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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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IN THIS ISSUE

Address to Members  
DR. GEORGE S. ARUNDALE

An Open Letter

The Evolution of Consciousness  
CHARLES SHATTINGER, M. D.



DECEMBER ★ 1938

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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As He shines forth, we, the other children of the Father, are linked to Him in mystic ways. He is the Vine and we are the branches, He is the Living Bread, the Bread of Life, and but for Him we should not live. He comes to abide with us and to be the At-one-ment. He comes as the Mediator, that we may abide in Him and so in the Father. He is the Way, the Truth, and the Life, and no man cometh unto the Father but by Him. — From *Christ the Logos*, by C. JINARAJADASA.





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Perhaps this is the best of all seasons for lodge officers to review the membership list, to make special effort to contact and bring understanding to bear on those cases of members who have been discouraged and inclined to give up their membership. Perhaps, too, this is the season most appropriate for members with hurt but healthy personalities to permit the wounds to heal, for discouragement to give way to courage. One understands how they may be hurt when dues seem a difficulty. But in a lodge and in this Society these things are passing. Brotherly consideration for one another in our different circumstances insures membership to everyone on an equal basis, regardless of his dues.

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I am very anxious that some day all subscriptions and dues to The Theosophical Society shall cease. We have, of course, a spiritual movement in our Theosophical Society, which ought to have nothing to do with any money whatever. In the East it is well known that money must not come near a spiritual movement or person. Dr. Besant felt strongly about that, but the time had not come in her day. I know that at the present time has not yet come. I only wish it could come. If only, during my term of office, people could join just as they liked, and gave freely because of their enthusiasm for Theosophy! We should be much better off, I think, and there would be no question about making exceptions for poor members—which of course we do—though it is not very satisfactory.

Mr. Cook tells me that not only do we feel it necessary to have the dues, but he wonders all the time if it will not be necessary to increase them. That is getting away from my own particular policy, but I would like to see our members so staunch, so enthusiastic, so eager and devoted to the Society that they would give more than they ought, that they would make more sacrifices than they ought, so that one would have to say, "Really, you must curb your spirit of self-sacrifice."

I do feel that probably every member could give a little more than he does to the immediate work, and what I would like to see is a tremendous effort by the members of this Federation as showing the way. First, to support home Theosophical interests, to support the lodge, to help it do more than it has ever done before; then, to give to the Society as a whole. Though



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we visiting lecturers talk about the wonderful schemes we have, do not forget the home fires — they must be kept burning.

If I were in your place, I would portion out my resources so that the smaller has its share, the larger has its share, and so on. I think if you would look into your finances you would probably find you could do a little more. In fact, one might go a little less to the movies, do one or two things a little bit less, so that a little bit more could be given. There is nothing more beautiful than to give to the work of Theosophy.

### THE RESPONSE

The tabulation given last month showing the attitude of our members toward the increase in dues evidently represented a very fair cross-section of the whole membership. One other state and Hawaii have been heard from, making forty-six, and additional responses have come in from the Section generally, leaving the result as follows:

Approvals . . . . .	82 %
Disapprovals . . . . .	12.5%
Indecisive Replies and	
Qualified Approvals . . . . .	5.5%
	100 %

Again there is presented below, in approximately these proportions, some of the comment on the subject. Most interestingly do our members express their views.

### DISAPPROVING COMMENT

"The Higher Memberships take care of those who wish to pay more." — C.B.

"Begging letters are to be preferred." — A.B.

"Am paying for a friend also." — M.C.

"Should cut the magazine to a small bulletin." — L.W.

"Disapprove with sincere regret. I believe that lodge members are already under a very heavy financial strain." — G.S.

### APPROVING COMMENT

"Approved, providing dues are reduced when the financial position of the Society permits." — J.B.

"I urge the careful search for ways to collect money for the Society. We should not scorn this idea, as it costs money to accomplish what the Society stands for." — F.W.

"Believe the Section will be greatly improved." — E.H.

"Particularly like the quarterly payment idea." — W.B.

"The benefits will far outweigh the harm." — T.B.

"Our attitude of mind toward T.S. dues should be changed. Other organizations cost more, and as long as no one who cannot pay is excluded, the advance is excellent." — H.C.

"In a spiritual Society a money sacrifice should be a gift of gladness." — G.B.

"A step that would be unnecessary if we were what we should be." — H.M.

"Nice to get a letter which is not an appeal for money." — N.R.

"We may lose a few members, but those remaining will be more sincere." — I.B.

"Confining the raise to the earning members of the family good." — J.L.

"Am very happy this change was made. It is easier in every respect." — A.S.

"More dignified and so much easier when one knows just how much one will be called upon to pay." — H.D.

"I know, from experience in organization work, how much grief there always is for those who have the bills to pay, so am hoping the T.S. membership in America will back up this plan of financing and so help to lighten the burden of you at Headquarters who have the steering of our ship. More power to you." — S.B.

"I approve heartily, though may have to figure pretty closely to make it. That will be to the good in two ways at least. It will teach me how to do what I thought I couldn't, and give you more to do the work with." — G.W.

"In order to meet all expenses in a dignified manner befitting our great organization, it is evident that this increase is necessary. It seems quite remarkable to me that every angle is taken care of in the consideration of this subject, every exigency provided for. It really makes membership in the T.S. mean more than it has ever meant before. Although my membership was paid before Convention, I will gladly pay the increase." — R.F.

"Congratulations on the fine work you are doing." — W. W.

"Approve, although I find it hard to pay any at present." — W.Y.



"You have done the right thing." —  
 "Think it a great step in the right direction." — V.H.

"In view of the many activities and obligations of the Society the increase in dues is more than justified." — Q.H.

"I feel that it is not a question of whether I can afford the added dues, but rather can I afford not to pay." — R.J.

"The Society will grow stronger on a sound financial plan." — H.S.

"I heartily approve the raise in dues for earning members of family." — E.B.

### SPECIAL APPEALS

The census on the increase of dues brings out clearly the extent to which the constant special appeals were disliked and what great relief is felt that there are to be no more of them. Here are typical expressions:

"Would rather pay increased dues than have appeals for funds." — L.K.

"The constant appeals for money were certainly not in keeping with the standards of our Society. I am glad that we are getting away from them." — I.D.

"The constant appeals received little attention." — C.H.

"I distinctly abhor constant appeals. Would rather have a set amount for dues." — N.K.

"Have always considered the creation of more and more funds unbusinesslike and confusing, and the constant appeals distasteful." — W.K.

"A more dignified financial basis than appeals, and certainly more efficient." — R.W.

"Constant appeals promoted a feeling of poverty." — A.M.

Some, however, believe they have a proper place.

"Approved, provided it does not close the door to unusual and special appeals which may sometimes be necessary." — E.M.

"Approved, but I object to the abolition of special appeals, which are often backed by fine ideas." — R.M.

"Have never known any society of any sort able to do without special appeals." — A.W.

### POINTS OF VIEW

It is interesting to note how different personalities react differently to exactly the same set of circumstances. For instance, these points of view on the increased dues:

"Dues still too low considering benefits received." — W.S.

"Dues entirely out of proportion to the benefit and compensation received." — A.C.

"Consider the dues reasonable for what we get." — V.L.

*I think these members do not really value their membership by what they personally receive from it, for after all, Theosophy and the Society are worth little or much to us according to our realization of the value of its work in the world. For that it exists as well as to bind a group in brotherhood.* — S.A.C.

### BRIEF ANSWERS

Is the increase in dues to be paid only by members who have employment?

The intent of the Board of Directors to prevent hardship through higher dues must be borne in mind. It is not the intent to relieve non-working members if they are able to pay, but where two or more members of a family are dependent upon the earnings of one employed member, the increase is to be paid only by the working member if for the others to pay also would work a hardship.

\* \* \*

In the case of members who have membership cards for the year but who paid only \$3.00 before Convention, when is the additional \$3.00 due?

The payment of the additional \$3.00 in such cases is a voluntary act, for such members are paid for the year. It is hoped that they will wish to consider their payment as for the first half of the fiscal year only, and on January 1 will desire to pay the additional \$3.00. Perhaps their very prompt payment of the first \$3.00 indicates their ability to pay the other. We hope so.

For others who have paid \$3.00 only, the balance is payable \$3.00 on January 1, or \$1.50 on January 1 and \$1.50 on April 1.

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Why is the increase necessary?

Not for the support of Headquarters or the maintenance of the administrative staff, but to carry on the work of spreading Theosophical knowledge to the public,



partly through aid to lodges, that they may do more effective work, but mostly in direct public dissemination of Theosophical teaching through lectures, library extension, attention to hundreds of inquirers, etc.

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Presented at the Convention of 1938.

I AM going to speak to you about my outlook upon the situation generally, inevitably from the point of view of our understanding of Theosophy, and from the point of view also of the work of The Theosophical Society.

I should like to confirm what your National President said with regard to the study course. We are going to make that an international matter, at the request of quite a number of General Secretaries of various Sections, but we are going to ask a number of workers who are expert in that particular department to cooperate with us. Mrs. Adelaide Gardner, the General Secretary of the English Section, an expert in that department, is gradually preparing the necessary material, which when it is finally prepared will be sent to every General Secretary for any comment which may be desirable. I am forming an international committee, consisting of Mrs. Gardner, Mr. Fritz Kunz, who has offered his most hearty cooperation, — and you know what an expert he is along those particular lines — and Mrs. Emogene Simons, who is doing such splendid work here in America along the same lines, and one or two others. This committee will formulate such a study course most carefully, so that it may be issued from Adyar along lines which may be acceptable to the Society as a whole, and which will contain the necessary references to Theosophical literature in foreign languages, so that it may be really international, and available to every member who joins.

It will be largely a matter of general Theosophical study, the giving of guidance to every member who joins the Society, so that he may study more quickly, more easily, more effectively the best literature which is at his disposal. And of course we shall do all we can to collate with our Theosophical literature the principles and the principal literature in the outer world, in science, philosophy, religion, education, etc. It will take

some time for that study course to be completed, and that is why it is very wise of your National President to say that you will be going on with your own study course until this one is ready. That is of very great importance and I hope will in due course be completed.

I have been deeply impressed by the "To-Those-Who-Mourn" Club. I was talking with some of the principal workers the other day at the Pumpkin Hollow Farm, and I was amazed at the splendid work which is being done. I think that that club should be international, with its headquarters here, and every General Secretary circularized as to the work of the club, communicating to *The Theosophical World* and *The Theosophist* as to progress. It should be an international affair, and I hope the workers will help to develop this.

That idea contained in the "To-Those-Who-Mourn" Club has suggested to me very strongly another idea which I think is equally good. Probably, in this very up-to-date Section, where everything seems to be ahead of everything else, you have this already at work. In fact, no doubt it is already celebrating its fifty-second anniversary. It is the Problems Club. We are simply inundated with a mass of problems everywhere, at all times, and I should like to be able to use some of these clubs as a kind of clearing house. Have you a difficulty on which you would like the light of Theosophy thrown? Theosophy throws light. That is the motto of the Problems Club. Anyone who has a problem can send it in, and can get light on it. That is one of my special contributions to the fifty-second Annual Convention, and I think it might be organized and worked out from Headquarters in every lodge, which might have its little Problems Club. People in the vicinity could come to that club, and find their problems alleviated to some extent.

Another thing that I want to talk about in this



little family gathering is that we have very great need of every service that can be rendered, both to *The Theosophist* and to *The Theosophical World*. We are losing subscriptions, especially throughout Europe, because we dare not send *The Theosophist* to Italy, Germany, Austria, and of course there is no question of its being sent to Russia. The President of The Theosophical Society is supposed to get a little out of *The Theosophist*. He has a little personal relationship with it, in that any profits there may be go to him for his own personal use in the work. Of course we do not talk of profits nowadays. Horrible little phrase, invented in the United States, of people being "in the red." I am afraid Theosophy is very much in the red, in so far as this magazine is concerned, and I was very grateful to Mrs. Hotchener, who is associated with me in the editing of that journal, very grateful to her for mentioning *The Theosophist* and *The Theosophical World*. Perhaps I dare not ask those who do not already subscribe to it to do so, because the dues have been raised. I shall understand that I am not to ask for subscriptions — although I am asking for subscriptions. I do not know what the actual cost of *The Theosophist* is, though I edit it, you know.

What I do ask is that there should be formed around Mrs. Hotchener a kind of central sun, a kind of editorial board, and I should very much like to have all the cast-offs from THE AMERICAN THEOSOPHIST, a comparatively small journal. It takes all the cream of the articles which come from the pens of the members of the American Section, but of course any crumbs which fall from the master's table I shall be too thankful to have. If I do not like any particular crumb it can be given back to the piece of bread from which it came. I might ask that the crumbs be sent to the bread-pan of Mrs. Hotchener. Do what you can to help *The Theosophical World* and *The Theosophist*, because they really need as much help as they can get.

I want to plunge now into what to me is of vital importance for all of us at present and for the immediate future. I think it is very vital to the continuance, in its prosperity, of The Theosophical Society, and, I would venture to say, to the unfoldment of the intentions of our great founders. I think it is very vital that we should become Theosophists on our own account, that we should depend neither upon what a few great leaders, great authorities, have told us, however wonderful those people may be, nor upon books, however classic those books may be. The whole purpose of a Master is to help us to become our real selves. The whole purpose of anyone whom we call an authority is to help us to become our real selves. The whole purpose of any book, however magnificent, however splendid, however ob-

viously authoritative, is to help us to become ourselves. The purpose of authorities of whatever degree, the purpose of books of whatever value, is to throw us back into ourselves, so that we may have our own Theosophy, in tune with our own individual uniqueness, to help us rise along the pathways of our own lives. I am trying everywhere I go to urge every member not to think so much of any great person, not to think so much of any great book, but to try to see how the great person and how the great book can help him to discover himself. As I believe you will see in tomorrow's lecture, the concluding lecture on Yoga, this particular form of Yoga helps immensely each individual to find himself, to declare his own reality. I can assure you that we are not Theosophists, in the very real sense of the term, as I understand Theosophy, — you are members of The Theosophical Society, and that is not enough — until you are able to take our great teachings, understand them in your own individual different ways, make them your own, so that you can understand and stand on your own feet, so that you can speak from your own experience, and thus pour life into your own lives and others, bear living witness to the eternal reality of Theosophy.

Theosophy is not a dogma, not a creed, not an orthodoxy, still less is Theosophy a religion, and sometimes when I am approached as International President for participation in that splendid activity, the Fellowship of Faiths, in which I participated in Madras only a short time ago, I make it clear that it is impossible for The Theosophical Society to participate in a Fellowship of Faiths unless it is clearly understood that Theosophy is not a faith, it is not another religion, but that it is in fact the great synthesis of all religions, the synthesis of all truth, that truth which makes all of us and the whole universe itself alive. It is important to keep wide open the portals of our Theosophical Society, and not to allow any individual to imagine, to become constrained to believe, that he has to accept any of those teachings which may be so familiar to most of us, acceptable and true to you, and beautiful to the vast majority of members throughout our Society. It is not necessary, not even, I would dare to say, expedient, that a member should be told that the tenets of our Theosophy are essentially this, that, or the other teachings. We may say to him: "Many of us believe in karma, reincarnation, the planes of consciousness, in the existence of Masters. Some of us believe that the Society is a gift from Them to the world, as also is Theosophy, but you must try to find your own Theosophy, the eternal science of wisdom, of truth, and of power. You must try to find that for yourself. I think I can help you. I think that



these teachings may help you to become happier. Some of them you may gladly accept, and others you may more readily doubt. *The Secret Doctrine, Light on the Path, The Voice of the Silence*, these will help you immensely, but it must not help you to rely on the book, it must help you to rely far more upon yourselves.

So I should like Theosophy to be as broad as it possibly can be, for while it is true that we have a body of teaching, we have a splendid philosophy, I hold that any individual of a right type, a seeking type, who heartily seeks truth, who believes in brotherhood, and who seeks to serve his fellow-man, is as well equipped to be a Theosophist as is even the deepest student of the science itself. The essence of a Theosophist is his brotherliness, his friendship, his comradeship, and I certainly think he has fulfilled the spirit of brotherhood if he has these qualities. He is far on the way of his great pathway which leads to the Elder Brethren, which, as some of us know, leads to a deeper understanding of life's evolutionary process.

For my own part I am always seeking deeply. I am always seeking to present Theosophy in as little limited form as possible. During the last year, as we have been preparing *The Secret Doctrine*, the Adyar edition, which the Elder Brethren desired us to prepare in order that the force of H. P. B. might emanate from her Adyar home, as from no other place it could so adequately issue forth, I have been deeply impressed by the wonders of *The Secret Doctrine*. In my Yoga work I have been tremendously impressed by the extraordinary correlation between *The Stanzas of Dzyan* and *The Secret Doctrine* itself, and the great teaching of this form of Yoga which I propose to give more intimately to those who attend Summer School.

So, while from one point of view I am going back to the classic literature, from another point I want to present our Theosophy in the broadest possible way. While from one point of view there is necessarily a comparatively intimate association of our science with a number of Sanskrit terms, because only in the Sanskrit language are there words available to convey the depths of life, on the other hand, for the ordinary, everyday individual I want his approach to Theosophy to be as unhandicapped as it possibly can be, so that he may see an easy way to follow the line of least resistance to the truth we give.

I am going to give you just an example, so that you may see how in some ways I work along these lines, though each of you will have his own genius, his own method of approach to meet the needs of his special work, a better approach than I could give from my own point of view.

Sometimes I give a lecture dealing with life,

laying down seven principles of life which appear from one point of view to have little relation to the formal Theosophy that we understand, and yet which, I believe, if you look into them a little, you will perceive to reflect its essential truths. I begin with the statement that:

(1) *Life is.* It is tremendously interesting to follow that particular axiom. What is *life*? What do you mean by that word "*is*." I feel even now the urge to speak about that, but of course there is no time. We take as axiomatic the truth that *life is*.

(2) *Life is one.* A unity, an identity. We proceed onwards to the third.

(3) *Life is everywhere.* You perceive how a lecture could be given on that particular subject as on the preceding. Nowhere is life not. Life is, life is one, and life is everywhere. What does it mean? I must let its meaning come, obviously profound, supremely Theosophical, thoroughly understandable, by all of you, but raising in the minds of those not as near as we are to Theosophy great questions. Questions should of course be raised in the minds of all who seek.

(4) *Life is hierarchical.* The great implications of that give the solution to what is really democracy. Democracy is a reflection, or should be a reflection, of the Hierarchy. How much could be spoken about the relation between the hierarchical principles, even without entering into details about democracy, and the democratic spirit which is in the world so widely spread at the present time.

(5) *Life is individuality.* Nowhere is individuality non-existent. There is nothing more wonderful in a way than that. You cannot look anywhere without perceiving individualities, and you have to train your eyes to perceive them everywhere. What, in this wood, in this table, in this ink, in that carpet, in the chairs? Individualities? Of course, there is nothing but individuality in life, but we have not yet learned to perceive it in the particular form of consciousness which it may occupy for the time being. The whole theory of the group-soul has to be pushed much further back, so that we may understand what it really means in its essential elements. We talk glibly of the group-soul, but do we really understand what it means?

(6) *Life is diversity.* No one is like anyone else, and it is one of the mysteries of life which we do not as yet understand. It is true of course that there are certain identities, and yet they do not transcend the individuality which composes the evolutionary process.

(7) The most wonderful truth of all, the truest summation of all those truths of life: *Life is self-contained.* I think that is the greatest truth we

(Continued on page 270)



# THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY  
IN AMERICA

National President . . . . .SIDNEY A. COOK  
National Secretary . . . . .ETHA SNODGRASS  
Publication Office, 217 Fox Street, Aurora, Illinois  
Editorial Office, Olcott, Wheaton, Illinois  
Subscription Price . . . . .\$1.00 a Year  
Foreign Subscriptions . . . . .\$1.25

Entered as second-class matter Dec. 19, 1932, at the post office at Aurora, Illinois, under the Act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 13, 1927.

Second class mail is not forwarded. Therefore changes of address should be sent promptly to The American Theosophist, Aurora, Illinois, or to Wheaton, Illinois.

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

## Goodwill

Christmas this year comes to a world never more urgently needing the spirit of goodwill to shine forth from men's hearts. That the Christ pours it forth in richest abundance and yet the world exhibits so many incidents of its denial but evidences the truth that only through men's own hearts can the world win redemption. Amid atrocity and persecution, war, military and economic, the responsibility of those who know the law of men's unity, though men deny it by their acts, is ever clear. Never condoning those acts that deny brotherhood, men who know, men who care, men who love, men in whom this Christ spirit glows even faintly, send forth only goodwill to all. Persecutor and persecuted, those who make war and those upon whom it is made, aggressor and defender alike, all are men and brothers. The Christ withholds no blessing, His love embraces all and will some day vivify the love in men's own hearts, for they too possess the spirit of goodwill, dormant though it be. Only from heart to heart can it spread through the world. To His great love of mankind men will some day awaken and respond. Ours the responsibility to be steady in our own outpouring, thus to aid as best we may the unstinted love of the Christ.

Where hatred is and outrage against brotherhood prevails; there must goodwill be given to soften the heart, to quicken the innate Godhood

even of the tyrant and the oppressor. No animosity, no ill will, no spirit of enmity, can aid the needy world. These can but add to the destructive forces of cruelty. Only goodwill, tolerance, spirit of the Christ, can prevail against the forces of darkness.

Men of goodwill, stand forth this Christmas-time. Love all men—your neighbor, your brother whom you approve, but no less him whose actions you despise. He most needs goodwill. Because of him the world needs goodwill from you.

To be steady when the darkness threatens most is to hasten the coming of light.

## Gothic Memories

*(Editor's Note: Recently I happened into an exhibition of etchings. Not unaccustomed to such displays, here I was impressed at once with the marvelous picturization of the sheer beauty of architecture. For these etchings were all of cathedral, church, and arch. It is Christmas-time and not inappropriate to reproduce in his own words the devotion of the artist to that art which so typifies the Christian religion, the Gothic. The beauty and perfection of his present work, his love of the mediaeval form, his sensing so vividly the devotion of the artisans which has made Christian churches so truly places of worship, afford an excellent basis for the thought that John Taylor Arms is perhaps but renewing his work in Gothic art laid down several centuries ago.)*

"These drawings and prints represent, in terms of lines on paper, the accumulated emotional experiences of many years and of many pilgrimages among the Gothic monuments of Europe. They are offered . . . as memories of those works of mediaeval builders which have proved such an enduring source of wonder and inspiration to succeeding generations.

"However we may define a work of art and reconstruct in our minds the mood of the artist when he produced it, there can be no doubt of the mental and spiritual state of the men who designed and built the Gothic cathedrals and churches. The devotion and aspiration that went into their construction is echoed in every line and detail and mass. From the architects who planned them down to the humblest stonemason who carved the most inconspicuous of their mouldings, we feel a spiritual and imaginative fervor which has no parallel in the history of building and which imparted to the work a quality as unique as it is beautiful. These churches cannot be repeated today; nor will they ever be repeated.

"My quest of the Gothic has carried me far: through Italy, magic land of sunlight and deep, mysterious shadows, where Gothic never attained



complete fulfillment yet where it bears the unmistakable stamp of a people steeped in the tradition of beauty; through the more violent and dramatic contrasts of the Spanish peninsula, where the exquisite Moorish feeling for surface treatment met the French genius for planning and construction to produce such a wonder-work as Burgos Cathedral; through the quiet English countryside, where I have been less moved by the monumentality of its great ecclesiastical buildings than by the intimate charm and infinite

variety of the parish churches which so perfectly reveal the true spirit of their builders; and, most of all, through that land where the Gothic church was born and where it attained its fullest flowering — that France to which the world owes Notre Dame de Paris, Amiens, Rheims, Bourges, and, supremely, Chartres, to man's greatest achievement in his quest for the divinity to be expressed in stones and mortar and glass. These architects, builders, and artisans, gave their all that their churches might be worthy."

## An Open Letter

Dear and Steadfast Member:

You have so well earned this salutation. Steadfast you have been through many years. Storms have swept over the Society, but when they had passed you were still at your post. You have suffered the misunderstanding that seems inevitably to overtake and test the faithful, but you have not been dismayed. Your courage in the past has given courage to others, your certainty has killed their doubt until they won certainty of their own, your unhesitating sacrifice in the work has instilled in others zest of service.

For these great qualities and this splendid service you are indeed a dear as well as a steadfast member — dear to all who have worked with you, those whom you relieved when you first assumed responsibility, dear to the Great Ones in Whose name you have wrought so well.

Much have you learned in your years of service. Much have you taught out of your own wisdom and experience. Perhaps you have practiced that most difficult piece of wisdom in action by which others may learn still more of you.

Do you remember how greatly concerned were those with whom you first served lest you should make some grievous error, some mistake from which the work would suffer? What difficulty you had in those days in gaining acceptance for your own ideas, opportunity for trial in your own enthusiasm of your own great plans.

Others are in that position now. They crave the opportunity you once craved. You say that they will make mistakes from which you would save them and the work. You made mistakes; oh yes, you too have made mistakes. We all make mistakes unless we do nothing, and that is the

greatest mistake of all. But the Society has gone on and grown in usefulness and strength.

You have learned much and have taught much. Have you practiced that most difficult piece of wisdom in action by which others may learn still more?

You have been surrounded in your work by other workers and would-be servers. Have you now left them free to work in their own way, to try their plans, to develop their ideas, to give full vent to their enthusiasms, to make their own mistakes even as you made yours, to learn even as you learned, by trial and error?

Be not fearful for them. By their initiative and their enthusiasm they will achieve far more of good than the ill derived from an occasional mistake of judgment. Their hearts are strong, their convictions sure, their courage high, their devotion pure. They will not go far astray. Give them generously the freedom of opportunity you once craved and won. They will carry on to still greater heights. Give them encouragement without criticism, guidance if they seek it and even if they discard it. They too must have opportunity, must win laurels in the great work even as you have won yours. Your brow is heavy with them. Leave now your cares for younger brows, that your laurels may be worn above a countenance free of care and happy that the work passes on to the shoulders and to the glory of other warriors whose energies you thus release to service.

So shall you be wise in action with that supreme wisdom that only the steadfast of time are privileged to practice. So shall you insure that the great work will progress.

SIDNEY A. COOK, *National President.*

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God taught mankind on that first Christmas Day, what 'twas to be a man; to give, not take; to serve, not rule; to nourish, not devour; to help, not crush; if need, to die, not live.

— CHARLES KINGSLEY.



## ADDRESS TO MEMBERS

(Continued from page 267)

have, in fact, to give to the outer world, as Theosophists. What does it mean? It means that every individual has, where he is, the means of taking the next step that is his out of the less, which confines him, into the more, which is as a garden compared to that prison of the less. When people bring me their difficulties it is always my practice to say to them: "The most important and beautiful help I can give you is to tell you that in fact you have within your own individual universe all that you need to take the next step, if you only knew it. I can help you to discover that next step, but it is there, it is yours, not mine. I can only tell you to take your next step, and you and I will see if we cannot discover what that next step is."

You want to make people free, you want to make them realize their own divinity, you want them to realize that God essentially is love, and the thing which He loves most is to help people more and more to know that they are a reflection of Him, and have within them all the potencies of that divinity so perfectly scintillating and shining in Him. If each one of you, with all your problems, all your difficulties, could realize that while there may be help from without, the greatest help you could possibly wish is from yourselves, but you must seek. If only that could be your realization, you would soon become a learned Theosophist, for you would find that Theosophy helps you more than any other science of life to discover your own self quickly, to understand yourself and gain the strength, power, and wisdom, as well as rhythm, — call it grace or poise, if you like — to move equably on your self-appointed way. Life is self-contained.

Now please do not say to me, "Then I suppose we need no help from without." Sometimes people jump so quickly to wrong conclusions, exaggerated ideas. The second of the truths is, *life is one*. When you have transcended the limitations of your individuality, without losing the *you*, when you have entered into the united universality of your divinity, without losing for a moment your individuality, then you will know what is the real nature of the unity of life. In the meantime you can gain your help from without, for in fact you are gaining help only from your larger Self, which is as much within you as outside you. Look yourself in the face, with all the wisdom you possess, with all the experience which you have — God touches all those with the wand of His supreme

power, and gives them power to help to move more quickly on their way.

If we establish the Problems Club during this fifty-second Annual Convention, and if only we will establish it with all the potencies of the magnetisms available to us, then I will say to all the members on that seventh truth, let us see if we cannot help everyone who comes to us with a problem; let us try to find the solution. If an individual comes to you with a problem, naturally he presents it as best he can, but it may not be his particular need at all as it really is, as the problem really should be stated, and so you have to put your arm in his, and say, "My dear brother, let us look at it together, and see what we can do about it all, to discover the self outside you, yourself." There is much that can be done in that way, when we do not bother about forms, about formal Theosophy, about ceremonial Theosophy, but try to translate our truths in the simplest possible way. I am always nervous when an enthusiastic member of The Theosophical Society approaches a new member, and says: "I want you to read this literature. You see, we believe in karma, we believe in reincarnation, we believe in the existence of the Masters, etc." If I were a new member I should prefer not to have that avalanche of belief thrust upon me. The first thing I should do would be to say to my fellow-member, "What would you like to believe in, if only you could?" That is what I should ask him. "What would be most precious to you if only you could believe in it, but you cannot, because it seems too good to be true?" I should say to him: "You know, through Theosophy, through my membership of The Theosophical Society, I begin to find my dreams coming true, my life being happier than ever before, life so much more worth while, even in the midst of the darkness in which I happen to live." Theosophy makes dreams true. Don't forget that it helps you to dream more wisely, sometimes to substitute new dreams for old. It does make dreams come true.

Do not force forms and doctrines upon your fellow-members, especially if they are new and young. What a fellow-member needs more than anything else is warmth. Our First Object is Universal Brotherhood. He comes for this more than anything else. We are thankful and eager for brotherhood, no matter how it may be wrapped up. So long as when we unwrap it we find brotherhood to be the pattern, we are happy. I can tell



this from a life of some storminess, with the crucifixions which we all of us know so well, it is the friendship of my fellow-men which means more to me than anything else, and when I think of the teachings of Theosophy I know that in fact they represent nothing more than a ray of the white light of brotherhood, be they what they may, and I feel that our Society will stand or fall, not according to our spreading of even Straight Theosophy, important as I realize that to be, but will stand or fall as we make people feel that they are welcome, that we want to understand them; as we help them to be at home, to realize that they can seek truth freely, not confined within one single orthodoxy. We can be so hard with our knowledge. We can be so hard with our truth, we can be so insistent with our truth, we can bludgeon people with the truth. So do we follow the path which leads to the inquisition, a path which I hope will never be trodden by any member of The Theosophical Society.

We do not need to say "Back to" Blavatsky, Leadbeater, or even Besant, but "Forward." Blavatsky wants us to become our own selves, and not to be labeled with the particular name she may have had. It is the heart that we want more than anything else in the world today, when nation is separated from nation more by the mind element, the mind analyses, rather than by any other force.

In the meditation which I am giving to my European brothers especially to meet their particular situation, I have insisted upon appreciation. Nothing is more important today than that we should appreciate all we can. It is easy to find fault with America, Germany, Italy, Great Britain. We can point out where they are wrong, but let us point out where they are right. There is a fineness in Germany, in Russia, in Italy, in every country. It may be somewhat obscured by temporary circumstances, yet the light of every nation must eventually shine unto its splendid separate light of every individual. Nations are God-given, and to their God they must return. Our work as members of The Theosophical Society is more to help the outer world to find and enter into the realm of greatness. Let us sound the note of the greatness of faiths, sects, nations, and of races. Let us understand and see that the roots of each one of us and of every community of us go deep down into the very life of God Himself.

If you want to help America, if you want to give her the service you should give her, if you care to determine on this Fourth of July that you will make an effort such as you have never made before to give America back to her mighty founders, and recognize in some suitable way that which America really is, then you will continuously

sound the note of harmony, of understanding. I think that if two issues emerge from this Convention — the Problems Club, and this urge to understand and appreciate and to perceive greatness everywhere within the confines of your own great country — then we really shall have done tremendous service.

I am very, very anxious to publish from Adyar, with whatever help I can get, a number of little pamphlets which will individually meet those who are approaching us along the various lines of approach to Theosophy. So many people come along certain lines, feel inspired by certain lines, are working along certain lines — business, profession, or leisure. I want to have a little booklet for each of those to show how Theosophy in its broadest possible sense is something which they can use to make it more beautiful. Theosophy and the Organization; Theosophy and the Sculptor; Theosophy and the Business Man; Theosophy and the Physician; Theosophy and every individual along the lines of his specific interest. Theosophy and the Christian; Theosophy and the Hindu; Theosophy and the Astrologer. Many people approach our work through that wonderful science of astrology. I have practically no acquaintance with it at all, but I know how much it meant in many ways to our beloved President Mother, how tremendously interested was Bishop Leadbeater, etc. I should like to feel that there is a note of welcome, if I may so call the booklet, to meet the hand which needs something more than it has.

How beautiful it would be if we could publish a series of booklets along those lines, not necessarily original, but at least to a certain extent summing up briefly all the most particular points of our teaching which refer to the particular pathway on which the individual may be approached. The American Section might attempt it, and receive ideas from many people. I should like to spread my net wide over the Section. Theosophy and the Working Man, etc.

I have had a great deal to do with the mill workers in Madras. I am the Honorary President of the Madras Trade Union, and have been working with them in difficulties, strikes, troubles of all kinds. We can give them the Theosophy they need, and they receive me with such exaggerated reverence and respect, in fact, that they think all the benefits they have received within the past few years are due to me. Once these people fasten on to somebody, nobody else can quite take his place, so when I go through the mill district I make almost a royal progress because I am a brother to them all, and feel it, because I can help them on their way. How thankful we are for anyone who may give us a helping hand!

Two other points. The two suggestions I have



made can be encouraged by a third suggestion. What America needs more than anything else for her salvation is a stand against cruelty in all its forms. Ahimsa is the great Eastern tradition and doctrine. I do not think anyone can be absolutely full of Ahimsa. I do not think we can be entirely consistent. It is more important to be idealistic than consistent, even. Let us try and see what we can do, even if we are unable to accomplish. We are all inconsistent. The Theosophist should be inconsistent. He must have great ideals — he must have great heights which he tries to scale, but he must perceive the Everest as the summit of his ideals. Don't bother about consistency, but try to be consistent. Don't think that you cannot do great and fine work, even if you are not able to do it yourself. Don't for a moment imagine that you can only preach as you practice. No one can preach as he practices. I can preach to you, so that you might think I were a God, and wonder where my universe is which I have created! I preach. I try to practice. I do not succeed. I preach nevertheless. It is better to preach honestly as you can, always understanding that people realize what you preach you are preaching to yourself, no less than to everyone else. If I am giving an ethical lecture I always say: "I am just one with you. I am trying, I am succeeding, failing, like everyone else, and because I am doing all those things you will not mind my talking to you about the common work in which we are all engaged." So, a campaign against cruelty. Cruelty as you perceive it, without crossing the "t's" and dotting the "i's," without telling people what they should do. To cease cruelty, to try to help

its abolition. More than anything else it should be our work to help release that life of which even cruelty is an expression.

As a final word I would ask you to try to study your Theosophy, to present it with as little Sanskrit terminology as possible. The use of such phrases as "Nirvanic, Buddhic, Atmic planes," for example. Let us try to get at something which will give us a quicker relationship. "Buddhic" is the plane of life. "Nirvanic" the plane of light, "Atmic" the plane of will. Intuition is really the sense of law. Try to dig deep down into the real meanings of these terms, these tremendous age-long phrases, and give them some form which will be understood by the people as a whole.

This is my talk to you, brethren. I see you well on the new way which you are taking on this great pathway. You know the friendship I feel for you all. You know how much I feel a brother, a real brother, to every member of the American Section. You know how happy I am to be here, and you know how much I respect the soul of your country. You know all that, and so as I speak to you I am ardent — ardent that you should present Theosophy as it has never been presented before, that you should give more fully Theosophy than it has ever been given before, that you should uphold your Section, your lodge, your fellow-members, perhaps as they have never been upheld, so that the Elder Brethren recognize you all, whether you recognize Them or not, recognize you all as servants through whom They will be able to send out, as never before, a fuller message of Their priceless wisdom, a fuller blessing to the world.

## Adyar News and Notes

**A**FTER the Zagreb Congress the President and Mrs. Arundale spent a week or so with the English Section and then a week at the Huizen Center. The gathering there was arranged many months ago, but it coincided exactly with the critical week of peace or war in Europe. After Huizen, a brief rest at Zurich, and then to Adyar, where the President and his party arrived November 14. With them were Mrs. Neata Gray of America; Mr. N. Subramania Sastry, brother of Mrs. Arundale; Miss Emma Hunt of New Zealand; Miss Norma Makey of America; Mr. H. J. N. van de Poll, head of the Publishing House at Adyar; and Mr. K. Sankara Menon, head of the Besant Memorial School.

For the International Convention this Christmas-time Mrs. Adelaide Gardner, the General Secretary, heads the English contingent. Two members are visiting Adyar for the first time from West Australia, two from South Africa, quite a number from Holland, including Madame Mary van Eeghen-Boissevain, acting head of the Center at Huizen. Among the Americans new to Adyar will be Miss Anita Henkel. So do Theosophists, international in their outlook, all-embracing in their brotherhood, meet in the world Center of brotherhood, the International Headquarters of The Theosophical Society at Adyar.



# The Evolution of Consciousness or The Finding of the Self

BY CHARLES SHATTINGER, M.D.

WHEN a pool of water lying quiescent at near freezing suddenly quivers into spicules of ice at the touch of a fallen leaf, did it feel the impact? Does a crystal take on its characteristic shape because it feels the stress of a driving force? Does one atom unite with another to form a compound because it feels the affinity which draws them together? The answer to these questions depends upon whether we hold that they refer to dead, inorganic matter, or say with Madame Blavatsky: "All is Life, and every atom of even mineral dust is a Life" (*The Secret Doctrine*, Vol. I, p. 269).

Whether or not our conception of life limits it to the organic world, we cannot conceive life otherwise than sentient. Even so simple and common a phenomenon as the turning of leaves and flowers to the light must be due to some sort of sensibility. The average scientist probably would not admit that the plant *feels* the sun's rays, but explain glibly that the plant is heliotropic, — which is the same as saying that it turns toward the sun because it turns toward the sun. A less general but more striking demonstration of the existence of sensibility in plants is made by the Venus's fly-trap or Carolina fly-catcher (*Dionaea muscipula*) and by the sensitive-plant (*Mimosa pudica*). When touched, the leaflets of the latter close and its stems droop as if wilted. The leaves of the fly-trap have a two-lobed appendage at their ends, edged with stiff bristles and with three delicate hairs on the surface of each lobe. These hairs are so disposed that an insect crawling over the appendage can hardly miss coming into contact with them. The moment this occurs, the two lobes snap together, the bristles interlock, and the insect is caught fast to be digested and absorbed.

No one will be found denying sensibility to animals. Even the lowest, unicellular organism must feel the contact of a foreign particle which it surrounds as food for assimilation or rejects as unsuited for its nutrition. Note that in this instance sensibility has become selective. As we ascend the scale of animal development, sensibility acquires increasing acuteness and complexity. Special structures — the organs of external sense — are formed to serve its extent and variety. At a certain level of the ascent, the external senses become supplemented by an internal or

inner sense. The animal now not only *feels*, but is *aware* that it feels. Blind sensibility has been superseded by consciousness — a momentous forward step. In time, it will lead to identification of the objects which evoke sensation. By means of such perception, a gradually enlarging world is discovered by the individual. In course and as a consequence, the distinction between external world and individual is bound to be made, whereupon the individual will have become self-conscious. Just at what stage of evolution general consciousness arises is difficult to determine. Self-consciousness, however, unless in most rudimentary form, is definitely shown first by man, and becomes the dominant factor in his progress and destiny.

The scheme of creation seems to be infinite diversification of Unity. For man, this means development of individuality. Equipped by the ages with mechanisms for seeing, hearing, tasting, smelling, and touching; for estimating temperature, muscle tension, and equilibrium; likewise with a nervous system to register and interpret these impressions, man is able to feel, to know that he feels, to know whence he feels, and to know that this source is other than himself. He is a sentient being, conscious of the world and of itself: an ego, facing the world — timidly at first, then awed, perhaps; but in the end with pride and defiance, exclaiming, "mine, mine, all mine!" Each ego, accordingly, sets out to experience, to feed, grow, wax strong, excel, dominate, and to perpetuate itself. Hence the variety of characters which fills the pages of history, biography, and fiction. Hence our social system, intended to give full scope to every ego. In our own country, it has been extolled as "rugged individualism." *Ruthless* individualism would seem to better fit the facts.

Are we to conclude that the final result of self-consciousness is selfishness? By no means. Selfishness is just an excrementitious waste thrown off in the process of diversification. In diversifying, Unity is not obliterated. Throughout all diversification, the principle of Unity persists and operates. A striking example of this operation is separation of the sexes. Had sex no further purpose than reproduction, bi-sexual organization would serve as well, perhaps even better, than dividing male from female. This



division is certainly one kind of diversification, yet note its influence at human level. Precisely the difference which drew them together binds husband and wife more closely than any other tie. The strength of this bond derives from the finding by one ego of its counterpart in another. Because of *this*, the thrill of recognition, the longing in absence, the joy of reunion, the stilled unrest, the faith, the devotion and self-denial. Nor are sacrifices made only for the mate, but also for the offspring, in whom a parent ego sees its image and continuance. Despite gross misunderstanding and many failures, sex thus functions to make us conscious of a self, not alone in us, but in others as well.

With less compelling force, but also with less of aberration, friendship does the same. To point out its influence in this direction, I will appropriate a few passages from Emerson's Essay on Friendship. The Unity which underlies and binds together the diverse is indicated thus: "A friend, therefore, is a sort of paradox in Nature. I who alone am, I who see nothing in Nature whose existence I can affirm with equal evidence to my own, behold now the semblance of my being, in all its height, variety, and curiosity, reiterated in a foreign form. . . . The only joy I have in his being mine, is that the *not mine* is *mine*." Why this is so is explained as follows: "By oldest right, by the divine affinity of virtue with itself, I find them [my friends]; or rather not I but the Diety in me and in them derides and cancels the thick walls of individual character, relation, age, sex, circumstance, at which he usually connives, and now makes many one. . . . In the last analysis, love is only the reflection of a man's own worthiness from other men. Men have sometimes exchanged names with their friends, as if they would signify that in their friend each loved his own soul."

Moved by a well-nigh universal sentiment, of which we are to speak presently, man has aided the expansion of self-consciousness by an invention. It is the tragic in art, whether in color, marble, song, or story, most of all, however, as depicted on the stage. Why is tragedy the loftiest form of art? Why its unflinching hold upon the heart from earliest times? Whence the uplift we experience through it, though our tears be hardly dried? A telling description of its effect is given by a recent Dutch writer who says: "Katharsis: thus the Greeks called the state of mind produced by the spectacle of the tragedy, the stillness of heart in which compassion and fear have been dissolved, the purification of the soul which springs from having grasped a deeper meaning in things; which creates a grave and new preparedness for acts of duty and the acceptance of fate; which breaks the *hybris* [excessive] as it was seen

to be broken in the tragedy; which liberates from the violent passions of life and leads the soul to peace." (J. Huizinga, *In The Shadow of Tomorrow*; ch. XXI). The reason for this influence as well as the answer to the questions just propounded are given in that tragedy tears down the separating barriers around our narrow selves, melts us into identity with the heroic sufferer, and transports us to a height from which we get glimpses of not being isolated fragments, but diverse expressions of one indivisible whole.

By an artifice, dramatic genius stirs to its depths the sentiment concerning which I deferred the consideration now to be taken up. That sentiment is pity. I said it was well-nigh universal. I doubt, indeed, whether anyone can be found whom nothing moves to pity. We are horrified by an act utterly devoid of it, and shrink from the perpetrator as a monster. Pity, in fact, is taken for granted, calling for no justification and no explanation. But why pity? Why be pained by the pain of another, why saddened with another's sorrow? Is pity demanded by the struggle for existence, or required for the development of "rugged individuality"? Certainly not. The significance of pity is not biologic nor economic, but transcendental. It might be defined as the growing pains of consciousness. Gazing through pitying eyes, the Self sees itself mirrored in another, though that other be less than human. By dim, instinctive feeling, man is slowly, steadily brought to realize that what he recognizes as the core of his being is the same in everything living, — that the self of which he is so intimately conscious is the essence, the very Self of all.

The Self, Sanskrit Atma, is the grand theme of the Upanishads, ancient fountain of India's wisdom. I have strung together several passages bearing on our subject. They are:

"Whoever has found and understood the Self that has entered into this patched-together hiding place [viz., the body], he indeed is the creator, for he is the maker of everything; his is the world, and he is the world itself." (Brihadaranyaka-Upanishad, IV, 4; 13).

"That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect [buddhi, intuition. (Katha-Upanishad, I, 3; 12).

"He who, dwelling in all beings, is other than all beings, whom all beings know not, whose body all beings are, who inwardly rules all beings, is thy Self, the Inward Ruler, the Deathless" (Brihadaranyaka-Upanishad, III, 7; 15).

"Made of mind, bodied in breath [prana], shaped in light, conceiving truth, ensouled in the ether [akasha], containing all works, containing all desires, containing all odors, containing all tastes, grasping this All; the unspeaking, the







# The Inner Life

BY CLARA M. CODD

## The Four Meditations of the Buddha: II — on Compassion

**Theme for the month:** Compassion.

**Thought for the month:** "The second meditation is the meditation of pity, in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties, so as to arouse a deep compassion for them in your mind." (The Lord Buddha.)

"Pity is akin to love," the old saying goes. I think it is a derivative of love, a phase of it, for one cannot be truly sorry for the woes of another without loving him. And notice again here the use the Lord Buddha makes of the power of the imagination. The monk in this old story was told to think of all beings in distress, not only generally, but *vividly* representing to himself their sorrows and anxieties, the common sorrows and anxieties which are the lot of most men, with an end in view. This end was to arouse a certain purifying and saving force in the man's soul, the light of divine compassion and pity. This has two effects. It purges a man's soul of selfishness and hardness, and a certain insensitivity which is possessed by many people and which causes a curious hardening of the aura at its edge, technically called a "shell"; and it also lets loose a flood of power which in its nature is healing, uplifting, encouraging.

First, let us consider the reaction upon the meditator. The ancient Greek dramatists held that the arousal of the emotion of pity purified the mind and heart. Evidently the great Wagner had the same idea, for Parsifal in his immortal musical drama is said to be "by pity purged." It is easy to see why, for sympathy not only enlarges the field of a man's consciousness, but also refines and quickens the tempo of the auric field. There are two kinds of sympathy, as I remember hearing Dr. Annie Besant say. One is more ordinary, and the other belongs to the very evolved of mankind. The more ordinary kind means that a sensitive aura, especially one which is not "shelled," takes on the vibratory condition of another person, and thus knows through sympathy, what the sufferer feels. A person with little control might well be carried away by this, and becoming flustered and tearful be rendered incapable of giving any real assistance. Self-control would enable one to feel the sorrow fully, and yet to remain "on the bridge" of one's consciousness, so to say, able as far as lay within one's power to render aid.

The second and higher form of sympathy is so to be able to identify one's own consciousness with the sufferer, as not only to know all he felt, but also to know what his own Higher Self desired to do in the matter and to be able to reinforce that.

Perhaps the first alone is within the reach of most of us. How should we render aid? For sympathy alone without deeds is only half the story. I think we cannot take away pain, or ourselves assume the responsibility for another's decision. By that very effort, by that very sorrow, his soul may be learning incalculable lessons. But we can stand by him, strong, steady, sympathetic, always there, and thus help our friend to regain his own steadiness, encourage him to put forth his own strong effort, making him believe always in his own lovelier and stronger self. How many of us, I wonder, can look back to a dark moment in life, when the belief of a friend saved someone who no longer had belief in himself?

It takes a true friend to do that, and an unselfish friend — the sort of friend described by Sir Francis Bacon. "A friend," wrote he, "is one with whom our sorrows are halved, and our joys are doubled." By sympathy, by sharing another's life. Notice that we cannot take the sorrow right away, nor would it be right that we should. "No man can make atonement to God for his brother." But we can make it infinitely easier to bear by our help and comfort. In this connection the etymology of the word "comfort" is significant. It really means the "strength-bringer." Tenderness, steadiness, encouragement, quiet understanding — what can we give men so valuable as these?

The specific use of the imagination is splendid here, for "evil is wrought by want of thought as well as want of heart." Indeed, more often, probably. How often a good-hearted man neglects to do what he might, because he has never "thought," because his untrained imagination has never visualized the disabilities of others. This is especially noticeable in general matters. One class does not understand another, does not realize its deep needs. One nation is totally at variance with another nation, just because it has not come into real touch with that other, does not realize that it has common needs and just aspirations.

We can cure this in ourselves by the Lord



Buddha's way. Apart from a formal meditation, when we have quiet times could we not take into that period a person we do not understand, trying by the use of the imagination to see his excellencies, his possibilities, his uses? And let us strive to come near to that which is to us the alien and unknown, especially the way of life of other men, unlike ourselves or our class. Underneath lies the same "human nature," underneath the same pathetic helplessness, the same lack of wisdom and experience, the same heart-longings and needs.

Let me close with some words of St. Paul: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Yes, be courteous, a virtue not fashionable today, but compassion and gentle understanding are the root of "being a gentleman," the divine faculty of being able, by the use of the sympathetic imagination, to "put oneself in another's place." "And above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins."

## The New Citizen Movement

**B**ECAUSE of numerous inquiries by members who wish to help in the work represented by the Better Citizenship Association, the following information concerning it will be timely and appreciated.

With deep conviction that America is destined to noble purposes, with its own special mission to fulfill, our urgent need is better to understand those purposes — America's dharma — and thus become more worthy of citizenship in our great country.

The New Citizen Pledge with its splendid conception of fine citizenship constitutes our platform. Its wide distribution is of highest importance, that this magnificent statement may inflame our hearts with the zeal of wise patriotism, and challenge every citizen to the recognition of his obligation to help our country to realize its high destiny both within its own borders and as a leader among the nations. As we catch the vision splendid for our Motherland, so shall we bring about her renaissance, politically, socially. Integrity of purpose will be reflected in standards of leadership and government yet to be achieved.

The first issue of our quarterly magazine, *The New Citizen*, was released on October first, and will from quarter to quarter study our national life in a spirit of appreciation: our country and its present problems, with the fundamental principles underlying the direction of their solution, its past and present greatness, its future as shown

in present-day tendencies and as we, its citizens, create that future.

For those who actively wish to take part in this work for America, there are at present two special ways to aid: help to secure a very wide distribution of The New Citizen Pledge — and support and help to secure an equally wide circulation of the quarterly magazine, *The New Citizen*. As many copies of the Pledge as can be usefully released may be obtained free of charge, and subscriptions may be sent to the Better Citizenship Association, 1218 Public Square Building, Cleveland, Ohio.

The Theosophical Society as such is necessarily neutral and takes no official part in national movements. But true Theosophists are found in the van of all that is most needed and of most enduring value in a nation's life, movements aiding unity and brotherhood.

As the Associate Editor of *The Theosophist* in the October Watch Tower notes truly states: "There are over four thousand members of The Theosophical Society in the United States of America in good standing. What a fire of patriotism, of selfless love of country, they could spread, and will spread, among the one hundred and thirty millions of their fellow-citizens, even though there is no Theosophical connection stressed in the work." —

HERBERT A. STAGGS  
Chairman,  
The Better Citizenship Association

## Christmas Thought

My selves are Wise Men from the East  
My mind the guiding Star;  
My body is the goodly Beast  
We've ridden — O, so far!

My heart's the Manger in the Inn  
With Love and Faith a-light,  
And I am all I've always been  
Yet somehow born tonight.

HELEN PALMER OWEN



## Will We Not Help!

IT IS of course as impossible for the four thousand members of the T.S. in America to rescue the tens of thousands persecuted Jews of Germany and Austria as it would be for them to right the wrongs of Spain or China, but it does seem as if we might make a heroic effort and some real sacrifice in order to save the lives of the small number of Jews who were members of The Theosophical Society in Germany, Austria, and Czechoslovakia, together with their parents or children.

Mr. Jeffrey Williams, International Director of the T.O.S., is making a supreme effort in England to have the T.O.S. and the whole British Section do something in the name of brotherhood in this terrible crisis where innocent victims of race hatred and terrorism are being beaten, imprisoned, or driven to suicide.

No victim can apply for a passport to leave Germany for the United States without the visa of an American consul, based upon an "Affidavit of Support" signed and sworn to by a responsible person who thereby guarantees that the alien if admitted will not become a public charge.

It is true that most of our members are poor and that even those who have money have many obligations to their own people and to the army of American unemployed, but there is no present

money outlay, only the obligation to find a job for or otherwise provide for the immigrant. A lodge or a group could easily unite and collectively pledge themselves to protect and indemnify the one who was willing to make the affidavit. Each affidavit of support must be made by an individual citizen and sent to the American consul at Vienna or Berlin or wherever the person to be rescued resides.

The affidavit blanks, which must be executed in triplicate, can be obtained from any steamship line agency, and the National Council of Jewish Women, 1819 Broadway, New York City, will gladly give all necessary advice and assistance as to the proper filling out of the papers.

I have residing with me two refugees from Vienna who have prepared a list of worthy Vienna Jews (members of the T.S. or close relatives of members already rescued) which I will send to anyone who will furnish an affidavit of support.

Our National President, Mr. Sidney A. Cook, is heartily in sympathy with this effort and hopes that the American Section will work with the T.O.S. in this emergency to show that brotherhood to Theosophists is no empty word but a true bond of practical service.

Lives hang in the balance. We must act now.

— ROBERT R. LOGAN, Chief Brother T.O.S.

## From a Federation Bulletin

Advice to a new member. "I am much interested in your desire to be of service to your lodge and your conception of the attitude of some of the older members. You know, of course, that the way to start being of service is to begin. Do not wear your emotions on your sleeve, just get busy in the lodge and do the thing that comes first to hand that you can do. Did you ever try arriving early and sweeping and dusting the room, arranging chairs systematically and attending to the ventilation? While you are not working, have you given some of your afternoons to keeping the lodge library open and, incidentally, getting the chance to read certain books that probably are not in your own library? When strangers arrive at open meetings are you there early to make them welcome, engaging them in conversation and learning just why they have come and what they are seeking?

"Have you tried making a specialist of yourself on some one phase of technical Theosophy such as the process of individualization or the scope and purpose of the elemental kingdoms? Have you learned all you can about permanent atoms, what

composes them and where they stay, for instance, between incarnations? You will be surprised in how much demand you will find yourself if you are a specialist, say, in the Deva evolution, or if you master any one of the things that most people want to know about but have not time to take the trouble to learn. One week of intensive reading with proper note-taking will make you a specialist in some one thing, then add on others. And if you do, these so-called older members will be eating out of your hand.

"It is unsafe to judge the place in evolution of any person by the length in years of his membership in the Society. This goes double for the writer. However, there is an absolute certainty of final attainment for every human being, no matter how far he may *seem* to have strayed from the path of evolution. The word 'seem' is important because it implies our inability to judge correctly. You have only to devote your ability and courage and part of your time to develop in yourself the capacity for service you desire. Get busy."



# Theosophy in Action

## T. O. S. "Bulletin Board"

Anyone in California who can spare clothing or bedding is asked to send it to Miss Amelia Richie, 5107 Meridian Avenue, Los Angeles, for the migratory workers who are destitute and who soon will be undergoing real suffering. These people follow the various crops and harvests from one part of the state to another and live very pitiful lives.

\* \* \* \*

Mrs. Blanca Saunders, 1312 Broadway, Alameda, California, has names and addresses of South American boys and girls of high school and college age who are eager to correspond with North American boys and girls. Mrs. Saunders is not in the T. S., so far as is known, but is interested in promoting world friendship. Encourage young people to build for brotherhood and peace in this way.

\* \* \* \*

Cooperatives as a method of economic reorganization are the special interest of Miss Georgine Clayberg, 3459 Olive Street, San Diego, California. Miss Clayberg is working with a non-T. S. organization, and T. O. S. persons interested along these lines might do much good by getting into touch with her for the mutual help of their projects.

\* \* \* \*

Helen Lyle Creed, one of the state presidents of the Women's International League for Peace and Freedom, is urging strong pressure on Congress to prevent repeal, in the winter session, of the Neutrality Act. All peace workers who agree that this act not only should be kept on the books, but that it should be strengthened to include an embargo on oil, cotton, and scrap-iron (as well as on manufactured arms and munitions, as it does now), are urged to write their representatives now, and again later when the session opens, to that effect. The W. I. L. opposes the shipment of arms and munitions to anybody anywhere at any time. The Neutrality Act on the books now would prevent shipment of arms to the Orient or to Spain, if it were invoked. The provision is that the President of the United States can put it into operation when he finds that "a state of war exists." So far the President has not so found. Those who wish to see arms shipments stopped, should write to him asking for invocation of the Act.

Letters are wanted to go to Secretary of Labor Frances Perkins asking that fifteen men be allowed to become Americans again instead of being deported to their various countries — Germany, Italy, Greece, Esthonia, and Yugoslavia. These men went to Spain to fight for the Loyalist cause because they believed that democracy was threatened by General Franco's party and army. Whether one agrees with them or not, one can feel that they had ideals and that these ideals led them to offer themselves in an act of sacrifice. They all had lived in the United States many years and some have American families. Not having taken out citizenship papers they are now at Ellis Island, awaiting deportation to countries which mete out (in most cases) imprisonment, torture, and death, to those who fought as they did in Spain. Secretary Perkins is considering the cases now and she alone has power to intervene and to permit them to remain here and become citizens. Will you write to her?

\* \* \* \*

Rochester, New York, people are asked to write to The Rochester Democrat and Chronicle, 61 Main Street East; The Times Union, Times Square; and Rochester Evening News, 328 Main Street East; urging repeal of the New York capital punishment law, and enlisting members for the League to Abolish Capital Punishment. Of course all should join the League too.

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"Why feed vegetables to cattle and pigs and then kill cattle and pigs to get food? Why not cut out the cattle and pigs altogether and get straight on with the vegetables? Give the vegetables scientific treatment to develop their nutritive value. You would be saved the cost, the labor, the anxiety of raising herds — and you could laugh at foot-and-mouth disease." This short item from The London Daily Express, copied and mailed to your newspaper, with a note to the editor saying you think it good and would like to see it quoted in his columns, would be successful, no doubt. If several wish to use this, the lodge Watcher could assign a separate newspaper to each volunteer-writer so that no journal would receive duplicates.



Thoughts, like the pollen of flowers, leave one brain and fasten to another.



## Theosophy in the Field

### Lodge Activities

**Akbar Lodge (Chicago):** Attendance is growing as well as interest in the Saturday afternoon gatherings, which include a musical recital, with a beautiful reading in the beginning to introduce Theosophy as such. The young people of the lodge are recognized as essential participants, since it is their responsibility to pass the tea and cakes, and to make visitors feel thoroughly at home. Gracious friendliness characterizes these meetings, and is drawing new people into the group, as well as more experienced members more closely together.

**Besant Lodge (Boston):** The Oriental Bazaar held by the lodge on November 25 and 26 provided an opportunity for members and friends to purchase lovely and unusual things from the East — brilliant silks and embroideries, lacquer, sandalwood, inlaid brass, turquoise, jewelry, objects of art, from India, Burma, Java, Tibet, and China. The Bazaar incidentally benefited the lodge treasury as well.

**Besant Lodge (Cleveland)** held its annual Christmas Bazaar on November 29 and 30. Dr. Alvin B. Kuhn presented three public lectures for the lodge early in November.

**Besant Lodge (Hollywood):** Music and philosophy, delicious refreshments, gracious hostesses, a party for all who know the wisdom of play, challenging lectures, a Young Theosophist evening, participation in Federation activities, and perhaps most important, a visit from Mr. E. Norman Pearson and his wife. All of these were included in the busy program, delightful and inspiring to members and friends.

**Cincinnati Lodge writes:** "If you come poking around the Theosophical rooms in Cincinnati now (November as I write), you're likely to find yourself turned into a craftsman. No foolin'; remember invention is the child of necessity. The Christmas Bazaar gets everyone right down to earth and the question, 'What can you do to make the bazaar a success?' It must be a success, for it is a fine means of spreading Theosophy, through new contacts, fund raising, and via the sale of beautiful things, some homemade, others gathered 'round the world. Our artistically talented officers are showing us how. And the metal work, candlesticks and flower holders, the gay gourd strings, the character dolls, the raffia string 'em garden gals, the painted pinecone wishing strings — all look successful from here. Indeed they look marvelous. For the report of *how* marvelous you must wait until after the counting house scene at the close of the

bazaar. In the meantime Theosophy is continuing to be spread in Cincinnati through public classes and daily library hours. We're especially enthusiastic over a new daytime class now held from 2 to 4 P.M. on Wednesdays. The need for a daytime class has long been felt. Interested persons sometimes work at night, and more often cannot leave their families at night. This class will offer instruction to many who before have been denied it."

**Compton Lodge (California):** The fine friendliness of this group, and its success in offering a method of participation by every member, is provided by its study of the Ancient Wisdom when each individual reads and comments on his own paragraph. In this way a splendidly cooperative fellowship is developed, as well as a mastery of the principles of Theosophy. The president, Mr. Cooley, who leads the discussions, draws out the best from each member, and creates an atmosphere of mutual understanding and dedication to the work of our Society. The lodge is successful not only in idealistic ways, but also applies its ideals practically, for they are considering some method whereby the lodge may assume responsibility for dues of members not themselves able to contribute.

**Detroit Lodge** gave a farewell dinner party in honor of Miss Norma Makey, Dr. Arundale's secretary. At her suggestion, instead of giving her gifts the members donated money through her to Dr. Arundale for his work. In order to study the various religions the lodge decided that personal contact was a good method. Therefore, at one of the members' meetings a Moslem spoke on the religion of Islam. He gave an excellent talk. Certain members are spreading Theosophy into different parts of the city by holding classes in their homes, thus contacting people who do not get downtown to the lodge. These classes are advertised in the smaller weekly newspapers distributed in various sections of the city and suburbs. Four classes have been formed so far. The Research Group which was started by Fritz Kunz and is headed by Carl Mayer has had an attendance of over fifty at each meeting.

**Hartford Lodge** recently presented very successfully the French film "Carnet de Bal," which produced about \$100 for the lodge. Another success was an Oriental Bazaar on November 19, with proceeds of about \$70, to be spent on books for the library. The members are now planning to present the famous skier Walter Prager on December 11, to further increase the lodge



treasury. Dr. Roest has just completed a very successful series of five lectures, which has resulted in building up the attendance more than ever before.

**Lotus Lodge (Philadelphia):** The lodge was at home in its new lodge rooms, with Mrs. Anne Roger and Miss Emily Sheck as hostesses, to meet Mr. Robert Drew-Bear, the president of the Northeast Federation, who visited Philadelphia to lecture on "Plato's Theosophy." Founders' Day was observed by the lodge, with a special program in honor of Madame Blavatsky and Colonel Olcott.

**Oak Park Lodge:** Certainly a most helpful method of friendly association and personal interest in one another is that of the lodge bulletin, and "The Merry Mouthful" fulfills this function admirably. It is clever and original, and conveys the news so delightfully that you must read every paragraph lest you miss a laugh. Our congratulations to the editor, Miss Helen L. Sikuta, and her co-workers.

**Paterson Lodge** presented an interesting public lecture program in November, the speakers including Mr. William Ross, the Rev. William H. Pitkin, Dr. H. Douglas Wild, and Dr. Roest.

**Richmond Lodge:** Mr. Hugh F. Munro, Sr., recently gave a six-day series of public lectures for the lodge. Talks were scheduled for three o'clock in the afternoon and eight in the evenings, and were well attended.

**Washington Lodge** opened its fall lectures on October 2 and reports an increased attendance. Especially interesting was the series of lectures given by Mr. Hugh F. Munro, Sr., which was well attended, and considered by many to be one of the best presentations of Theosophy heard in Washington Lodge. The attendance at the various classes is most encouraging, and promises continued interest in the season's activities.

### **The Ohio Federation**

The president and his wife, Mr. and Mrs. James S. Perkins, together with as many Ohio members as were able to do so, have held splendid meetings, first in Indianapolis on October 16, and then in Columbus, on November 6.

In Indianapolis the Federation was welcomed by its new president, Mr. F. W. Renz, who is the successor of Mrs. Estelle Eshbach, whose passing last spring leaves us a memory of appreciation of her devotion and steadfastness through many years. The meeting included a discussion of lodge and national problems, with a growing sense of unity within the lodge and within the Section, as the friendly interchange of ideas, particularly with reference to the new policy of dues, helped everyone to realize the problems

involved, and the need for mutual understanding and whole-hearted cooperation.

Again on November 6 the Ohio members united to study together the work of our organization, and to find new encouragement and strength in fellowship.

It is profoundly true that in unity there is strength, and as our members know one another through these regular contacts, the deepening of friendship inspires increasing enthusiasm and consecration before which all obstacles vanish.

### **Southwestern Federation**

An enthusiastic gathering was held in Wichita, with members from the lodges of that area participating in friendly, happy ways. The public address of the occasion was given by Mr. W. J. Zollinger, former president of the Federation, and was evidently much appreciated. A vegetarian banquet was followed by music, and one of Mr. Pearson's Reelslides of Olcott brought the members closer to our National Headquarters.

This was the first occasion on which the Federation has been entertained by the lodge in Wichita, and the event was an exceedingly happy one for the Wichita members, as also for their guests.

Hearty approval was expressed of the work being carried on by Mrs. Muriel Lauder Lewis and Mrs. Jessie R. McAllister for mothers and children. It was felt that as every lodge and every member recognizes the importance of these activities they will be able to function more effectively.

### **Northeast Federation**

The fall meeting of the Northeast Federation was held in Springfield, Massachusetts, at the Hotel Bridgeway, Sunday, October 30. From registration at 10 in the morning to the informal supper served in the Springfield Lodge Room, the day was packed with interest. The one complaint was that time was too short for all the conferences and "visiting" that members desired. In spite of that, a great deal of business, official and informal, was accomplished.

Dora Kunz spoke to the members at the noon session, and her stimulating talk was followed by a spirited question and discussion period. The public address, "The Coming Civilization," was delivered by Dr. Pieter K. Roest. A newspaper reporter who covered the lecture remarked that it was the first optimistic and encouraging lecture that he had heard in months.

The Federation meets only three times a year, but it is always a happy and profitable experience, not the least of which is the opportunity to renew old ties of friendship and forge new bonds of affection.



# Theosophical News and Notes

## Workers' Week-end Conference

Over the New Year week-end (December 31, January 1 and 2) a workers' conference will be held at Olcott. It will be entirely free to those who attend, but as the number who can be accommodated is limited, certain conditions must be prescribed. These are that those invited shall be active workers in their lodges and will come prepared to contribute of their experience through presentations and discussion. The purpose is mutual benefit in the interest of the work. The time will be devoted not so much to a study of Theosophy as to consideration of the methods of work for the improvement of technique and the development of new ideas. All the sessions will be informal.

Suggestions as to discussion material are requested. Please write soon, as program preparation must be taken in hand.

## Convention 1939

Since the date of the next Convention is already settled and we know that Mr. Jinarajadasa is coming and that no one will wish to stay away, it is not too early to make up your minds to attend, and having made up your minds, to let Headquarters know at once. Only by knowing approximately the number who will attend can we know where to hold Convention and what arrangements to make. Some part of these arrangements must be consummated soon.

## The Unity of Our Movement

Reporting on the Zagreb Congress, a contributor in *The Theosophical World* states:

"The work of such Congresses does not lie in the formal meetings, but in the life released by a gathering of brothers of all nations united in their adherence to the fundamental unity of all mankind, and to the pursuit of truth, no matter what forms may obscure its manifestation. Germany and Italy took part with us, in the persons of their representatives, Poland and France, Rumania and Hungary, political opponents, age-old friends and enemies — in the unity of our movement their differences became unimportant compared with the basic unity that is the root-life of all mankind. In spite of war tension all around, as the days passed the atmosphere of peace and serenity became established amongst us. We lived at a high level of joyous comradeship, and were dismissed on the final night with a great blessing."

## Mr. Jinarajadasa for 1939 Convention

The best of good news for our next Convention has come to us early, in that we are already promised by Mr. Jinarajadasa that he will be with us. Even the date is established. Convention will open on July 15. Here is the date all settled eight months in advance — time for everybody to arrange to attend and for all confusions to be avoided.

Some of our best attendances and most inspiring occasions have been when Mr. Jinarajadasa has been with us. He is loved and appreciated by our members no less even than Dr. Arundale himself.

Mr. Jinarajadasa for some months has been in South America. He is now in Mexico, will soon be leaving for engagements in England and other European countries. We are fortunate indeed that we have been able to arrange for him to cross the ocean again for our Convention.

This is good news indeed, and early news too!

## What Do Our Members Say?

There is no doubt where our members stand on the subject of the President's right and duty to make known his views on world events involving the principles of brotherhood. Members' letters on the subject have been forwarded to the President. As one member says, "I would want him to resign if he were afraid to speak the truth."

## Headquarters Reporter

"Theosophy in the Field" is to many members a most interesting part of our magazine. It ought to be a very instructive section of *THE AMERICAN THEOSOPHIST*. It can be both interesting and instructive only if the activities and successes of our lodges are reported to Headquarters.

Each lodge could be helpful if it would appoint a Headquarters reporter to briefly summarize the essentials of lodge activities in a newsy, interesting way. Experiments in propaganda, programs of a new type, successes in advertising, new approaches to problems — all such items make news of value to others.



### Mr. Jinarajadasa to Tour

Immediately after Convention Mr. Jinarajadasa will undertake a short tour, probably not including much public work, but covering as many member gatherings as possible in the time.

Where he shall be routed will depend somewhat upon the pledges which lodges can make to cover travel expenses. Will lodges that desire a visit from Mr. Jinarajadasa make their requests to Headquarters as soon as possible and indicate the amount of their contribution. Thus a tour can be tentatively worked out, including smaller lodges en route. Voluntary contributions will be gladly received also from individual members who desire to assist in Mr. Jinarajadasa's traveling expenses, so that by spring a sufficient sum may be on hand to arrange the tour in detail.

### A Welcome Warmly Expressed

Miss Neff writes us so appreciatively of the welcome she received in one of our lodges, setting in her experience a record for hospitality and consideration — a telegram of welcome from the lodge president received en route, a welcoming committee at the station, quick transportation to the place where she was to stay, roses and carnations in her room, and a letter giving complete arrangements in case connections failed at the station. Arrived in her room, the welcoming committee quickly left, that the guest might rest before her work commenced.

Such a display of brotherly care and understanding and perfection of arrangement! Our hats are off to Billings Lodge.

### Anita Henkel

Space does not permit the printing of various travel letters we have been so happy to receive from Anita Henkel, who left Olcott September 15 for Adyar, where she arrived on October 23.

Her letters bring news of many new and interesting experiences, of trips to Pompeii, Cannes, Marseilles, Port Said, Suez, Colombo, of the beauties of these places and the blue Mediterranean in sunlight and in moonlight, and finally of her arrival at Adyar, where she was welcomed by her old friend, and ours, Felix Layton, and by the jovial Mr. Shah, who has charge of Lead-beater Chambers.

Her description of life at Adyar is a joy to read. After twenty-six days of perfect weather on the water, her comfortable quarters in the Chambers, the food served there, the beauties of Adyar, all blend into what she terms her "charmed life."

All of Anita's friends will be glad to know that nothing has marred her joy in making this journey to Adyar.

### Tell-Tale Statistics

The membership figures in the International Reports present an interesting study of the American temperament.

The American membership is about 14% of the total; yet in recent years our new members have averaged 17% to 20% of the new members of the world, other Sections of approximately comparable size getting not much more than half as many new members annually. Of the reinstatements America gets 40% to 50% of the world total. Of the inactive (those not heard from during the year and removed from the rolls at the end of the year) America claims pretty steadily 30%. The inactive and the reinstatements of other Sections of comparable size are far, far below those of the American Society.

We gain new members out of all proportion to our numerical strength. They drop out and reinstate with astounding facility, indicating the effervescent quality of the American temperament as compared with the greater stability of older countries, where members seem to join the Society with more purposeful intent, and therefore prize their membership, let it go less easily.

Statistics of this kind provide a most interesting study of national characteristics, but one could wish that even in America, membership of The Theosophical Society were less lightly held and more carefully protected from delinquency.

### Congratulations to the Young Theosophists

No doubt a good many of our lodges have had their attention called to the attractive little booklet containing suggestions for the organization of Young Theosophist groups. The youth representative in each lodge has no doubt perused it, and recognized the helpfulness of its suggestions, and the vitality of the point of view.

We have been so very regretful that John Toren, the appointed organizer for the Young Theosophists, has been unable to carry out the program intended, due to delay on account of immigration restrictions. As a young Canadian he must abide by the regulations governing his status in this country. It is anticipated that he will in the near future be with us again to carry on the program for young people as he works with our lodges.

### A Correction

It was announced last month in the columns of "Theosophy in the Field" that Mrs. Nedra Ruder addressed the members in Aberdeen, South Dakota. Since she was not able to be present on that occasion our readers are so informed.



### The Mother's Bulletin

The ability of the editor, Mrs. Muriel Lauder Lewis, to produce a bulletin of increasing helpfulness to mothers everywhere is a matter for genuine congratulation, not only to Mrs. Lewis, but to our Section. There is no greater service that our Society can render than in thus making available inspiring ideals and practical methods which mothers may use with their children.

This particular Bulletin, Volume 5, Number 1, under date of October, deals especially with the Educational Value of the Arts. It contains splendid material, and we hope that lodge officers and members everywhere will do their utmost to increase the subscription list, and to cooperate with Mrs. Lewis in bringing the Bulletin to a wider and wider radius of readers.

It is gratifying that Mrs. Lewis has been able to include in her staff, assistants who are sharing with her all the arduous labor of typing, mimeographing, and mailing. We are heartily glad that others are recognizing the value of the work in so practical a way.

Subscriptions are \$1.00, to be sent to the address noted below.

Mrs. Muriel Lauder Lewis,  
2417½ Cheremoya Avenue,  
Hollywood, California.

### "The Theosophical World"

*The Theosophical World*, international member magazine, becomes constantly a more interesting publication. Members who miss *The Theosophical World* miss a very great deal. It is the news messenger of the International Society, telling about Theosophists and Theosophy in many countries. The subscription price is only \$1.50 annually. Scarcely a member needs to be without the very valuable international contacts which this magazine provides. If you are a subscriber to *The Theosophist* at \$4.50, *The Theosophical World* comes to you for only \$1.00.

**Gift Suggestions:** BUDDHIST books, bookmarks, cards, calendars, incense, rosaries, attractively priced. Complimentary *de luxe* gift wrapping.

### Free Leaflets.

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### Lecturers in the Field

Last year it was the eastern half of the country which rejoiced in visits from Miss Mary K. Neff. This year she is giving her genius for friendliness and her enthusiasm for Theosophy to lodges in the western half. Beginning her tour in Minneapolis and St. Paul, she has traveled steadily westward through Denver, the Wyoming and Montana lodges, and is now in the Northwest area. Wherever she goes she is invited to return by happy hostesses, inspired members, and a public challenged to new respect and interest in Theosophy.

Perhaps Miss Neff gives so much of joy and illumination because she herself enters with such zest into all experience, whether of personal contact with members and friends, or an extraordinary appreciation of the beauties of Nature wherever she may be. In spite of the handicap of a voice which tires too easily, she nevertheless manages never to miss anything of interest to human progress and development.

While Miss Neff is in the Northwest, Dr. Pieter K. Roest is in the Northeast, working for the fall months under the auspices of the Northeast Federation, of which Mr. Robert E. Drew-Bear is the president.

Dr. Roest's primary activity is in New York City itself, but each week he travels among the lodges of the area, and is being enthusiastically received by those who hear him as lecturer and class leader.

### Honoring E. A. Wodehouse

A signal honor has been conferred upon Mr. E. A. Wodehouse, author of *A World Expectant*, recently published by The Theosophical Press in abridged form. The Board of Governors of the Eugene Field Society, in recognition of Mr. Wodehouse's contribution and his literary skill, has by resolution offered him an honorary membership in that Society.

We have regretfully had to explain that Mr. Wodehouse died some years ago.

### Racial Evolution

Immigrants coming to this country from Central Europe had round heads. Their children who were born and reared in New York or Boston have become much longer-headed, and taller too. America's soil, her airs, her swift changes from hot to cold and from high pressure to low, all her chemistry and her climate play upon the body and the spirit of everyone who comes to live here. And so, generation by generation a new race is being shaped.

*Woman's Home Companion*, November, 1938.



### Theosophy For Children

The designation "Character Education Committee" has been discarded and hereafter this work with and for the children served by our lodges will be known as "The Children's Department of The Theosophical Society in America."

The bi-monthly publication of the Department, the News Letter, will henceforth contain news stories of actual groups in operation in every corner of the American Section. The groups are using our Lessons in Theosophy for Children in weekly sequence. These groups vary. From classes held in lodge rooms, Round Table groups and story clubs held in private homes but sponsored by lodges, these groups are springing up everywhere. Regular reports are being made to the Department by the leaders. The comments and suggestions will be published in the News Letter for mutual help.

Every effort is being made by the women members of the Department to organize groups of children where none now exist, and to cooperate closely with existing groups. To present the great truths of the Ancient Wisdom to as many children as possible is the aim of the Department, but a class of three children is quite as important as one of twenty-three. This aim cannot be reached without the full and whole-hearted cooperation of every member of the Section.

Every lodge has been contacted, and the replies from lodges, from officers and members, and from parents is most gratifying and shows a distinct desire of the lodges and parents to reach our children. The next appeal will be made to National Members. Standing as they do — alone in outlying districts, like torches in the dark, this work with children should find a ready response from them. Will they write to the Department Chairman and not wait for our appeal?

### The Census of Children

Will the lodges please see that the accurate names and addresses, together with the birth-dates — day, month, and year — of every child, adopted child, grandchild in the family of its members is sent at once to the Children's Department of The Theosophical Society in America, 2504 N.W. 14th Street, Miami, Florida.

This is an official census and the results are most necessary to the work of this Department, in determining the age ranges of the children to be served. Though far from complete, the census is proving a surprise to everyone. So far, accurate data has been compiled on two hundred children. An additional two hundred names await verification. The grand total will closely approach the thousand mark, proving that this field of work for and with children is indeed "ripe unto the harvest."

### "Be Very Confident as to the Future."

In closing the Zagreb Congress in Europe the President said:

"Have no anxiety about all the difficulties that assail us. The Theosophical Society is safe forever even though here and there temporarily it may seem to suffer defeat. There may be a Section closed here, a Section less there, but the river of Theosophy flows ever onwards. . . .

"The Masters are still the guides and directors of The Theosophical Society as ever They were in the past. It is in these days our duty to speak of Them less, to refer less to Their intimate relation to the Society, yet we know Them, we meet Them when They summon us. The only desire we have is to do Their will. I have no value in the Society save as I strive to do Their will. Think of Them more often. Wonder more often what They would like you to do. They are nearer to each one of you even than the nearest of your families. But you must seek Their help for the world. Shoulder your own personal burden by yourselves. When you want to help others, then you have the right to ask Them for Their help.

"I close the form of this Congress, but I see that its life will vivify each one of us. As each one of us goes home, may Their blessing be with you, and may you deserve that blessing by sharing with others that which through this Congress is more abundantly yours."

### Theosophy in Action

More and more we realize that there are innumerable ways of presenting Theosophy, ways waiting to be recognized, which utilize the varied capacities and abilities of our members everywhere.

Dr. W. L. Abt, a member of Oak Park Lodge, Oak Park, Illinois, has been giving a very successful series of lectures on "Dieting to Save Your Eyes." Dr. Abt is an optometrist, who has made a study of the effect upon the body, and especially upon the eyes, of diet and right living. By means of his knowledge of the eyes he is attracting very large audiences of 950 to 1,200, whose interest is first enlisted by the subject given, but who are then instructed in the wisdom of vegetarianism, and are given a knowledge of the laws of reincarnation and karma. Thus they are learning Theosophy, and their interest is growing apace.

Following the three public lectures, Dr. Abt gives a series of paid classes, which are well attended, and which carry the student as far as he will go.

Our congratulations to Dr. Abt on this very successful undertaking, and particularly for his courage and wisdom in challenging so keen an interest in the Theosophical way of life.



### What the Public Wants

From the discussions at the Zagreb Congress we reproduce the following from Mrs. Adelaide Gardner's notes in *The Theosophical World*.

In order to discover what the public wants, it is necessary to get into touch with the world around us. Members need to be alive to the problems of their community and nation. It is not enough to have one's own ideas about these. One should also attempt to find out what people who are not Theosophists really think and feel in regard to them. The teaching of reincarnation should be related to social problems, which take on a very different aspect when seen in the light of reincarnation and karma. The public is hungering for a deeper explanation of the tangles which exist today, and a wide view of the Plan and its meaning in relation to modern life is readily accepted. Individuals who come to our meetings burdened with their own problems are generally seeking a sense of security, more light on their own spiritual evolution, or are interested in psychic phenomena, and need an explanation of these.

The question was raised as to the absence of proof of our theories, and the danger of giving only theories. It was pointed out that if people would experiment with thought-control, they could obtain evidence in regard to the working of the laws stated to be true within a few months. There is nowadays also much more evidence for reincarnation than there used to be. Documents are available proving reincarnation in certain cases. It was agreed that the most attractive approach to Theosophy for the general public was one which combined a broad view of the Plan with simple direct teaching about the application of our teachings to personal life.

(Note: From the same discussion we shall give in our next issue "What the Members Need.")

### Braille Lodge

There is special interest in the recent chartering of a new lodge of our members who are blind, under the title Braille Lodge.

Although these members are scattered all over the country, they are in this way united splendidly, and will no doubt grow in a unity through which power and blessing can pour into the Section, and into our nation, precisely as through a lodge unit centered in one geographical location.

The work of Braille Lodge will be carried on by Mrs. Flavia Mac Kenzie, who is now working with Mr. F. A. Baker, the head of The Theosophical Association for the Blind.

We wish these members, new and old, deepest happiness in their new lodge association, and feel confident that they will render a unique service.

### The Lodge Handbook

A former president of one of our largest lodges tells us that she used the Lodge Handbook constantly during three years of lodge leadership. She did not use programs and ideas exactly as they are presented in the Handbook, but the outlines given there always called forth other ideas suitable to the local work.

If you are wondering what to do to improve the work of your lodge, study the Handbook. Arrange for each officer in the lodge to read those pages which deal with his particular work. You will be amazed at the many lodge problems which will be solved by the simple method of reviewing this book which is the synthesis of the experience of all the lodges in the Section.

### Suggestions for Programs

We can take a leaf out of a recent organization manual prepared by the Young Theosophists of America:

"Many interesting meetings can be arranged which will have much appeal to both Theosophic and non-Theosophic youth. Talks by members, symposiums, open forums, debates, dramatic productions, etc. — these and other activities which will suggest themselves can do much to stimulate the interest of those who attend.

"All programs should be arranged in the light of the following two facts: (a) all meetings should be so designed that the subject, whatever it might be, will be presented with the inspiration and idealism that is Theosophy, and thus those who attend will receive a treatise that could not be had at any purely social, economic, or religious gathering; (b) that each member of the group be given an opportunity to take part in the programs. In that way the group gains the knowledge of each member and at the same time creates within the individual the feeling of responsibility and enthusiasm that is essential to the growth of the group."

These younger members have most beautifully expressed one of the essentials of a Theosophical program: that it shall present the inspiration and idealism which is Theosophy, and thereby give to those who attend something that no other kind of meeting can possibly offer.

### Scientific Recognition

Dr. Ellsworth Huntington of Yale University, in a radio address on October 17, 1938, made the statement that the month of your birth may affect your life. Statistics indicated, for example, that leaders and politicians were found to have birth-days most frequently in March and April, clergymen and philanthropists, in February, etc.



### New Member Course

The correspondence course supplied free to new members, prepared and directed by Mr. Warren Watters, is proving so popular that many older members are asking for it, and classes are proposing to use it. We must point out the impossibility of furnishing a free course in monthly installments to all members of the Society, with all of the correspondence involved and personnel and postage necessary to deal with it. We must also point out that the new member should find studies going on in his lodge different from that which he is carrying on by correspondence directly with Headquarters.

Other courses are available for class work and lodge study. The National Committee on Class Work, under the chairmanship of Mr. E. Norman Pearson, has done excellent work in preparing advice and assistance to those desirous of starting classes. Write to Mr. Watters at Headquarters.

### News Bulletin From Florida

The editor, Mrs. Bennie Bare, is to be congratulated on the fine cooperation she is able to enlist from all the lodges in the Florida Federation providing interesting data concerning the activities of each lodge, and sharing each with every other friendliness as well as methods of procedure.

In Florida they are looking forward to a visit from Dr. Roest, and already the itinerary is well organized. Congratulations to Florida on their efficient handling of such plans.

### Congratulations to Southern California

The Southern California Federation has recently issued Volume 1, Number 1, of its new bulletin, *Southern California Theosophist*. The bulletin is very attractively printed in clear blue type and the material is excellently arranged. The first number gives brief sketches of Mr. E. Norman Pearson, guest lecturer of the Federation in October, and of Mr. L. W. Rogers, who for the past year has been so successfully carrying on lectures and classes in the Southern California area, and to whom the first issue of the bulletin is dedicated. A short article presenting "Dr. Arundale's Pertinent Suggestions," several inter-

esting items relative to the work of the Federation, and a directory of its lodges are also included.

We extend our congratulations to the Federation and its officers on the publication of this splendid new bulletin.

### World Fund for Theosophy

At the General Council meeting of 1937 Mr. Peter Freeman, General Secretary for Wales, proposed the creation of a fund of 100,000 pounds sterling to be gradually developed and to provide an income from investments for the following purposes:

1. For the use of the President.
2. For international workers, either at Adyar or traveling.
3. For helping weaker National Societies, financially, through workers, or otherwise.
4. For publications and publicity.
5. For the development of the Adyar estate.
6. For pensions or grants to old workers.
7. For any Theosophical work of special value.

A committee was formed, consisting of Mr. Peter Freeman, Mrs. Josephine Ransom, and Mr. N. Sri Ram, the Treasurer of the Society. This committee requests the General Secretary of each Section to place these particulars before the membership and to ask contributions from members. It is proposed that if this appeal brings a generous response, other international funds; e.g., Adyar Day Fund, President's Fund, etc., may be abandoned.

There can be no question of the desirability of building up a fund for the various purposes of international work from our World Center at Adyar. Members who are able will not hesitate to respond.

### A Helpful Device From Cincinnati

Other lodges may find equally useful the printing of a supply of cards giving a schedule of weekly activities, as also the name and address of the lodge, for distribution to inquirers at public lectures and even to members.

Simply and clearly printed, it need not be expensive, but certainly is practical.

### LESSONS IN THEOSOPHY FOR CHILDREN

Issued in quarterly sets (thirteen Lessons)

For class, individual, or group

Per quarter \$1.00 (8 cents per lesson)

Order From — Children's Department — The Theosophical Society in America  
2504 N.W. 14th Street, Miami, Florida



### A Member at Work

There are so many more opportunities of giving Theosophy to the world than we realize, but Mr. William H. Pitkin of New York recently was called upon to give an address on Hinduism to seventy Presbyterian Missionary Society ladies, who were astonished to have him tell them that reincarnation is a Christian doctrine.

Mr. Pitkin had another splendid opportunity in a request to address a Reconciliation group, which is endeavoring to discover the truth in all forms and types of religion and philosophy. They listened to a talk on "Life After Death."

So we may progress in sowing the seed of Theosophy, and paving the way for a happier world.

### John L. Goddard

The Ojai Valley's oldest resident, and the oldest member of the Society in the United States, John L. Goddard, almost ninety-five, passed away on September 15. He had maintained excellent health until within a few days of his death, and his mental alertness and interest in a wide variety of subjects, current and scholarly, made him a stimulating companion.

Mr. Goddard was a member of Ojai Lodge, and had served as secretary and as president of the first lodge in Rochester.

### Statistics

October 15 to November 15

#### Burn the Bonds Fund

Previously reported.....	\$2,101.61	
To November 15.....	139.00	\$ 2,240.61

#### Building Fund

Previously reported.....	79.01	
To November 15.....	2.50	81.51

#### American Theosophical Fund

Previously reported.....	159.75	
To November 15.....	10.00	169.75

#### Greater America Plan Fund

Total.....		15.00
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#### Easy Savings Plan Fund

Previously reported.....	73.01	
To November 15.....	17.59	90.60

#### Olcott Tree Fund

Total.....		25.00
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#### Refugee Fund

To November 15.....		61.72
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### Deaths

- Mrs. Florence Frey, Long Beach Lodge, November 5.
- Mrs. Helen Gemmill, Long Beach Lodge, recently.
- Mr. John L. Goddard, Ojai Lodge, September 15.
- Mrs. Verena Kluge, formerly member of Oakland Lodge, November 15.
- Miss Florence G. Stevens, Progress Lodge of Omaha, September 24.
- Mrs. Louise B. Strang, Seattle Lodge of the Inner Light, November 13.
- Mrs. Ella R. Tuttle, Genesee Lodge of Rochester, November 20.

### Marriages

- Mrs. Era Bazzell, Paducah Lodge, and Mr. L. S. Flowers, July 4.
- Miss Jennie V. France, Maryland Lodge, and Dr. Kenneth Hitchcock, Hartford Lodge, October 29.
- Miss Wilmore K. Lewis, Herakles Lodge, and Mr. Warren Weaver, November 5.

### A New-Member Response

"This first lesson in the Study Course in Theosophy was so entirely unexpected, and to you, or to whoever is responsible for so great consideration of young students, I wish to express the deepest gratitude. I am submitting answers to the first lesson questions, which I have given to the best of my ability, but which will no doubt indicate a need for further understanding.

Your comment and corrections at present, I realize will mean very much in enabling me to grasp the full meanings in lessons to follow — so I thank you sincerely for your interest and assistance."

God shall bless them who serve the cause of beauty;

God shall bless them, for God Himself is beauty —

PORTER GARNETT.

## 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.



# \* Christmas Gifts \*

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**KUNDALINI — AN OCCULT EXPERIENCE.** An exceptional study of the all-powerful force, Kundalini, operating in the universe and in the individual. From personal observation the author describes the awakening of consciousness as Kundalini moves from its base in the human body through the force centers, causing illumination and a realization of Universal Life.  
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**THE INNER LIFE.** Facts and features of the inner worlds, psychic faculties' racial evolution, and similar absorbing topics. A veritable encyclopedia of Theosophy, both theoretical and applied.  
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**THE HIDDEN LIFE IN FREE-MASONRY.** A learned and lucid treatment of the subject, dealing with the uplifting forces which are brought into human life through the machinery of the Masonic ritual, and fully explaining the significance of its symbology.  
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