with only happy pictures in it."



# Theosophy in the Field

## Lodge Activities

**Aberdeen Lodge:** Dr. W. J. Bracken recently presented to the lodge a beautiful framed picture of Dr. Besant, and about one hundred volumes of Theosophical books, which gifts were very greatly appreciated by the members.

**Atlanta Lodge:** The winter number of the splendid lodge magazine, "What's O'Clock," has just been issued. A new schedule of lodge activities is announced for the coming season, and the members are urged to join any of the various study groups in which they are interested.

**Besant Lodge (Hollywood):** The month of December was notable for the many fine lectures and addresses that were given in the lodge rooms, striking as they did a commendably high note at the close of the year's work. There were three inspiring public lectures by Captain Ransom; interesting talks by Mr. and Mrs. J. H. Orme on their impressions of the World Congress and of Europe; a well delivered and beautifully illustrated talk on "The Other Wise Man" by Miss Etheleon Stanton; and a splendid address by the Rev. W. S. Howard on "The Evolution of Humanity." The Rev. Mr. Howard, a recent arrival in California, has been most heartily welcomed by the lodge, and the members are looking forward to much valuable help from him in the coming years. The visit of Dr. Roest in January provided an unusual opportunity for contacting a larger portion of the general public than is ordinarily possible.

**Detroit Lodge** enjoyed a visit in December from Dr. Alvin B. Kuhn, who gave three excellent public lectures. Miss Florence Case was the speaker and hostess at the lodge Sunday afternoon tea on December 13. Her talk was an illustrated one giving the highlights of her trip to Geneva and the British Isles. On December 27 the members of the Round Table, under the direction of Mrs. Elsie Pearson, gave a charming play entitled "The Little Miracle," which made a deep impression on the audience.

**Los Angeles Lodge:** The lodge meeting of December 23 took the form of a link meeting with the International Convention at Benares. To this end, after the usual opening, the program began with a vivid description of Benares. With this as a background, the entire meeting was devoted to various aspects of the International Headquarters in general and to Benares in particular. The result was almost startling; it would be difficult to say whether the lodge seemed transported into Benares, or Benares into the lodge.

**Ojai Valley Oaks Lodge.** A beautiful Christmas tableau was presented by the children of the lodge at the Krotona Auditorium on December 23. This was followed by a delightful party, with a Christmas tree and gifts for all the children and delicious refreshments for everyone.

**Slowacki Lodge (Chicago)** was recently organized with nineteen charter members. The group has been active for the past several months as an unofficial branch of the Copernicus Lodge. During that time the group arranged seventy-two public lectures, printed twenty-eight lectures in the form of mimeographed booklets in Polish, and secured twenty-one members for the Society. On January 13 the new lodge held an election of officers, and presented diplomas to the charter members. Adyar Day will be celebrated as the opening of an official activity for the Polish people in Chicago. The regular lectures are given in Polish, but National Lecturers are most welcome, the English lectures being translated into Polish at the next meeting for the benefit of those who were not able to grasp the full meaning in English. The lodge is attracting splendid audiences and is doing excellent work among the Polish people. Once a month Slowacki Lodge holds a joint meeting with Copernicus Lodge.

**St. Louis Lodge** starts 1937 with a new Visual Education series from the Research Seminars in New York, with various members delivering the Sunday evening public talks. Mr. Charles E. Luntz, lodge president, continues with his series of weekly public lectures on "The Occult Interpretation of the Bible."

**St. Paul Lodge** had as guest speaker on December 10 Mrs. Alice L. Sickles, Executive Secretary of the St. Paul International Institute, who gave a comprehensive and vivid picture of the work of that organization, with all its ramifications relating to the well-being, adjustment, and assimilation of the foreign-born among us to the social, political, economic, and cultural structure of our country. She explained that in the transition, however, great care is taken to preserve all that is best and most worth while in the cultural background of the country from which they came. A splendid work — and a very enlightening and interesting talk.

## Florida Federation

(From the Florida Federation News Bulletin.)

**Daytona Beach Lodge** entered its new lodge room on December 14. It is a lovely room with beamed ceiling and a great stone fireplace — a

(Concluded on page 48)



# Theosophical News and Notes

## *Change in the President's Plans*

Just as plans for Dr. Arundale's tour of the Section were getting under way, we learned with regret that the demands of other work would delay for a year his coming to America.

We shall be appreciative that there are always more demands upon the President's time than he can possibly fulfill and that he cannot always be an entirely free agent in the selection of his activities, for it is the greatest good of the work that governs. We therefore accept the decision with understanding, though it brings us disappointment.

Convention plans will be modified by the absence of Dr. and Mrs. Arundale, and though nothing can quite compensate, there is indication of unusual attractions to aid in making a great Convention.

## *The Theosophical Year Book*

The International Year Book for 1937 is just off the press at Adyar. Dr. Arundale writes of it that it is not an official publication, but has been compiled with very devoted care and contains very much valuable material.

In particular it offers a survey of the countries of the world, ignoring those weaknesses which are so often the subject of criticism, and stressing the qualities which every nation possesses. As the President says, every lodge should possess a copy, and indeed, every member, for it is a mine of Theosophical information.

Limited edition to be sold at a price that includes no profit. Orders should not be delayed.

Theosophical Press, \$1.25, post paid.

## *"To Those Who Mourn"*

The mainspring of this activity is Mr. Wilfred H. Sigerson, who with his assistants has distributed many thousands of Mr. Leadbeater's little pamphlet.

Mr. Sigerson finds difficulty in encouraging lodge members to stick to the work after they have started. This is a difficulty in all activities, but if those who participated in this particular piece of work fully realized the relief from sorrow and distress that this pamphlet brings to its readers as it reaches them in their darkest moments, this work of Mr. Sigerson's would ever grow, without the special encouragement and effort that he so constantly seeks to impart.

It is another of those ways of service that brings to its participants inevitable reward, though the results are not to be seen or measured.

## *The Theosophical Press—A New Manager*

It is impossible to overestimate the value of the printed word. Not infrequently Headquarters receives an inquiry about Theosophy on a printed form that was distributed many years ago, sometimes bearing the old Krotona address as the Headquarters of the Society, more often Oakdale Avenue. These addresses prove that even after many years literature may do its essential work. Books give their message to innumerable people over many years, and the Theosophical Press is therefore a most important department.

Because this is true and because it is time now to give new impetus to that activity, Mr. Paul O'Neal of Atlanta is joining the Headquarters staff to take over active management of the Press and to energetically develop its potentialities as a medium for spreading Theosophy. Mr. O'Neal has had valuable experience over a period of years in the manufacturing as well as in the promotion and sales departments of the publishing business, and will be an important acquisition in the building up of a vital activity.

Mrs. O'Neal also joins the Headquarters staff to make up for a shortage in personnel which has existed for several months. Both will be welcome residents and co-workers.

While we appreciate Mr. O'Neal's assumption of this responsibility, we at the same time recognize the specially fine services of Mrs. Blanche Reed in filling the gap for several depression years. Her experience with our customers and the routine of the department will be invaluable to the new manager.

## *The National President's Letters*

Those members who are in constant touch have no way of sensing the appreciation of those ardent but less fortunate Theosophists who by reason of ill health and distance have no such privileged contacts. One such member writes:

"Your visit by correspondence was most heartily enjoyed, and perhaps you will be interested to know how realistic it was to me. Your letter was in the house two days before I attempted to read it, as I have very poor vision and cannot read at times. I presume you sent the same letter to other apparently dormant members. I am just as strong a Theosophist as ever. I am living with a sister and brother whose wife passed on a year ago. We are about forty miles from . . . . . and never meet a Theosophist, and I cannot read books or magazines."



### The Olcott Lecture

An invitation appears elsewhere in this issue to those who would aspire to Olcott Lectureship, to send in their contributions so that they may go the rounds of the judges in ample time for the selection of the lecturer at next Convention.

The purpose is to encourage the best thinkers and the best students in our ranks to participate in this endeavor as a means of gradually raising the standard of local lectures, and in the expectation that we shall from time to time discover a lecture that will become a classic in our literature.

### Welcome to Citizenship!

Dr. Pieter K. Roest, National Lecturer, became a naturalized citizen of the United States on December 11 in Ventura, California. Dr. Roest, whose native land is Holland, first came to America in 1922, but he has traveled extensively all over the world since that time. We were sorry that Dr. Roest could not be with us at Headquarters so that we could celebrate with him the occasion of his becoming an American citizen.

Mr. John Snell, a member of Headquarters staff, was the guest of honor at an Olcott dinner party on January 14. A son of Finland, Mr. Snell received his final United States citizenship papers on that day, and the celebration was a festive one, with the dining room beautifully decorated in our national colors.

We congratulate Dr. Roest and Mr. Snell on attaining citizenship in our country, and we are deeply appreciative of the gifts which they bring from their native lands.

### Reading Courses

Mrs. Emogene S. Simons' steadfast service in conducting the Correspondence Courses brings no spectacular results, but in quiet ways the work goes on. The following letter is but one that indicates the value of this work and the appreciation of those whom the Correspondence and Reading Courses have helped:

"The Reading Course on Art was received, but I have to wait for the book *Art as a Factor in the Soul's Evolution*, which I have sent for. I am sorry to be so far behind, but will try to catch up by December. I work from 8 a.m. to 5 p.m. so cannot have many minutes for reading, but I have read the papers you sent me once. Not only was I amazed at the vistas of beauty that leaped into my consciousness as I read them, but also was I astonished at the clear explanation of many things — experiences that I could find no other explanation for. I hope that nothing will interfere with my continuing the work."

### Adyar

The President returned from a six months' tour, including the World Congress and visits to sixteen Sections.

Residents at Adyar for the time being include Mr. and Mrs. Alex Elmore of Huizen, Mr. and Mrs. Geoffrey Hodson, Miss J. B. Chambres, and Miss Gladys Newberry; and Mr. and Mrs. Hotchener have now returned to resume their responsibilities. Besides directing the affairs of the Theosophical Publishing House, Mr. Hotchener has been appointed Treasurer of the Society to fill the office made vacant by Mr. Sellon's resignation, which became effective after the conclusion of the recent Convention at Benares. Mr. Stephenson, the Assistant Treasurer, leaves his office due to the passing of his father and the consequent necessity for his residing in Europe. Mrs. Hotchener continues the editorship of *The Theosophical World* and her assistance with *The Theosophist*.

Among those contributing to the success of the Benares Convention are Mr. Jinarajadasa (recently returned from Australia), Dr. Srinivasa Murti, Dr. Bhagavan Das, Mr. Sri Ram, Mrs. Josephine Ransom, Mr. Jamshed Nusserwanji, and Dr. Cousins.

At Adyar a program was carried out coincident with that at the Convention proper, including the recitation of the prayers of all religions daily, and a series of talks, lectures, and symposia by Mr. and Mrs. Hotchener, Mr. and Mrs. Hodson, and others.

### 2GB Radio Station

We are happy to announce that a very satisfactory settlement has been reached in the dispute (which finally led to litigation by Dr. Arundale) between the Section's allied movements and 2GB in Sydney, N.S.W. By the settlement the sum of 25,000 pounds is to be divided among the Section, Co-Masonry, the Manor Trustees, and the Liberal Catholic Church of St. Alban Trust Ltd.

In addition, the Section has been granted the right to four weekly broadcast sessions on 2GB's programs for a period of approximately twenty-one years at the following fixed times: Sundays, 7 to 7:15 p.m.; Tuesdays and Wednesdays, 3:30 to 3:45 p.m.; and Thursdays, 11 to 11:15 a.m. Also the services will be broadcast from the Liberal Catholic Church of St. Alban, Sundays, 10:30 to 12 noon, as formerly.

L.W.B.

### Only 28 More Days to —

Have you registered for our first Theosophical Camp? See our last issue, page 10. March closes registration opportunities.



### Further C. C. C. News

It seems that our C.C.C. (Children's Convention Camp) is going to be over-full before we know it. Already there are tentative "bids" for about ten children's registrations—and our quarters are limited to fifteen or sixteen at most.

It will *have* to be a question of "first come, first served" of course, so we warn you of the danger of finding no room at the last minute, if you are expecting to wait until then for reservations.

It seems probable that a day's program of meals and supervised play will be available for more than the number who can sleep in our prospective quarters, so if you are interested in this service we would appreciate inquiries and registrations *now*.

The weeks fly, and those responsible are anxious to make and remake the necessary plans as definitely and as early as possible. Please help us to help you.

C.C.C. COMMITTEE.

### Theosophy in Action

Mr. Thomas W. Pond was recently elected president of the International Conference for the Investigation of Vivisection. Many years ago Mr. Pond became interested in the Theosophical Order of Service and was appointed Head Brother for Maryland Lodge. He chose to work in the Department of Animal Welfare, and since that time has been very active in this work. At present he is one of the Vice-Presidents and Chairman of the Publicity Council of the Maryland Antivivisection Society.

Mr. Pond is indeed deserving of this new honor and this further opportunity for service. We extend our hearty congratulations and our sincere wishes for success in his new office.

### Itineraries

*Miss Anita M. Henkel*, Field Worker

January 23-Feb. 4, Chicago Federation.

February 6, 7, Milwaukee, Wis.

February 9-15, St. Paul and Minneapolis, Minn.

February 17-March 2, Michigan Federation.

*Captain Sidney Ransom*, International Lecturer

February 3-7, Birmingham, Ala.

February 8-12, Atlanta, Ga.

February 13-March 11, Florida Federation.

*Dr. Pieter K. Roest*, National Lecturer

February, Northern California Federation.

**Wanted:** Middle-aged, well-educated woman to care for three children and keep house for business man. For further information write immediately to M. A., care of The Theosophical Society, Olcott, Wheaton, Illinois.

### Birthday Party

We want to share with our readers the following excerpts from a delightfully interesting letter sent by the secretary of the Oklahoma City Lodge:

"One of our members, Mrs. Mary Harvey Draper, is living at the Salvation Army Boarding Home. She is very much liked by the personnel of the home, and on her last birthday, her seventy-seventh, they offered to entertain her in any way she desired. She asked them to invite her friends of The Theosophical Society to the Home, so on the afternoon of December 31 we gathered there and met Major Banks and some of his helpers.

"Major Banks made a talk to the group and spoke in very glowing terms of Mrs. Draper and stated that her unfailing sense of humor kept them all cheerful and happy. Then he told us something of the work they are doing, their ideals and hopes, together with some results accomplished, which results are a credit to any organization or individual, as we are all well aware. He also described the business and financial setup of the Salvation Army, and stressed the idea of friendliness, defining it as 'meeting upon some common ground.'

"Then our president spoke briefly, the gist of her talk being that we too serve God by serving our fellow-men. All the members joined in the discussion that followed, in an effort to show wherein we do 'meet upon common ground.'

"The office force and the cook joined forces in serving a delightful lunch of sandwiches, cake, and coffee. Later we were escorted over the building. Our tour ended in the chapel, which was beautifully decorated for the Christmas season. A lovely, almost life-size painting of the Nativity was back of the altar.

"We came away feeling that great benefit had accrued on both sides. We had a broader conception of the ideals and aspirations of an organization other than our own. Certainly the Salvation Army possesses a most friendly spirit."

### Mrs. Bird

Among old-time workers is to be counted Mrs. Anna Pennock Bird of Toledo. Frequently a contributor of Theosophical thoughts to the Toledo press, Mrs. Bird's Theosophical career was recently the subject of a lengthy feature article.

Joining the Society thirty-five years ago, Mrs. Bird was at one time active in the work in Chicago, and since 1910 has been president of Harmony Lodge in Toledo. She includes among her accomplishments of some years back the conduct of classes in vegetarian cookery, at which large numbers of Toledo women attended.



### Appreciation

Headquarters is appreciative of the promptness with which a large number of lodges returned the questionnaires in connection with Dr. Arundale's Campaign for Understanding. The information has been sent on to Mrs. Adeltha Peterson, acting Publicity Officer at Adyar, and we wish to express our gratitude for the splendid cooperation of our lodges, which made it possible for us to thus promptly respond to Adyar's call.

### Statistics

<i>American Theosophical Fund</i>		
Previously reported.....	\$3034.09	
To January 15 (including Christmas gifts \$56.00).....	611.00	\$3645.09
<i>Founders' Day Contributions</i>		
Previously reported.....	118.87	
To January 15.....	7.45	126.32
<i>Building Fund</i>		
Previously reported.....	369.85	
To January 15.....	42.27	412.12
<i>Greater America Plan Fund</i>		
Previously reported.....	1468.81	
To January 15.....	168.19	1637.00

### Easy Savings Plan Fund

Previously reported.....	1836.43	
To January 15.....	414.55	2250.98

### Olcott Tree Fund

To January 15.....		125.00
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### Helping Hand Fund

To January 15.....		29.00
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### Deaths

Miss Charlotte F. Dewick, Ojai Valley Oaks Lodge, November 24, 1936.  
Mrs. Dahlia M. Galgier, National Member, November 20, 1936.  
Mrs. Lillian F. Kent, Ojai Valley Oaks Lodge, January 7, 1937.  
Mr. Harry Wilson, former member Palo Alto Lodge, January 9, 1937.

### New Members for October, November, and December

Applications for membership during the above period were received from the following lodges: New York, New Orleans, Glendive, St. Louis, San Antonio, El Paso, Memphis, Washington, Long Beach, Portland, Jacksonville, Besant (Hollywood), Dayton, Arundale (Santa Barbara), Brooklyn, Chicago, Copernicus (Chicago), Daytona Beach, Indianapolis, Lansing, Lightbringer (Washington), Oak Park, Richmond, Sacramento, San Francisco, Seattle, Tacoma, Annie Besant (Chicago), Hartford, Akron, Besant (Boston), Besant (Cleveland), Bremerton, Des Moines, Gainesville, Genesee (Rochester), Hamilton, Hermes (Philadelphia), Kansas City, Miami, Santa Monica, San Buenaventura (Ventura), Julius Slowacki (Chicago), Colorado (Denver), Columbus, Saginaw, Hispana (New York), and National members: San Francisco; Astoria, Oregon; Portland, and Chicago.

## THEOSOPHY IN THE FIELD

(Continued from page 44)

fitting place for the lodge. The members were happy to welcome guests from Indianapolis, Lansing, Honolulu, and Genesee (Rochester) lodges at the public meeting of December 20. A busy winter lies ahead, with many visitors from the northern and western lodges, and much activity scheduled.

*Gainesville Lodge* holds public meetings monthly, and at a recent one a very new member presented a remarkably good talk on "Brotherhood." The next public lecture is to be given in the lounge of the Hotel Thomas — a new venture for this lodge.

*Jacksonville Lodge* conducts its Sunday evening meetings in the form of open forums, with one Sunday evening a month devoted to a public lecture in a hotel, with advertising in the local newspapers. A new elementary class is being organized, at which a member will deliver a

twenty-minute talk and then open the meeting for discussion.

*Miami Lodge:* The members meet together the first Tuesday of each month for a dinner party before the lodge meeting. In January the program included an open forum, two public talks and two members' meetings.

*Tampa Lodge:* The first public meeting of the year was held January 2, at which the Federation secretary, Mr. Rawdon Sharpe, was the speaker. On January 8 Mr. John H. Simmon began a new class in elementary Theosophy.

*West Palm Beach (Study Group)* opened its winter activity with a public lecture in the George Washington Hotel on Sunday evening, January 10, with the Federation president, Mr. Ralph B. Kyle, as lecturer. Classes are held every other week, and the group is looking forward to a visit from Captain Ransom on February 21.

Any person of average intellectual capacities, and a leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves truth, goodness, and wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

— H.P.B.



## Book Reviews

*The Anatomy of Frustration*, by H. G. Wells. Macmillan, New York. Cloth \$2.00.

In this "modern synthesis," H. G. Wells delivers himself of opinions on an assortment of world problems. With a swish of the pen he "liquidates" all religion, conscience, and our craving for immortality. For the Ten Commandments he would substitute the Seven Deadly Sins, though the latter turn out to be nothing more than an application to modern conditions of what already lies implicit in the former. His criticism, however, of our educational system as a dwelling mainly on the past, rather than a grappling with the vital problems confronting us today, is worth while, and in keeping with the best liberal thought of the day.

His internationalism enables him to offer some very practical suggestions toward the development of world peace, and this section would be well worth reading for itself alone. The call to world peace, he insists, must be supremely militant and virile, instead of the namby-pamby thing it is today, if it is to evoke any effective response. It must be a call to arms, a war to end war. Psychology must disclose war-lust for what it really is — a sadistic and orgiastic impulse, and not the glorious thing our militaristic propaganda always succeeds in making it out to be. The thrill of the bugle must give way to the even greater thrill of a world-movement marching triumphantly towards an enduring peace.

— ALEXANDER HORNE.

*Poems of Dream and Reality*, by Mary Ellis Robins. Dorrance & Company, Philadelphia. Cloth \$1.50.

This is a collection of short poems, partly of a religious type, partly patriotic, with a closing section composed of verses in the negro dialect. All of them reveal a trend of high thought along unusual lines, those of a student and artist, a mystic and seer of the Great Plan.

— W. G. GREENLEAF.

*Seven*, by Rom Landau. Ivor, Nicholson, and Watson, London. Cloth, \$3.50.

While *Seven* is a story of the author's adventures in Poland, Germany, England, China, Honolulu, Malaya, the United States, and other countries, it is also a confession of his spiritual experiences. Theosophists will be especially interested in the tribute which the author pays to Mr. Krishnamurti.

The occult significance of the septenary division of the book reveals itself in the cyclic unfoldment of the author's spiritual life.

An escape from the Foreign Legion, an attempt at becoming an Arab, a trip around the world in a British man-o'-war, interviews with Herbert Hoover, Ignaz Paderewski, and others are graphically written.

The author's style is simple, his opinions candid, always sincere. The book is very much worth while in the opinion of this reviewer.

— WARREN WATTERS.

*The "I Am" Teachings of Mr. G. W. Ballard's second series. An Analysis by Dr. G. B. Bryan. Published by the Author, Los Angeles, California. Paper 35c.*

This pamphlet, the second in a series, consists of many quotations taken from Mr. Ballard's publications: "Unveiled Mysteries," "Magic Presence," and the "I Am Discourses." The author supplements each quotation with his own comments — the comments being chiefly in the nature of refutation.

The reader may think it injudicious to accept isolated quotations as the only criterion of merit in the Ballard publication.

— H. W.

... the true striving in the quest of truth ... consists not in the neglect of action, but in the effort to attune it closer and closer to the eternal harmony. — TAGORE.

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It is glorious to live in this critical time and to offer ourselves joyfully as channels for "the Power that makes for Righteousness," by whatever name we may call that Power. Service is the true greatness, living as we do in a world in which so many suffer blindly and resentfully — a world which sorely needs the help of all who love. — ANNIE BESANT.



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