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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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IN THIS ISSUE

**Internationally Speaking**

CAPTAIN SIDNEY RANSOM

**False Prophets**

L. W. ROGERS

**The Use and Value of a Lodge Library**

I. A. HAWLICZEK



MARCH ★ 1937

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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YOU hardly appreciate the forces of the past which have brought you into The Theosophical Society. Some come in and drop out again. They are those who are coming in touch with it for the first time. Others come in and stay in for years, and then drop out. They are in a stage a little further on, and have been in it before and will return to it in lives to come. There are some who, gripped by it from the beginning, never move again in their utter fealty to its ideals, whom no personalities can throw out of it, who belong to Theosophy rather than have Theosophy belong to them. These are they who have been in it many a time before and will come into it again, to live and die in it over and over again, life after life.

Well for you who are here today that in the trials of the last few years you have not allowed personalities to blind you to principles, nor real or imaginary faults in persons to make you shrink in your loyalty to Theosophy itself. Persons die; principles live. Men and women pass away with their virtues and faults, but The Theosophical Society will endure generation after generation. Well for you if in the storm you have been able to stand firm; great the benediction that comes upon you that in the day of trial you have not denied your Master, in the day of suffering you have not forsaken and fled away. —

ANNIE BESANT



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

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## Internationally Speaking

(Public lecture given at Convention, 1936.)

BY CAPTAIN SIDNEY RANSOM

THIS PUBLIC MEETING in a sense opens the fiftieth Convention of The Theosophical Society in the United States of America. As we often think in terms of years and celebrate such things as jubilees, so this is an occasion which we welcome, to reproclaim and reaffirm that which we believe The Theosophical Society stands for and has always stood for. We can well remind ourselves of what Madame Blavatsky said in America fifty years ago, that "he who preaches Theosophy teaches goodwill." That was true fifty years ago and is true today. He who truly preaches Theosophy is preaching goodwill. Madame Blavatsky went on to say that the function of the Theosophist is to open out to human minds and hearts and understanding, goodwill and generosity. These virtues already exist, but one of the functions of the Theosophist is to tear aside the walls which are preventing men and women from knowing these virtues, and in knowing them to join in raying them out as the sun gives out its rays.

In our Society we have seen an increasing of the international viewpoint. Mankind is an organization of units to be welded into a unity. There is room for the party man, but there is not room today for the party man to obscure his party issues through not recognizing the much greater issues of the world. He who is a party man is no longer a safe guide. As has well been said, the statesman is one who thinks in terms of the world, and the politician is the man who thinks only in terms of the next election. We are trying to think in terms of a statesman, recognizing the temporary values of elections and politicians.

This is not the only fiftieth anniversary, for it is also the jubilee of the life of the Statue of Liberty which is in New York Harbor — the symbol of independent freedom. What a magic spell those words have, and yet those words have often

been little more than slogans, and the man who has spoken of independence and freedom has often been a new tyrant himself.

We see in the various reactions to independence man's efforts to unfold the divine powers of real freedom and independence, but we all know that in traveling this road we have gone through many dark days. We know the history of many races — how they have grown more and more full of the spirit of independence and freedom, have endeavored to build up a new group, and have in turn been the new tyrants, and so from the new grouping there has budded forth a new country, a new nation. The only real freedom of independence, the only true freedom a man or a woman will know is the freedom within.

It was a Roman emperor who once had before him a shackled slave who was also a philosopher, and thinking there would be the dread of death in that slave's mind the emperor spoke to him about those things. Then that slave spoke so tellingly of the things in life which really mattered, that the Roman emperor said: "Take off the shackles from that slave. It is I who am a slave, and he is the free man."

Freedom is that which can be free even though there are external shackles. The great sacrifice of all sacrifices is that of the great Lord of Love, Who limited Himself so that through that limitation He might be a link, and thus He became a center of the universe. It is in limitation that we see the handiwork of God. It is in the increasing freedom of life that we see it, and in the concrete working out of our little ideas of freedom and independence, in our limitations, our potentialities, that we see the handiwork of God, as in the lines of a clear crystal.

When I think of that Statue of Liberty in New York, I cannot help thinking of the long, long history of our race, and the point which we have now reached, and of how we have searched



and searched for liberty, which is but the search after God, and only ends when we find God! We do well to remind ourselves of a sentence by that great historian Plutarch, who said that history was not a collection of dates, was not a mere record of battles, but that history was a record of human destiny and the understanding of what that human destiny is.

Theosophy sees in clear outline the history of the various nations — their struggles, their efforts in colonizing, their mistakes, and their victories — and it sees through all a Plan, a picture; sees in chaos a Plan being worked out, sees evolution, individually and through races, as the working out of that Plan. It is as if some architect plans on paper that which will one day be manifested in brick and stone and mortar. If in seeing that plan one goes to the site where the building is to be erected, one will not mind if that site is in confusion, if one sees a rubbish heap of stone and brick and debris. One knows that the rubbish is merely a stage in the bringing forth in manifestation of the plan which already exists. Many of the nations today might aptly be called rubbish heaps. We should not condemn those rubbish heaps, but rather see the Plan which is to be worked out, see those states as necessary and valuable stages; try to look through the rubbish heap and see the picture which already exists and endeavor to cooperate with it. Theosophy explains those rubbish heaps, because it explains the plan and the picture.

Since yesterday was the Fourth of July, I have naturally been thinking of an even greater independence than that symbolized by the one day, a day when the nations of the earth would be able to have a celebration not merely of independence but of interdependence. I dream of the time when such will exist all over the world, where it will be in the consciousness of men and women, where we will all be kith and kin, where isolation will no longer really exist.

It does not mean that we are not going to have our separate loyalties, not going to have our separate patriotisms, just as in a flower garden every flower has its own beauty, but that in each nation there will be all the beauty of the whole. We do not, we cannot destroy the beauty of each separate nation, but we know that the separate beauty of each flower makes the beauty of the garden. I think indeed there is much to be said for every movement in the various countries, every movement developing what might be called the national interests of various departments of life. I heard a few moments before this meeting that at our great World Congress at Geneva one of the ideas is that the people coming from the different countries should come on one evening at least dressed in their native costume.

It was easy for me to think of the typical Welsh, French, or Russian costume, but I wonder what is the typical American costume, not the costume of the cartoonist, but the costume which expresses your national thoughts and ideals. In England at a fancy dress ball just before I came here we all dressed in various costumes, those which each one of us chose for the evening, and in view of my approaching visit to America I ventured to dress as an American — and won the prize. I will not venture to describe how I was dressed. They seemed to think it was as an American.

My point is that we do well to allow dress to be distinct. We should not allow national dress to become blurred, so as to lose its distinctiveness. We should try to keep those delightful colors and weavings which the country people have for so long been using. Now there seems to be a tendency to lose much of this national distinctiveness in dress. However, dress is only one item. I am rather trying to emphasize the fact that every nation, every group, every home as well as every individual, has its own distinctiveness which is recognized by others.

There is in India a word quite well known to Theosophists, and to others, and that is the word "dharma." The meaning of the word, the root meaning, is that every individual before he is born has all laid down for him lines along which he could most usefully travel, just as a crystal has its lines. So the cradle of every nation has written over it the word, the part which that nation is intended to play during its life, its existence.

This is not peculiar only to India and Indian life. In the Bible, in the book of Deuteronomy, — it is said that when God divided the nations He set apart these nations according to the number of the angel who was set over that nation. The angel would act as a superintendent over that particular grouping of humanity, and in this way people were grouped. They were to manifest in different lines of development according to a plan laid down from the very foundation of the earth.

Now if that be so, it becomes enormously important for us to try to gain some idea as to what are the lines laid down for the countries, and for the particular country in which we happen to have been born this time. One of the contributions which we offer is that instead of being a democracy of units, our country shall be a democracy of unities, which is something very different. It shall recognize a nation itself as an organization, as a living organism, just as the human body is essentially a living organism of separate parts. If these parts worked against one another there would be disharmony.

We have our experiments. We have our mis-



takes. We go through all kinds of experiments to reach that harmony ultimately laid down to be reached. St. Augustine said so many years ago that the only happiness, the only salvation, the only comfort for man is that they shall do the will of God. To do the will of God seems the very opposite of independence. But it is actually the very quintessence of independence. In the Bible it is said that in His service there is perfect freedom. Note, it is *perfect freedom*, not the freedom that claims the right to do whatever one likes. That is not freedom. The only freedom is to do the will of God, which is at the same time the will of Nature and of life. In His service is the perfect freedom.

So I suggest that one of our great contributions to the international life of the world is that we grow out of the state of democracy of units into a democracy of unity. There are other contributions too. Nations have always been offered this choice of taking or of giving. It is easy to take. It is quite otherwise to give, to give always and ever to the life of the world. No isolation is really worth while; that is not the patriotism that we want to see in the world today. The patriotism worth fighting for, worth defending, is the patriotism we shall want to share with other nations.

We recognize that in other ways. We know, for example, in the matter of scenery that there is no exclusiveness. It is an international thing, and yet from every country we hear of its own sacred spot. We can easily enter into the joy of an Irishman in his misty, beautiful lakes; the Scotchman in his mountains and heather; the Englishman's love of the deep pools and rivers and meadows, and his village churches; or of the Frenchman in his countryside scenes. We know what is hidden in the Canadian's heart when he tells of those fenceless prairies and long rivers. We can hear the canoes splashing in the rivers. There is nothing exclusive in scenery, is there? God's scenery is international. We can understand what Kipling wrote about a well-remembered and well-loved spot in England, in Sussex. He writes of the sacred spot there was for him by the sea. I have asked friends in America what is your Sussex, that piece of land which is sacred beyond all other pieces of land. It is not an exclusive love because in God's scenery we are essentially international.

We are international in a great many ways. We are international in our relationships today in all kinds of adjustments. We have international movements for helping animals, movements for the deaf and dumb, organizations of Rotarians; all these are well known, based entirely on internationally-minded movements. Science never takes out naturalization papers, medi-

cine can never be naturalized, it has no frontiers. If it had, indeed, disease would break them down. All our culture, art, music, etc., are internationally-minded. The environment in which we live is the world, and we have to take note of the many, many factors in the whole world today. That is of course always recognized by all statesmen, whatever they may say from a party point of view.

Now it seems to be the habit, the custom, these days to caricature those movements that are trying to bring nations to an understanding, and in particular that experiment we know of as the League of Nations. It is quite well known of course that the League of Nations has failed signally on many occasions. This should be for us a matter of deep concern, because the League of Nations has not been strong enough. We should regret this rather than, as some people do, try to tear down even the early efforts of a pioneer movement. Too many people today are looking at the matter in ways which are wrong. Too few people shout mightily in favor of what the League has really accomplished, too few people speak of the things that have been righted. Over forty disputes have, for example, been settled by the League of Nations.

There are many departments in the League of Nations in which some part is taken by the United States—international labor organizations, organization of committees on health, child labor, etc. The League of Nations committee of the radio has done one of its many fine pieces of work for the whole world. At Singapore, a world radio station is operated, broadcasting news of health, warnings of plagues and diseases, so that ships of any nation may be kept away from infected areas. The postal system is essentially an international one. If it were not, we should still be in the condition where there would be different rates of postal charges for mailing letters, and we should be very doubtful as to whether our letters would ever reach their destination. One hundred years ago the matter of mailing letters was a much more difficult one. The price of sending a letter to Australia was approximately \$1.00 an ounce. Naturally people wrote on very, very thin paper. Today we have not thought much of the fact that for five cents we can send a letter to any part of the world, but such is the case. It is an international arrangement.

That is the only logical way of dealing with matters today. We know we must have traffic regulations, for example. If we want to have no entanglements in the street there are two ways of producing that result. One is to have no traffic! The other is that we shall have traffic but with

(Concluded on page 53)



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## The Campaign for Understanding

Dr. Arundale has sensed the world's greatest need and therefore in the Campaign for Understanding, in which every lodge will presently be asked to share, he is providing a means of greatest potential helpfulness in a much misunderstanding world.

There is a great cry for the assurance of peace amid preparations for war to preserve peace, yet often those who would work for peace decry the policies and practices of other nations — their methods of government, their choice of leaders. It is not by arousing feeling against the chosen ways of other peoples that we lead others to appreciate them and to be at peace with them. Peace comes from understanding. We each have the responsibility to first understand before we attempt to judge and to declaim.

Those who differ are entitled first and foremost to tolerance, to patient understanding of their ideals and needs. How little we know of the hearts of those nearest to us — how much less of those in other countries whom we are so prone to misunderstand and to misjudge!

We can be helpful only to those we understand. The Campaign for Understanding is therefore a campaign of helpfulness in the field of the world's greatest need.



There is a destiny which makes us brothers —  
None lives to self alone;  
All that we send into the lives of others  
Comes back into our own. —

EDWIN MARKHAM.

## The Theosophical Society

*Editor's Note:* The following statement about Theosophy and The Theosophical Society was adopted by resolution of the General Council in December 1933, and since then has appeared in every issue of *The Theosophist*. This succinct and official statement of the Objects and purposes of the Society, and the value of Theosophy should be utilized as often as possible in the literature distributed by lodges for publicity purposes.

The Theosophical Society is a worldwide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth, who endeavor to promote Brotherhood and strive to serve humanity. Its three declared Objects are:

- FIRST — To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
- SECOND — To encourage the study of Comparative Religion, Philosophy and Science.
- THIRD — To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill, whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind

(Concluded on page 53)



## INTERNATIONALLY SPEAKING

(Continued from page 51)

*rules!* The kind of person who says that he wants traffic, but no rules, is eligible for mental treatment. At any rate he is out of date. We hear people talking about not wanting to be entangled, but the only modern way of preventing entanglements is to have rules.

In civil life today we agree to pool our revolvers and place them in the hands of a few men whom we call policemen. The policeman is a man whose primary function is to protect. If a mad motorist continues being mad, then of course the pressure of the policeman will be increased, and finally he will be put under pressure to the extent that he will be prevented from destroying other motorists. When there are no mad nations we shall not want any armies. But meanwhile there are moments when even we are mad, and so we require a certain agreement, certain rules, and the international suggestion is that we pool our arms instead of being individually armed.

I hope that at any rate you will be prepared to say that the doctrine which states that the only road to peace is to prepare for war is wrong. The road to peace is not primarily in the formulation of any idea or doctrine; the road to peace is seeing that the sources are pure and undefiled!

Indeed we might go so far as to say that peace will never come to this weary earth until mankind looks at life from the divine conception instead of from the human conception of life.

There is far too much fuzzy thinking. From this fuzzy thinking people are saying that everything is going wrong. We want to be positively sure and certain that many, many things are going *right*, that we are Gods in the becoming, and that "God's in His Heaven, and all's right with the world." I know the arguments are all on the other side, in some directions. Well, we are going to discover these matters for ourselves within the next few days. We are going to find how divine justice may express and manifest itself so that the Kingdom of Heaven shall come out into the Kingdom of Life. Divine justice *is!* How are we to manifest it? How are we to make the pipes of communication clear and clean?

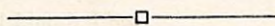
And so, friends, we have many, many considerations to take into account. There is much in life that is real and true, in spite of many unfortunate mistakes through ignorance, and life is after all only the great experience of the human soul seeking God its maker.

## THE THEOSOPHICAL SOCIETY

(Continued from page 52)

and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy,

as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.



We old Theosophists are like people standing on a rocky cliff and watching the waves dashing against its foot. The waves, in our case, are the assaults of the impotent critics of the Ancient Wisdom, that living rock of philosophy which stands firm and unshaken from age to age amid the fugitive changes of dogmatic theology. A quarter of a century has not weakened the position taken up at the beginning by our Founders, but on the contrary we have yearly become stronger and stronger as sectarian barriers have been undermined by the advancement of science.

— H. S. OLCOTT



# Presidential Address

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

## Part II

(Continued from February issue)

### Theosophical Publishing House

I am very glad to be able to report that The Theosophical Publishing House is steadily growing in all departments, thanks to the zeal of Mr. Hotchener, Mr. van de Poll, and their fine band of young colleagues, headed by Mr. C. Seshadri. THE THEOSOPHIST has passed the 2,000 mark, and is just beginning to bring us in a little income. *The Theosophical World* is also steadily moving upward and will soon reach the 1,000 mark, thus entirely justifying its existence.

I should like to make clear that while THE THEOSOPHIST is more particularly intended for the general public, though I hope it is also of value to my fellow-members, *The Theosophical World* is designed to be our little family journal, full of tidbits of information as to what is going on in our family throughout the world. Personally I think every member who can might well subscribe to both journals at the reduced price which is available for such subscription, so that he may be in touch both with our Society's personal affairs and with the work of Theosophy and The Theosophical Society in the outer world.

It may be interesting to disclose the best sellers during the past year among our Theosophical books. Here is the list as compiled by The Theosophical Publishing House:

1. *Gods in the Becoming.*
2. *You.*
3. *First Principles of Theosophy.*
4. *Freedom and Friendship.*
5. *Clairvoyance.*
6. *Dreams.*
7. *What Theosophists Believe.*
8. *The Masters and the Path.*
9. *Creating Character.*
10. *Life! More Life!*
11. *Memory and Its Nature.*
12. *Talks on the Path of Occultism.*

I am very glad also that our Publishing House has been appointed official agent in Southern India for the League of Nations Publications.

The financial side of The Theosophical Publishing House this year shows a considerable improvement over 1935. Not only are its financial resources greater and its outstanding liabilities smaller, but it has also been able to render

financial assistance to the Press Department, the Publicity Department, and *The Young Theosophist*.

Advantage was taken of the World Congress at Geneva for a meeting of the representatives of our large book-selling centers. These were Mr. van de Poll, who represented Adyar in the unavoidable absence of Mr. Hotchener; Mr. Sidney Cook, representing America; Mr. Severs, representing England; Mr. Kruisheer and Mr. van Dissel from Holland; and Mr. Fournier from the Dutch East Indies. Much good resulted from the interchange of views, and an important step was taken in the direction of harmonious and efficient cooperation in the distribution of our literature and the establishment of our ideals throughout the world.

### The Vasanta Press

The Vasanta Press has continued its vital work during the past year with its usual efficiency. Mr. Subbarayudu has proved himself a worthy successor to Mr. Sitarama Shastri, who established the Press and won for it its high reputation. But even better work could be done were better type available, and could our printing equipment be brought up to date. With what we have our printing staff is doing admirably, and we are hoping that as times improve we may gain more custom and thus be in a position to raise our equipment to the level of our staff's efficiency.

### Adyar Schools

I should like to include in this address a word of praise for the workers in charge of The Besant Memorial School at Adyar, the Memorial Dr. Besant herself chose as nearest and dearest to her heart. The highest commendation is given to the School in every detail of its activities by the Government Inspector of Schools, as you will read in an article in *The Theosophical World* for December. I find it difficult to select one passage from the Government report rather than another, but I cannot think of higher testimony than the following passage: "The pupils are given the best of training needed to make them happy and useful citizens." I do ask for this School all help that our members can spare. It needs freedom from financial anxiety, and an



opportunity to extend its scope so that it may become an increasingly effective exponent of Dr. Besant's educational ideals, and thus delight her heart and give to the world men and women reflecting in at least some measure her noble spirit.

The Olcott Harijan Free School is continuing its very good work, and just as I put in a plea for the Besant Memorial School, so do I ask for all possible help for this Olcott Memorial School, older by many years than its younger brother, and highly appreciated by all who have watched it at work. It has nearly 500 pupils on its rolls, and the Government Inspector observes that the teachers and pupils move as members of one family. One of the foremost authorities on education in India, Pundit H. N. Kunzru, has said of the School that it is "far and away the best school of its kind that I have seen, but it is much more than that." And only the other day one of the Aldermen of the Madras Corporation said that it would be a national calamity if such an institution were to be allowed to languish for want of a little support. In Mr. M. Krishnan we have yet another Headmaster of the highest merit. We are indeed fortunate in our Headmasters. But there is an annual deficit of about 300 pounds which he finds it hard to meet, and we should be very thankful for help.

### Boy Scouts

The Besant Scout Camping Center grows more popular year by year, and I am informed that many more parties of Scouts have made use of the Center during the year under report. We need much more equipment than we have, and I shall be thankful for help from any Scout members in our Society. The Center is one of our memorials to Dr. Besant, for she held the Order of the Silver Wolf, and was Lord Baden-Powell's Honorary Commissioner in India. Indeed, Dr. Besant was the originator of the Indian Boy Scout Movement, sanctioning its amalgamation with Lord Baden-Powell's Movement, partly in homage to the international spirit of Scouting, and partly out of her respect for the world's Chief Scout, one of the greatest men of the age. I must confess, however, that the amalgamation has on the whole not proved a success. For this reason, I am giving such time as I can spare for scouting to the Seva Samiti Scout Movement, which is an entirely Indian organization, free from all Government control, and is doing magnificent work in the north of India.

### The President's Office

Thanks to the generosity of some friends of Dr. Besant, her rooms at Headquarters have been thoroughly renovated and improved. They will be used as the Office of the President, being

more conveniently accessible than my own bedroom living room which is up two very tiresome flights of stairs. I hope that successive Presidents may decide thus to occupy her rooms, the more so because of the unique magnetism they possess — that of H. P. Blavatsky, whose bedroom was once part of them, of H. S. Olcott who also used them, and of Dr. Besant who lived and worked in them throughout the whole of her Presidency. They have also historic associations with more than one of the Elder Brethren.

### Personal

I express my grateful thanks to my Private Secretary, Miss Norma Makey, who works unremittingly for the efficiency of the President's Office. Any business-like capacities which may shine forth and be attributed to myself are mainly due to Miss Makey's unremitting care.

I am very much obliged, too, to Miss Amery, a veteran worker in our Society, who works day after day in my Office, despite ill-health. She is always willing to do anything, and what is more does that anything well.

My Personal Assistant, Mr. N. Sundram, has given The Theosophical Society and myself most efficient and devoted service during the year. He has his own special gifts, particularly along the lines of salesmanship and business, and we have been able to take full advantage of these. The success of The Adyar Stores is entirely due to him.

### The Workers at Adyar

I should like to pay my tribute of sincere appreciation to the very many workers on the Adyar Estate, workers in the gardens, workers in the Power House, workers in Leadbeater Chambers, the Bhojanasala, the Theosophical Publishing House, the Vasanta Press, workers in the Dairy and in the Laundry, the servants of the residents, who are continually sowing the seed, but who too often reap but little of the harvest. Because of their assiduity and efficiency we are able to lead comparatively smooth lives at Adyar, and we who are heads of departments are able to congratulate each other on progress everywhere.

I am by no means satisfied that we are doing all we should do and could do to make the lives of all these workers happier and more worth living. The problem as to how to achieve this is not at all easy to solve. A mere raising of wages, even irrespective of the fact that prices may have decreased, will not necessarily achieve the desired end. But the situation of these people preoccupies me very much, for it is even more important than the conveniences we are always seeking to bestow upon our residents. Adyar should be a model community, and I am not satisfied that it is, even though on the whole we are doing what we can. Perhaps in my next



address I shall have to say more on this matter.

### Theosophical Year Book

I wish specially to draw the attention of my fellow members to our newest publication — The International Theosophical Year Book, which was out on December 15. This is a new venture which I think will soon become indispensable to every member who desires to know both what is going on in the Theosophical world and also to have an accurate and friendly review of the world situation as expressed in the various countries. Among the contents are: the history and organization of The Theosophical Society, chronicle of events 1875 to 1900, a Theosophical Who's Who, Theosophy's classic literature, World Calendar for 1937 (with moon phases and time change chart), summary of national policy and history of every Section, the President's policy, etc. Not the least notable or most surprising impression one gains from the Who's Who section is the number of distinguished men and women the world over who have at one time or another been members of The Society.

Our workers at Adyar have made every effort to ensure that the material shall be authoritative and up-to-date, and from a perusal of the page-proofs I am convinced that this Year Book is quite unique among the various Year Books of the world, reflecting as it does on every page the Theosophical spirit, and giving just the kind of information members of The Theosophical Society, and indeed the outside public, need to have. I think it will become indispensable to educationists, statesmen, and journalists. Next year we shall be able to produce an even better Year Book. But I am thankful that already there are sufficient subscriptions to cover its cost of production, and that it will be financially profitable from the very beginning.

### The Seven Year Plan

If I may allude to my "Seven Year Plan" I would point out that while in many directions it is becoming fulfilled, there remain projects of very great importance to the work of our movement which naturally have yet to be accomplished. For example, we need especially in these days of darkness, to intensify our Theosophical propaganda throughout the world. Much has already been accomplished through the Publicity Department. But if we had a steady income of about 1,000 pounds per year, we could not only undertake much more publicity from headquarters, but we could also help many of the poorer Sections to increase their own Publicity work.

Then there is really urgent need for the International Bureaux at Adyar, proposal No. 11, so that we may keep members of the Society

everywhere fully abreast of developments in the various fields of human growth. We should need to give subsistence allowances to workers, and pay for the necessary information. I estimate about 600 pounds per year for this.

Then there is urgent need for a new Adyar Library, proposal No. 1, for which a sum of not less than 20,000 pounds is required. The present Library building has become far too small, and cannot be conveniently enlarged.

There is also The Theosophical Training Center, proposal No. 5, which our late Publicity Officer, Mrs. Sellon, regarded as of vital importance. We need trained workers, trained speakers, and suitable candidates must be given Adyar Fellowships, so that they may be able to spend at least a year at Adyar, returning to their Sections well equipped to spread Theosophy and to promote efficient business organization. A considerable sum will be necessary if this work is to be done on a world-wide basis. But it could be commenced in a small way. I should like to have at least 500 pounds per year to start with.

Then the general Endowment Fund of the Society needs substantial increase. The larger this Fund the more we can do. I hope that everywhere members will think of headquarters' needs as well as of the needs of their own Sections and lodges, which must of course come first. Every member who has something to leave in his or her will should remember the General Fund, or any special Fund which may appeal, as well as Section and lodge. Among correlated activities are the Besant Memorial School, the Adyar Theater, and the Besant Scout Camping Center, all of which contribute substantially to Adyar's efficiency, and need strengthening.

Mr. Freeman's proposal might meet all these needs if carried out. But in the meantime the work must be pushed on and extended, and we cannot wait for the organization of the World Fund, which will have to be very carefully worked out, and launched at the proper time.

### Academy of the Arts

The International Academy of the Arts was inaugurated last year at Adyar with two principal objects: (1) To emphasize the essential unity of all true art; and (2) to work for the recognition of the arts as inherent in effective individual national and religious growth. It has been putting these objects into concrete form and has also planned out a year's work, part of which is to consist in the presentation of plays and dance recitals at various places in India, and the production of films, in addition to the dancing classes which will open in 1937 at Adyar. It is hoped that with the return to India of its President,



Shrimati Rukmini Devi, and the cooperation of a number of artists who have come to Adyar from outside India, her dream for the Academy "that it should not merely serve to encourage the arts as such, but should no less stimulate the spirit of art in every department of life" will begin to be realized in ever increasing measure. In her own words: "Beauty is the medium of culture, and culture is the only background that will cause humanity to become greater and nobler." Hence the Academy is dedicated to beauty and as beauty is the medium through which the Divine expresses Himself, the work of the Academy will be an invaluable asset to The Theosophical Society in its great mission.

### The Circle of Friendship

I close this Presidential Address with an appeal to my fellow-members throughout the world ever to remember and to practice what I think is the Truth of all truths, the very heart of Eternal Truth: that Friendship and Comradeship which should stand high and unassailable above all differences of race, of nationality, of faith, of sect, of dogma, of doctrine, of opinion, of belief, of custom. Friendship and Comradeship are life's immemorial tradition, constitute our immediate birthright and heritage, and are to be in the future the glorious apotheosis of our evolutionary growth. Each and every difference, of whatever nature, I regard as but a color-shade in the divine rainbow wherein the Light Eternal veils to our still feeble eyes the excess of His Glory. Differences are varied approaches to a common end, and are designed to disclose to us the vast wealth and beauty of that unity whence they emerge and whither they return when their work is done. Our First Object clearly shows that The Theosophical Society is primarily committed to emphasize this unity which it describes as the universal brotherhood, amidst all the differences so characteristic of this separative age.

Infinitely more important than any opinion, any dogma, any belief, is that Friendship and Comradeship which these too often tend to negate and deny. I am convinced that we have not yet learned the truth in our convictions and beliefs so long as the holding of them causes us to draw away from our fellows and to denounce their own convictions and beliefs. Friendship is truth. Comradeship is truth. And the myriad differences which seem to separate us are in fact but exercises towards their discernment and achievement.

In the outer world individuals are constantly saying and doing hard and harsh things about those with whom they disagree, and too often differences kill Friendship and Comradeship, thus plunging the world still further into distress and

fear. The work of members of The Theosophical Society is in part, not to seek to abolish differences, for differences are necessary to growth, but to prevent them from becoming a canker eating at the fair roots of that Friendship and Comradeship which are the heart and purpose of life. Most of us have yet to learn how to differ, for we are still at the early stage of imagining that Friendship and Comradeship can only exist among those who think alike, feel alike, and work in common causes. No error could be more profound, more dangerous. We who have the privilege of membership of The Theosophical Society have the opportunity to show that differences do not and need not kill Friendship or Comradeship, that we can, and often ought to, differ radically, and remain friends and comrades, sharing as we do the common life and moving as we are towards the common goal. Our studies of Theosophy should help us powerfully, for all truth when approached wisely and understood deeply exalts Friendship and Comradeship and causes difference to become a servant instead of being, as it so often is, a tyrant trampling Friendship and Comradeship underfoot. I have often said that Theosophy is the Science of Freedom and Friendship. Let every member of The Theosophical Society be an eager exponent of the Science, and so honor difference within an unbreakable circle of all-inclusive Friendship.

Thus exalting Friendship above all differences everywhere, thus holding fast to Friendship in the holy name of Freedom, we shall become veritable craftsmen in the mighty Science of Theosophy, learning to move in our respective pathways on the great Highroad of Life in the spirit of the stoic virtues — with reverence, with magnanimity, with equanimity.

Upon all who by the Masters' grace and their own good karma are members of The Theosophical Society I invoke the blessing of its true Founders and Guides. May we increase in understanding and in graciousness, in eagerness to praise, in reluctance to blame, in power to give courage, in insight to strengthen in each the Light of his own divinity.

So shall we travel joyously, and help others to travel joyously, through the valleys and the plains of life, over the hills and mountains of life, through life's dark forests and free and open spaces:

. . . travel still

*Over the plain, beyond the hill,  
Unhesitating through the shade  
Amid the silence unafraid,  
Till, at some sudden turn, one sees  
Against the black and muttering trees  
Thine altar, wonderfully white  
Among the Forests of the Night.*



# WEIGHS AND MEANS

"MAKE NO LITTLE PLANS. THEY HAVE  
NO MAGIC TO STIR MEN'S SOULS."

A darcy who by reason of his position in life was looked up to by his contemporaries was asked by a correspondent how he had achieved his success. His response was that it was merely a matter of weighs and means — and the spelling was important. Pressed for an explanation he said, "Ah weighs in mah mind whether something to be done is worth the trouble, and if it is, ah means to do it. Ah just weighs and then means."

In simplest language the darcy expressed a sound philosophy of discrimination and will.

*This philosophy of Weighs and Means* applied to the Society's financial problem could have but one result — achievement of success — the goal of *no debt*.

To those who weigh there can be but one conclusion—the Easy Savings Plan *is worth the trouble*. Those who say "too much bother" have not yet weighed the effort in the same balance as the result to be attained. Financial free-

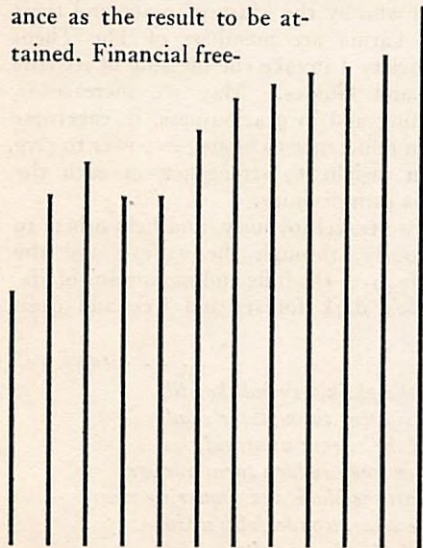
dom for the Society, freedom for unhampered Theosophical work — can any little personal effort be too much bother?

When the weighing is done with honesty to ourselves we shall all reach the conclusion — *it is worth the trouble*. When true weighing has brought us all to true decision, the columns on the inserted chart will leap from their present position toward the goal.

Some who have weighed lack the wherewithal to respond, but most of us have yet to decide "it is worth the effort." Our love of Theosophy has yet to find expression in this little thing that will inevitably bring success when all have truly weighed.

United "service in the little things" will not fail to achieve for the Society a great result.

To weigh and then to mean. Let us all weigh truly, with intent to act on our decision. We each possess great power. We cannot learn its potentialities when we fail to release it. Only a beginning is necessary to prove its surprising possibilities. Let us cease to be resistant to the idea of the Easy Savings Plan until we have at least tested it by personal trial. Let right decision lead to right action. The columns will then grow rapidly toward the goal.



*Sirreya Cook*



## Questions and Answers

(Answered by Mr. C. Jinarajadasa at the Convention of 1935)

**Question:** Why do we need a long time in devachan? From what I have read, devachan seems like deluding oneself, for one lives in a dream of unreality, i.e., I can surround myself with people who are not there at all. Explain, please.

**Answer:** Yes, that is exactly what you have read, and that is all wrong. What you have read was the misunderstanding of the whole problem by Mr. Sinnett, but read again that Manual about the devachanic plane by C. W. Leadbeater, and then see whether you can realize it. As a matter of fact, it is a most tremendous reality. This whole universal process is from the Logos outwards, and each plane is a veil He puts over Himself, and when we are dealing with the physical plane, it is the veil over everything, the seventh veil, as it were, and everything is greatly obscured and dulled in consequence. It cannot be otherwise, can it? When you go backwards and upwards, plane after plane, you go nearer and nearer the reality. It is because we are so many planes down in life as we manifest here that there is this dream of unreality.

**Question:** Will you kindly discuss the differences between early and present teachings regarding life-after-death conditions.

**Answer:** When Theosophical teachings first came they were presented to the western mind. H.P.B. tried to give out what she could in her book *Isis Unveiled*, and in that book she gathered together a great deal of matter, but it was more to show the working of occult forces in the writings of the past.

Then came Mr. Sinnett, and he summed up the teachings concerning the life of the astral plane and beyond. When the Masters and Their pupils tried to make clear to Mr. Sinnett the general position of what is called the subjective and the objective, he jumped to the conclusion that the subjective is a delusion.

As a matter of fact, with regard to the whole problem of manifestation, the more lasting and the true reality is the *idea*. The idea materializes itself in something down here, and in so materializing, limits the idea itself, but Mr. Sinnett could not understand, and to him a person on the physical plane was doing something more real and doing it more purposefully than a person on the astral plane. He did not realize that *doing* depends upon *growing*. As in the life of trees there are certain periods when the leaves must be shed, the forces flow down and the tree

recuperate, and then the forces flow upward again, so it is with human beings and with all manifested life.

There are certain releases of power in us which can be used to move and transform things. They must be made clear to ourselves, and for that purpose we descend to experiment on the physical plane. Life and death and all the experiences of life and death are so many experiments which are to give us indications of the way we can do our work better, of the way we can experiment in eternity as the eternal ego. In performing our experiments here we are striving to develop certain capacities. They are latent, and we are striving to call them forth — all these experiences on the physical plane are for that purpose. We are helped by the higher consciousness presenting to us aspirations which are the model along which we are to mold ourselves. As we live our lives there is much that we want to be but cannot accomplish. We have aspirations, longings, we feel that not only would we be happier, but we would be able to do more if we could realize those aspirations, those longings. In those aspirations we are opening up possibilities which have been put in our way, but those possibilities cannot be here and now made a reality because our karma is against us.

When we pass into the Heaven world, the sunlight of tenderness and love begins to open one by one all those buds which were rather frozen down below. All the time a great divine light is pouring into us. In every experience which happens to us it is occurring.

If you are able to supplement what is lacking in your character without going to the Heaven world, then you can go on, but for most of us that Heaven world is needed to supplement our characters. We are too stunted without it. We cannot find that in our environment which will make us blossom. However, there are some who learn ways of doing this. They make themselves artistic or philosophic, and they grow in their spiritual intensity so that in spite of the freezing quality of life they still blossom — but it is hard. For the vast majority of Theosophists that does not happen. It is well that most of us should live in the Heaven world for a time, for when we return from it to earth life, we come back with a quality of greater strength and love and devotion and capacity to live a much fuller and bigger life.



# False Prophets

BY L. W. ROGERS

THE SERMON on the Mount covers much ground and gives a world of profoundly wise advice, but it may be doubted if any of it is more useful to Theosophists at the moment than that about false prophets. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." That was about as emphatic a warning as could be given to the people in Palestine. It was pastoral country, a region of shepherds, and wool was a prime factor in the wealth of the people. The chief danger to that source of wealth was the hordes of wolves that infested the country, living in the wild districts of the hills and mountains in security, and descending unexpectedly upon the flocks. No other simile that could have been used could have made a stronger impression upon the listeners.

A warning thus emphatic is clearly justified by what we constantly see in The Theosophical Society. Hardly a year goes by in which we do not see some new prophet, with a spiritual panacea for what ails all humanity, mount the public rostrum and become the center of a multitude of people who are always seeking some new scheme for a short route to Heaven; and if you look carefully you will discover a considerable sprinkling of Theosophists among them. Go back over Theosophical history for even a quarter of a century and you will be surprised to note the number of these false prophets that have risen, flourished for awhile and then been dethroned by relentless circumstances and soon forgotten. Some have written books in which the most preposterous claims have been made. Others have started organizations that have flourished for awhile, that have attracted wealthy people and have accumulated much of the world's goods. Still others have specialized in curing physical ills. A few have founded colonies and prospered amazingly for a time. Some have made occultism their sole method of exploitation. But no matter how much they differ in method, there are characteristics which are common to them all.

"Ye shall know them by their fruits," continued the Christ, after the warning in which they were likened to wolves, wolves that got access to the flocks by the disguise of "sheep's clothing." Now, what is the distinguishing mark of every one of them? What sets them distinctly apart from the true occultist? It is that they are *money makers*, every one of them. They are also good showmen. They dazzle the thoughtless by the dramatic display that appeals to the physical

senses. They make claims that attract by their very audacity. We have the same principle in the medical world. A quack can come into a town a perfect stranger, buy a couple of columns of space in the press, tell the story of the wonderful cures he has made, rent a fine office, wear a large diamond and get more business than all the honest doctors in the place.

It is perhaps not surprising that the average man of the world gets caught with claptrap, but it does seem amazing that people who know much of Theosophy, who have been members of The Theosophical Society for years, will chase these spiritual will-o'-the-wisps that can only lead them into the material swamps. Is it not astounding that such literature as that given us by Madame Blavatsky, Dr. Besant, and Bishop Leadbeater is forsaken to follow heaven-knows-who, with no other introduction than his or her own claims which are so preposterous that they raise a suspicion of the sanity of those who accept them?

A false prophet is not necessarily a dishonest person. He may be absolutely sincere in his delusion. In his books Bishop Leadbeater tells us again and again that a person who has a little clairvoyance is almost certain to be misled by what he sees of the astral plane and to easily believe that he is being guided by a Master or even by an archangel! And the astral worlds are full of ignorant or mildly insane people who love to pose as great celestial beings and work wonders for the admiring physical plane dupes. Sincerity is not the slightest evidence of the truth of any statement that may be made.

If you look up the history of these false prophets that lead away from the paths we have proved to ourselves by experience to be the real road to the spiritual heights, you will find that those who have run their course have come to grief, in a dozen years or so, because circumstances finally showed their followers the falsity of the claims. Vanity is one of the common frailties through which they meet their fate. When any of them set up the claim that they are exclusively agents of the Masters you may know that the end is approaching. A Theosophist who cannot be warned by such a claim as that has deserved his delusion and has very probably cut himself off from the true teaching for at least several thousand years. That seems a sad thing. But if he has not yet acquired discrimination he must do so before he can safely go on very far, and the sooner he has the necessary experience the better for him in the long run.



## "Our Colyum"

**T**HEOSOPHISTS are as reluctant to commit themselves as statesmen; their utterances are rare and valuable as violets in January. But if it takes earnest prodding to make them break the long silence, there is one consolation. When they speak they usually mean what they say, and what they say has some point.

One expression of opinion we received with cries of delight, since nothing is nicer than to be sustained in your pet beliefs by a contributor. This letter had to do with a subject we feel needs emphasis, and which personally brings floods of conversation from us as from a bottomless well. For we believe, very firmly, that to produce good Theosophists and a friendly, intelligent public, we need classes and classes and yet more classes. But of course classes with a difference. Nobody wants to sit about in a semi-stupor while a voice drones heavily on out of the gloom. That isn't a class, unless in somnolence.

Classes of the right kind are something else again, and we've got to have them to supplement lectures if we want to make any real and permanent dent in the public mind. A great many people do a great deal of dropping in at lectures, but are we sure it's always out of pure ardor for Theosophy? The thirst for wisdom, alas, is often adulterated by something else — lack of anything better to do, curiosity, the fact that one's seen all the good movies, the pleasant sound of the lecturer's voice, the delightful sensation of being intelligent enough to understand his big words and cultured enough to want to go to a lecture at all, and last but not least, the happy cheapness of the pastime. In other words, the house is usually half-full of shoppers.

Free lectures will go on forever, we hope, because every once in a while somebody rushes up to the chairman afterward, falls on his neck, and shouts, "At last!" Such we must never fail. But then we should take him by the hand and lead him right into a class.

Let us quote our contributor:

"Many people become interested at our talks and ask a number of questions. The lecturer does his best to answer but he is faced at the outset by the fact that there is nothing about our philosophy so cut and dried that we can give it as a basis for a 'take it or leave it proposition.' All that he can do is express certain fundamental concepts for the inquirer's help in working out his own problems.

"This inquiring individual, however, gives the members a great opportunity. He is not yet ready for membership in the lodge. He lacks that inner conviction of truth which is the background of our relationship. But he should be given a chance to mingle and work with us until he has found an answer to some of his questions. If there is a class where the discussion is open, attended by members who wish to strengthen the group and add to their mutual knowledge, the newcomer will find his troubles fading fast.

"Such a class can be run not by one member but by several. It can be divided into monthly periods, each devoted to a different aspect of the subject under the leadership of a member interested in the special angle to be studied. This member may ask several others to help him work out the project so that there may be friendly and impersonal discussion in a group accustomed to work together. If these members are careful to mention their sources they can be of immense help in guiding our unaccustomed friend through the maze of Theosophical literature. Soon he will be digging for himself and asking all sorts of troublesome questions, and that will be fine, for we shall know that he is surer of his ground. He is practically a Theosophist already, and certainly will never be quite the same again. He has tasted the joy of finding things out for himself; he has joined in friendly discussion with a group that is not afraid to say what it thinks; above all, he has sensed our attitude of brotherhood and impersonal affection toward him. He should make a good Theosophist, but if he never joins us what does it matter? The world will be better for having him around."

This is our idea of just the kind of class to improve any lodge — one that's original, varied, entertaining and cooperative. Everybody will take pleasure in doing research and thinking up new little gadgets for it: illustrations, corroborative material in current thought, and so on. Don't use a text — follow the approved modern education method and arrange your material by subject (cosmology, comparative religion, man the microcosm, invisible worlds, men beyond mankind, and what you like) and have a reading list issued monthly as the special subjects change. Perhaps you'll find, then, as one lodge did, that your class in An Introduction to Theosophy is packing them in!



# Culture and the Arts

EDITED BY DR. H. DOUGLAS WILD

THE editor of this page feels that the cultural venture for which it stands is happily more than justified by so admirable an article as the one which appears in this issue. Submitted last August, it is literally the first fruit (in prose) of his appeal for contributions. The present occasion is in every way auspicious for an expression of hope that this article may be the forerunner of a host of other "winging birds" from all parts of the Section. They need not be in article form, but they should be expressive of some significant awakening to life in its self-realization as beauty.

Readers who are interested in the Graphic Sketch Club of Philadelphia will be pleased to know that since the article on the subject in the January issue was written, the School of Education of the University of Pennsylvania has sponsored the development of an intercollegiate phase of Mr. Samuel Fleisher's plan for "Cultural Olympics." A substantial committee, including Mr. Fleisher, has been appointed to draw up and engineer a practical scheme for putting the plan into effect.

This sponsorship is indeed the spearhead of what may well become a great movement. Central among Mr. Fleisher's purposes is an advance in integrating modern youth with the creative civic life of any community, and in educating youth to a wise and civilized use of the leisure which in increasing measure lies ahead.

H. DOUGLAS WILD

## The Winging Bird

The winging bird  
Sings not twice  
In the same place,  
Lest the beauty of his song  
We try to tabulate —

Let us not forget that beauty refuses to be placarded. Perhaps it is no small wonder that we find it so seldom, since we seek too diligently for it. Ever and again come the periwigs of the reasoning intellect — we ourselves among them once — demanding the why and the wherefore of certain passages, or of certain notes; questioning the continuity or lack of it in a certain phrase, as they peer with dim glasses at beauty resonant, beauty helpless when not heard.

Oh, it is good that we should discuss and examine and search and attempt to be sincerely

understanding of this present age and the one emerging, but let us not try too hard to understand. My censure is not of academicians; it is of us, all of us at times, some of us all the time, as individuals, who prate when we should be silent, who have forgotten how to enjoy without questioning.

Never, never can we capture the beauty in our art, unless we greet it as the song of a bird and grant it the same privileges. How can we live simply, or live fully, how can we recapture the full-blooded and whole-hearted essence of childhood joy in these days and years, when more than enough occurs to make the nature cynical? How can we read the heart's emotions? How can we remain whole-hearted about anything when every hour brings tragedy and chaos?

My contention is, that only as we allow beauty its freedom to come to us spontaneously, and only as we greet it with that selfless and radiant expectance with which we hear the bird's song at dawn, can we help to carry through our music and the purpose of that music during these years. It alone should suggest entirety and not merely experimentation; it alone should have the quality of the completed blossom and not the sterility of the frosted flower. The future may say: this was good, and this not, but of that we cannot speak. We know that to some music of our day, we listen and the spirit of us becomes like an open cup to receive the water of its life; to some we listen distantly and do not find life for us in it. Let it pass by as a pageant of loveliness, strangeness, possible discovery for one or for another. But that which truly comes to us, let us not spill from over-stirring of its waters. It may be that we do not understand its meaning, but stirring will not help us. Waiting is the wiser attitude, so that suddenly we may find that we are living the meaning of that music. It has become a part of us. We no longer need to understand it because we are it.

To us who write, let us not make cults, consciously or unconsciously. He follows so and so; he is trying to be the new this or the old that. When we write, we have the ineffable privilege of knowing, for a time, what it means to be alive through and through. It is our secret, and we share it through our music. It cannot be told; it may possibly be heard in tone. The reason for this is, that music which *is* music and not a

(Concluded on page 65)



# The Lodge Study Course

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

## Twenty-ninth Program

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

**Lesson Theme:** Guardians of the Plan and Their Work.

### OPENING:

Music.

Reading: "Universal Love and Perfect Purity" from *The Spirit of the Unborn*.

Meditation.

### THE LESSON:

A. *Preparatory Work*. Read "The Master" by C. J. found in this issue.

B. *Topics for Report*.

1. Summarize "The Perfect Man: a Link in the Chain of Evolution" from *The Masters* by Annie Besant (40 cents).

2. Summarize "The Masters as Facts and Ideals," second lecture in same book. Supplementary material in *The Masters and the Path*.

3. Summarize "The Adepts: Who is the Master," third lecture in same book. More information in Chapter 12 of *The Fire of Creation* by J. J. van der Leeuw.

C. *General Discussion and Questions*.

1. What is the difference, in your opinion, between the orthodox idea of a personal God and the Theosophist's idea of the Masters?

2. What is the conception of the Masters held by the members of your group, especially with reference to themselves?

3. What is the basis of these different conceptions among members?

D. *Summary of Salient Points for Notebook*.

CLOSING OF THE LODGE.

## Thirtieth Program

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

**Lesson Theme:** The Path of Discipleship.

### OPENING:

Music.

Reading: Page 68 in *The Path to the Masters of the Wisdom* beginning "The five main preparations," or pp. 299-300 in *The Ancient Wisdom*.

Meditation.

### THE LESSON:

A. *Preparatory Work*. Read last page of Chapter 14 in *First Principles*, beginning "All nature thrills."

B. *Topics for Report*.

1. Summarize "The Conditions of Discipleship," first chapter in *Mount Everest* by G. S. Arundale.

2. Summarize "Psychology of the Emotions," second chapter in *Mount Everest*.

3. Summarize "The Psychology of the Mind," in *Mount Everest*.

4. Summarize "The Psychology of the Intuition," in *Mount Everest*.

C. *General Discussion and Questions*.

1. Do you think some Theosophists have a tendency to throw their burdens on the Masters as the Christian has to throw his on the Lord? Justify your opinion.

2. What Theosophical teachings if understood would prevent such an attitude?

3. Name some of the reasons why so few members become pupils of the Masters. Think this through in terms of your own life and the requirements for discipleship. Would it be impossible for you to meet these in this life time if you really meant business? Do you think lack of desire to draw closer to Them is the greatest deterrent?

D. *Summary of Salient Points for Notebook*.

CLOSING OF THE LODGE.

## Thirty-first Program

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

**Lesson Theme:** *At the Feet of the Master*.

### OPENING:

Music.

Reading: The Preface and Foreword to "*At the Feet of the Master*."

Meditation.

### THE LESSON:

A. *Preparatory Work*. Read selected paragraphs in *At the Feet of the Master* which have practical application to life. (Suggest the week before that all members review the same book and be familiar with all practical suggestions given.)

Suggest that members bring their copy of the book to meeting. Have on hand a supply of the 5-cent copies and give or sell to every member a copy who has none; suggest the book become so familiar it is a part of the everyday life.

B. *Topics for Report*.

1. Call for actual incidents in life known to the members. After stating the incident have the lodge discuss and try to find which paragraphs in *At the Feet of the*



Master would have helped in these situations. (Example: Family discussion over rearrangement of the furniture.)

C. *General Discussion and Questions.*

1. What paragraph in *At the Feet of the Master* justifies the efforts of lodges to hold classes, lectures, maintain libraries, etc.?
2. Which paragraph will help the self-centered, easily hurt person?
3. Which paragraph will be helpful to one who is charitable and always giving and doing things for others?

D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

### Thirty-second Program

Central Theme: THERE IS A PLAN.

Lesson Theme: Summary of the Plan.

OPENING:

Music.

Reading: The second and third paragraphs of *At the Feet of the Master*, beginning "in all the world" and ending "discrimination is the first step."

Meditation.

THE LESSON:

A. *Preparatory Work.* A reading of the Salient Points from the Notebook which has been kept during the year.

B. & C. *Topics for Report and General Discussion.*

1. What has been the value of the Lodge Study Course issued from Olcott?
2. What has been the weakness of this program?
3. What suggestions can you offer to Olcott for future programs?
4. Are your members interested in taking up THE CAMPAIGN FOR UNDERSTANDING for next year in the same way? Send results of this discussion to Olcott.

D. Read "A Message to the Members of The Theosophical Society from an Elder Brother." Select for this reading one who not only reads well, but who is willing to read the Message over to himself and aloud several times until he is able to put warmth and earnestness into it and bring something of the spirit and inspiration of the Message as a close to the year's work.

CLOSING OF THE LODGE.

### The Master

BY C. JINARAJADASA

How living a reality the Master is it is impossible to describe in words. Last year, in London, speaking at a Theosophical gathering, I attempted to describe this reality in the following words.

I desire here to give my testimony that the Master whom I have followed this life for the last forty-two years has never been to me a "crutch" on which I could lean in any one of my weaknesses. Never once has He made my path easier for me, nor helped me to climb over stiles and obstacles; never once has He prevented me from committing mistakes due to my thoughtlessness or selfishness. But He has ever been to me what a lighthouse is to a ship in a stormy sea — a flashing blinding beam cleaving the dark of the storm clouds to show that the harbor is not far away, and so not to despair but to take courage.

He has been one other thing in my life — the most precious thing which a soul can find. Among all the millions in the world, He is the one Who alone has understood. He has never condoned one sin, but He has understood why I sinned; He has not mended my broken plans, but He has understood what was the dream behind my planning. To know that there is one who understands, not only at the long last, but all the time, even while one is blundering and suffering; to know that there lives one who, while utterly just, is yet full of understanding — it is this too that gives me courage to dream on, while all around me is ruin.

If I offer Him all my love and service, it is because He is the living symbol of what I hope to become some day; if I bend the knee before Him in gratitude and utmost reverence, it is because He is to me the glorious promise that I too shall some day love all mankind with the wondrous intensity of love with which He loves all men today. He is the God without me rousing the God within me to be aware of my destiny, which is to strive through the ages to establish a Kingdom of Joy for all men.

Sometimes I have been asked if I have seen my Master. That question always puzzles me somewhat, because I cannot immediately grasp what the questioner means. I have to force myself into his standpoint, and say, "Do you mean with my physical eyes?" For to me, this "seeing" with physical eyes brings me so little into contact with the real reality I know and live in. The most real person in my life today is one whom these my physical eyes will never see again; yet that brother of mine is "closer than breathing, nearer than hands and feet," a thousand thousand times more real than the loveliest person just now near me as I write, the venerable President of The Theosophical Society. No; with these physical eyes I have not seen my Master, whose physical abode just now happens to be Tibet. Yet all these years — forty-three years now — I have "seen" Him in such a way that — well, I cannot explain. Perhaps the reader may grasp



a little after he has read the poems.

Would not the Master be more "real" beyond all doubt, if I were to see Him, with my physical eyes? Is He not just a mere fantasy? No. Were I to see Him, as men call "seeing," it would only mean that one more memory, that of the eyes, would be added to the long series of memories of Him which I have. But He would not be *more* real. Have I received orders from Him, teachings from Him? Yes. And yet not seen Him? And yet not seen Him. But may it not be that it is all an illusion? Once again, no. For what constitutes "reality" is a matter of values, and each individual must create his own values. I created mine long ago, and according to them this physical world has long had for me a great unreality, compared to the "realness" of the worlds which are not physical. All our senses can become stepping stones to a Yonder; when that happens, then I know by experiences of mingled bliss and pain that "like as the hart desireth the water-brooks, so longeth my soul" after that Yonder.

The supreme Reality is indeed the "Goal" as Krishnamurti calls it. It is just because the Master is the ever-flaming pointer to that Goal that He is so real; it is because, after one has known Him, the Master becomes the unerring compass pointing to the true north of rightness in thought and feeling, and of efficiency in service, that He and the Goal are discovered as the two poles in time of one timeless Reality.

To understand the Master more and more as He works, to take from His shoulders a tiny part of the heavy burden of Humanity which he carries, — it is these utterly real things that enable one to "carry on" in a world so unreal that the heart nearly dies living in it, though in that world millions live and suffer (and I among them).

Weary unto death,  
I crave but sleep;  
But a Voice then saith:  
The Many weep.

Love will I fulfill —  
Though I must weep —  
Renouncing, until  
The Many sleep.

It is because the Master so loves, and so renounces, that He is my Master, the glorious Archetype revealing to me what I too shall become some day.

(From the Introduction to a book of poems by Mr. Jinarajadasa.)

### Lodge Program Notes

This completes the Lodge Study Course for 1936-1937. The Study Course for 1937-1938 will be based on THE CAMPAIGN FOR UNDERSTANDING outlined at Adyar. Any suggestions sent to us will be gratefully accepted. These lodge programs should be a cooperative effort if possible. Remember, criticisms of the program just completed are also desired. Only by constructive criticism can we improve.

### Books Necessary for Programs 29 to 32

<i>The Masters</i> , Annie Besant . . . . .	\$ .40
<i>The Fire of Creation</i> (optional use), J. J. van der Leeuw . . . . .	2.00
<i>The Path to the Masters of the Wisdom</i> (optional with <i>The Ancient Wisdom</i> ), Annie Besant . . . . .	.75
<i>First Principles</i> , C. Jinarajadasa . . . . .	3.50
<i>Mount Everest</i> , G. S. Arundale . . . . .	1.75
<i>At the Feet of the Master</i> , J. Krishnamurti, prices ranging from 5 cents to . . . . .	2.50
"A Message to the Members of The Theosophical Society from an Elder Brother" . . . . .	.50

## CULTURE AND THE ARTS

(Continued from page 62)

chattering as of magpies upon a weatherbeaten branch, comes from that inner source of our nature of which we are so seldom aware. When we write, we penetrate beyond those feelings and thoughts which shift from day to day as clouds in the sky, and we enter upon a great and almost overwhelming silence. Some enter and then run away, because it is so dark, but for those who are in no haste, and have the courage to wait, that darkness becomes as an enfolding light, and that silence shapes itself into patterns of tone.

And in the writing down, peace and a well-being enter the nature of man, and he feels spiritually nourished. Also he feels no haste in the writing for in the silence remains that not yet caught. Again he will return and find. Patience then becomes not a virtue to be attained, but a law and an orderly existence. Joy becomes so profound as to escape its ordinary meanings, and soars like the bird, when song is done.

EVELYN BENHAM BULL,  
Pasadena, California.

The happiest man is he who learns from Nature  
the lesson of worship. — EMERSON.



# The Use and Value of a Lodge Library

BY I. A. HAWLICZEK, *London Headquarters Librarian*

**T**HERE are three principal factors in a circulating library — the borrower, the librarian, the book. We shall consider each of these in turn.

*The Borrower.* It is usually a mistake to offer library facilities free of charge to a potential borrower, for in that case he rarely appreciates them. As a rule, people are accustomed to pay for the use of library books from other sources and are apt to take Theosophical literature at our own valuation — it must be worthless if not worth a payment. Indeed, a borrower is often more impressed by being asked for a subscription of, say, 2s. 6d. per quarter rather than the more usual 2d. per week, though if he is a voracious reader the half-crown subscription is the cheaper rate.

If the borrower is that rare type of individual who knows exactly what he wants, then the matter is simple, provided that one can supply his needs. More usually, however, he does not know what he wants, and requires help in formulating his own needs. It is at this point that the librarian becomes important.

*The Librarian.* This officer is not merely a custodian of the books; indeed, that is perhaps the least important of his duties. A lost book can usually be replaced, but a disappointed borrower is not so easily reclaimed. The librarian needs above all to be a person of intuition. He must learn therefore how to discover and interpret to the borrower that which the borrower really wants but often cannot express. This implies an ability to put oneself aside and enter into the needs of another, to get an intuitive picture of the other person's line of approach.

This leads naturally to the other great branch of a librarian's work, which is to know his books — to know them, that is, not in the sense of remembering their position on the shelves or of possessing an encyclopedic knowledge of their contents, although this is quite useful. But to

the librarian each book should be a living thing, possessing its special color, form, and quality. These are, of course, projections of the author's consciousness. It is easy, for example, to discern the differences of life-essence in the works of Annie Besant, C. W. Leadbeater, C. Jinarajadasa, and G. S. Arundale. If the librarian can know his books in terms of their individualized life and character, and can, by intuition, discover the quality of the borrower, then he is able to fulfill his real function of bringing together the congruous in both borrower and book. The result is a happy borrower, for he will have discovered that which he was unconsciously seeking, and will come again for more.

*The Book.* A nucleus of suitable books is to be found in every lodge library, and these the librarian should know thoroughly in the sense indicated above. If the librarian is alert, and, as he listens perhaps to a public lecture, makes notes of such books as he has which illustrate its subject matter, he will attract readers and so earn for the lodge enough money to buy a certain number of books each year, thus keeping the stock up to date. If desired, Headquarters is always glad to offer suggestions of suitable new books. In ordinary circumstances library profits should never be absorbed in the general lodge funds, to pay the rent, etc. This is like raiding the road fund to liquidate the national debt. Even the most successful lodge library cannot hope to acquire *all* the books it would like to possess, or that are asked for by its borrowers, yet even then there is no need for despair.

The problem of the librarian can be solved by practice and self-training, backed by whole-hearted devotion, and will also naturally resolve itself when there is an up-to-date library and an alert, sympathetic librarian. With these conditions our literature will once more come into its own as a powerful and far-reaching force.

*News and Notes, England.*

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The soul of man  
Is like the water:  
From heaven it cometh,  
To heaven it mounteth,  
And thence at once  
It must back to earth,  
Forever changing. — GOETHE.



# The Inner Life

BY CLARA M. CODD

**Theme for the month:** Higher Thought.

**Thought for the month:** "Stop often to think: What would the Master do about this? What would the Master say or do under these circumstances? For you must never do or say or think what you cannot imagine the Master as doing or saying or thinking." (*At the Feet of the Master.*)

At present we mostly use our "lower manas." That means that part of our mentality which is concerned with concrete thoughts and images, with facts rather than ideals. The tendency of this part of our minds is to accumulate numerous separate images. Only when we begin to see an underlying something common to them all do we begin to use the "higher mind." Thus the lower mind easily sees differences. It is inclined to be analytical. The higher mind sees likenesses. It is inclined to be synthetic.

Even if we do not actively and consciously use the true higher manas, we should try to bring into play the finer, subtler reaches of our ordinary mental selves. This is done by persistent aspiration, by attempts to appreciate finer and lovelier things, by trying to discern beauties in other people's characters, and also by endeavoring to see great underlying principles and the universal application of them.

It is said that when a person has become the accepted pupil of an Adept he may always lay his thought beside that of his Master and thus discern whether they harmonize. But unless a pupil has a very sensitive nature, and has already trained and controlled that fine nature by meditation and devotion, he may even be the Master's pupil, and *not* have this power. The pupil is always surrounded by the flowing rhythm of the Master's thought. If he can "tune in" he can respond to it and gradually acquire a similar noble outlook. Every one of us is all the time surrounded too by the Divine thought, if only we can learn to tune in. We can learn to do this to a certain extent by the use of the imagination. It is perhaps too high and difficult to try and imagine what the Divine thought may be, so we take many steps lower — we take One Who is still a man though one with God, and we try to picture what the Master, the Perfect Man, would think or do or say. When we honestly do that we formulate very clearly to ourselves the thought of our own higher selves, as far as it can seep down into the physical brain at the evolutionary stage where we are as yet. Thinking of the Master

helps us to make a clear ideal, but that ideal will be, indeed must be, quite germane to ourselves, for it means that we are looking into the future of ourselves, and seeing that which we have the deep-seated desire and power to become.

So many people in these days of popular psycho-analysis are always wanting to dig into their past, to see again the less than they are which they once were. We would really do better to "let the dead bury their dead," and to follow the Christ within who can always be glimpsed through the window of our own ideal. Through that window we touch our own higher selves, and at that plane of consciousness we are in tune both with the Master and the Divine thought.

We should try to act according to our own ideals, "using always reason and common sense." But that ideal is a standard for ourselves, not for anyone else, whose way and thought may be quite different. There is a common denominator of ideals called public opinion. The worst people are behind it, the best beyond it. So the fact that "everybody thinks so," or does something, is no criterion for you and me. Suppose we tabulate the ways in which we can bring the higher mental reaches of ourselves into play.

1. Morally, by formulating such a standard as the one given in the thought for the month. If we really obeyed that, quite a host of small, mean thoughts and selfish motives would be swept out at once.

2. Mentally, by trying sometimes to understand deep thought expressed by great and deep thinkers.

3. Esthetically, by trying to heighten our appreciation of loveliness everywhere — the beauty of Nature, the fineness of human character, the loveliness of music, poetry, and the arts.

4. Actionally, by doing our daily tasks beautifully and artistically, with accuracy and precision when we are dealing with things; with affection and sympathy when we are dealing with human beings.

The study of Theosophy will help immensely, for Theosophy is concerned with big ideas and principles. But do not let us be content just to read of them. Let us try to see them working in life, for they are the laws of life.

And the study of all that is beautiful and true will help. I have just been reading a most interesting book whose thesis is the idea that one may

(Concluded on page 72)



## Theosophy in the Field

*What is your lodge doing that is interesting and suggestive of new ideas to other groups? This column welcomes reports of a "newsy" nature, briefly and concisely written.*

*Has your lodge a special correspondent to write such news items? If not, wouldn't you like to appoint a member to render this special service?*

*Let us hear from all of our lodges!*

### Lodge Activities

**Arundale Group** (Santa Barbara), although young in age and small in numbers, is forging ahead with considerable impetus. The group meets in the home of its president, Miss Grace Porter, holding a closed meeting on the first and third Tuesdays of each month, and presenting a public lecture by one of its members every Thursday night. Since September five new members have joined the group. On January 5, in the Civic Recreation Center, the group presented Dr. Roest, who delivered a splendid and inspiring public lecture to an appreciative audience. The success of the Arundale Group is due largely to the foundation laid by Mrs. Marie Hancock and Mr. V. C. Hill, of Krotana, Ojai, who over a period of three years drove the forty-two miles each week to Santa Barbara to give public lectures and to help build up the group.

**Besant Lodge** (Cleveland): Captain Ransom gave two excellent public lectures on January 20 and 21. The lodge celebrated its sixteenth birthday recently with a delightful talk by Mme. E. di Bidoli on "Fairy Tales — Allegories — Legends," followed by music and refreshments. The program of public meetings for February included a seminar conducted by Mrs. Bernice Maxwell, a lecture by Mr. Frank E. Noyes of Columbus, and two talks by Mr. Herbert A. Staggs, followed by open discussion.

**Dayton Lodge** is following the Adyar study course "There Is a Plan," with all of the members participating in the programs. Captain Ransom visited the lodge for two days in January. He gave a public lecture on January 26 and spoke informally at a very enjoyable dinner party the next evening. The lodge has made arrangements for a visit from Mr. Felix Schmidt, who is to start a Theosophical class conducted in the German language.

**Detroit Lodge** was proud to have as guest speaker in January Captain Ransom, who presented four lectures, one of which was given in the McGregor Library Auditorium in Highland Park. Captain Ransom gave a talk also over radio station CKLW in Windsor, Ontario. Dr. Fred-

erick B. Fisher of the Methodist Episcopal Church spoke on "India" at a Sunday afternoon tea recently. On Saturday evening, January 30, the Young Theosophists sponsored an informal dance which attracted seventy young people.

**Indianapolis Lodge** began the year with a new lodge bulletin, "The Indiana Theosophist." This little bulletin delightfully describes the various holiday social occasions of the lodge, and gives interesting news regarding lodge activities and personnel.

**Lightbringer Lodge** (Washington, D. C.) writes: "During the Cherry Blossom Festival many thousands of people visit the Capital, and among them doubtless there are a number of Theosophists. Lightbringer Lodge (312 Insurance Building, 907 - 15th Street N.W.) will keep open house to welcome any visitors and will serve tea during the afternoon. The date cannot be set definitely, as the festival is held when the trees bloom and that time is determined by the weather. Notice will be put in the Washington newspapers, or a call by telephone, Columbia 10422, may be made.

"Since the last notes were sent to you, the outstanding events in this lodge were the Christmas party on December 27 and the lecture by Fritz Kunz on January 27 in the Hotel Grafton. Mrs. Dorothy M. W. Bean gave a very interesting talk in January on 'The Influence of Music,' which talk was illustrated by appropriate music. The regular members' meetings are held on Thursday evenings, and public lectures on Sunday evenings. Members of the Society visiting Washington are cordially invited to attend."

**Oak Park Lodge** is constantly initiating original and clever ideas in its activities. The lodge bulletin for February describes "The Vanishing Card Party" — a series of progressive card parties to which a specified number of members and non-members are invited, these members in turn being hostesses at similar parties, and all contributing a stated amount, which finds its way to the lodge treasury. Another ingenious idea for obtaining lodge funds is "The Mysterious Basket," in which each member in turn places a present and receives one from the previous recipient of the basket — each donating a small amount to the



bank which is also contained in the basket. A group of members of the Arts and Crafts Department of the T.O.S. is attending classes in various creative arts at the local evening high school, these classes to be continued under the direction of Mrs. Elise Hurd at the close of the school season.

*Panama Lodge* is again issuing its attractive little magazine, "The Panama Theosophist," after an interval of several months. The lodge holds weekly public meetings, with an interesting and varied program of talks.

### Florida Federation

(From the Florida Federation News Bulletin.)

*Daytona Beach Lodge* was fortunate in having Captain Ransom for a series of seven public lectures in February. The first lecture was given Sunday evening, February 14, in the Peninsular Club, and the following six lectures were in the form of class work, with questions and discussion afterward.

*Gainesville Lodge:* Mr. Roy K. Downing continues to give one public lecture a month in the lounge of the Hotel Thomas. Captain Ransom is to visit Gainesville for one public lecture on March 11.

*Lakeland Lodge:* Captain Ransom is to visit Lakeland from February 28 to March 6, and will present the same series of lectures as he gave in Daytona Beach, with a public lecture in the Florida Hotel on Sunday evening, followed by six lectures in the form of class work open to the public. Guest speakers from neighboring lodges are presented on the second Sunday of each month, with the Federation providing a lecturer on the fourth Sunday. Mrs. Maud S. Pressly is conducting a series of Friday evening talks for the benefit of the library.

*Miami Lodge* held a bridge party on February 4, the proceeds going to the lodge building fund. Several members and friends of Miami Lodge visited West Palm Beach on January 10, when Mr. Ralph B. Kyle, Federation president, was the speaker.

*Orlando Lodge:* Mrs. H. M. Horine, Dr. John J. Heitz, and Mrs. Maud Boone Rogers were the speakers for the past month, and all presented well-prepared lectures. In February Captain Ransom gave a public lecture and conducted a members' meeting, and the Federation president also visited the lodge.

*St. Petersburg Lodge* formally opened its new home with a delightful concert in January. Mrs. Harriet W. Fisher conducts a class in "The Seven Rays" on Monday afternoons, and on Fridays a Theosophical tea is held. The Federation president presented a lecture on "Reasonable Religion" January 31. Captain Ransom will give two public lectures in March.

### New England Federation

The annual meeting of the New England Federation was held in Boston, Sunday, January 10. The meeting was a very successful affair, members from several lodges being present, in spite of extremely bad driving weather.

At the morning session there was a meeting of the Executive Board, at which the slate of officers was reelected without alteration. This meeting was followed by dinner at the Jar Ptiza, the unusual and picturesque Russian restaurant which is operated by the brother of P. D. Ouspensky, author of the important work, *Tertium Organum*. Needless to say, the meal was distinctly different and interesting.

In the afternoon a public lecture was offered by Dora Kunz on "The Human Aura in Health and Disease." The Federation was extremely fortunate in obtaining Mrs. Kunz, whose lectures on the aura, illustrated with the beautiful paintings which she has "dictated," are unfailingly popular and fascinating. A large audience taxed the capacity of the lodge rooms. Before the public lecture, Mrs. Kunz told members what has been done to date toward establishing a Theosophical camp in the East, to be patterned after Orcas Island. Enthusiasm runs high throughout New England and the Atlantic Seaboard over this project. The site has been chosen and the first payment made, and all look forward to a "bang-up" first session this coming summer. Everyone concerned feels confident that "Copake" will prove one of the biggest things that has been done for Theosophy in the East in several years.

MARION SWIFT

Secretary of the New England Federation

### Southern California Federation

The Federation secretary writes:

"The recent visit of Dr. Roest as guest of the Federation of Southern California proved to be a very interesting as well as a pleasurable affair. Dr. Roest is so well known here and so well beloved that we were delighted to have him with us again. The high standard of his lectures as well as his splendid presentation were much appreciated by the public as well as by the members. The lectures were well attended and much interest was aroused by his subject matter, as was shown by the keen discussions which followed.

"One of the main features of his visit was the Federation meeting held at the Glendale Lodge on Sunday afternoon of January 17. Many lodges were represented. Mr. Ray Goudey, the president of the Federation, presided. Mr. Eugene Wix, president of the Glendale Lodge, extended a cordial welcome to all. At the close of the meeting a reception was held with the Glendale Lodge members as our charming hosts."



# Theosophical News and Notes

## Dr. Arundale

We learn at last that behind the President's decision to cancel his intended trip to America and his tour of our Section stands the question of his health, for he has been ordered by the doctor not to travel for a year. Heedless of this, the President felt it incumbent upon him to attend the annual Convention at Benares. But finding himself after travel able to attend only the opening and closing meetings has proved the wisdom of the doctor's advice that will now keep the President at Adyar for a year.

It will be good for Adyar and good for the President, and it will presently be good for our Section, for we have the President's almost unqualified promise to make up to us in 1938 our loss of 1937.

## International Center, Geneva

This Center, so long under the care of Madame Kamensky, has now been taken over by the General Council of the Society. Although located at Geneva, the headquarters of the Swiss Section, it has always been an international rather than a Sectional activity, and the General Council has now formally accepted responsibility for it.

The practical work of the Center is to be in charge of a committee of seven, and the President is to appoint a representative in charge. The General Council appropriated \$500 toward the expenses of the Center, the balance needed to be raised by the committee.

The General Council also appointed an international committee, of which your General Secretary is one of the ex officio members. This committee has the responsibility of supporting and maintaining interest in this important Center. Those who are interested in the maintenance of a representative Theosophical activity in this heart of Europe should remember our own responsibility and send contributions to the General Secretary at Wheaton.

## The Red Star

Our attention is called to the fact that there is in existence an organization known as the Red Star, which is really the animal Red Cross, providing relief and care for our brothers of the animal kingdom in cases of flood and other disaster.

Members interested in animal welfare may desire to contact the American Humane Association of Albany, N. Y., to whom funds for this purpose should be sent.

## Mary K. Neff for Convention

Miss Mary K. Neff, long intimately associated with Bishop C. W. Leadbeater in recording his occult investigations, resident at Adyar by special request of Dr. Besant, and compiler of important items in the archives, will be a most welcome guest at next Convention.

At present in New Zealand, engaged in a lecture tour there following one in Australia, Miss Neff will soon be coming to America (her home country). A keen student, a good speaker with rich Theosophical associations and experience, she will have much to contribute.

## Camp Registrations

The period for registering for our Summer Camp in Michigan has been extended in consideration of those who are unable to make decision so soon before summer begins.

We hope that all who are thinking of attending will make their reservations at least tentatively during the month of March, so that those responsible may have a fair idea of the probable attendance and can plan accordingly. Such a tentative registration might serve to keep final decision open until April, if there are still vacancies at that time.

To those who have not yet seriously considered the matter we recommend a rereading of "Our Summer Camp on White Lake," page 10 of *THE AMERICAN THEOSOPHIST* for January.

## Edith F. Armour Honored

Miss Edith F. Armour has been an active member of the Society for so long that she is known to members everywhere, and all over the country her friends will extend congratulations upon her elevation to the presidency of the American Federation of Human Rights.

Miss Armour takes her new office as head of Co-Masonry in America on the first of May, and will be the speaker on the occasion of a special communication of Lodge St. Germain of Chicago on Saturday afternoon, August 7, at two o'clock, in Washington Hall, State-Lake Building, Chicago. This occasion has been arranged not only in honor of Miss Armour, but for the admission to membership of any who might desire to join the Order while in Chicago for our own Convention.

Inquiries should be addressed to the secretary, Miss Ila Fain, 542 Arlington Place, Chicago.



### St. Michael's News

In the July issue of THE AMERICAN THEOSOPHIST was reviewed *St. Michael's News*, the little publication sent out from St. Michael's Center, in Holland. Since that time this magazine has carried some very interesting and vital articles, among them one on "The Holy Ghost," by Bishop Dr. J. I. Wedgwood, and "The Revival of Bharata Natya," Rukmini Devi's exposition, explaining her efforts to revive the ancient Indian dance. Mrs. Rukmini Arundale is said to be to the East what Pavlova was to the West — and "exquisite as a piece of delicate china."

There is also in recent issues of *St. Michael's News* an account of the Foundation Stone laid at Adyar for the Young Theosophists' Headquarters, and a most interesting article on "All Saints' Day and All Souls' Day" by Bishop Wedgwood.

This is but a portion of the worth while and inspiring contents of these recent issues of the Center magazine. Indeed *St. Michael's News* is valuable for many reasons, perhaps chief among them being that it carries to its readers so vividly the beauty and peace and power of this most wonderful place, guarded as it is by angelic friends. *St. Michael's Center* has been called the "angelic Center" because the deva influence is so strongly contacted there.

*St. Michael's News* is dedicated to the purpose of bringing those fortunate enough to subscribe to it into happy relationship with our Theosophical home in North Holland.

### Itineraries

*Miss Anita M. Henkel*, Field Worker  
March 3-April 2, Ohio Federation.

*Captain Sidney Ransom*, International Lecturer  
Feb. 13-March 11, Florida Federation.  
March 13-14, Augusta, Ga.  
March 16-18, Norfolk, Va.  
March 19-20, Washington Lodge.  
March 21-24, Lightbringer Lodge,  
Washington, D. C.  
March 26-April 6, Baltimore, Md.

*Dr. Pieter K. Roest*, National Lecturer  
March 3-7, Portland, Oregon.  
March 8-April, Northwest Federation.

## BUDDHIST EXTENSION SERVICE

For FREE literature and information write

Western Women's Buddhist Bureau  
Apartment Four ... 715 McAllister Street  
San Francisco, California

### Our Trees

A recent expert examination of Headquarters trees and shrubbery resulted in a report that the growing things on our estate are absolutely free of disease and in really excellent condition.

Our three to four hundred trees are now being expertly trimmed, and over one thousand small ones yet in nursery rows are being shaped for future planting or sale.

Decorative trees are still needed in large numbers. Donations of small trees or the price to purchase them will produce large and valuable specimens in future years.

### The Lodge Handbook Discovered

A new secretary writes to us of the Handbook as follows:

"Just the other day the Handbook from Wheaton was handed to me. I am delighted with it and think it is a grand idea and a very useful one. I intend to study it further."

Are there other lodge officers who have yet to discover the usefulness and practical ideas contained in this Handbook? Every lodge can benefit by its use. Do not deprive your own lodge of this helpful guide by overlooking its availability.

### King George V Memorial Fund

This fund is to be devoted to the acquisition of ground that will be devoted to "play in happiness and safety for all time" in all parts of the country. The memorial is to be for children.

We are interested too in the method of its collection. Three million bank accounts in England are expected each to contribute all of their odd money over and above even pounds.

We might try it sometime. What would be the result if on a certain date every Theosophist contributed to some Headquarters fund all of the odd money he possessed in his bank account (from 1 cent to \$4.99)?

### Testimony

From Syracuse, New York: "I have tried it for several months and it works!"

The above refers to the Easy Savings Plan.

### Statistics

#### Births

To Mr. and Mrs. Kendall R. Jenkins, a son, Kendall Reed, Jr., January 31, 1937. Members of Pacific and Palo Alto Lodges.  
To Mr. and Mrs. E. C. Leonard, Lightbringer Lodge of Washington, a son, Ballard Mannakee, last year on February 16.

#### Marriage

Miss Amy Twitchell of Rainbow Group, Columbus, to Mr. N. P. Bullard, January 1, 1937.



*Deaths*

Mrs. May Irene Bell, formerly a member of Fresno Lodge, January 22, 1937.  
 Mrs. Emily Judson Bole, Pittsburgh Lodge, February 2, 1937.  
 Dr. Eva A. Cropper, Indianapolis Lodge, January 23, 1937.  
 Mr. Max Grabau, Oklahoma City Lodge, recently.  
 Mr. Millard F. Hudson, Washington Lodge, January 27, 1937.  
 Mrs. Bertha Lyne, New York Lodge, recently.  
 Mr. E. O. Mullin, Besant Lodge of Tulsa, January 23, 1937.  
 Mrs. Elrene Nisewanger, Ames Lodge, February 16, 1937.  
 Mr. Benjamin Webb, Medford Lodge, December 23, 1936.  
 Mr. Clinton L. Williams, Butte Lodge, January 10, 1937.

*American Theosophical Fund*

Previously reported.....\$3,645.09  
 To February 15.....10.00      \$3,655.09

*Founders' Day Contributions*

To February 15.....126.32

*Building Fund*

Previously reported.....412.12  
 To February 15.....79.82      491.94

*Greater America Plan Fund*

Previously reported.....1,637.00  
 To February 15.....65.00      1,702.00

*Easy Savings Plan Fund*

Previously reported.....2,250.98  
 To February 15.....530.51      2,781.49

*Olcott Tree Fund*

To February 15.....125.00

*Helping Hand Fund*

Previously reported.....29.00  
 To February 15.....24.00      53.00

*Flood Relief Fund*

To February 15.....89.10

**Millard F. Hudson**

Washington Lodge lost an honored and valuable member in the passing of Mr. Millard F. Hudson on January 27, 1937. Mr. Hudson served two terms as president of the lodge, and at the time of his passing was president of the National Theosophical Temple Association, a chartered organization which has built up a useful library largely in consequence of Mr. Hudson's bibliographic knowledge, initiative, and devoted service throughout many years. Mr. Hudson was a

member of the Federal Bar Association, the Federal Club, the Co-Masonic Order, and the Maryland Historical Society. He was the author of a number of papers on history, published in leading magazines, and was also well known as a genealogist. Funeral services were conducted by Washington Lodge January 29, before a large assembly of friends and relatives.

**Clinton L. Williams**

Mr. Clinton L. Williams, a member of many years' standing in the Butte Lodge, passed away on January 10 after an illness of one month.

Mr. Williams has held the office of president and other offices at various times. He was a tireless teacher and lecturer on the principles and ideals of Theosophy, and he will be greatly missed by his fellow-members.

**Mrs. Elrene Nisewanger**

On February 16 a member of long standing and faithful service, Mrs. Elrene Nisewanger, passed away. For some months she has been visiting one of her daughters in Chicago, preliminary to fulfilling the happy plan of becoming a resident at Headquarters. Illness intervened, however, and she has been released to that greater freedom and happiness of activity without the encumbrance of a physical body.

Mrs. Nisewanger was a member of the lodge in Ames, Iowa, and is perhaps best known among Theosophists for the fine service which she rendered some years ago to the Correspondence Course in serving under Mrs. Simons' direction as one of those responsible for handling the papers of students taking the course.

A gracious and wise mother and friend, Mrs. Nisewanger's life was a rich and full one, and a splendid preparation for continuing an effective helpfulness.

**THE INNER LIFE**

(Continued from page 67)

reach mystical experience through reading or hearing true poetry. It cites a book by a French Abbé, Henri Brémond, called *Prière et Poésie*, one purpose of which is to show that the poet's "poetic experience" is a kind of prayer, and that this poetic experience may be enjoyed by those who listen to poetry; that, in fact, the hearing of poetry may start the psychological mechanism of prayer, which in favorable conditions will lead

on to the highest end of true prayer, the "mystical experience."

Thought upon the Good, the Beautiful, the True, will lead us on high, for they are three aspects of the Divine Life. So we should seek for, love and worship, express in life—love, beauty, and truth. Was it not for this that St. Paul enjoined his converts to think upon the things of "good report"?

God loves to see in me not His servant but  
 Himself, who serves all. — TAGORE.



## Book Reviews

*The Case for Astral Projection*, by Sylvan Muldoon. The Aries Press, Chicago. Cloth \$2.00.

For those who are interested in reading numberless cases, well vouched for, of astral experiences, this book will come as a comforting corroboration of what they may truly believe but have or have not experienced. The main part of the book consists of these separate experiences of numerous people. At the conclusion the author winds up his case with quotations from scientists against his claims and then points out how these scientific conclusions do not in any way explain the psychic phenomena. His arguments are reasonable, thoughtful, and sincere. — A. F. B.

*The Perfume of Egypt and Other Weird Stories*, by C. W. Leadbeater. The Theosophical Publishing House, Adyar, Madras, India. Cloth \$1.75.

One of the most fascinating story books in the whole realm of occult literature, and the stories happen to be true. Long out of print, this new edition is bound to receive a hearty welcome.

*The "I Am" Doctrines of Mr. G. W. Ballard*, an analysis by Dr. Gerald B. Bryan. Published by the author, Los Angeles, California. Brochure No. 3, Paper 35 cents.

**SELF-REALIZATION THROUGH YOGA AND MYSTICISM.** By Josephine Ransom. A new book presenting a very fundamental survey of methods Eastern and Western, for which Theosophical students and others may be truly thankful. Attractive Art Cover, \$ .60

**THE SPIRIT OF YOUTH.** By George S. Arundale. Brings about a deep realization of the true meaning of "understanding" and "reverence," of "enthusiasm" and "courage." Themes which cannot fail to thrill all who are young in spirit. Paper \$ .20

**FOUR GREAT RELIGIONS.** By Annie Besant. No student of comparative religions should be without this book containing as it does the exposition of the religions of the Aryan Race — Hinduism, Zoroastrianism, Buddhism, and Christianity. Cloth \$1.00

**THE BROTHERHOOD OF RELIGIONS.** By Annie Besant. (Adyar Pamphlet No. 24) Paper \$ .10

**THE IMMEDIATE FUTURE.** By Annie Besant. In her masterful way, the author discusses impending changes, the growth of a world-religion and a new social system in which co-operation supplants competition. Cloth \$1.25

**THE INFLUENCE OF THE EAST ON RELIGION.** By R. H. Newton. (Adyar Pamphlet No. 29) Paper \$ .10

**WHEN THE SUN MOVES NORTHWARD.** By Mabel Collins. A treatise on the Six Sacred Months. Contains the Mystic Ritual from the "Story of the Year" and the Teaching concerning the Resurrection from "Green Leaves." Cloth \$1.50

**THE PLACE OF RELIGION IN NATIONAL LIFE.** By Annie Besant. (Adyar Pamphlet No. 87) Paper \$ .10

**AN OCCULT VIEW OF HEALTH AND DISEASE.** By Geoffrey Hodson. In addition to a comprehensive review of health, this book discusses the results flowing from open and closed states of mind and the expression and repression of emotions, etc. Paper \$ .50

**MAN VISIBLE AND INVISIBLE.** By C. W. Leadbeater. An account of the constitution of man, with 26 colored plates depicting the appearance of the human aura in savages, in civilized and spiritual individuals. Cloth \$5.00

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