
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America



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NOVEMBER ★ 1938

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

"HONOR THOSE WORTHY OF HONOR"

Helena Petrovna Blavatsky and Henry Steel Olcott were both born in August, within a year of each other, she on the 12th of August, 1831, he on the 2nd of August, 1832. Let us honor their memory by dwelling on the solidarity which they proclaimed in fair and stormy weather — the solidarity which is the strength of The Theosophical Society:

"There is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but unite and work as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers." — H. P. B.



"One thing that will help our good resolutions is to throw more of our strength into The Theosophical Society instead of giving it all to our personalities . . . I mean the Society as a whole — a great federation, a large entity' which embraces us all and represents the totality of our intelligence, our goodwill, our sacrifices, our unselfish work' our altruism; a fasces composed of many small rods that might be separately broken, but which, bound together, is unbreakable." — H. S. O.

From The Theosophist, August, 1937.



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Objective and Subjective Service

BY C. JINARAJADASA

Study and Action

I SHOULD like to point out that there is a certain principle in connection with work and its close association to Theosophical propaganda.

The Theosophical lodge exists to inculcate the Wisdom, but there is an important relation between study and action. Wherever a Theosophical lodge continues merely to study, has regular meetings for the reading of the *Gita*, and so on, a time comes when everything is in danger of becoming mechanical, and in some curious way there is no longer a vigorous quality. That is because, in the attempt to understand the Wisdom, one necessary element is to turn to the world of action. In so far as you can act, there is a reaction on your understanding.

Therefore, if there is a Theosophical lodge properly organized, it should not merely be for the study of Theosophy and giving lectures on Theosophy, but also to help every individual member to know more of Theosophy. There are many members whose approach to Theosophy is not through study but through action.

I will illustrate: Sometimes new members come in. They are attracted by the brotherhood ideal, but when they come in, nobody is interested in their particular temperament, which probably is of action. They actively do things as an objective expression of their ideal of brotherhood, and thus there comes to them more of an understanding of Theosophy. But if you impose your own ideals and ideas and think they will understand more by enrolling them in study classes, which are a subjective expression, presently you will find that they drop out of the lodge.

In a good lodge there should always be one section which is organized to get hold of the new members particularly and put them into various types of work, work for which they are temperamentally fitted.

Suggest to new members that there are many

lines of work which they can do to help humanity in the name of brotherhood. That was the view of Dr. Besant when she organized the Order of Service. We have the very wonderful exposition of the Wisdom in our lodges, and many members go out into the world and transform it into power and the activity of the Wisdom. I know many lodges in the past which have had these groups connected with the Order of Service, and every time a member is inducted he is told that there is this Order and there are suggested to him lines of work wherein he will find others in the lodge interested.

Fields of Service

At one time in India some lodges had work for the welfare of Harijans, for day and night schools, and other things. All such service work is good. In one or two places our Theosophists have done very noble work for prisoners. I was taken by a group to address some prisoners, and one of our members went every week and gave a kind of discourse. Some years ago one of our blind members was taken inside the prison regularly to help the prisoners — a most striking act of service. That work for prisoners, of giving them something they could not find within the prison, has been done in many countries. In Brazil I spoke to such a group. Work for the animals is also needed on all sides.

Then in many parts of the world there is much work needed in connection with children, such as Lotus Circles — child welfare work. This brings the children together to make them happy and give them certain ideals. In the Round Table there is a very simple ceremony. One expression of this is the Golden Chain for very young children. Every lodge can organize something of that nature, so that on certain days the children come together, and one can teach them songs and little dances that make people happy. The children will feel the divine spirit if you give them beauty.

Always when you manifest as action your

intellect is clearer. It is for that reason that wherever there is a Theosophical lodge which is not merely studying but is also turned outwards to aid the community, looking all the time to see what can be suggested in the life of the people as improvements (not alone in what way it can arrange more religious discourses), there is a brightness in that lodge — a kind of freshness. It is along such lines that the Order of Service is very essential.

The understanding of Theosophy is not alone a matter of reading books, even the wisest, or even listening to Convention addresses of the best kind — those are only incidents. The real thing is contacting the great life of humanity. What are we here for, but for that?

It is essential that those of you who belong to Theosophical lodges should remember that as you want to give of the Wisdom which releases people from suffering, you must not forget your own understanding of the Wisdom, which is dependent upon your action, and the lodge as a whole becomes a greater center of spiritual fire as the lodge becomes more closely associated with the problem of the suffering of the world and the purifying of the world.

Every Lodge — A Temple of Help

There is so much you can do to bring a touch of beauty. Fortunately we have today something of

the spirit of art, of organizing people to present beautiful things in drama and song. You can take the message of Theosophy to the masses along that line. I know many lodges which make a point of giving something of this spiritual touch, which comes through some phases of artistic expression not only to the members but to the general public. There are ways of Theosophical propaganda which are not on the ordinary lodge program. If you will feel for yourself, imagination will begin to awaken, and then it is a matter of your getting some others with you and beginning something. Never mind if you fail after three months. Somebody else will come along and take up the result of your work. Do not say, "We cannot do anything, because we have not enough money and people." Do not begin by making a set of rules. The besetting sin of such an attempt is a constitution and by-laws. Begin something, and you will find as you open up the aperture for the life forces to flow through, later on the form will come. Open up, and you will find that from Those Who are the True Guides much force will be given to you, for remember They are the Elder Brethren of mankind. Every element of suffering and ignorance touches Them closely. They are watching as closely to give help along that line. Every Theosophical lodge should not only be a Temple of Wisdom, but also a Temple of Help.

From H. P. B.'s Letter of April 7, 1889 to the American Convention

THUS even if only in name a body of altruists, The Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult societies which talk very glibly of magic, occultism, Rosicrucians, Adepts, etc. These profess much,

even to giving the key to the universe, but end by leading men to a blank wall instead of to the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected.

"We who have the privilege of membership should learn to make sacrifices." — A.W.

"Think it quite justifiable, although not personally able to meet the increase, but expect to next year." — F.F.

"The constant appeals to which I could not always respond were getting me into a most untheosophical temper." — L.M.

"This forward step should have been taken last year." — L.P.

"It more evenly distributes the load." — C.B.

"The new dues are no more than I used to pay for church dues and magazine. Theosophy has answered so many questions and expanded my world so much that I give the amount gladly and thankfully." — D.G.

"Provision for remission in really worthy cases removes all objection." — R.J.

"Believe the increased dues to be a fair and dignified way to meet necessary expenses." — L.T.

"Any Theosophist who means business ought to approve." — F.K.

"We should be more than glad to meet the raise for a Society we value so much." — P.D.

"Have hoped for years this would happen." — A.P.

"Consider the action of the Convention in raising dues wise and right. All true Theosophists will be behind it." — F.L.

"If one puts Theosophy first, the dues are inconsequential." — E.W.

"The Easy Savings Plan alone amounted to more than the raise in dues." — E.B.

"Well worth it. Let's be cheerful about it." — P.S.

"Have not been able to respond to special appeals, but will meet the dues increase." — R.E.

"To be able to pay a little at a time is a big help." — G.H.

"With the concessions offered we shall lose no real Theosophists. The quality is more important than the numerical membership." — C.A.

"Regret the unwarranted criticism of this plan." — W.P.

"With self-sacrifice and devotion we can meet the advance for the good of the work." — B.S.

DISAPPROVING COMMENT

"A method based upon a percentage of a member's income would be infinitely better." — A.G.

"Would approve \$5.00 but not \$6.00." — A.T.

"Believe the Society would have more members and more money with smaller dues." — C.H.

"Disapprove because there will still arise occasions for special appeals." — A.M.

"Don't believe we will get as much money from increased dues as we would from special appeals." — E.B.

PSYCHOLOGY

The replies are a most interesting study in psychology. Some members approve the change while stating their own inability to pay. These evidently sense the need and value of the work. Others disapprove because themselves unable to pay.

All members who by sending in their opinions have shown their interest and have at the same time expressed their inability to meet the increase are automatically entitled to their membership cards, for remission of dues has always been the rule in such cases.

THE NEED FOR A NEW STATEMENT OF THE CASE

It is striking to note that many members in their comment show their entire unfamiliarity with the nature of the Society's activities and even with the facts that have been previously given relating to the dues. Much of the negative voting seems to be based upon misconception of facts. In the course of a few issues of this supplement I hope to make all of these points entirely clear to all members.

YOUR BOARD OF DIRECTORS

Dr. George W. DeHoff has been an active worker in his lodge and in the Middle Atlantic Federation for a number of years. He is head of the Healing Department of the Theosophical Order of Service and in contact with many groups.

Mr. Robert R. Logan has traveled many times all over the Section; knows the members in their own lodges; is head of the Theosophical Order of Service and in con-

stant contact with many lodges; for years has been an active worker in his own lodge.

Mr. E. Norman Pearson was president of Detroit Lodge for twelve years. He built up the Michigan Federation and was its president for five years, instituting the system of contact meetings through which the Federation visited a different lodge every three months. Detroit's most successful class system, which other lodges have since adopted, was inaugurated by Mr. Pearson. He knows lodges large and small.

Mr. James S. Perkins has built up his own lodge in Cincinnati, and he knows every Ohio lodge intimately as the president of the Ohio Federation, which is prospering under his leadership.

Miss Marie Poutz has been an active worker with the members and the lodges for many years; knows the condition of many lodges from first-hand experience through her frequent visiting.

Miss Etha Snodgrass was at one time active in her own lodge and a worker for the Chicago Federation, especially among the out-of-town lodges; president of the Federation for a period; now National Secretary. Probably no one knows more members or better knows the conditions under which they work, for Miss Snodgrass has a remarkable memory and seldom forgets a name, a face, or a circumstance.

Only the experience of these Board members indicating their contact with members and lodges is given here. Most of them are qualified lecturers also. Together with your National President they constitute the Board of Directors of seven members.

A DRIVE FOR NEW MEMBERS?

The members' comment contained but two alternative suggestions. One of these was to make a drive for new members. A number of lodges have had experience in the past with such drives. Here is one of them.

Twelve thousand invitations were mailed and distributed in a certain city by an advance agent of the lecturer. The series of lectures brought a maximum audience of three hundred. In the course of the week forty-five were signed up as new members, expressive of their hope that their interest in Theosophy indicated their advanced spiritual standing, through which rapid unfoldment might result. Few remained be-

yond the first year and none permanently.

Drives for members have many times proved ineffective in producing permanent increases in membership.

As against this I give you the experience of a small lodge struggling with difficulties and critical members. This lodge came to the conclusion that their failure might be due to themselves, and they got together and asked the question, "What is the matter with us.?" Their decision was to cease bickering, never to be unkind or critical of one another, to make of the lodge a center of brotherhood among themselves. That lodge is now a prosperous one. It prospers on the principle of friendliness.

That is the only way we can win increased membership.

TO A LODGE PRESIDENT

Dear.....:

I am glad to have your comment on the matter of the increase in dues, but regretful to see that some of your members are doubtful as to its necessity.

There is one point which I think is probably not clear to your members. Dues at the old rate have been and are sufficient to cover administrative expense, but they will not cover, and have never been intended to cover, what I may call propaganda expense; that is to say, the expense of propagating the teachings of Theosophy through the supply of National Lecturers and all of the other means of spreading the Ancient Wisdom. Even when we have several people in the field, we have letters from lodges and federations asking if we cannot have so and so. More is asked than we are doing, but the money is not supplied for what is already being done. It is in order to continue the spreading of the teaching of Theosophy by means of public lectures, distribution of pamphlets, placing of books in libraries, preparation of courses, help in lodge programs, and the hundred and one ways in which we propagate and assist in the propagation of Theosophical teachings, that we ask members to contribute this additional \$3.00 annually; and there is not a member in the Society who does not want this work done.

The lodges are banded together in a National Society because they cannot do that work individually. No lodge can afford



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TO OUR MEMBERS

One thing we must always keep in mind. Our Society has two functions — to become a nucleus of brotherhood but also to spread the teachings of Theosophy. Those by Whom it was founded place upon the Society this dual responsibility. It rests particularly upon the National Officers and Board. They must consider themselves the agents of Those to Whom the Society belongs and never forget either of these purposes for which the Society exists. But the responsibility of wide vision beyond just local and personal interest is shared by every lodge officer and indeed by every member.

This little supplement has but one purpose — to permit me to share with you the views of your fellow-members and also those of my colleagues, the Board of Directors, and myself. It is the least expensive way, because while directly reaching each member, it involves practically no additional postage. I believe that in this form it will come more effectively to your attention than were the material included within the pages of the magazine.

That prominent subject, dues, will first be considered from all its various angles, elucidating points that are not clear, answering questions, giving additional information; in fact, making you as conversant with the subject and related problems as I have been forced to become. I am convinced that we are all equally committed in our hearts to the Society's welfare, and when we are all equally informed in our minds we shall be cooperative to the Society's greatest good. Such understanding is the only end desired.

SIDNEY A. COOK

THE RESPONSE

First let me give you a picture of the response from the cards on which you were

invited to express your opinion regarding the change in dues. Cards are still coming in. The response has been remarkable.

Approvals.....	82%
Disapprovals.....	13%
Indecisive Replies and Qualified Approvals.....	5%
	100%

These replies have been received from forty-four states in the Union—an extraordinarily representative response!

There follows, in about the above proportions, some of the comments, for and against. Others will be given later, for our purpose is to be truly informed and to understand.

APPROVING COMMENT

"Should be given fair trial." — A.W.

"As a new member believe it to be a good plan." — A.M.

"\$1.50 every three months is easier than \$3.00 at one time." — T.M.

"It is much better; we owe it to the movement." — E.T.

"If only each member *would* as much as he really could." — G.G.

"I cannot express the joy it gives me to do my best for The Theosophical Society." — G.C.

"I have only an old-age pension, but the change was the only thing to do." — E.R.

"The new rate is the lowest for membership in social, economic, or philosophical societies and should gladly be accepted." — L.B.

"Will do all in our power to support it." — L.G.

"I find general approval in our lodge." — W.K.

"Will willingly make the necessary sacrifice." — M.P.

"Approve, though there may be lots of us who will be unable to pay promptly." — P.B.

"We who have the privilege of membership should learn to make sacrifices." — A.W.

"Think it quite justifiable, although not personally able to meet the increase, but expect to next year." — F.F.

"The constant appeals to which I could not always respond were getting me into a most untheosophical temper." — L.M.

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Mr. Robert R. Logan has traveled many times all over the Section; knows the members in their own lodges; is head of the Theosophical Order of Service and in con-

to pay a lecturer entirely for itself. Such work has to be done through organization and through the contribution of all lodges and all members. Headquarters undertakes that work. It arranges that lecturers are available to all lodges, when lodges individually could not arrange for lecturers at all.

Is it true that your members are not interested in this National work? I am sure it cannot be true, yet it is for no other reason than to continue such work, in which all lodges benefit and all members share, that we have asked them to make this additional contribution (equal to 25 cents per month). In the past five years it has been accomplished by the constant process of begging. The cause is so fine that I am willing to beg, but I have been dependent upon the few, who are getting tired of my begging, so now I appeal to the membership as a whole for the support of this work which they want me to continue for them.

If some do not yet approve, surely the thing to do is for us to talk it over as I am talking it over with you now, and for your members to join in the conversation as it were. And so I say, let's talk it over together and keep on talking for awhile if necessary, until we all thoroughly understand. Thank you for your help.

Most cordially yours,
SIDNEY A. COOK

CLARIFICATIONS

Members who had already received their cards for the year, having early paid dues at the old rate, are members for the year without additional payment, but it is hoped that on January 1 they will desire voluntarily to contribute an additional \$3.00.

In cases where prospective new members had been told that they could join on the basis of dues of \$3.00, it is but fair to accept their membership at that rate if they so desire.

Where there are several members of the Society in one family and only one member is working, the *INCREASE* is not expected of the others until they work, or unless the family income as a whole permits paying the increase for more than one without hardship.

No part of the increased dues are for administrative expense or for Headquarters' development, but for making Theosophical

teachings better known in our lodges and among the public which they contact.

No member need be lost. Provision has been made, with the cooperation of the lodge officers, to meet every need.

A NEW MEMBER'S COMMENT

"I joined in sympathy with the purposes and teachings of the Society and expecting to pay to help that work, . . . I was amazed at the small amount of the dues which included the magazine."

PERSONAL

It has been gratifying, after years of struggle to keep the work strongly active in all lodges, even through a depression, with an income so inadequate that at last the need is being squarely faced, to find some members expressing a real appreciation. Such comment as the following cannot be passed without acknowledgment:

"It is a big problem and my sympathy has gone to Mr. Cook. He shouldered a *big job* when he took the Presidency of our Society."

NEXT MONTH

A new statement of administrative expense — again laying the Headquarters ghost; more comments from members; a page of members' questions briefly answered; how the Greater America Plan was financed.

FINALLY

It would be unfair to drop members as delinquent while this question of dues is a subject with which they are not yet fully conversant; therefore, the magazine will still be sent for a month or two to those whose dues have not been paid.

Let us all be patient and forbearing while we consider together this matter of dues and other questions of the Society's policy and work which will be presently introduced. In the end what is right and sound will prevail. What is unsound will be discarded. None of us can tell into what classification our plans may fall until we have made an effort to understand them together. Even those things which are right and good will fail if understanding is lacking. Let friendliness and goodwill prevail until understanding comes.

SIDNEY A. COOK

stant contact with many lodges; for years has been an active worker in his own lodge.

Mr. E. Norman Pearson was president of Detroit Lodge for twelve years. He built up the Michigan Federation and was its president for five years, instituting the system of contact meetings through which the Federation visited a different lodge every three months. Detroit's most successful class system, which other lodges have since adopted, was inaugurated by Mr. Pearson. He knows lodges large and small.

Mr. James S. Perkins has built up his own lodge in Cincinnati, and he knows every Ohio lodge intimately as the president of the Ohio Federation, which is prospering under his leadership.

Miss Marie Poutz has been an active worker with the members and the lodges for many years; knows the condition of many lodges from first-hand experience through her frequent visiting.

Miss Etha Snodgrass was at one time active in her own lodge and a worker for the Chicago Federation, especially among the out-of-town lodges; president of the Federation for a period; now National Secretary. Probably no one knows more members or better knows the conditions under which they work, for Miss Snodgrass has a remarkable memory and seldom forgets a name, a face, or a circumstance.

Only the experience of these Board members indicating their contact with members and lodges is given here. Most of them are qualified lecturers also. Together with your National President they constitute the Board of Directors of seven members.

A DRIVE FOR NEW MEMBERS?

The members' comment contained but two alternative suggestions. One of these was to make a drive for new members. A number of lodges have had experience in the past with such drives. Here is one of them.

Twelve thousand invitations were mailed and distributed in a certain city by an advance agent of the lecturer. The series of lectures brought a maximum audience of three hundred. In the course of the week forty-five were signed up as new members, expressive of their hope that their interest in Theosophy indicated their advanced spiritual standing, through which rapid unfoldment might result. Few remained be-

yond the first year and none permanently.

Drives for members have many times proved ineffective in producing permanent increases in membership.

As against this I give you the experience of a small lodge struggling with difficulties and critical members. This lodge came to the conclusion that their failure might be due to themselves, and they got together and asked the question, "What is the matter with us.?" Their decision was to cease bickering, never to be unkind or critical of one another, to make of the lodge a center of brotherhood among themselves. That lodge is now a prosperous one. It prospers on the principle of friendliness.

That is the only way we can win increased membership.

TO A LODGE PRESIDENT

Dear.....:

I am glad to have your comment on the matter of the increase in dues, but regretful to see that some of your members are doubtful as to its necessity.

There is one point which I think is probably not clear to your members. Dues at the old rate have been and are sufficient to cover administrative expense, but they will not cover, and have never been intended to cover, what I may call propaganda expense; that is to say, the expense of propagating the teachings of Theosophy through the supply of National Lecturers and all of the other means of spreading the Ancient Wisdom. Even when we have several people in the field, we have letters from lodges and federations asking if we cannot have so and so. More is asked than we are doing, but the money is not supplied for what is already being done. It is in order to continue the spreading of the teaching of Theosophy by means of public lectures, distribution of pamphlets, placing of books in libraries, preparation of courses, help in lodge programs, and the hundred and one ways in which we propagate and assist in the propagation of Theosophical teachings, that we ask members to contribute this additional \$3.00 annually; and there is not a member in the Society who does not want this work done.

The lodges are banded together in a National Society because they cannot do that work individually. No lodge can afford

“As Others See Us”

BY RONA MORRIS WORKMAN

THE other day I met an acquaintance on the street. Life has not been easy for her and it was with real sympathy that I drew her aside to talk a moment. Some time before I had spoken with her concerning some Theosophical teachings, such as karma. She mentioned my talk and said she had been thinking along those lines, whereat I suggested she go to the Theosophical library and get some books upon the subject. She hesitated, then asked abruptly, “Would they be nice to me? I’m not very well educated and I have to work for my living. Maybe they would ‘high-hat’ me.”

I assured her earnestly that the members were really charming, kindly people and would, I was sure, make her welcome. Later I wondered. I felt sure, as I had said, that the members would be kind to her and do their best to make her feel welcome, but — I began remembering little incidents, trifling things perhaps, yet actions which might affect another far differently from the way they did me, and turn them from the entrance to the Path.

I remembered my first attendance at a class in a large city. For a number of years I had been a keenly interested student of Theosophy, though a lone student and not a member. Because of my recent joining, many of the members seemed under the impression that I was new to the study of Theosophy, and although the majority were beautifully kind and the others meant to be, yet there were some members whose attitude of superior attainment, whose kindly condescension to my low state of knowledge, and their bland assumption of occult omniscience proved somewhat disconcerting, and under their manner my timid questions and humbly expressed opinions died away in confusion. Having — sometimes — an overwhelming sense of humor and a fair amount of self-confidence, I was able to rally, yet I cannot help wondering just the effect that such behavior in class would have upon my little friend, handicapped as she is with a complex of inferiority, yet so desperately in need of comfort and understanding. She would not understand, as I quickly did, that the ones who so carefully conveyed their superior knowledge were not the truly wise ones of the group, nor the more spiritually advanced.

Another time I attended a larger meeting and upon receiving an introduction to a middle-aged gentleman, put out my hand in greeting. He immediately put his hand in his pocket. For a

moment I felt as if I had been most effectually slapped, made some confused remark and turned away, but could not help overhearing him tell the lady with him of his evolverment to such sensitivity that it was positive pain to shake hands with a less spiritual person and that crowds caused him intense suffering. For a moment I am sure my vibrations would have given his sensitive aura a shock, then I laughed. I still find it a bit amusing, but I know what would be the result of his apparent rudeness upon one who was just beginning the study of Theosophy. Naturally one does become very sensitive to the vibrations of others, but it seems to me that a real Theosophist would gladly endure discomfort if by so doing he could give through his touch a current of love and strength, or save another person embarrassment.

Again: I was getting some books at a library, a Theosophical library in a town where I was staying for a short time, and was browsing as true readers love to do, but I could not help overhearing the conversation of two elderly members who apparently had charge of the library for the day. They talked continually during the half hour I spent there, and gave a most thorough criticism of the lodge officers, even going into their personal affairs in a far from kindly manner. I later became well acquainted with the officers and learned that they were faithful and trustworthy, crowding into their already busy lives the unappreciated duties of all lodge officers, and thus this criticism failed in its effect upon me, but I thought of this incident when I sent my friend to the library. What would be her reaction did she chance to hear professing Theosophists criticizing their officers and gossiping, apparently forgetting the Masters’ stern denunciation of gossip and unkind criticism.

These were very small things, one might say, even amusing in their way, yet had I not been sufficiently versed in the truths of Theosophy as to render me undisturbed by such personal things, I might well have wondered if the study was worth the effort.

Theosophy is judged by its members, just as every other organization is judged. By our actions and words we obscure its beautiful truths or help them to shine forth. I wonder if it would not be well for lodges to have a little talk sometimes, a checking up on these little things, that we members may not forget the importance of a Theosophist’s smallest action.

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The Peace

There is universal relief that peace has replaced the prospects of immediate war in Europe.

Some have said that it was a peace purchased at too great a cost — peace at any price. It is accepted by some not unmixed with recrimination for the method by which it was achieved; Czechoslovakia was sacrificed to the interests of the great powers. We hold no brief for dictators, and we heartily disapprove their methods, but was Czechoslovakia so sacrificed? Is it not rather that Czechoslovakia was an unnatural nation, although occupying a natural territory, perfect for defense and as a buffer state between Germany and those smaller countries to the Southeast, a geographical allotment assigned for that purpose by the terms of the Versailles Treaty, regardless of the fact that this natural territory included an unnatural combination of peoples?

If by some mischance Northern Minnesota or Northeastern New York were to become Canadian territory, there would be resentment on the part of every inhabitant of the United States, and a forced acceptance would not mend matters. The Minnesotans and the New Yorkers would never become Canadians. They would be Americans. Friendliness between Canada and the United States would disappear and within generations would never grow again. Such was the condition created in the hatred of wartime settlements — a situation breeding continually in-

creasing threat of war, but one so fraught with danger that statesmen dared not touch it. Pent-up resentment of those split-off nationals, kept afire undoubtedly from within Germany, as we would keep it afire here on behalf of Minnesotans and New Yorkers, finally brought a crisis.

France and Russia were pledged to war if Czechoslovakia were invaded. England, unpledged but subject to involvement if war broke out, had one statesman courageous enough to tackle the problem at its very roots — the only way in which any problem can be really solved.

Czechoslovakia sacrificed? In a sense, yes, but it was an unnatural nation which could not endure, built out of wartime hatred. Accepting the condition imposed by the Treaty, Masaryk planned and Benes magnificently created and preserved for twenty years, against growing odds, this unnatural combination of peoples. What is best remains. Only what was in the beginning wrong has had to be sacrificed, together with much of a material nature that has been built upon that wrong.

Out of it may come that understanding and mutual conciliation in the settlement of many other problems, and permanent peace may be built. If Herr Hitler is as good as his word recently given, that he has no desire for further territorial expansion in Europe, that peace will come.

Not to Judge but to Examine — Then to Understand

An editorial writer in a recent issue of a small newspaper calls attention to a statement of Lincoln Steffens: "There is one conception you do not grasp, or not sufficiently. It is, in brief, that we are not to judge but explain events and men." This letter was written from Europe in 1922, at a time when everyone was blaming the French for failing to cooperate in certain proposed plans. But as Lincoln Steffens says: "If you come here I will show you that the French have all the reason on their side." Steffens' theory was, "If you will study events you can avoid the repetitions of history," but as the writer of the editorial states, to study events means to cultivate detachment and to suspend the moral judgment on other people and apply it only to ourselves. It is fun, as he says, to abuse a whole nation and to feel superior to seventy million people, but it is the worst possible way to understand them or to understand the world. And understanding is necessary if we are not to repeat the more unfortunate events of history.

"I listened," says this writer, "to Hitler's Berlin speech, with a crowd gathered around the

loud-speaker. The crowd did not want to understand what Hitler or the Germans meant. It wanted only to vent its anger against something. Even if the anger were justified, it would not be productive of understanding."

Whether a cause is right or wrong, it is necessary that we understand it before we have opinions about it; that we examine it thoroughly

before we pass judgment. It is so easy to condemn, even that which is right, when emotions guide decisions and participate in the formation of judgments. Detachment, study, and genuine interest in the causes behind appearances will alone permit the forming of judgments that are sound and can therefore have a degree of permanent worth.

The President and Signor Castellani What Do Our Members Say?

READERS of *The Theosophist* are familiar with the President's Watch Tower comment on Mussolini and the Abyssinian episode, and of course also with the response of Signor Castellani, General Secretary of the Society in Italy, and with correspondence in the magazine relating to the matter. Signor Castellani took issue with the President as to his right to express his personal opinions while holding the Presidential office. Signor Castellani went so far as to tell the President, in the course of a conversation in Europe recently, that he felt strongly that a President of The Theosophical Society should absolutely refrain from expressing any personal opinions in political or other controversial matters, or alternatively resign his Presidentship. These views which he stated, indicated his judgment of the necessity of safeguarding the Society from any danger of becoming associated with the President's personal views.

Dr. Arundale told Signor Castellani that he found it impossible to abrogate his freedom as an individual member to speak, as occasion might seem to demand, his most honest word, and that he felt that the vast majority of members throughout the Society would expect him to express through *The Theosophist* (the personal magazine of the President) his personal reactions to the problems facing the world, by no means expecting the members necessarily to agree with such reactions, but at least permitting them to know the opinion of the chief executive officer of the Society, to whom the members had entrusted a

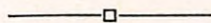
measure of leadership. This right had been fully exercised by all who had held the office of President of the Society, regarding it as much a debt as a right thus to make known their views.

The President feels that in these days of darkness it is the urgent duty of every member of The Theosophical Society, in the very name of the first object, to give freely and openly of his best, the President no less than any other member, such duty being especially incumbent upon the President.

Members of the American Section are asked to write their views on this question. The issue is: should the President express his personal opinions in the Watch Tower or in any other Theosophical journal over his signature, and if he feels that he must do so, should he vacate the office of President? Your General Secretary has already notified the President that he feels that the members of the American Section would overwhelmingly support his individual right to independent expression, agreeing with him that in a Society whose first object is to stand uncompromisingly for universal brotherhood, he has the duty of lifting his voice against the denial of universal brotherhood wherever he perceives it, denouncing the denial rather than those who deny.

The President asks, "Do your fellow-members endorse my claim to such freedom of expression? (Not of course an endorsement of my views.)" What do our members say?

Address your views to the Editor, *The American Theosophist*, Olcott, Wheaton, Ill.



Ignorance as ever is man's deluder, blinding him to his own true good, *which lies in service to humanity and in devotion to its greatest sons* (the Masters). May no member . . . ever be so blinded by ignorance as to throw away the priceless privilege he has won and so lose his share of *the glorious function of being a life-bringer to the world.*

— DR. ANNIE BESANT.

The Dharma of America

III

America's Occult Destiny

BY HENRY HOTCHENER

The last of three talks presented in the symposium on "The Dharma of America" at the Convention of 1938.

(For the first two talks, see our October issue.)

OUR interest in this subject as Theosophists naturally centers around the question: What have our great Theosophical teachers said about it, and what effect ought their statements to have on our lives as Theosophists and as American citizens?

The facts of ordinary history show that in the short space of about one hundred and fifty years America has grown from the smallest of beginnings to a mighty democracy of some 130,000,000 people. She has proved that various types and temperaments, forever quarreling as enemies in Europe, could live harmoniously as friends in this new land, and that differences in religion, in race, in color, in idea, could exist side by side with peaceful cooperation, practical brotherhood.

E pluribus unum, out of many, one — her motto — has been the guiding principle of her successful growth. Brotherhood out of unity, and peace and goodwill to other nations, out of brotherhood. Perhaps that is one reason that she had the honor of being the birthplace of The Theosophical Society dedicated to the principle of Universal Brotherhood. How grateful we must be for this, and for the priceless Eternal Wisdom which was made available to us through the Society's Teachers and Leaders! It is from this, which illumines every department of life, that we get information, not otherwise available, about the destiny of men and nations.

One interesting fact that is revealed is that America was not intended to be merely an extension of European civilizations but something altogether new and different. Putting it in condensed form, this is what Madame Blavatsky said in *The Secret Doctrine* (in 1888):

"The United States has already become a nation apart, not only mentally but also physically. They are the germs of the *sixth* sub-race which must eventually succeed to the present European or *fifth* sub-race. It is the mankind of the New World whose mission and karma it is to sow the seeds for a forthcoming, grander and far

more glorious Race than those we know of at present."

Now this is a very thrilling and exciting statement, but it does not seem to have had much effect upon us American Theosophists, and it does not even seem to have been made the subject of any resolutions at our Conventions during the past thirty-five years!

But as this bears on America's destiny and dharma, why shouldn't we do something about it, and what? Well, in 1915, that great disciple of work and action, C. W. Leadbeater, wrote to one of his pupils in America: "I wonder if you can do anything to arouse the interest of our members in America (and indeed of Americans generally) as to the question of the new sixth sub-race which is coming into existence among them and to indicate to them what duties are laid upon them by the decision of the Manu to commence His work there. This ought to be promptly brought forward and emphasized." And Mr. Leadbeater promptly brought forth a pamphlet on the subject, which his correspondent at his request published and distributed in America.

Dr. Besant went even further than this to aid America's destiny in this respect. When she was in California in 1927 she helped in the selection and purchase of "Happy Valley" in the Ojai, a "Center which shall gradually grow into a miniature model of the New Civilization, in which bodies, emotions, and minds shall be trained and disciplined in daily life into health, poise, and high intelligence, fit dwellings for the Divine Life, developing the spirit of brotherhood practically in everyday arrangements and methods of living."

That Center is not yet fully ready to start its work as a colony, but that need not delay us in our efforts to prepare ourselves and others to perform the duties which both Dr. Besant and Mr. Leadbeater described as devolving upon us in connection with the coming of the New Race, if we wish to do so.

(Concluded on page 249)

The Dharma of America

BY DR. GEORGE S. ARUNDALE

Talk following the symposium of the above title at the Convention of 1938.

THE pursuit of happiness is the purpose of America. You must define happiness Theosophically as best you can, but I do most strongly feel that we must reiterate that unique statement among all great statements of this kind. The pursuit of happiness. That is the purpose of America.

People sometimes say, "Liberty, Equality, Fraternity." Liberty for self-respect, equality of opportunity, fraternity of helpfulness, is my definition of American reconditioning — the opportunity which America needs to take her to the next step. In every lodge of The Theosophical Society in the United States there should be on the walls the Declaration of Independence. That is your charter of liberty; that is your greatness. Also, if there is still room, among the pictures of the Theosophical worthies which may be there, the Constitution of the United States. How fine and magnificent it is! A lodge which has among its objects of service the service of America must show its respect to the country in which it is.

We need to apply our Theosophy to the service of our Motherland. I should like the word "Motherland" to be emphasized. We depend upon our Motherland. America is a representative of Mother Earth. Do not forget it. I prefer "Motherland" to "Fatherland" in a way.

And then always remember those God-given messengers who made the Declaration possible, and gave you all the impetus you have had. Mr. Hotchener has very rightly mentioned the name of Benjamin Franklin, but there is a galaxy of greatness. One of the newspaper people has asked me if I believed in the coming of the Messiah. Of course I do so believe, but I told him that men like Benjamin Franklin were also Messiahs. Emphasize this fact of their greatness. Take down the pictures of some of us Theosophical people, leaders in the Society, from your walls, and put these splendid leaders in their place — that is, if you have *some* of the Theosophical people on your walls! Really, you know, we must bring the spirit of true patriotism, which is reverence, first for oneself, then for the members of one's family, then for one's surroundings, and then for one's nation, and no less for the world.

Then there are the problems. I wonder why no problems were stated by any of our speakers.

They had but fifteen minutes, and of course the problems are many. There is a mixture of races here. America, like India, is a melting pot. Vaishyas from all over the world have been brought to constitute the population of the American people. Also Brahmans have been made available for the United States, due to the persecution of the Jews, among them Einstein. You are very fortunate to have him in your midst, although he does not know, perhaps, that he is a Brahman. You have splendid scientists in this country, including many from other countries. That is the great addition which is being made to your development.

What emerges from this mixture? I think the idea of material well-being, spiritualized — one of the greatest contributions to the world which America will have to make. You are trying to bring the principles of Heaven down to the facts of everyday life. If you can show that a man can live spiritually, amidst various comforts, then you are doing a very wonderful thing.

At the present moment perhaps there is a tendency to topheaviness. The buildings are topheavy. Everything which goes right up too high is topheavy. We must be careful that simplicity reigns amidst our prosperity. But it is nice to have a bathroom attached to every bedroom!

Your purpose is the pursuit of happiness. The problems are contained in the life of the country, but I think we will emerge from all those one day. And the way of course is understanding. Emphasize the service of each citizen to his country, to himself, emphasize reverence likewise, to his Motherland. I see fighting and depreciating whenever I open a newspaper. A newspaper is misusing the power of the press when it exudes constant depreciation. I do not care much for your newspapers, because they are always so full of a particular kind of venom. We want a Theosophical daily newspaper. It will be a long time before we get that, I know. We want something which will appreciate instead of depreciate. Let us find everywhere, in every nation, something to appreciate, and dwell upon that. That is one of the great things which you can do, and I hope Theosophical lodges everywhere will be increasingly intent upon it.

Notice of Election and Nominations

(This notice is given in accordance with the provisions of the National By-Laws, By-Law VI, Section 6.)

BY-LAW VI

SEC. 6. *Notice of Election and Nominations.* The Secretary shall publish in the November issue of the official magazine of the Society preceding the expiration of the term of National President and Vice-President a notice that an election is to be held for these offices, said notice to specify the time of said election, who may be candidates, how candidates shall be announced, the manner of choosing nominees, the qualifications of electors and the manner of conducting said election as provided in Sections 6, 7, 8, 9, 10, 11, and 12 of By-Law VI.

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

SEC. 7. *Announcement of Candidacy.* Any member desiring to become a candidate for nomination to the office of National President or National Vice-President may announce himself as such in the official magazine of the Society in the months of December or January prior to the election in the following form: "I hereby announce myself as a candidate at the coming election," giving then the name and the office for which he is a candidate.

SEC. 8. *Counting of Nomination Votes.* On receiving such ballots the Secretary shall open the ballots at an open meeting of the Board of Directors or publicly in the presence of tellers appointed for that purpose by the Board or if they fail to do so, by the National President, having first, however, ascertained that each ballot is from a member who is entitled to vote as shown by the records of the Secretary. He shall then with the assistance of the Directors or tellers proceed to determine the number of votes cast for each candidate. The ballots shall be so opened and counted as to preserve the secrecy of the vote of each voter. Of the candidates whose names have not been withdrawn, the three receiving the highest number of votes shall be considered as having been nominated as candidates for election to the office for which they have received said votes. The National President and the Secretary shall certify to each nomination; their certificate shall show the number of votes cast for each nominee and shall be published in the April number of the official magazine.

SEC. 9. *Official Ballot.* Wherever the term "official ballot" shall appear in these By-Laws it shall be deemed as designating either the ballot published by the Secretary in the official organ or a duplicate thereof printed separately by the National Secretary and mailed by him to the members of the Society.

SEC. 10. *The Election.* In the month of May prior to the expiration of the term of the National President and the National Vice-President an election for these offices shall be held, if none of the candidates received sixty per cent of the nominating votes. In the May number of the official magazine there shall be published an official ballot which shall contain in the order of the number of votes received the names of those previously nominated and a blank space wherein the name of any other member of the American Society may be written in and voted for and be counted. Each member entitled to vote shall vote for one candidate for National President and one candidate for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and

mailed to the National Secretary. The signature and address, and the name of the lodge to which the member voting belongs, or the words "National Member" shall be placed upon the outer envelope. No ballot shall be counted, however, that does not reach the office of the Secretary before 10 p.m. of June 10.

SEC. 11. *Counting Election Votes.* The Secretary shall thereupon, in the presence of an open meeting of the Board of Directors or publicly in the presence of tellers appointed for that purpose by the Board or by the National President, proceed to count the ballots at a time not less than thirty days prior to the expiration of the term of office of the National President and National Vice-President, and to determine the number of votes cast for each person. The result of the election shall be certified by the National President and the Secretary, whose certificate shall be

published in the next issue of the official organ. The candidate having the highest number of votes for the office of National President shall be the National President and a Director for a term of three years or until his successor is elected, and the person receiving the highest number of votes for the office of National Vice-President shall be National Vice-President and a Director for a term of three years or until his successor is elected. The terms of office of each shall commence at the convening of the annual meeting of the members next succeeding the election.

SEC. 12. *Contingencies.* In case no person is nominated for National President or for National Vice-President as provided in this Section, or in case no candidate for either office shall have received a plurality of the votes cast, then the National President and the National Vice-President shall be elected at the annual meeting.

THE DHARMA OF AMERICA—III

(Continued from page 246)

In their books and pamphlets they explain the new conceptions, the new standards of life, the new methods of education and of government, and generally the changes which will occur in every department of human activity as a prelude to its inception.

For members who want to share in the privilege of cooperating in this new era for America it will mean a study of this literature, a careful analysis of one's own habitudes and temperamental equipment, and the adoption of a curriculum of preparation and work in a specialized way.

In our Theosophical activities we often speak of wishing to "help humanity," as the general dissemination of Theosophy certainly does. But if one has the ideal of helping (in however limited a way his capabilities may permit) America to fulfill its occult destiny of ushering in this New Race, some specialized study and training would seem to be required.

H. P. B. said that in the New Race, "The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind."

This evidently gives even the most zealous of us a little time for preparation! The large majority are still in the "Cycle of Matter," so we need not be discouraged if we do not yet possess a "fully developed mind"! Meanwhile perhaps in our lodges we can form small groups of members who are interested in this occult phase of America's destiny which has to a certain extent been specially entrusted to us as Theosophists. Our Leaders have asked our help. How many will give it and thus make themselves channels for the potencies of the future?

(Because of limited space, Mr. Hotchener has confined this article to that part of his talk at Convention which specially refers to Theosophists and the New Race.)

What Is the Section?

We all need educating at times, and it is deemed advisable that all members should understand the relationship between the Section and the individual lodges. How many members know that the Section is composed of all the lodges, and that each president of a lodge is a special representative of the Section? When all the members are working together in harmony, the presidents and officers and individual members of the Section

all feel the glow of perfect health animating the whole body, and this is transmitted by wireless to the Headquarters at Adyar. Then from this great spiritual center the Masters pour forth Their strength, Their peace and Their blessing on all who are ready to receive it. And so the circle is complete.

(From the bulletin of The Theosophical Society in New Zealand, August, 1938.)

The Essentials of Theosophy

III

BY WARREN WATTERS

Presented in a series under the above title at the Summer School of 1938.

(For the first two talks of the series see our October issue.)

WHEN a composer of music uses in a composition the simplest material, known as triads, chords of three notes, he is met with the necessity of using one of the factors of each chord twice. This is called doubling. The best note for doubling in many cases is the fundamental, it being the strongest and most dominant note in the chord. Thus if I double the ideas in my talk this evening, ideas which have already been presented by former speakers, I trust that the doubling process will enhance the value of the ideas themselves and carry with them a deeper conception of their inner verities.

A few weeks ago I was present, in the course of my duties, with members of the graduating class in one of our large high schools in the Middle West. On this occasion a representative from the University of Nebraska addressed the students on the desirability of continuing their education at the university. Among many pertinent things, he said that students, upon entering the university, should have a fairly definite idea of what line of study they wished to pursue. In fact, they should have had in their high school years dreams of what they wished to be doing ten years hence, twenty years hence. It was impossible for one to learn all that the university could teach; it would take in round numbers some two hundred years for a student to complete all of the courses which the university offered, he said.

Now when a student enters upon the study of Theosophy, the Ancient Wisdom, he is in much the same position as the student who is about to enter the university. While it is true that he should have a thorough knowledge of fundamentals, he must also learn through the medium of his own inherent tendencies, his temperament, that phase of Theosophy which is an intrinsic power in his own nature, his essential Theosophy.

I have found that it does not make a great deal of difference where a student begins his study of the Ancient Wisdom. Depending upon his temperament, he may wish to begin the consideration of either the microcosm or the macrocosm. If he considers the former, he may begin with the study of the vehicles of consciousness or even with consciousness itself. If he wishes to con-

sider the macrocosm, he may try to draw a very large circle, a periphery of his universe. In the thought of Emerson, however, he should remember that though he draw a very large circle, someone else will draw a larger one.

In pursuing his essential Theosophy the student will of course subject himself to a general course in Theosophy which deals with fundamentals. If he starts with the consideration of the microcosm he may wisely start with the study of Man and his Bodies, and proceed to the consideration of all of the vehicles of consciousness. I well remember what my Theosophical mentor advised me to do when I asked him where to begin the study of Theosophy. He said, "Get the little book *Man and His Bodies* written by Dr. Besant and memorize it." I never quite succeeded in memorizing it, although I believe that I did retain the spirit of its contents. Having studied the vehicles of consciousness, the student will approach the study of consciousness itself in all of its multivari-ous awarenesses.

One of the most inspiring things about the study of Theosophy is that there is no end to the pursuit of its hidden treasures. One need not search elsewhere for the source of knowledge. Usually the student proceeds from the outer, more obvious, facts to the inner, more subtle, verities. Sooner or later he will be led to the consideration of the Inner Life. He will long to know of God's great love, the ruling force in His great universe, and in the study of that he will perchance discover God's love within his own heart. Thus he will see Him manifest in all forms everywhere, and he will rejoice greatly at this discovery.

Character-training and self-purification are of interest to most Theosophists. The student will not have pursued such study far until he will have learned that self-purification is the work not only of a moment, a day, year, but of a lifetime — yea, even many lives.

If the student wishes to begin the study of Theosophy by first delving into the study of the macrocosm, he must needs consider globes, rounds, chains, schemes of evolution, the solar system, the Solar Logos, Planetary Logi, life

streams, races, sub-races, the whole process of involution and evolution. When we envisage the vast sweep of worlds both visible and invisible — knowledge which comes to us through the study of Theosophy — when our eyes are opened to the great mystery of the Self and its unfoldment, then Theosophy in its totality becomes an essential Theosophy.

But no less essential is the diversified Theosophy of each individual Theosophist who has begun its study. Indeed, the diversified Theosophy of each individual is more essential for purposes of propaganda than is all of the hypothetical Theosophy which might be presented. The Theosophy of experience is the Theosophy which is essential and is thus convincing. One cannot go beyond his own experience in his essential Theosophy.

One's knowledge grows by the accumulation of one's ideas on the subject. Ideas coming from any and all sources will grow until that knowledge becomes overwhelming. When knowledge is overwhelming, conviction is born. Dynamic action is the result of strong convictions. But convictions change with experience. The sum total of one's current knowledge of Theosophy is one's available best Theosophy. It is his essential Theosophy. Such Theosophy is the available best Theosophy to be presented to the public. Such Theosophy will ring true.

Each individual Theosophist will possess his own essential Theosophy. The Theosophy of each individual Theosophist will differ from the essential Theosophy of his fellows. Within this diversity the totality of known Theosophy will exist, no less essential in its totality than in its diversity. One might say, how can Theosophists agree when they all differ? Our International President has sounded the keynote in his phrase, "Together differently."

What, then, is my essential Theosophy? Perhaps we may safely say that joy is an essential fact in Theosophy. Muriel Stode, who penned the following lines, expresses what to me is an essential Theosophy.

"Not one holy day but seven,
Worshiping not at the call of a bell,
But at the call of my soul.
Singing not at the baton's sway,
But to the rhythm in my heart.
Loving because I must.
Giving because I cannot keep.
Doing for the joy of it."

If through the study of our classical literature I gain an intellectual understanding of God's great Plan for men, and if through meditation I gain further enlightenment of His great love, and

if I fit myself to work with that Plan, I shall have expressed my essential Theosophy.

If I see in my younger brothers in the animal kingdom a manifestation of God's life, I shall be seeing through the eyes of an essential Theosophy. If I strike out boldly against the cruel superstition that animal flesh is necessary as an article of food for human consumption, I shall be voicing an essential Theosophy.

If I hear in the song of the thrush at eve, or the far-flung notes of the skylark a celestial melody, if I hear in the purr of a cat, the whine of a dog, the trumpeting of an elephant, a divine sound — divine in its source though crude in its manifestation —, if I see and hear God's glory in all Nature, I shall be living an essential Theosophy.

If I can bear my karma, both good and bad, and maintain a balance, neither being swept into extreme ecstasies nor into deep depressions, I shall be living my essential Theosophy.

If I see but one pathway to God, and that through my own particular religion, exclusive of other religions, I have missed the very essence of my essential Theosophy, for that very essence is not exclusiveness but inclusiveness. God is not here nor there, but everywhere.

If I were a scientist and should say to my brother-philosopher: "My friend, what you say amounts to just so many words; what I want and must have is fact, fact which stands the acid test," I should have missed the understanding of the nature of an idea, the power of thought. I should not be living in the essence of my Theosophy.

If I can say with Pythagoras: "Let reason be the highest charioteer"; or with the blessed Lord Buddha, "Sink not the thread of thought into the unfathomable"; then my Theosophy is sane, practical, and thus essential.

To understand my dharma; that is, to be able to do the "first things first," to recognize the immediate problems, to complete the task of the moment — that is my essential Theosophy.

Music is indeed my essential Theosophy. The song of life is heard in grass, in flower, in bush, in tree. Yea, in all creeping things is heard that song which ceaseth never but is eternal, singing the melody of life, God's life, whose motif is love. To learn that song is to become one with it through understanding. As cruelty ceases and reverence begins, that song will be heard in the hearts of all who listen to her gentle rhythm vibrant in all creatures everywhere. Music is a living part of him who knows that sweet song. No need for him to sit in concert halls, for he may build a symphony in meditation, first by hearing a single tone, his tone, and from that tone the melody of strings, of wood-winds, of brass, of percussion,

(Concluded on page 254)

The Essentials of Theosophy

IV

Our "Tenth Man"

BY MARY K. NEFF

THE ESSENTIALS of Theosophy, as it is presented to this day and age, will be found in the objects of The Theosophical Society, which presents it. A glance at Theosophical history shows that at its beginning, in 1875, it had but one object, and we may perhaps infer that it is the most essential: "To collect and diffuse knowledge of the laws which govern the universe. (Preamble and By-Laws of The Theosophical Society, 1875.)

The word "brotherhood" first appears in the Circular of 1878, which defined the new body as "The Theosophical Society of the Arya Samaj of Aryavarta." The two parent bodies, "The Theosophical Society," of America, and "The Arya Samaj," a reform movement of India founded also in 1875, combined by consent of their respective founders, our H. P. Blavatsky and H. S. Olcott, and Pandit Dayananda Saraswati. This union lasted until 1881, and was one of the causes of the removal of the Headquarters of our Society to India. The rapprochement of West and East required the new ideal of human solidarity, universal brotherhood.

Today we have three objects, but they are in reality only two, for the second object — "To encourage the study of comparative religion, philosophy, and science" — is pursuit of knowledge, exoteric knowledge; and the third object — "To investigate the unexplained laws of Nature and the powers latent in man" — is the pursuit of esoteric knowledge. So that it is quite correct to say that the two essentials of Theosophy are Brotherhood and Knowledge.

Let us hear what Master Koot Hoomi, one of the two Masters who assumed responsibility for the new movement, has to say on these two essentials:

1. "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity, started; an institution which would make itself known throughout the world, and arrest the attention of the highest minds."¹

2. "At the end of every cycle [the Adept emerges] to invite the elect of mankind to cooperate with him and help him, in his turn, to enlighten superstitious man. And we will go on in that practical work of ours; we will not allow

ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice, guided by the Brethren of the Shadow, will be found to prevail."²

Here are the two essentials: "a Universal Fraternity" and "a New Continent of Thought." The first of these is the problem of our twentieth century. An Elder Brother has said: "Within this next half century you can make brotherhood a living reality in the world. You can cause the warring classes, castes, and nations to cease their quarrelings, and the warring faiths to live once more in brotherhood, respect, and understanding."³ The second, Knowledge, is the problem of all ages. It goes on and on. It includes the development of the Sixth Race, and indeed of all races. Mankind must always continue building that "New Continent of Thought."

But Theosophy has also a system of ethics; it has a Path to offer. Is that a third essential, or is it included in the other two? Master Morya makes this point clear: "How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us and, if not acquiring, at least of assuring himself of the reality of such [occult] powers, and of our objective existence — was pursuing a mirage? I say again then. It is he alone who has love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man, will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela* — he is not worthy of becoming higher in knowledge than his neighbor . . . It is just because they preach too much of 'the Brothers' and too little at all of Brotherhood that they fail."⁴

And Master K. H. says: "The first object of The Theosophical Society is philanthropy. The true Theosophist is a philanthropist — 'not for himself but for the world he lives.' " And again

¹ *The Mahatma Letters*, p. 24.

² *Ibid.*, p. 51.

³ *A Message From an Elder Brother*.

⁴ *The Mahatma Letters*, p. 252.

He says: "Every Western Theosophist should learn and remember, especially those of them who would be our followers, that in our Brotherhood, all personalities sink into one idea — abstract right and absolute practical justice for all."⁵ In other words, Brotherhood is the Path.

There are three possible basic relations between men: strife, cooperation, service. Strife has characterized the past; in the present, mankind at large is learning cooperation; the man who serves voluntarily the good of all is a new type of man — the coming man, the man of the Sixth Race, the man on the Path. "When a man sees MAN, he becomes that ONE'S servant," says a modern novelist, Mary Borden. He becomes "the thrall of mankind," says Abdul Baha. The ideal is not new; it has been upheld by the Buddha, Zoroaster, Moses, Jesus, Mohammed; but it has never been practiced on a large scale by mankind. "The greatest among you is he who serves," says the Christ.

Brotherhood must *grip you*; you must *do* something about it. What are we Theosophists *doing*? With this thought in mind, let us come to America and to today. What are we American Theosophists doing today about Brotherhood, the first essential of Theosophy?

* * *

We are still permitting our Negro brother to be lynched — the only civilized nation in the world which permits lynching! Since 1882 there have been 5,106 lynchings — an average of one hundred a year, two every week. From 1919 to 1936 twenty-five Negroes were roasted alive and twenty more burned after lynching. Ninety-nine women have been lynched.

When I am abroad — in England or India or Australia or New Zealand — and lynching is mentioned, I want to crawl into a hole! I am ashamed of my country's record. What a stain on a supposedly civilized land, and more especially on a nation that is to lead the coming Race! Hear what a Great One says to us — not a Master, but a Master of Masters; not a Chohan, but the Mahachohan:

"The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations — to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle."⁶

What are we going to *do* about it, American Theosophists? Let this crime continue to stain

our national honor, or try to wipe it out? If you want to help, then: (1) support President Roosevelt in his efforts, for he is making efforts; (2) write to your State Senators and Representatives about it; (3) write to your United States Congressmen to exert themselves in the matter of the Anti-lynching Law; (4) contribute to the Anti-lynching Fund of the National Association for the Advancement of Colored People, 69 Fifth Avenue, New York; (5) get your Theosophical Order of Service to take up this reform among its other activities. *Do something.*

The Negro we shall have always with us; he is our "Tenth Man"; he no longer calls himself the "American Negro," but the "Negro American." America is *his* homeland as much as it is the homeland of the White American; he has helped to develop the land with his labor; he has fought in the nation's wars. One of his poets asks:

"What is Africa to me:

Copper sun or scarlet sea,
Jungle star or jungle track,
Strong bronzed men, or regal black
Women from whose loins I sprang
When the birds of Eden sang?

One three centuries removed
From the scenes his fathers loved,
Spicy grove, cinnamon tree,
What is Africa to me?"

W. E. Burghardt Du Bois says in his book *The Souls of Black Folk*: "The ideal that swims before the Negro people is the ideal of human brotherhood, gained through the unifying ideal of Race; the ideal of fostering and developing the talents and traits of the Negro, not in opposition to or contempt for other races, but rather in large conformity to the greater ideals of the American Republic, in order that some day on American soil two world-races may give to each other those characteristics both so sadly lack. We, the darker ones, come even now not altogether empty-handed. There are today no truer exponents of the pure human spirit of the Declaration of Independence than the American Negroes. There is no true American music but the wild sweet melodies of the Negro slave. The American fairy tales and folk-lore are Indian and African; and, all in all, we black men seem the sole oasis of simple faith and reverence in the dusty desert of dollars and smartness."

Yes, the Negro has given us his music, his laughter and care-free spirit, his song; and now the marvelous inventiveness of Dr. Carver of Tuskegee Institute gives us a \$60,000,000 peanut industry, 145 products from the peanut, 107

⁵ *The Mahatma Letters*, p. 401.

⁶ *Letters From the Masters of the Wisdom*, I, pp. 5, 6.

products from the sweet potato, and no end of dyes from the clays and soils of the South. Many poets of note are springing up in that race: Paul Laurence Dunbar, James Weldon Johnson, John Wesley Holloway, and James Corrothers, who says in his poem, "The Negro Poet":

"O'er all my song the image of a face
Lieth, like shadow on the wild sweet flowers. . .
Long hath this mocked me. . .
But I shall dig me deeper to the gold. . .
So shall men know me, and remember long,
Nor my dark face dishonor any song."

And Countee Cullen sings:

"I doubt not God is good, well-meaning, kind,
And did He stoop to quibble could tell why
The little buried mole continues blind;
Why flesh that mirrors Him must some day die. . .
Inscrutable His ways are, and immune
To catechism by a mind too strewn
With petty cares to slightly understand
What awful brain compels His awful hand.
Yet do I marvel at this curious thing:
To make a poet black, and bid him sing!"

But we shall not always, not even much longer, marvel, Black or White, at that, nor shall a "dark face dishonor any song"; for we are producing in these United States of America the New Black Race as well as a New White Race, a dark race which mingles the blood of the Red man, the White man, and the Black man in its veins, a race of which we shall yet be proud.

Think of the New Continent which in future will lie where now the Pacific Ocean rolls. On that New Continent the New Race will develop; but the best of the old types are always preserved, and I can imagine there not only the New Anglo-Saxon Race from North America and Australia, but also the New Latin Race from South America, the New Black Race from the United States (for Africa does not touch the shores of the New

Continent), and the New Mongolian type from Chino-Japan.

What is the *dharma* of the United States today? It is to furnish the field and the conditions for the evolution of the New Race types — White and Black. Just as India is unique in that it harbors adherents of all the great living religions, and will eventually bring about religious unity and spiritual regeneration of the world, so it is the *dharma* of the United States of America to gather in and shelter the three races of men — the Red Indian, the Negro, White Men from all Europe — and weld them into the new types of the future, for the peopling of the New Continent.

And what is the absolute essential for such a *dharma*? A spirit of brotherhood, of human unity. Master Morya, pointing out why India in the past failed in her particular *dharma*, says:

"There was a time when, from sea to sea, from the mountains and deserts of the North to the grand woods and downs of Ceylon, there was but one faith, one rallying cry — to save humanity from the miseries of ignorance in the name of Him Who first taught the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? . . . Will you never see the true meaning of that great wreck of desolation which has come to our land and threatens all lands? . . . It is selfishness and exclusiveness that killed ours, and it is selfishness and exclusiveness that will kill yours. . . The world has clouded the light of true knowledge, and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable law."⁷

Let us take those words to heart, American Theosophists, as Fellows of the Society which He sponsors, and see that "selfishness and exclusiveness" shall not kill the Plan for our nation.

⁷ *The Mahatma Letters*, page 252.

THE ESSENTIALS OF THEOSOPHY—III

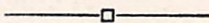
(Continued from page 251)

may sweep forth into life. For such a one, the window of his soul thus opens to celestial song, music finds her source in the fountainhead of her being. There is the wellspring of all creative art, there the source of divine inspiration of a Bach, a Mozart, a Beethoven, a Wagner.

"I am the gambling of the cheat, the splendor of splendid things am I." Thus spoke Shri Krishna. If I can see in this and other spiritual

paradoxes the hidden truth, then my Theosophy is essential.

As I see everywhere the Self in all equally dwelling, I become one with life. I enter into true yoga. My song becomes the universal song whose harmony is consonant with all manifestations of life, good and bad, wise and ignorant, great and small. Thus my Theosophy has circumscribed my world. It has become "All things to all men."



The Inner Life

BY CLARA M. CODD

The Four Meditations of the Buddha: I — on Love

Theme for the month: Love.

Thought for the month: "The first is the meditation of love, in which thou dost so adjust thy heart that thou longest for the weal and welfare of all beings, even including that of thine enemies." (The Buddha.)

Happiness is attained by escaping from the prison-house of ourselves. And happiness is another name for wisdom and peace. The great Teachers always knew this, and so they taught their disciples the Way of peace and love. This is quite clearly evident in the very meaning of the familiar words, "heaven" and "hell." They are not so much places as conditions. "Hell," if we go back to its Icelandic derivation, means "shut in," something which is imprisoned. "Heaven," on the other hand, denotes the sky, illimitable, unending expansion. So the Buddha taught his monks the famous four-fold meditation which was to set them free from the prison of themselves. Let us consider them each in turn, and this month we will take the first.

The story goes that one day a monk came to see the Blessed One with a question he wanted answered. "Lord," he said, "I have heard that there exists a happy land, which no sorrow or pain or loss ever touches. Tell me the way to that happy land."

"In truth," the Master replied, "there is such a land, but it is spiritual, not material."

"Then tell me, Lord," continued the monk, "what are the meditations to which I must devote myself in order to reach that happy land?"

"There are four great meditations," answered the Lord, "and the first is the Meditation of Love, in which thou dost so adjust thy heart that thou longest for the weal and welfare of all beings, even including that of thine enemies."

This one will we consider this month, leaving the other three for later issues.

Always, in all systems of Yoga, the Path toward bliss and attainment commences with love, charity, harmlessness. It is easy to see why. If we hope one day to become "one with God," we must learn to become one with all His creatures, for there is not one, however lowly or abandoned, behind whom He does not stand, through whom He will not one day fully shine forth. So wrote St. John, the Apostle of love whom his Lord had loved so dearly on earth,

"If a man say, 'I love God,' and hateth his brother, he is a liar."

Even the repulsive, the hateful, must be loved, and the second meditation, the Meditation of Pity, enables us to do that. For all are manifestations of Deity, masks through which He speaks. Crippled, overlaid, hidden in vice, yet He is there. If only we could grow the divine insight to detect His Presence!

So *The Voice of the Silence* puts *Dana*, the Key of Charity immortal, as the first means to unlock the portal that admits us to the narrow, ancient Way. Patanjali says something similar in his famous Aphorisms. The first jewel of the soul for the would-be Yogi to acquire is *Ahimsa*, harmlessness. And he says that in the presence of the man in whom this virtue is perfected all enmity and animosity naturally die and cease to be. Again, the Christian mystic, St. Paul, puts charity as the foundation of all other acquirements, without which these latter are but as "sounding brass and tinkling cymbals." "Charity" is a lovely word, because it comes from the Latin *caritas*, which means the power to *care*, to take care of things. If we do not care, we do not really love.

This tremendous power of love, creative, healing, can be fostered not only by loving deeds in life, but also by the use of the imagination in meditation. This is what the Buddha outlined. We are to recall others in our thoughts and purposely adjust the attitude of our hearts to them, learning so to identify ourselves with them that we truly wish them well, including even those with whom we are not so sympathetic. We should all have a group of those we love and know, or wish to help, whom we picture every day in meditation, toward whom we mentally send our love and hope, imaging them as bathed and surrounded with light and life and love. The old-fashioned people used to pray morning and night for those they loved. But to pray for them is also unconsciously to send them invisible forces of love and light.

The Buddha directs us to well-wish our enemies. Perhaps most of us hardly have enemies, but we all have people who are antipathetic to us. Does such a one cross our daily path? Let us include him too in our daily meditation or prayer. Could we try in thought to discern his excellent qualities? He must have some. And

seeing them clearly will diminish our antipathy toward him. Are we ourselves jealous or resentful? What a petty thing for a would-be lover of God and man to be! But how natural. This personality of ours has hitherto lived by taking, has kept alive the feeling of importance and selfhood by being or having something which another is not or has not. This again is dealt with in the third meditation, when we come to it.

How wide life becomes when we learn to live in and for others, how perennially interesting and alive! Here is the secret of perpetual youth, for the soul is always young. It is the beginning of true spirituality. Perhaps I cannot do better then to close this little paper with the words of the Master K. H., written phenomenally on a letter from H. P. B. to William Quan Judge. "Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the center of life (which is the same in the universe and in yourself), which makes you careless whether you are strong or weak, learned or

unlearned. It is your divinity, it is the divinity we all share. But its existence is not credited by those who look only for money or power or success in material effort (I include the intellect in matter).

"Lean, I pray you, in thought and feeling, away from these external problems which you have written down in your letter; draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air — undoubtingly. Only remember one thing — when once you fling yourself on the great life of Nature, the force that keeps the world in motion and our pulse beating and which has within it, in its heart, a supreme and awful power — once having done that, you can never again claim back your life. You must let yourself swing with the motion of the spheres. You must live for other men and with them; not for or with yourself. You will do this, I am sure."

The Bo Tree

Supposed to be the oldest tree in the world, the Bo tree is to be found in the Mahamegha, near the ruined city of Anuradhapura, Ceylon. Repute dates its planting back to 280 B. C. It is said to have been grown from a cutting of the very tree under which the Buddha sat for so many contemplative hours.

The leaves of this tree have a peculiar trembling motion, caused, according to legend, by the warring of good and evil forces for the soul of the Buddha. The trembling can always be

observed even when wind is absent and the air calm.

Now the Bo tree—"The Victorious, Illustrious, Supreme Lord, the sacred Bo tree," to give its full title — is shrinking and only two ailing looking branches remain.

Every visitor, however, still carries away a leaf which is supposed to possess special charm to keep off evil and bring the possessor good fortune. — FROM THE JOURNAL OF THE MEN OF THE TREES.

From the National President's Report to Adyar

The problems to which we would apply Theosophy constantly pass, as new problems take their place. It is not for today or tomorrow alone that The Theosophical Society exists. Its existence can be timeless only as it retains as its primary purpose and activity the timeless task of teaching the eternal truth itself. We fail in our work to the extent that we fail to teach Theosophy, for anything else can have but a passing interest as it is applied to passing problems. If we attempt to teach only that which seems acceptable at the moment, if it is our desire to supply only a philosophy which shall appear to be modern and up-to-date, we shall be

teaching that which will pass and the Society will pass also.

If we wish our Society to endure, to do the work for which it was formed and to which we are called, we shall found all our activity primarily upon Theosophy as eternal truth, straight, undiluted, and undisguised, and only incidentally as an application of this eternal truth to the psychology and other "ologies" of the time. Our work is to be tested not by the way it fits into the design of current thought, but by the degree to which we strike the eternal keynote, which because it is eternal will fit the future also.

Theosophy in Action

T. O. S. "Bulletin Board"

America's Chief Brother Robert R. Logan sends these thought-provoking ideas on the subject of socialized medical care, now in our minds very strongly:

"The proposed legislation providing for an annual expenditure of \$850,000,000 a year by the Federal Government and the states to provide medical services to the public at a greatly reduced cost, should be of interest to all Theosophists.

"Although a large amount of charitable work is done by individual doctors, it is a well-known fact that the cost of first-class medical and hospital care is far beyond the reach of the poor, and that even those in moderate circumstances are often bankrupt after a siege of illness or the necessity for an operation or two.

"On the other hand, we must not forget that under the present fashion of the needle and the knife, based upon vivisectional experiments upon animals, any increase of state and federal power over the bodies of our citizens in the name of health may lead to grave abuses and to the practical domination by one school of healing at the expense of all other schools and of individual judgment and conscience.

"Let us look clearly, therefore, at the details and implications of any legislation for socialized medicine."

* * * *

Letters are wanted to go in thousands to the Crowell Publishing Company, 250 Park Avenue, New York City, in connection with a series of articles they are running in one of their magazines — *Colliers*. These articles describe the 360 executions which some man has performed for various of the New England states. These gruesome articles indicate that the man not only is hardened to his frightful business but also that he doesn't mind taking money for capitalizing the terrors and agonies of his work of legal butchery. The degradation of magazines in using such material is a very serious thing. It is one of the many inroads which the ugly and base are making into America's homes. These magazines are open for children as well as for adults to read, and to make a Roman holiday of such materials is a sin against the future, as well as the present, of America.

To drag the poor families through the tortures they underwent when their relatives were executed, was bad enough. But to show the pictures of these unfortunate people in this magazine and to print descriptions of their executions (from all the technical and morbid points of view) is something indefensible. The public should resent the assumption that such is their desired mental pabulum. Letters should pour in from all over the country letting the Crowell Publishing Company know, in no uncertain terms, what we think of this new literary achievement of theirs. The series is continuing and the newest one was on the news stands in October when this was written. A stand for decency in periodicals must be made if our country is not to be degraded. Many of your neighbors, having their attention called to this outrage, probably will also wish to send postcards or letters condemning the whole business.

* * * *

One happy issue of the appeal for Braille volunteers came from a woman member who has undertaken to learn Braille. Her object is to give the rest of her life (which she estimates will be about fifteen years) to putting into Braille *The Yoga Sutras of Patanjali*. She has been in communication with Florian Baker and Flavia MacKenzie in Los Angeles, and is on the way to learn to realize her ambition. And what a splendid one it is!

* * * *

Watchers — you in each lodge who are the eyes and ears for T. O. S. opportunities to help the world a little — send in your hints for this page by the tenth of each month, please. All others are cordially urged to send likewise. Address Blanche Kilbourne, Ojai, California.

* * * *

Henry Samuels suggests that all who have fur fabric sample books, seek a one-minute spot on lodge programs to show these and explain what excellent gifts they make for Christmas or other occasions. He urges a special appeal to the men who could buy them for their wives to wear on their fall and winter coats. Any T. O. S. group not having such samples should communicate with Mr. Logan at Eddington, Pennsylvania, about it at once.



Let not a man glory in this, that he love his country;
Let him rather glory in this, that he love his kind.

—Old Persian Proverb.

Theosophy in the Field

Lodge Activities

Aberdeen Lodge welcomed Mrs. Nedra Ruder to lecture for them and to open their year. The attendance was very encouraging indeed, and was followed by the organization of a class to continue regularly throughout the coming year. Mrs. Ruder was also the emissary of the North Central Federation, which is in process of formation, and new interest was elicited in this project on the part of the members in Aberdeen.

Akbar Lodge (Chicago) presents an interesting program for the fall months, including a series of lectures each week interspersed with several artistic programs which should bring upliftment to the members. This lodge is especially fortunate in having available musician members.

Besant Lodge (Cleveland): That friendship is the key to successful lodge work, and friendship particularly among the members, is given recognition in the opening of the year with a Besant Birthday party. It must have been a happy occasion for everyone who participated. The lodge is especially fortunate in the series of classes which have also been opened, and one in Esoteric Christianity should prove particularly valuable, since our residence in a Christian country imposes upon all Theosophists the responsibility of being understanding of Christianity.

Besant Lodge (Hollywood) sends out a most interesting bulletin to its members, and announces a program of members' meetings and public lectures which bears evidence of the versatility of its members in that district, as also the success of the lodge in drawing into participation a great variety of talents and persons. It is increasingly evident that if our Theosophical work is to go forward with virility and power, lodge officers must feel it their responsibility to draw out every member, to utilize every talent and to help every Theosophist to find his work and his place in the lodge, and in his community. Out of such a lodge background members will grow into a realization of the greatness of our work, both in lodge and nation. Happily, too, with the bulletin was sent to each member a copy of the New Citizen Pledge.

Cincinnati Lodge writes: "The season in Cincinnati is off to an enthusiastic start, due apparently to appreciation of the fact that '*United We Stand*.' This spirit has been demonstrated here in three directions: first, the membership unanimously voted to support the action of Convention in taking the necessary step in raising the yearly national dues. Members have arranged to remit dues to Headquarters annually, semi-

annually, or quarterly, with the goal 100% paid-up dues from Cincinnati. Second, the new half-hour periods of meditation and devotional study before the weekly members' meetings have united a large number of members in a regular program. This endeavor means not only individual progress but collective progress. Third, the membership turn-out for weekly meetings is greater this year. There is no denying that the meditation periods, in a large degree, are responsible. The new united front is certain to bring results, as is apparent already in wider membership participation in all activities, including public lectures, our own Wednesday evening meetings, the daily library afternoons (except Sunday), the Saturday afternoon craft classes, and the Monday evening public classes."

Detroit Lodge opened the season with public lectures by Mr. Fritz Kunz and Dr. Pieter K. Roest, both speakers being exceedingly well received, and the members in Detroit were gratified with the result. The Sunday afternoon teas are to be continued, with Miss Florence Case as the gracious hostess on those days. Detroit Lodge is rich in class activities: two elementary classes, one class for advanced students, and a class in meditation. The young people also are busy with a program of discussion and drama.

Harmony Lodge (Toledo) continues under the direction of its president, Mrs. Anna P. Bird, and includes a Sunday morning talk and Wednesday evening classes. The circulating library which is constantly available also serves a splendid purpose.

Longview Lodge: Our youngest lodge, in Longview, Washington, writes of its year's beginning with enthusiasm and eager determination to accomplish greatly. The members are fortunate in having had Mrs. Loura B. Flint to assist them in a series of classes intended to help them to a clear understanding of Theosophy as such. They are very wise indeed in recognizing the need for a thoroughly clear understanding of the essentials, and we congratulate them and are confident that on such a foundation both the members' meetings and classes will grow in inspiration and power to deepen the understanding and dedication of every member, as well as challenge the interest of inquirers.

Lotus Lodge (Philadelphia) invites us all to participate in the opening of its new lodge rooms in a down-town center in Philadelphia on October 22. This is a happy and auspicious beginning for the new year, and we extend hearty congratu-

lations to our members of Lotus Lodge, and wish for them the utmost success as they extend their work in their new lodge home.

Miami Lodge: On Wednesday, October 19, some of the women members of Miami Lodge visited the home of Mrs. Kate C. Havens as a surprise party in honor of her seventy-seventh birthday, and enjoyed a delightful hour with her. A beautiful bouquet of huge rose-colored dahlias and a birthday cake were their gifts to her. Mrs. Havens, a charter member of Miami Lodge, received her diploma on October 14, 1896. In the early days of her membership in the Society she entertained each speaker who came to Chicago. Colonel Olcott was her honored house guest on several occasions, as well as Mr. Jinarajadasa, Mr. Leadbeater, and Dr. Besant.

The younger members of Miami Lodge feel themselves especially privileged to study under Mrs. Havens. Long a student of the Ancient Wisdom and the secrets held between the covers of *The Secret Doctrine*, Mrs. Havens gives her time and effort unstintingly and is always ready to pass on to others the great fund of personal adventure which she has gleaned from her years in the Society. Short in stature, she sparkles with good humor and her laugh is as hearty as that of her grandchildren. Her best description lies in her answer when her birthday guests asked how she was: "It is tough to have a body seventy-seven when you feel twenty-seven years young."

May she have many more birthdays is the sincere wish of her co-workers in Miami Lodge!

Minneapolis Lodge: However true it is that organization as such must be subordinate to the purpose to which it is dedicated, nevertheless it is impossible not to give recognition to the excellent planning revealed in the attractive program presented by The Theosophical Society in Minneapolis. The program for the first three months of the year is beautifully organized, carefully worked out in every detail, and includes variety in its subject matter. It recognizes the essential of social occasions; gives the young people their place on the program; and utilizes and outlines activities for members, inquirers, and the public, which should prove a potent influence in giving Theosophy to the citizens of Minneapolis. In kind cooperation with The Theosophical Press, with the lodge program the Press book-list was also enclosed. Again, as in other places, there is evidence of the enthusiasm resulting from the visit of Dr. and Mrs. Arundale and the Presidential party to the Twin Cities.

New York Lodge: The activities in New York City center around the series of public lectures to be given by Dr. Pieter K. Roest during

the months of October and November. Following Dr. Roest, Mr. Fritz Kunz will be the speaker in the regular public lecture series. In addition to these addresses, the weekly activities are varied and provide weekly classes in applied Theosophy under Dr. Roest's direction, plus a vegetarian supper and members' meeting on each Wednesday evening. Undoubtedly these latter occasions, when members get together in friendship and common dedication to the greatness of our Theosophical work, are the heart and vivid source of inspiration to all who are responsible in the great city of New York. In conjunction with the recognition of the essential of self-training, no doubt the meditation class under the leadership of Dora van Gelder Kunz plays an important part.

Rainbow Group (Columbus) announces a public lecture series including Mr. Fritz Kunz and Mr. James S. Perkins as speakers in October and November. The lodge also conducts a course in Introductory Theosophy under the leadership of Captain Burckes, and an advanced class in *The Secret Doctrine*, under the direction of Dr. Dorothy Rood. This lodge also has been gracious enough to enclose with their announcements the booklist released by The Theosophical Press.

San Antonio Lodge: An interesting program comes to us from the new president of San Antonio Lodge, Mrs. Jessie Lee Erwin. The outline of lectures indicates the cooperation of a number of members, and promises a series both interesting and worth while to the members and their friends. No doubt the program is supplemented by regular members' meetings, in order that they too may grow in dedication and in the thoroughness of their knowledge of Theosophy.

Tulsa Lodge: It is thrilling for both members and officers when the new year begins under the direction of new officers. So it is with Tulsa, where Dr. Maurice J. Schwartz is the responsible executive, and under whose direction the program is being organized. Committees are busy and one of them promises a social gathering in celebration of Hallowe'en. The lodge point of view is out-turned, and anticipating a happy Federation meeting in Wichita on October 23. The mutual exchange between federation and lodge is of vital importance to every area.

Florida Federation News Bulletin

Our federations are discovering the usefulness of their own news bulletins which travel from lodge to lodge and member to member, establishing friendships and developing keenest interest in the work as a whole, in addition to the deep sense of responsibility for each local lodge.

We welcome the account of the activities of each member-lodge in Florida, and shall watch with interest their progress during the year.

Two Splendid Classes

Thirty beginners in Missoula, Montana, under the splendid leadership of our member Mrs. Louise C. Line, are finding in Theosophy the most thrilling of discoveries. Enthusiasm, eager interest, and the decision to utilize our Introductory Course in Theosophy promise to this group a year of adventure and inspiration. They are people of intelligence, people willing and eager to study.

There are no limits to the possibilities of such a group, and we extend our hearty congratulations both to them and to their leader.

Since Missoula is a University town, Mrs. Line is also intending to organize a group of young people. This project promises exceedingly well, and we look forward to further reports of its development.

Since it was one of the stops on the President's tour, Missoula is doubtless reflecting something of the dynamic spirit of Dr. Arundale.

That there is new life and greater power flowing through our Society is evident in many places. Another instance is that of a group of about ten in Fergus Falls, Minnesota, who, under the leadership of our member Mr. Lewis W. Martin, are organizing a class in Theosophy.

The eagerness of these inquirers and their keen desire to learn more of Theosophy in order that they may live more deeply and more happily is of inspiration to us all.

This group also will doubtless make use of our Introductory Course.

The Michigan Federation Meets in Ann Arbor

A gathering of eighty members from the lodges of Michigan over the week-end of October 1 and 2 was an enthusiastic beginning of the year, under the leadership of the new president, Mrs. Golda Stretch.

Ann Arbor Lodge was the host of the occasion, with Mrs. Esther Greville, president of the lodge, extending a cordial welcome to the delegates. The program included a forum of Lodge Conduct under the leadership of our National Vice-President, Mr. E. Norman Pearson, in which Mr. H. S. Hibner, president of Saginaw Lodge, talked on The Relation of Lodge Members to Its New Officers; Miss Dorothea Trotter of Grand Rapids dealt with the subject of Lodge Secretaries, and Mrs. Clara White of Lansing spoke on The Lodge Treasurer.

Dr. Pieter K. Roest, the chief speaker of the occasion, addressed the members, and also gave a public lecture.

Federation gatherings more and more prove their value to the lodges, and provide an admirable beginning for every lodge year.

Ohio Federation Contact Meeting

The first contact meeting of the Ohio Theosophical Federation for this season was held Sunday, October 16, in Indianapolis. Typical October weather — the best season in the Ohio Valley — brought members from Dayton, Hamilton, and Cincinnati, Ohio.

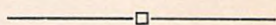
The Federation was welcomed to Indianapolis Lodge by its new president, Mr. F. W. Renz, who, since the passing of Mrs. Eshbach a year ago, has been busy reorganizing the work in that city. The meeting opened with words of appreciation and remembrance of the devotion and steadfastness of Mrs. Eshbach's faithful service as former president. An advertised public lecture was given by Mr. James S. Perkins, president of the Federation, on "America's Future." The members of the lodge served a colorful tea, always helpful in warming the links of friendship and establishing new acquaintances.

The meeting was then called to order for a members' discussion of lodge and national problems. In an atmosphere of unity and friendliness the question of the raise in dues was discussed pro and con, members expressing themselves freely as to their belief in whether or not it served the best interests of the Society. Much food for digestive thought was offered by both sides. The consensus of opinion finally arrived at was that each member must think deeply in his own heart of the best interests of the Society, voting his honest opinion, realizing that in our hands lies the responsibility for the Masters' work in America, and that always the final course of the Society will rest upon the decision of the members. The meeting was closed with a few words of unifying realization, and meditation.

With enthusiastic goodbyes the majority present agreed to meet in Columbus November 6 at the Rainbow contact meeting. Mr. Perkins will introduce the subject, "Theosophy and America's Purpose." A meeting will follow in Akron, November 20, for discussion of the same subject.

Middle Atlantic Federation

Details have not been received of the holiday gathering at Camp Owaissa, Virginia, of the members from a considerable radius, who must certainly have enjoyed the day, with its members' meetings, discussions of lodge and Federation problems, talks by a number of members, and perhaps of chief importance, recreation on the beach. Approximately sixty people gathered for a happy two days, to become better friends and therefore more deeply devoted members of our Society.



Theosophical News and Notes

Founders' Day

On November 17 Theosophists everywhere remember with deep appreciation and love the two great founders of our Society. Founders' Day is celebrated throughout the Section by every lodge, and it is an appropriate occasion for lodge presidents to especially invite all members to renew and strengthen their ties with the founders and with our splendid philosophy.

Founders' Day is one of the few special days when the lodge collection is dedicated to the work as a whole, and is therefore sent to Headquarters for the general funds.

A New Supplement

This issue and succeeding issues for a time will be accompanied by a supplement, whose purpose will be to place before our members accurate and pertinent information concerning some current questions in the Section about which they should be more thoroughly informed. Members' views will be given. The supplement will deal especially with matters of administration and will be the vehicle through which the National President and the members can discuss some items of timely interest.

Why in a supplement? Only because of the importance of the material and to be more sure that it comes to your attention.

Explanation Regarding Dues

A notice mailed to all members stated, "The change in dues applies to but one member in a family unless other members are employed." The whole purpose of the Administration in the application of the new rate of dues is to prevent their working a hardship upon any members, while at the same time carrying out the intent of the new By-Laws that the Society's income from dues should be substantially increased. The above quoted passage, therefore, is intended to apply only where it would work a hardship for the non-working members of the family to pay the increase.

Another Gift to Headquarters

We are grateful to our member Mr. J. H. Mason, who has presented a celebrated Japanese cloisonne roseleaf jar, which is still very fragrant with the rose leaves of many years.

It is a beautiful work of art, and will be much enjoyed by our members and their friends as they visit Olcott.

The Brotherhood of Membership

The Theosophical Society exists not alone for public propaganda and instruction, but for its members to live together a life of brotherhood and understanding — brotherhood among themselves and in our relationship to all the world; understanding, which is our unique privilege, of the great principles of life and unity. To gather together, therefore, in this deeply mystic relationship of membership, to meet in mutual inspiration through study, is an opportunity, a privilege, and a responsibility.

It is because of this feature of membership that Dr. Arundale was eager to meet members during his recent visit, and considered gatherings of Theosophists in membership as of even greater consequence than gatherings with the public. Similarly, it is important that whenever a lecturer or any other representative of Headquarters visits a lodge, an opportunity be given not only to talk to the public but to meet the members both in social and in the more formal ways, not only for the purpose of knowing more of the various aspects of our practical work throughout the world, but also to feel deeply the mystic ties of our brotherhood as members.

Will those who are responsible for lodge programs ever bear in mind the importance of this relationship of membership, of cementing it ever more strongly, especially through contact with those who, having had the privilege of many contacts, have so much to share in the intimate ways in which members alone can share. An engagement with an official representative of the Society can hardly be considered a complete success unless there has been a foregrounding of the members in a closed meeting.

Two Excellent Suggestions

A federation officer recommends that once in each year, preferably upon some stipulated day, the by-laws of the lodge be reviewed in a regular meeting so that the members may realize their responsibilities and the officers their powers and duties, and the lodge as a whole its purpose.

The National President makes the suggestion that once each month, ten or fifteen minutes of a regular meeting should be devoted to a brief review of the contents of THE AMERICAN THEOSOPHIST, thus calling attention of members to special features and important articles and news, which they may consider more fully in their own reading.

Theosophy for Children

A new activity, as important for children as the work of the Mothers' Advisory Group is for parents, has come into being under the enthusiastic leadership of Mrs. Jessie R. McAllister. The Mothers' Advisory Group, under Mrs. Muriel L. Lewis, presents Theosophy for mothers in the training of children, but the work of Mrs. McAllister presents Theosophy directly to children themselves.

Thirteen weekly story lessons have already been issued for the first quarter, excellently mimeographed and bound in a substantial cover. These have been supplied to a number of mothers and children's group leaders for the subscription price of \$1.00 quarterly.

Mrs. McAllister's Committee, to promote this project, issues bi-monthly a News Letter of some eight pages and cover, describing the purpose of the lessons, how they shall be used, the aims and objects of the Committee promoting the work, with some excellent articles on how to interest children, through stories, in Nature's eternal truths. Every lodge has had a copy of this first News Letter and a list of all the District Chairmen of the activity.

It is hoped that every lodge will see the value of this work and give it the utmost of their support, promoting it enthusiastically among their members and others who are responsible for the guidance of children. When a member undertakes a work so valuable, other members should gather around in fullest support. That is brotherhood in support of Theosophy in action.

Good News

Headquarters has just paid nearly \$1,000 for the semi-annual payment of bond interest. This is the smallest sum which has been paid for this purpose since the National Headquarters was established at Olcott, and has been so reduced through the hearty support which members have generously given to the building of Olcott and to the payment of its bonds. Especially are we recently indebted to those who last year so liberally contributed to the Burning of the Bonds.

If there are members who have unpaid pledges, they will appreciate that this is a timely moment to complete their promised contributions, and others who would like to help toward the payment of this interest or to any other fund will find their contributions most gladly welcomed at this time.

A Call for an Old Magazine

We have a request for No. 1, Volume XVII, January, 1929, of *The Messenger*, and shall be grateful if some member will supply it.

Our Gift to New Members

At the last Convention it was announced that a new Course would be prepared and furnished free to every new member. The purpose was to induce the new member to be a student of Theosophy, to help him to obtain a greater working knowledge of its fundamental principles, and to aid the lodges in maintaining his interest until he had found, through association with the lodge, that Theosophy was something to which to give himself in active service.

The promised Course is being written and is based largely upon *First Principles of Theosophy* by Mr. Jinarajadasa. All members who joined the Society since May 1, 1938, have received the first installment, and new installments will be sent to them each month.

Mr. Warren Watters, who is preparing the Course, while dealing with the principles, yet emphasizes throughout the living aspect of the teaching, and the note of friendliness is stressed in the introduction to each installment and in the correspondence which ensues with the new student member.

The following is the National President's Foreword:

"Those who really know Theosophy would not exchange their knowledge for any prize the world could offer. For Theosophy is not of this world alone. If we live in accord with the knowledge it can give us, it links us with the real world of which the world we know is but the faintest reflection. It tells us of our real Self which knows that world of the real but is able to express so little of itself and its world through our unruly and uncomprehending vehicles of emotion and of mind.

"Theosophy teaches the processes and the constitution of these worlds and of man. In the learning we become aware of a universal harmony and a beauty of which we long to be a part. And then we discover our oneness with it all, and life becomes intensely precious and happy.

"Such has been the experience of many who have approached Theosophy merely as an interesting study but who have sensed its depth and the worth it holds for the true seeker for life's meaning.

"You are on the threshold as you approach this Study Course. May you persist and find joy that lies beyond."

Lodge Library Extension

Active lodges (especially smaller ones) who are able actively to spread Theosophy through public use of their lodge libraries, may acquire some additional books at quite nominal cost if they will send a report of their library work and a list of their books to Headquarters.

Too Many Reprints?

Sometimes we hear the criticism that this magazine contains too many reprints. From one standpoint the criticism is undoubtedly justified. However, we need to remember that there are many new members to whom old material is new, and the editor has no doubt of the consideration of the older members for the younger, and believes that they would rather suffer some repetition of material which they already know, in order that newcomers may benefit.

As to the reprinting of articles from *The Theosophist*, we can only ask that those who are subscribers to that magazine be considerate of the fact that there are over eighty per cent of our members who are not subscribers, and to whom, therefore, important contributions by the President would remain unknown except as they appear in reprints in our own National magazine.

Attention Parents!

"Child Study"

A Journal of Parent Education

Every parent and teacher needs *Child Study*. Subscriptions placed through Muriel L. Lewis, 2417 Cheremoya Avenue, Hollywood, California, will give the Mothers' Advisory Group advantage of the subscription.

Child Study for 1 year \$1.00
for 2 years \$1.75

New Members for September

Applications for membership during the above period were received from the following lodges: Besant (Hollywood), Portland, Hermes (Philadelphia), Laramie, Long Beach, Medford, New York, Oakland, San Buenaventura (Ventura), St. Paul; and National member: Jamestown, New York.

Annia Breyman

Our members everywhere will regret deeply the recent passing of Annia Breyman, the lovely girl whose dance program on the final evening of Summer School in 1935 will remain forever as an exquisite memory of perfect beauty. Our world has lost an artist of rare ability, one gifted with the unusual combination of purity of idealism, plus achievement in technique of her art. To have accomplished so greatly in so few years was in itself evidence of her character and genius, but perhaps also evidence that she has earned the joy of a wider freedom, a release into a world in which she can more truly express her gifts. In her accomplishment we rejoice, and in the memory of her gift of rare loveliness we are the better that she has lived among us.

Our sympathy goes to her parents, and to her friends, yet her courage and her understanding will also be theirs, and they, too, rejoice in the gifts she has left to us all.

"The Theosophist" — October Issue

Our international magazine comes to us bringing the potency of its direct touch from Adyar, and it is therefore immensely welcome.

"Human Evolution — The Secret Tradition," by E. L. Gardner, challenges the interest of the thorough scholar; our own Dr. F. Milton Willis deals with "Technocracy: A Scientific Manifesto." Our International Vice-President, Harendra Nath Datta, presents an inspiring and erudite article entitled "The Call Divine." "Theosophy and the Modern World," by Geoffrey Hodson, is also deserving of attention.

Perhaps citizens of our own country will be especially interested in the "National Survey of America."

The Theosophist Edited by Dr. George S. Arundale. Published monthly. Articles from the Theosophical point of view on world conditions, science, art, philosophy, religion. Current articles on America. Permeated with the spirit of Adyar.

One Year — \$4.50

The Theosophical World Published monthly at Adyar. Informal news for the members. Discover your co-workers and realize fully your world-wide ties. Often contains the President's Adyar roof talks.

One Year — \$1.50

Both magazines — One Year — \$5.50. Send subscriptions and renewals to The Theosophical Press, Wheaton, Illinois.

Crypt of Knowledge

To Be Sealed for 6,000 Years

In order to preserve a record of our civilization, Dr. Thornwell Jacobs, president of Oglethorpe University, is preparing a steel and stone crypt under the University buildings in which will be stored memorials of the civilization which existed in the United States and in the world at large during the first half of the twentieth century. In receptacles of stainless steel, in which the air has been replaced by inert gases, will be found encyclopedias, histories, scientific works, special editions of newspapers, travelogues, travel talks, cinema reels, models, phonograph records, and similar materials from which an adequate idea of the state and nature of the civilization of 1900 to 1950 can be ascertained.

Mr. T. K. Peters, director of the archives, wrote to Sidney A. Cook, requesting that The Theosophical Society send a selected number of books, representative of Theosophical literature, to be included in the crypt of civilization. The books will be cut apart and fed into the camera page by page, thus transferring them to cellulose acetate film and onto metal, after which they will be placed in the stainless steel containers and sealed in inert gas.

When this work has been accomplished and the final deposit made in the crypt, the door will be sealed up to remain inviolate until the year 8113 A. D.

It is interesting to speculate as to how *The Secret Doctrine* will be received in the year 8000. Will it be a strange and inexplicable hypothesis, or will it have been accepted long since?

Statistics

September 15 to October 15

Burn the Bonds Fund

Previously reported.....	\$2,056.81	
To October 15.....	44.80	\$2,101.61

Building Fund

Previously reported.....	76.51	
To October 15.....	2.50	79.01

American Theosophical Fund

Previously reported.....	108.75	
To October 15.....	51.00	159.75

Greater America Plan Fund

Total.....		15.00
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Easy Savings Plan Fund

Previously reported.....	41.31	
To October 15.....	31.70	73.01

Olcott Tree Fund

Total.....		25.00
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Deaths

Miss Annia Breyman (Edna Harvey), Glendale Lodge, October 9, 1938.

Miss Grace Hanchett, Braille Lodge, September 16, 1938.
Mrs. Rozella Lauferty, Lima, July 27, 1938.
Mr. Albert F. Schwartz, Maryland Lodge, October 11, 1938.
Mr. Arthur J. Sharpley, San Antonio Lodge, September 7, 1938.

Marriage

Miss Virginia Haddock and Mr. Joseph J. Sabala, June 20, 1938.
Mr. Sabala is a National Member.

An Old Member Passes

We have just learned of the death on July 27 of Mrs. Rozella Lauferty, who through the forty years of the existence of Lima Lodge has been a staunch member.

An ardent Theosophist and a devoted worker, she was the inspiration of many friends, and a genuine supporter of The Theosophical Society in her own community and state. Many learned of Theosophy through her.

To have been a devoted member of the Society through many years is to have lived nobly and helpfully, and will undoubtedly provide for a future of increasing joy and still greater power of service to others.

WHEN WERE YOU BORN?

A short-cut, simplified method of correcting observed birthtime to true time by the PRENATAL METHOD.

The book is intended for students who can set up a birth chart.

But there is much of interest for all students of astrology. Included are original hints on how to judge the Ascendant sign, when no birthtime is known. Also other valuable astrologic as well as occult information.

The booklet, paper-covered to keep the price low, sells for one dollar.

On sale after September, 1938. Send your dollar, which includes the tax, with your order to the author.

Julia K. Sommer,
"Krotona,"
Ojai, California.

Book Reviews

What People Want From Business, by J. David Houser. McGraw-Hill Book Company, Inc., New York, N. Y. Cloth \$2.50.

In a period of heightened friction between industry and the labor groups, and a growing manifestation of consumer consciousness and resentment, a recognized student of industrial relations presents a vitally new explanation of our difficulties. Contrary to the opinion of business and labor leaders alike, the author declares, what the worker really wants from business is consideration from his superiors — the knowledge of how he "stands with the boss" and the freedom for self-expression in his work. Shorter hours and more pay, the concrete objectives he organizes to demand, are but the symbols of his resentment for the failure of management to recognize the more subtle and intangible values which objective research studies prove are regarded as more important. Consumer antagonism is seen also to result from a lack of awareness of the needs and desires of the consumer.

The author strips the "service" ideal of all the sentiment built around it, and proves that it is a paramount motive in the factory as well as in the

office, and is actually the unvoiced and hardly realized incentive of the executive and the machine worker alike.

Industry is challenged to submit itself to an objective self-examination, discover the true causes of disharmony in its relationship with employee and consumer, and then take intelligent steps to remove the elements which obstruct its progress and threaten its very existence.

The book carries an appreciative and telling Introduction by A. W. Robertson, Chairman of the Board of Westinghouse Electric and Manufacturing Company. — F. L. A.

The Master Ascended, by "A Watcher." *The Theosophical Publishing House, Adyar, Madras, India, 1938. Paper \$.10.*

This is an exquisite and mystical little book, which conveys in remarkable degree both the power and the compassion of the higher reaches of the Path leading directly to the Fifth of the great Initiations. Written with the simplicity of a genuineness which rings extraordinarily true, this little book should be read by every aspirant, and by every lover of the One Life.

Adyar Publications

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