
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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Compiled by MARY K. NEFF



JANUARY ★ 1938

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

OUR ELDER BRETHREN

*W*hat are Masters?

They are men who have evolved during past ages, through hundreds of lives like our own; They, in the past, lived and loved and wrought and toiled as we are living, loving, working, toiling now. They are bone of our bone, flesh of our flesh; They belong to our own humanity, and differ from us in nothing save that They are older and more advanced than we are. They are not placid Gods in a far-off heaven. They are men on our earth, who have conquered death, who have won immortality. By treading the Path of Holiness, They have reached perfection. They have achieved freedom. They live in the eternal. But being perfect, They remain to help us who are imperfect; being free, They have put on the chains of love which bind Them to suffering humanity; having realized eternity, They stay amid the shadows of time until we also realize. They have opened the gateway of bliss, and They hold it open, standing beside it, that we may all enter in before Them, for They, Who were the first to achieve, have made Themselves the last to enjoy. O perfect love! — ANNIE BESANT

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 1

The Presidential Address

A NEW CYCLE OF ENTERPRISE

(Delivered by Dr. Arundale at the opening of the
International Convention, Adyar, December 26, 1937.)

I AM SURE you are all as happy to be at Adyar as I am to welcome you.

There is no place like home, and for Theosophists Adyar is synonymous with home.

Paramount Duties

Having been privileged to stay at Adyar for a whole year and more without a single day's absence, and having also had the opportunity, which illness ever affords, of making in myself a number of necessary adjustments, I think I perceive with much increased clarity the nature of the way we have to tread in the immediate future.

Two duties seem to me to be paramount. First, to become much deeper students of Theosophy than most of us have so far been. Second, to be much more ardent in our membership of The Theosophical Society.

Most of us, I think, have been content to study Theosophy with our emotions and with our minds. We are either emotional or intellectual Theosophists. We have not studied Theosophy either with our intuitions or with our wills, and very few of us have studied Theosophy experimentally or from the point of view of specialization in a particular field.

There are not enough of us who feel with ardor that our membership of The Theosophical Society is a highly responsible messengership both for Theosophy, for its application to conditions obtaining in the world, and for a call to membership to all who would study, and strive to live, the truths of all time in the inevitably narrow setting of today.

Students of Theosophy must be respectful iconoclasts, ever at work helping the dying dross to be reborn into living gold, ever fanning the flames of Theosophy to this great purpose.

Members of The Theosophical Society must be graciously insistent, ever at work extolling to the

world the splendors of membership in the example of their lives and activities.

My new little book entitled *The Warrior Theosophist* sets forth the tenor of my thoughts during the year as regards both Theosophy and membership of The Theosophical Society. I need not, therefore, do more here than invite your attention to it.

Brotherhood Begins at Home

It emerges from my meditation in 1937 that these years from 1934 have been a period of preparation, of adjustment, and that from 1938 we shall go forward with new vigor and new purpose on the way appointed for us. We stand at the beginning of a new small cycle. It is a cycle one of the keynotes of which might be called Venturesome Enterprise, building anew to great design. We should, I think, enter into the spirit of this small sub-cycle of Enterprise, and sound its note in our lives and in our work. It is a cycle of release of power to meet the needs of the times.

To this end I have sought to give new forms to Adyar's life. I am anxious that Adyar shall be as beautiful and as efficient as we can make it, for Adyar is the heart of the membership of every one of us. There must be happiness at Adyar and competent service. The workers must have reasonable contentment. Members of the younger kingdoms resident at Adyar must have reasonable protection.

To this end we have revised our rates of wages so that these may be what we think are due to those who work for them. I am hoping that the General Council will sanction a special financial arrangement whereby discretionary grants may be made where individual needs are not covered by the standard wage we pay. I also have in mind plans whereby the leisure of our workers may be happily and profitably employed. And I also hope

that we may be able in course of time substantially to improve the lot of the villages in immediate proximity to Adyar. I have asked the General Council to make a grant for this purpose. Adyar and its vicinity must be as wisely happy as The Theosophical Society can make it, so that the world may see that in the very heart of our work we put into practice our talk of brotherhood.

The Indian Villager

I wonder how many members are able, even with the aid of their imagination, to picture to themselves the indescribable poverty and therefore misery of the poor in India, especially of those who live in close proximity to cities. As we draw near to a village adjacent to Adyar in which dwell people who are ever on the threshold of utter starvation, never knowing in the morning whether by evening the bread-winner may not have lost his job, thus plunging a family into despair, and who never know what it is to have a full meal each day, we are at once assailed by odors bearing dreadful testimony to an entire absence of drainage, to insanitary conditions reeking with disease, to modes of living and dwelling far worse even than the most harrowing descriptions of slums in the West.

We enter the village and are confronted on all sides with wretchedness, ill-fed, and often starving, children following us about, sick people lifting themselves up from the ground to implore a trifle of help and sympathy, old people saluting us with hopelessness in their eyes and bidding us gaze upon the place in which they have to live their lives, more vocal in its mute witness of their lot than could be the most poignant words of appealing eloquence.

The huts are leaf-walled, impotent to check the monsoon rains, open to the winds and to the entry of prowling creatures, with only the feeblest of flickering lantern lights to make the darkness visible. In a corner the cooking is done, when any cooking can be done! A handful of rice. No thought even of the cheapest of Indian vegetables. A chili to give deceptive flavor to the rice, which must, as far as may be, make up in quantity for lack of quality — it is, of course, polished rice, being cheaper.

Milk? Not even for the tiniest children after their mothers have weaned them. Water? Yes, such as it is. The well is so often stagnant. But that cannot be helped, for who is to clean the well and who is to see to its purity? Only the other day I saw some little children belonging to a fishermen's village drawing water from a well which I hesitated to approach because of its evil smell. They were going to use that water for drinking and for washing!

What wonder disease! And when disease does

come there are only magicians and witch doctors to cry halt to it. Medical care? The poor people in India are afraid of doctors, especially of those who are western-trained. And they are mortally afraid of hospitals. They are afraid of doctors because of the terrible-looking instruments they carry about with them, and also because some doctors tend to be rough with poor people. Hospitals? Well, some doctors are very busy people, and the poor cannot pay, so. . . .!

Most poor people would rather die than go to a hospital. Only the other day one of our work people in the electrical department contracted double pneumonia, and was ordered to hospital without delay. But his family took him in a rough country cart to a magician in a neighboring village who, it was hoped, would remove the obsessing spirit which was deemed responsible for what the doctor called pneumonia. The boy, he was but a boy, died. But better even than that the hospital!

The Hardships of the Poor

And work is so precarious. It is so easy for those who are safe and comfortably placed to wreck a family and think no more about it, or to justify the payment of starvation wages by the fact that such are the prevailing normal wages, or to inflict a fine which may mean the loss of half a dozen meals. There are trade unions for some classes of work people in India, but not for the overwhelming majority; and having been associated with Indian trade unions I know full well how lamentably little they can do to benefit their members. The employers have the money and the workers have the debts.

The cleanly dressed servants who wait on us, who day in and day out must satisfy us or starve, who dare not displease us lest they lose a job which means just the difference between poor contentment and downright misery — these poor people who must smile, who must appear solicitous while we eat as they will never eat their lives through, while we enjoy comfort the like of which is beyond their wildest dreams, these poor people go home when it suits our convenience, and after carefully taking off their clean clothes, to these leaking huts, to the smells which they hardly notice because so used to them, to foul insanitation, to rice and water and a chili or two, and to such sleep as they can get before the next day comes — and they must be at work betimes lest disaster follow.

Now and then, of course, there are what they call feasts, now and then there may be some music, some beating of drums for the dead. But now and then disease must come. Are they going to keep their jobs if away very long? And what about their pay? Will insufficiency become still more

insufficient, because we cannot pay full wages to absent workers? Who can be spared to look after them? Invalid food? Well, the rice and water must be called invalid food.

And what about the children? Food? Just that of the adult, no more but rather less. Play? What is there to play with, unless some kind elder gives a few hockey sticks, or cricket bat and ball? School? Possibly for a while, if there be no school fees to pay, no books to buy, and for the time being no work to do. But if a job is anywhere near and suitable to youth they must be as streaks of lightning in their efforts to seize it.

What a life! Yet Indian poor people are on the whole happy people. They face their continuous misfortunes with courageous resignation. Religion helps with its festivals and other tamashas of all kinds. There are gods to propitiate who can really do things. There are other poor people round about who will share their nothing with their fellow villagers' nothing whenever there is need. What the poor would do without the poor I do not know. Alas! They can do without the rich far better.

Of course they have their crudenesses, their lack of manners such as we consider to be the mark of refinement. They are not very clean, because cleanliness is difficult for them. There is not always much time for washing — either themselves or their scanty clothes.

But they are gracious people nonetheless. They are refined nonetheless. For they are kindly. They are generous. They are grateful. I know this, for I have had much contact with them, and have felt far more at home in their midst than among many who are far more well-to-do.

Adyar Must Be Happy

Why do I write about all this at such length in a Presidential Address? What has it to do with a Presidential Address? It has everything to do with a Presidential Address, because such people work for The Theosophical Society at Adyar, and live quite close to us exactly in the ways I have described. Universal Brotherhood begins at home. And the whole Society has cause for shame if from its Headquarters here there radiates but little of that practical brotherhood which is the acid test of true membership and the very heart of Theosophy.

We have done a little, but so little. Colonel Olcott did splendid work in bringing suitable education to the doors of the poor, who then were even more neglected than they are now. Thanks to him in no small measure these poor children of God are coming into their own at last.

We have our free Dispensary and our Baby Welcome, which do no less splendid work. Specially mothers and children benefit from these

two activities. The Olcott Memorial School and the Besant Memorial School, and recently some of our young Theosophists, are giving their aid. Dr. Besant also gave substantial and constant help.

But the conditions, as I have described them, still remain. Before my term of office is over I would honor the new cycle in helping to free these poor people from the worst of their sufferings, if in their ignorance they will let me. They have had so little help that they are suspicious of help, and seek in it some mysterious hidden motive, "What are they getting? What shall we be losing?" I must help to give them cleanliness. I must help to give them security. I must help to give them health. I must help to give them the practical brotherliness of The Theosophical Society. I must help to give them cause to bless The Society and Adyar. And I ask all who can help me in any way to do so.

The Campaigns

I believe that the various Campaigns I have inaugurated have been appreciated. The Campaign for Understanding has been specially successful, and will, I hope, be continued well into 1938. I have therefore postponed the final Campaign of my term of office — Theosophy is the Next Step — until 1939.

Forward with Blavatsky

I am particularly happy that the newly established organization — The Blavatsky Foundation — is going to make possible a number of very cheap editions of our specially classic literature, beginning with *The Secret Doctrine*, the gem of Theosophical publications. In this way we shall be working forward with Blavatsky and in a very practical way be demonstrating to her and to the world that we recognize and honor her living presence in our midst.

Neutrality

I hope my fellow-members generally will approve the expression of my personal views regarding the world situation, not necessarily to agree with them, possibly to oppose them, but to approve their utterance by G. S. Arundale. They appeared in the December *Theosophist*. The call to me to give a warning against the dangerous spread of the spirit of militarism and tyrannical authority was imperative, and I had the precedent of my predecessor's identification in her personal capacity with the movement for Indian Home Rule. I still maintain the views I set forth in the September Watch-Tower of *The Theosophist* on page 477. The Society as such must ever be neutral and universal. But every member of the Society should be anything but neutral, launching himself with the insight of a fiery

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I Build

A new year. The calendar brings around that blessed chance for a new beginning; and to whom is not a new beginning welcome! So much has been left regretfully undone, so much with sorrow done. The new year ushers in a new start. We swear off those things we have done against our inner judgment, we resolve to accomplish those things of worth about which we have been remiss.

Easily made, those resolutions, but just as easily forgotten until with the year end the need for renewal impresses itself again. How to achieve these finely intended results? Try this. First, have a motto that applies not to a habit or two but to every eventful moment. Second, make it present tense, something for now, not for a future temptation only. A suggestion? Yes, try "I build."

Think it out thoroughly and your thoughts may be something like this. I build. I am the builder. I will not build what others can destroy or what I would wish destroyed. Therefore I build only what I would preserve in others — in myself. What I do to others, my conduct, must build them with my helpfulness; what I say of others must be constructive of their character; what I think of them must be of the quality of my building. Those things in me that I would change contribute not to building and they therefore fall away. I need not resolve regarding them for I am a builder. In 1938 I build.

Aggressive War

There is natural difference of opinion as to the right or wrong of aggressive nations who have invaded the territory of others. Italy in Ethiopia and Japan in China are recent cases in point. The arguments these countries advance, their need of natural resources, of room for expanding populations, of protection from other states against whom the newly acquired territory would serve as a buffer, may or may not have merit. And the attempt to justify aggression on the ground that other countries have acted similarly, that England and France so obtained their colonies, and the United States thus acquired some of her southern territory, carries no weight.

For all this ignores the fact of evolution and that there has been evolution in the means provided for the settlement of differences between nations and for hearings as to their needs. The means are faulty still, but they are available and no adoption of armed means of settling disputes can be even condoned while the peaceful channels of negotiation are left untried. If such means have in some cases failed, such failure is largely due to the refusal of nations to submit their cases for international judicial consideration. Having a weak case, perhaps, such nations prefer to depend upon processes outlawed by the majority. Nor is that all. In these days when peace is genuinely preferred and actively sought by most, any nation requiring an adjustment of relationship has the responsibility of submitting its claims again and again, if necessary, to the tribunals provided for the purpose, and to utilize the means of world publicity and the friendship of sympathetic nations to present its case. If there is justice in its plea, the world can be reached and the world will answer justly. But the world will never again side with a nation that has chosen to be an aggressor rather than a negotiator. Nothing less than an honest and patient effort to make peaceful means effective meets the need or merits the approval of an evolving and thoughtful world.



Those having moments of splendid inspiration and exaltation and glowing devotion and joy should realize that these are the moments when the Higher Self succeeds in impressing himself upon the lower, and that all that which they feel is there all the time, but the lower self is not conscious of it. Realize by reason and by faith that it is always there, and it becomes as though we felt it, even in the time when the link is imperfect and down here we feel it not.

— C. W. LEADBEATER.

A Stream of New Life

BY JAMES S. PERKINS, Jr.

THE NATURAL drift toward similarity apparent in all group associations such as organized societies and religions, and which is often described as "unity" or "harmony," is subject to Nature's continuous effort to dispel. When unity appears to be achieved at any level, a new uprush of life, new attitudes, or new emphases scatter the unstable harmony, and rebirth ensues — usually painfully — followed by efforts to achieve unity at other, and perhaps higher, levels. This will forever be the course of natural law in our imperfect state, for through human weakness we tend to sink individuality in group resemblance. "Nature abhors these complaisances," said Emerson, for the true goal of evolution is *diversity in unity*, which goal implies the perfection of individuality before true unity may be achieved.

This law, of course, operates within The Theosophical Society, and we see welling up within ourselves, and in our fellow-members, the impulses of ever-renewing life, new ideas, new dreams, new plans, which should result in action. Especially may this be true in Youth and in those people who are searching creatively among the arts. Since the ideal of "diversity in unity" is recognized as a principle in The Theosophical Society, this renewing tendency becomes a resource and not a disintegrating factor. That is why the creation of such a vehicle as the Youth and Culture Committee (one of the six National Committees) may well become a stream of new life. Like a cold, fresh mountain stream cascading down into the fertile plains of our Theosophical world, it should chill our warm complaisances and fixed attainments — chill them refreshingly, revitalizing them periodically, reminding us of those far slopes up the mountainside where pristine vision exists and from whence we may receive faint, fleeting, and inspiring glimpses of Reality. This ever-flowing stream of ideas and new life should be fed by innumerable springs. Each member who is vitally alive is such a spring, and from many springs — from many creative moments of many members — such a stream of freshness may issue.

The Youth and Culture Committee faces at once the difficulties of boundless horizons of opportunity for possible activity. How shall we narrow the horizon to practical activity and objectives?

Realizing that Youth, which is alive and

earnest, can be expected to feel differently about the way things are being done, we might first anticipate from Youth a flow of ideas, suggestions, and proposals which may lead to adjustments for greater efficiency in the work of the Society. (Recalling that the Committees were purposefully created to engage a wider circle of membership in active participation in the affairs of the Society.) This Committee, therefore, asks specifically that the Youth of the Society not only be alert to what they really do think and feel with regard to the work of the Society, but further, to shape their ideas into definite proposals when these appear practical, for submission to the Board, through the Chairman of the Committee, thus establishing as a first object recognition of this Committee as a channel for such usage.

Secondly, that the Young Theosophists, being more closely attuned with the world of Youth in their tastes and requirements, be encouraged to search actively for practical ideas for interesting other young people in Theosophy. With a collection of definite ideas, certain groups may be encouraged to experiment with them.

Lastly, we encourage Youth in visualizing and expressing Theosophy in its new adjustment to the modern world. Perhaps this is more immediately important than any of the other objects. It has received our first attention. The result has been the new department created in the American *Young Theosophist*, the name of which magazine has been changed to *Youth and Culture*. New outlets for expression, new ways for releasing culture, must be the object of our continuous search.

Entering the cultural phase of our program, thought turns at once upon stimulating a deeper awareness in our lodges of the cultural value of the arts in our lodge programs. There have been lodge members in whom philosophy was but coldly received, and occultism only vaguely approached, yet in whom there blossomed a loving activity under the stimulus of cultural effort. Remembering that our purpose is to be "together differently," we sense the importance of that field of cultural activity which lies fallow in many lodges. These need the benefit of experience obtained in other, more fortunate lodges. Will those lodges which have carried out successful, cultural programs recreate these into simple, practical programs which any lodge might use with small adjustments? This should be our first cultural objective,

and its result should be a bulletin published by this Committee.

Secondly, for those members in each lodge who are inclined toward the achievement of beauty and order in their surroundings, we propose to create a greater interest in the physical appearance of lodge rooms. Perhaps the most vivid way of attracting attention to this proposal is to call for an exhibit of photos, drawings, or paintings of the existing lodge rooms throughout the Society in America. We hereby propose to hold such an exhibit, and we call upon the lodges to prepare pictures — if they wish to be represented — for an exhibit at Olcott to be held at Summer School this year. Our President, Dr. Arundale, will thus have the opportunity of becoming acquainted with the various "homes of Theosophy" in America. Perhaps, if such an exhibit be worthy, it might travel to other Sections, or to Centers such as Huizen and Sydney, aiding in the linking together in more intimate ties the brother Sections in this world family of The Theosophical Society.

In furthering the ideal of beauty in our lodge rooms, we wish to encourage the creation of a growing file of suggestions on interior decoration suitable for lodge rooms. Everybody can help in this, and all material should be sent to Miss Henkel at Olcott for filing. We envision also the placing in our library at Olcott, of books on color, design, and interior decoration which may be usefully employed in summer school programs, and for study and reference by members.

A further project regarding this effort to stimulate beauty in lodge rooms, might be the assembling at Headquarters of a collection of paintings, prints, and etchings adaptable for the walls of lodge rooms, these to be rented to lodges by the year, enabling them to freshen the appearance of their walls periodically, opening new windows upon beauty.

Turning from these general cultural endeavors to the individual Theosophist, we realize that membership in the Society, and in a lodge, should be considered as education — a "drawing out" — of latent talents. By providing outlets for expression, individual creativeness will be stimulated. May we not, in the future, have published volumes of Theosophical short stories, plays, and poems? Do we have any volumes of essays on Theosophy that reach truly high literary standards? I think we see the beginnings of such things now. Let us by all means stimulate the growing production of such. Since it is ideas that

rule the world, and ideas gain entrance to the minds of men through attractive presentation, we may look in this direction for much development in the future. I am reminded of the influence exerted by that small group of Transcendentalists of a few generations ago. Perhaps we may encourage lodge programs being held occasionally that would consist entirely of the reading of Theosophical short stories, plays, or poems created by members. Certainly it would be a fresh note. Moreover, such programs might find a place in the Olcott Summer Sessions, as indeed was commenced last year by the Olcott Players. Many members who do not feel equal to actual creation may yet, with proper research, create splendidly worth while cultural articles on the arts. Perhaps this kind of activity would get under way if need for certain types of articles were definitely called for, and a place provided for their expression, as Dr. Arundale is demonstrating in his Campaigns. This Committee will, therefore, seek ways to encourage members along the lines of recreating Theosophy in terms of Beauty.

Lastly, it should be within the province of this Committee to treasure the traditions of our Society, hence to be active in calling upon those older members who have had relationships with the founders and early workers of the Society to preserve and file authentic records of such relationships as are of historic value for the enlightenment of those who follow.

Realizing that the work of the Committee is that of translating intangible values into some kind of tangible results, we have proposed at the outset these limited objectives which we hope to see grow into an ever more practical program supported enthusiastically by the membership, becoming in the accumulation of many creative moments by many members *a stream of new life*.

Committee consists of:

James S. Perkins, Jr.,
Chairman
 Mrs. Lillian Boxell
 Dr. Pieter K. Roest
 Dr. H. Douglas Wild
 Miss Anita Henkel
 Frank Durand
 Mrs. Alberta Weston
 Miss Helen Palmer Owen
 Miss Virginia Deaderick
 Carle Christensen
 Harry Bromley
 Mrs. Florence Sperzel

The universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the senses, a cosmos to the reason. — H. P. BLAVATSKY.

FIRE

For Olcott's Freedom

The 1937 Convention of The Theosophical Society in America has come, but it has not gone, for its spirit remains to give enthusiasm to the whole Section — to those who went to Olcott and no less to those who perforce remained at home. I have just been reading the splendid September issue of THE AMERICAN THEOSOPHIST, and I do not think I have seen a finer issue. I hope most earnestly that the Olcott bonds are being burned in all rapidity. The Theosophical Society in America is so generous an organization — look how hospitable the membership is to its visitors from overseas, look at the way in which Huizen has been helped, look at that gesture to Hungary just at a time of Hungary's dire need, look at the way in which Olcott treats its guests — that it is about time to remember that at least charity ends at home, even though in America it may not begin there.

May I ask every member to contribute his dime, or his quarter, or his dollar, or any multiple of these, to the funeral pyre of the Olcott bonds? These bonds are eager for cremation, for they know that their sacrifice is Olcott's freedom to do more even than it has done before. I think that each member who is providing a fragment of a bond, or a bond, or many bonds, for the burning should consecrate the flames he thus causes to soar, to some personage who has been a builder of America's Freedom — there are so many heroes in America. And then some might offer flames in honor of great American Theosophists, including H. P. B. and H. S. O., and of our stalwart soldier and old friend L. W. Rogers. What a fire we might have, no, shall have! And what a celebration next Convention, at which Rukmini and I hope to be present!

G. S. A.

Fire — Symbol of total disintegration and destruction, utterly consuming, leaving no recoverable trace of that which it destroyed. That which goes through the fire is gone forever, never to return nor ever again to present itself for man's use or perchance for his discomfiture — an ending.

Fire — Servant or enemy — depends to what its consuming power is applied. A beautiful home, a magnificent picture, a green forest, and fire is man's enemy — a slum dwelling, a refuse pile, and fire becomes his servant.

Bonds? When bonds are burned, cast into the fire to be utterly consumed, fire is indeed a friend — it becomes the symbol of achievement, of debts forever overcome.

Fire — Symbol of purification and regeneration, cessation of obstruction, preparation for a new structure, a new growth, a clean start, renewal of life and a higher achievement — a new beginning.

Fire — Welcome fire when it symbolizes relief from burden, freedom to carry on the great purpose of a great Society. To The Theosophical Society in America the burning of the bonds will signify the completion of a project splendidly conceived years ago by Mr. Rogers. Freedom from physical debt will release energies for spiritual work, for the development of The Theosophical Society, that it may turn attention to its many avenues of service to its members, to its lodges, and to the world in which it can and must become a potent influence in an important period of momentous change. The world needs Theosophy. Debt is a barrier. Fire, destroyer and regenerator, clears the way. **Let's Burn the Bonds.**

S. A. C!

PRESIDENTIAL ADDRESS

(Continued from page 3)

Theosophy-illuminated wisdom into the burning fray of evolutionary growth.

The President as an individual member must be no exception to this. And, as Dr. Besant so truly pointed out at Chicago in 1929 during the course of the World Congress, all danger of identification of any particular views with the Society as a whole would largely disappear if every member were more active for Theosophy and for The Theosophical Society. Where there is inactivity, or indifference, as Dr. Besant said, there is danger of identification — the fault lying not with the ardent protagonist of certain opinions but with the lethargy of the rest of us. Our motto is: "There is no religion higher than Truth." With such a motto, what wonder if many members seek Truth eagerly and proclaim it as they deem they have found it. And if any obstacle were to be placed between any member, whether holding office or not, and such search and proclamation, the very life and purpose of the Society would be in the gravest of danger. The neutrality of the Society is never more in evidence than when every member of it, whoever he may be, is free to seek his Truth and to express it. And the President must be no more than *primus inter pares*.

Art and Education

I should like to express my appreciation of the fine work being accomplished by Shrimati Rukmini Devi and her colleagues in the domain of the arts and of culture generally. The International Academy of the Arts, with headquarters at Adyar, is steadily gaining public recognition, and in no small measure, thanks to Shrimati Rukmini, Adyar is beginning to be ranked among the great centers of art and culture in the world. Only the other day a Madras journal declared that the public was beginning to expect beautiful things from Adyar, for it had not so far been disappointed.

How urgently we need an Adyar Theater. Mrs. Stead left about £1,000 as a nucleus of a building fund. But we need £5,000 at least.

I also watch with very much satisfaction the progress of what I would venture to call our educational activities. The Olcott and Besant Memorial Schools are doing splendid work, each in its own different sphere. And it is my dream that some day, within, I hope, this new cycle, with these two institutions as its foundation, we shall have an Adyar University officially associated with The Theosophical Society, indeed part

and parcel of its work. But the Adyar University will reincarnate the ancient university spirit, the old relationship between teacher and pupil, and give to every student an education which shall fit him to become a leader of men because he is a knower of the Wisdom. The Headquarters of The Theosophical Society needs for its heart a growing youth, guided and inspired by deeply understanding elders.

Section Ambassadors

One of my very special dreams for the new cycle is of an International President having round him a number of accredited representatives of the Sections of the Society — ambassadors, officially appointed for a year or so to constitute a kind of unofficial council at Adyar constantly at his disposal for advice. I dream of funds being available to provide the necessary board and lodging, and of every Section sending out from time to time some of its most ardent members to become very valuable links with the International Headquarters.

And I also dream of the International President having his own ambassadors at the courts of the Sections, to be unofficial representatives of Adyar, doing all in their power to strengthen the link between the Section and Headquarters.

The dream is still a dream. But I have been able to appoint a number of residents at Adyar to act as liaison officers with various Sections, just to bring each Section as close as possible to Adyar and Adyar to each Section. This is better than nothing, and I am very glad to say that my colleagues the General Secretaries have been so kind as warmly to approve my action. I find that already there is going on very useful correspondence between these various liaison officers and the Sections they are appointed to represent. But I hope that in due course the dream itself may become actual on the physical plane. Real enough it is.

Adyar Needs Workers

Your Headquarters urgently needs efficient workers in a number of departments, especially those who can come to live honorarily or on a small subsistence allowance. Précis writers, journalists, stenographers, typists, library workers, garden enthusiasts, experts in Indian agriculture, doctors, welfare workers, members with editorial experience, engineers — such, among others, are the kind of members we require. I do not say we need many of each type. But we do need more

than we have. As it is, everybody tends to be overworked, and nobody gets a holiday, not even a change of work, which is all the holiday most of us want. We are all very happy, but we should like others to come to share our happiness by reveling in the work as we do. Specialist teachers would be very welcome, too, but there is the language difficulty, and this is a definite, though not an insurmountable, obstacle.

The Adyar Library

Another dream for the new cycle is the building of a special home for the Adyar Library. The Adyar Library needs new and up-to-date accommodation, as anyone would see at once who just looks in at the Library doorway. The cost would be in the region of at least £10,000 or \$50,000. Someday we positively must have a dignified erection for what is one of the finest libraries in the world. And I dream of its being built before I lay down my office in 1941. In fact, I am going to set apart the year 1940 as Adyar Library year, during the course of which I hope so to make every member of the Society so Library-conscious that when December, 1940, comes I shall be able to announce that members have given the necessary amount, so that in 1941 I may see something of the dream come true. Of course, the most careful plans will have to be drawn up under the guidance of experts in library building. But what a tremendous joy to see the International Headquarters dignified with a really great Library building adequate for the expansion we foresee for the next half a century.

Presidential Agents

In those countries in which there is inadequate strength for the formation of a Section, yet nonetheless a definite interest in Theosophy, we have the system of Presidential Agents, as, for example, in Egypt, in Paraguay, in Peru and in East Asia (including Japan and China). Now that Egypt is entering upon her nationhood she should again have a Section of her own. For many years Monsieur J. H. Pérez has been her Presidential Agent. But he will be as glad as myself if a Section can be formed. It is my experience that nations need Sections of The Theosophical Society for their strengthening. Where the Section is strong the nation is enlightened. Where the Section is weak the nation sometimes tends to be weak also. Where there is no Section the people suffer. So I am thankful when there is occasion to appoint a Presidential Agent, as seems at present to be possible in Colombia, where steady Theosophical work is being done with the help of the Central American Section within which the Columbian lodges are at present working.

I am happy to announce, however, that a new type of Presidential Agent has come into existence

— the traveling Presidential Agent, to which office I have appointed Mr. C. Jinarajadasa. Wherever he goes he will act as Presidential Agent, and in handing him his warrant of appointment I have entrusted to him a blank Charter for the Colombia Section if it comes into existence while he is traveling in Central and Southern America. He will on my behalf present the Charter to Colombia if opportunity offers. The Central American Section will have good reason to be proud of their great service to Colombia if the happy event takes place.

Next World Congress

I have also asked Mr. Jinarajadasa to explore with our South American Sections the possibility of holding the next World Congress (1942) somewhere in that part of the world, as well as a visit, possibly in 1939, from Shrimati Rukmini and myself. Some day Australia must have a World Congress — 194...? But why just every seven years? I think we should have a World Congress whenever we feel like it, and especially when the world situation indicates the need of a World Congress. The World Congress in Geneva in 1936 has definitely helped to tide the world over a very difficult period. I almost wish, with the world as it is, that we had a World Congress even before 1942, and in Europe or in the United States.

The Brotherhood of Life

Our First Object is so worded as to suggest that membership of The Theosophical Society involves no more than assent to Universal Brotherhood so far as humanity is concerned, and that the question of brotherhood towards the sub-human kingdoms is not involved. As a matter of fact, a true conception of Universal Brotherhood, even when limited to the human kingdom, in the long run involves the wider conception of Universal Brotherhood no less without distinction of kingdom of Nature than without the distinctions already set forth in the First Object. I hope that some day our First Object will be amended so that it reads:

To form a nucleus of the Universal Brotherhood of Life, without distinction of kingdom of Nature, race, creed, sex, caste, or color. In the meantime let us realize that Universal Brotherhood, however limited in application, is in fact universal; and let us, therefore, apply it universally, howsoever the First Object may be worded.

For my own part I am exceedingly conscious of the fact that the residents of Adyar form part of the nucleus of a Universal Brotherhood of Life, and I know particularly well that only as we fully recognize the rights of the sub-human members of the Adyar family can Adyar fulfill its functions as the heart of The Theosophical Society. We have,

for example, the Deva of Adyar, whose power and willingness to help us depends no little upon our own cooperation with him. We have the almost human life of the great Banyan Tree, a life which can be very vocal at times. Then there are a number of nature-spirits attached to groves and various trees, and, in descending scale, other denizens of the Deva or Angel kingdom. We have cows and bulls and buffaloes and dogs and cats, to say nothing of the mongoose and some less acceptable residents. We have many splendid trees and flowers and plants — far more international in character even than the residents themselves. And we have some very beautiful birds, in addition to crows and other less developed members of the bird kingdom.

The President of the Society is responsible for them all, and their reasonable happiness must be his care, even though war must be made against some of them on due occasion. I wish some lover of animals would build an animal hospital at Adyar and provide the necessary funds for a whole-time veterinary surgeon. There would be plenty for him to do, not only at Adyar but also in the surrounding villages.

The Order of Service

I much regret to learn from Mr. Jeffrey Williams, the International Head of The Theosophical Order of Service, that since the days when the Order was substantially financed by a few friends there has been a steady decrease in support. I regret this exceedingly, for I know that the Order should be one of the principal means whereby members of the Society put their Theosophy into active practice, individually or in groups.

Among the Sections which find in The Theosophical Order of Service the greatest inspiration and practical value is Portugal. In Portugal under its auspices intensive work has been done through a National League for the Protection of Animals, now numbering about two thousand members. Through an efficient hospital the League treats nearly four thousand animals a year. A Fraternal League distributes to the poor thousands of dollars in small sums annually. A Children's Home cares for and educates the destitute. Here we see what the Order can and does do.

It is, of course, true that the Order is not essential to the practical application of Theosophy, but it is a particularly useful means. There can be no greater service to The Theosophical Society, and no finer homage to Theosophy, than the devotion of lodge activities largely to study, and to the application of such study to the helping of the world through The Theosophical Order of Service — each student, by himself or in the company of those who think with him, doing his best to shed upon his surroundings the light he has received. In this way will our studies become more

keen, and the Society will cease to be regarded as just a company of dreamers. For the Order of Service will thus be alive with workers, bearing witness before the world that while the Society as such does not take sides for the very reason that all kinds of opinions must be welcome in it and be free in it, on the other hand it successfully urges its members to active work, and provides The Theosophical Order of Service for the purpose.

I most sincerely trust that the Order will gain in strength through a branch of it being established in connection with every lodge, and that those who perceive the extremely valuable nature of its work will hasten to give it the support it so sorely needs. The neutrality of the Society should be largely made positive and constructive through The Theosophical Order of Service.

Practical Optimism

The new cycle is a cycle of triumph, not of defeat. And I earnestly hope, therefore, that, with only the rarest of exceptions, every one of my fellow-members will shine forth as an irrepressible optimist. On all sides we are being told that everywhere is the sense of defeatism and despair, the exchange, as someone puts it, of the light of the certainty of faith for the twilight of opinion, an iconoclasm of all the splendid things of life and only a caricature of the real — an intellectual cynicism — to take their place, an avidity for tearing down and a contempt for building up. All these are the offspring of pessimism — doubt in chains masquerading as winged freedom.

Indeed are we in the midst of wars and of the rumblings of wars perchance to come. Indeed is the cry of misery deafening in our ears — the cry of despair, of want, of suffering. Indeed are we back in the age of inquisition and persecution, of tyranny and force.

But it is only the pessimist who will see no dawning in the darkness. If there be death round about us, it is because that which has become dross is dying, and that which is to be gold is clamoring for release into birth. Men and women of goodwill are more in numbers than at any other time in the history of the world. The youth of the world are seeking the good more than youth have ever sought before. The conscience of the world is more alert to right and to wrong than ever it has been before. And if the world be in distress it is because ignorance is at war with wisdom, selfishness is at war with sacrifice, might is at war with right, prejudice is at war with understanding. The ills of the old world are at war with the health of the new world. Death throes mingle with life thrills.

The pessimist looks at the death throes. The optimist gazes upon the birth throes of the new life, and knows that in but a short while, out of their present Crucifixion, the Resurrection of

peace and goodwill will usher in the Ascension of a golden age.

We who are Theosophists must stand shoulder to shoulder with all optimists everywhere, with all who pledge their faith in the future, in the near advent of peace, in the ultimate will of all to righteousness and brotherhood and truth, even in the forces now at work, despised and rejected though these be by many, to exalt justice and honor among nations and faiths and peoples and persons. There is wrong abroad. The Theosophist must help to transmute it by the very force of his practical optimism. There is right abroad. The Theosophist must help to quicken it by that self-same force. He who has perfect faith in the triumph of right need but be faithful to the end. Victory is ever to the faithful, but the time of its advent rests with the Lords of Life and Light and Glory.

The Uses of Adversity

The true optimist rejoices in the opportunities which adversity affords. Given dark and troublous times he perceives occasion for that light and peace which optimism spreads abroad. As Mark Tapley, one of Charles Dickens' greatest creations, would say — there is no particular credit in being optimistic when all runs smoothly and easily. For times of conflict such as these are Theosophists born, and members of The Theosophical Society. We do not belong to ease but to effort. We belong to light and not to darkness. We belong to strength and not to weakness, to faith and not to fear. It is the very darkness that calls us, for we are messengers of the light. What better time for our descent into these regions of doubt and hardship than these times, than these very times and those which were the setting for the descending of our Elder Brethren of the Light some sixty years ago.

We Theosophists are needed both in sunshine and in storm, for there must ever be some in the world whose privilege it is to keep alight the beacon of Theosophy, even when the storms have passed and peace reigns once more. But peace is not yet for the world, and this new cycle of keener vision and increasing strength for the right will in special measure hearten and give more steadfast will to all who work for brotherhood, and therefore to all Theosophists. When the forces of pessimism grow bolder, then is it that the forces of optimism shine with more compelling light. Into this cycle of optimism let us enter for baptism into wiser and more faithful power.

I am reminded of our late President's great utterance in the midst of her own ceaseless fight for the right. She indeed was a shining optimist because she was a true Theosophist:

"... all the Powers that work for Righteous-

ness are with us. The mighty Charioteer leads us in our modern Kurukshetra. Do not let the despondency with which He reproached Arjuna overcome us. Let us take up the bow of Justice and enter fearlessly the field, for there is no greater joy for the Kshattriyas of Freedom than a righteous war."

We Theosophists are warriors — Kshattriyas — of Freedom. The plight of our world today is the modern Kurukshetra. And our charioteer is still H. P. Blavatsky, warrior iconoclast, seer of Truth, loving friend, and most faithful of servants of the Masters.

As I read the reports of our Sections I notice that where a Section and its members have to work hard to support the Theosophical Movement before the world, there I always read of enthusiasm and devoted sacrifice, of unquenchable optimism.

Look at Hungary. She has had to lose her beautiful headquarters, since there is not enough money to liquidate the debts upon it. Yet the General Secretary speaks of "a new enthusiasm, a new force, a new determination." Here is once more the spirit of wise and practical optimism. Such Sections shine brightly on the map of our Elder Brethren.

Look at Rumania, where crusades of all kinds are directed against our Section, with legislation pending to ruin all international societies. Our General Secretary bravely writes: "Still this campaign has a good side for us. It is propaganda which we could not have afforded. And public meetings are being steadily continued,"

Look at Puerto Rico, with a crippling financial situation, with its best avenues for propaganda closed. Our members there are not looking to the past, nor even at the present. They are looking forward, and are planning a great reception for Mr. Jinarajadasa when he arrives in their midst.

Look at Ireland — a house for the moment, but for the moment only, of course, divided against itself. Our General Secretary notes in the Irish Section a greater solidarity and sense of unity, combined with tolerance. Shall not some day the Irish Section of The Theosophical Society help to make Ireland free in the true meaning of her freedom?

I take these four Sections as examples of optimism of the first class. There are others.

But there are also Sections which, no doubt through caution, tend to be pessimistic. I do not know of any Section of our Society which has cause for pessimism, so long as each member does his best. Even if the results be heart-rending they never need be will-rending. Our business is not with results. The evolutionary process is not our individual responsibility. Only in a metaphysical sense can we be regarded as having started it.

And we cannot be held responsible for all the confusion in which the world finds itself today. Still, there is no reason why we should not do all we can to help, even though we cannot possibly guarantee results. So we work with an unwavering will, and even if our hearts seem sometimes on the verge of breaking with the apparent, but not real, futility of it all, an ever-flowing will shall heal them and make them new.

There is nothing more heart-breaking than pessimism, than any form of hopelessness or despair. All may not be right with the world, but it is going to be more right, and we Theosophists are going to be at our posts steadfastly and happily.

To the wise, difficulties, defeats, disruptive forces, dangers, are the very occasion for optimism. Only the ignorant are ever prone to pessimism at the slightest provocation. The wise see occasion for optimism in all things.

World-Wide Support

I do not know where to begin to thank all those who have helped me at Adyar and elsewhere throughout the world. I believe we are making definite progress, substantial progress. If we are, it is because of the devotion, complete and constant, of many members in every country to Theosophy and to The Theosophical Society. Here at Adyar I have received wonderful support from all my fellow-residents, and in particular from my colleagues in the Executive Committee and from the staff of each department. I thank them one and all, and if I do not mention names it is simply because my Address must not become a biographical dictionary.

From every Section, too, I have received all possible understanding, and I offer my gratitude both for a great generosity of support and for valuable advice and constructive criticism, especially, of course, from the General Secretaries who, one and all, have given me their gracious friendship.

The Soldier Spirit

Brethren! In utter confidence let us look forward not only to the future but also into the present round about us. We all know well that the world is in turmoil, and that the forces of disruption stalk abroad in strength. It is for this very reason that you and I are in the world today, are members of The Theosophical Society, have been brought into touch with Theosophy.

Throughout the evolution of each one of us there is running the steel thread of the soldier spirit. The nature of each one of us is to stand erect and steadfast on the rock of right, let storms

surge round us as they will. We are given the opportunity so to do in this an incarnation bedded in the midst of surging waves of darkness and of stress and strain.

Theosophy is the rock of our right, the larger hope for the world. Ever erect and steadfast with Theosophy we go forth into the world in the spirit and service of our membership of The Theosophical Society. Soldiers as we are, we remain loyal both to our right and to its fructifying channel — faithful to the very end.

We are thankful to be born in these times, for so are we able to carry on the traditions of our elders — themselves soldiers of the dawn, fire-pillars in the darkness shining forth on to the Way to Light. Those who made Theosophy safe for the world, cherishing it in strength against the offenses of the ignorant: they indeed were, and are, soldiers. Those who gave to The Theosophical Society its present impregnability: they indeed were, and are, soldiers.

Thanks to them, and to H. P. Blavatsky our charioteer, the fire of Theosophy sends forth flames and conflagrating sparks throughout the world, while The Theosophical Society, through its organization and individual membership, helps to make the world combustible. Today the fire leaps into flames and sparks as in days gone by, but otherwise. Today the life of The Theosophical Society is strong, though there might be a strength even greater were each one of us still more one-pointedly ardent for Theosophy and The Theosophical Society.

Let there be more of the Eternal in our time, and more of steadfast vision in us dwell, that there may be one music as there is forever, but that we may make vaster its song of the Brotherhood of Life.

Our traditions are of steadfast burning loyalty. May we hand on to those who shall come after us traditions no less pure and strong and fiery for the reason that we too have been faithful to the end.

Above all, let there be praise and thanksgiving to our Elder Brethren.

They are the Lords of the Fire, mighty Flames in its glowing immensity, Sons of the Fire of Glory with which our Elder Brother Venus blessed the world many millions of years ago.

They are the Guardians of the Light which the Fire gives forth.

They have released for the modern world the Light of Theosophy.

Theirs is the gift of The Theosophical Society. In Them we live and grow. To Them we bow in grateful homage.

Free Will and Fatalism

BY GEOFFREY HODSON

(Reply to a question evoked by the series of articles under the above title.)

(Continued from the December issue.)

IN A PRECEDING article* on this subject I began saying: "To some minds the existence of the law of karma and of a Plan for the evolution of life and form suggests determinism and even fatalism. Yet Theosophy teaches positively that man is above all things free."

Fatalism implies duality. It is based upon the existence of an external ruling power, whether Principle, Law, or Being, on the one hand, and dominated subjects on the other.

According to my reading of Theosophy this idea is false. There is no duality. Unity alone exists. As stated in the closing lines of the first article in this series, there is but one Power, one Life, one Consciousness, one Law, and one Plan which operates equally for all beings, high or low, Solar Logos or newly individualized ego. Therefore there can be no imposition of an external will, no subordination of an individual will to that of a greater and more powerful being.

The continued beating of the heart keeps the body alive. But the heart is not a separate organism. It is part of the totality of the whole body which lives and moves as a unit. So also "individual" man, whose sense of separated individuality is an illusion. All egos and all monads together constitute one "organism" which is the solar system as a whole.

If this be admitted, then while pressure in certain directions must also be admitted, that pressure is not external but interior, it is the pressure of the larger Self of which the lesser self is a manifestation.

Even in the great weaving process which the operation of the law of karma resembles, there is considerable egoic and personal freedom. Each individual by his thought, feelings, speech, and action contributes his share of the pattern, his colors, kind of thread, and so on. The interaction between individuals causes continual variations of the main theme or design, which apparently is fixed, as also is the number of monads on the globe.

Although limitations are imposed upon human action by karma, each individual makes his own

karma, decrees his own limitations and his own freedom. Although limitations are imposed by the laws of Nature and by the continual pressure of the life-force towards the goal, man himself is the law, is Nature, is the life-force and so in all he does is self-influenced even if unconscious of the fact in the early evolutionary stages.

At the same time it must be admitted that while the ego of man in possession of this knowledge as a living experience can take this point of view, the personality not thus illumined finds it difficult to do so. Not only the evil deeds of others, but also all beneficent influences, such as the best of art, religion, science, politics, and education, though beneficial to humanity because they increase all tendencies towards right conduct and diminish those towards evil, appear to the personality definitely to decrease freedom of action. Since the number and power of these influences will steadily increase as evolution proceeds, the personality might argue, so man's personal freedom must steadily decrease.

This will not, however, be irksome to him, answers the ego, because he will be unaware of any external pressure, will simply experience an improvement in his character. His life will become more orderly; he will generate less painful and more happy karma. The variations of the great theme which he will weave will in consequence grow more and more beautiful, will conform more closely to the great design. And in this very conformity it will appear to enlightened man that he is acting entirely of his own free will.

For the test of enlightenment is the degree of self-identification with the whole. As enlightenment increases the sense of separateness decreases and with it the sense of individual action and the desire for personal gratification and possession. Eventually these disappear. The enlightened man grows out of these quite naturally, his apotheosis being complete and conscious self-identification with all that exists. Conformity with the plan for all that exists brings therefore not limitation and pain but expansion and happiness.

This throws a new light upon the much vaunted freedom of man; for actually the more highly

*June, 1937

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Practical Lodge Discussion

(Editor's Note: The following is a discussion on activities by Dr. Besant, given before a lodge in 1900. It is of practical use to us today and is particularly valuable in stressing the duty of the Theosophist to assist in keeping calm the excessive emotionalism in national life.) —

THIS LODGE is not enough *alive*. I want to see more vitality in it. Members should familiarize themselves with the teachings in order to carry them to the outer world. The knowledge is not given simply for *personal* advantage. Just as the individual stops his progress by taking knowledge he does not *share*, so does the lodge lose much by not sharing. This lodge is inclined to become closed for students, to work at lines which interest *them*. A lodge which does this, gradually loses vitality and interest even for students. This lodge is far from that condition, however, but a warning is needed.

The Sunday meetings of last year will, I hope, go on. The Thursday meetings are given to study useful to students, but not to the outside world. If popular lecturing is to be condemned, then that side of our work — the interesting of the public — fails. It is difficult to make a subject clear enough to interest the non-student. To speak to students is easy if you know your subject, but speaking to other members is not so easy; and there is an inclination to think that a thing is valuable if obscure or put in clumsy language. It is not a thing to be ashamed of to put things so attractively and intelligently that any person is able to follow you. It is rather a quality to be aimed at. The most interesting things in the world are not so interesting if carelessly put, and we fail in our duty if we do not pass on these truths to the humanity for whose sake the Masters are living. So don't be careless in treating great truths, nor make them clumsy by inattention to clearness of thought.

The younger ones should help to bear the burden; the older ones are overworked and the young underworked. The younger ought to be now passing through their apprenticeship and giving careful, loving attention to any work taken up. If the sending out of notices falls too much on the secretary, help her.

At the Sunday evening lectures members ought not to crowd in but strangers should be got in. The bookstall which used to flourish in our old lodge rooms has fallen to the ground here. On Sunday evenings, for instance, literature ought to be sold. The members do not meet as much as usual now. One of the monthly meetings might be less formal. This has been suggested by

members — the last Thursday in the month, say. And in regard to these arrangements, it is not fair to throw all the work on the secretary. You should consider whether the funds would allow you to provide tea for such an occasion, and see what you *can* do. There is at present a lack of drawing together. I think drawing-room meetings might be held in different parts of the city. This part of the work ought to be carried on much further than hitherto. Then classes ought to be held in different parts of the city. In these *the teacher learns most*, for the questions put force the teacher to study. The lodge and the Section should work harmoniously.

One great difficulty you will have to face is the excitement of the public mind with regard to national affairs which will be predominant for the next two years, but *that* is a reason for carrying on external work. This excitement will grow more and more; and while the outside troubles grow during the next year or two, it is our duty to help the national life to be quiet. What strength comes through us is not ours, but it comes through the channels made; those who make the channels find the Light comes through. Conflicts are before us in which race questions are involved, and it is the duty of the Society which is advocating brotherhood universal to give that feeling of lessening race hatreds and antagonisms. None of *you* should be heard to say one sentence to embitter popular feeling. Harsh, cruel words and blame belong to the outer world, *not to us*. The man is not a true Theosophist who does this.

So much of this time I shall be away that I feel I may ask of you to remember your place in this movement. *You* are responsible for this movement of Theosophy. Lead it without bias or prejudice; take as your watchword **TOLERANCE**. There is not only *one* way of working for Theosophy, but *one hundred*, and every one is good in *its place*. Each should work along the one way suited to him. I am blamed for laying stress on devotion and on study, on propaganda of ideas. Some of you think it is inconsistent, but it is all necessary, each in its place, if one does not wish to be lopsided in evolution. And you cannot think how much pain it gives me when some particular line of teaching advocated is used as a *reproach* to others who follow other lines. If I urge study, some of you turn to the devotional man among you, and this is used to give people a blow. Why should people not be devotional and studious? Why should either be reproached and the Bread of Life used as stones to cast at

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What Is Theosophical?

COMPILED BY MARY K. NEFF

(Presented at Summer School, 1937.)

(Continued from the November issue.)

“THE GOD of the theologians is simply an imaginary power . . . which has never yet manifested itself . . . Who but a theologian, nursed on mystery and the most absurd supernaturalism, can imagine a self-existent being, of necessity infinite and omnipresent, *outside* the manifested, *boundless* universe? . . . Our chief aim is to deliver humanity of this nightmare; to teach man virtue for its own sake; and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of all human misery.”— *The Mahatma Letters*, page 53.

“Evil has no existence per se, and is but the absence of good, and exists but for him who is made its victim. . . The real evil proceeds from human intelligence, and its origin rests entirely with reasoning man, who dissociates himself from Nature. Humanity, then, alone, is the true source of evil.” — *The Mahatma Letters*, page 56.

Extracts From the Mahachohan's Letter, 1881

“It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph — not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity.

“To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations — to call the poor despised ‘nigger’ brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

“Mystical Christianity, that is to say, that Christianity which teaches self-redemption through our our seventh principle—this liberated Param-Atma (Augoeides) called by some ‘Christ,’ by others ‘Buddha,’ and equivalent to regeneration or rebirth in spirit — will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own ego, the illusory apparent self, to recognize our true Self in a transcendental divine life.

“As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honor and mercy flung to the winds. In a word how — seeing that the main objects of the T. S. are misinterpreted by those who are most willing to serve us personally — are we to deal with the rest of humanity, with the curse known as the ‘struggle for life,’ which is the real and most prolific parent of most woes and sorrows and of all crimes?

“Why has that struggle become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore we do find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in pagan lands, and is nearly unknown among Buddhists. In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none, and the Bonzes alone had the field, the population died with the utmost indifference.

“Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own karma, the cause producing the effect, that is our own judge, our savior in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

“If the Theosophists say: ‘We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can’ — what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path?

"Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land — many of them loaded with the gifts of blind fortune — the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.

"And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T. S. to drop its noble title — that of Brotherhood of Humanity — to become a simple school of psychology. No, no, good brothers; you have been laboring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectively by correcting the erroneous opinions of the outsiders, if not by actually himself propagating this idea. Oh, for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

"Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies — those of the *civilized* races less than any other — have ever

expressed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles — right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism — are as impossible to them now as they were 1881 years ago." — *Letters of the Masters of the Wisdom*.

"You will perhaps inquire, why *we* have not interfered? Why *we*, the natural protectors of the Founders, if not of the Society, have not put a stop to the shameful conspiracies? (Coulomb, 1884.) A pertinent question; only I doubt whether my answer, with all its sincerity, will be clearly understood. You are thoroughly unacquainted with our system, and could I succeed in making it clear to you, ten to one your 'better feelings' — the feelings of a European — would be ruffled, if not worse, with such a 'shocking' discipline. The fact is, that to the last and supreme initiation, every chela (and even some adepts) is left to his own device and counsel. We have to fight our own battles, and the familiar adage 'the Adept becomes, he is not made' is true to the letter. Since every one of us is the *creator* and producer of the *causes* that lead to such or some other *results*, we have to reap but what we have sown. *Our chelas are helped but when they are innocent of the causes that lead them into trouble*; when such causes are generated by foreign, outside influences. Life and the struggle for adeptship would be too easy, had we all scavengers behind us to sweep away the *effects* we have generated through our own rashness and presumption." — Master K. H. in *The Mahatma Letters*, pages 309, 310.

PRACTICAL LODGE DISCUSSION

(Continued from page 14)

enemies? The teaching is used to reproach others instead of being assimilated for growth. *If I have learnt one thing more than another from my Master, it is that no one way is necessary for going to His feet.*

And when we speak of Masters, *all* are ignorant from *Their* standpoint, in the vastness of *Their* knowledge as compared with the depth of our ignorance. They see the differences between us as much as we would see the difference between one ant-hill and another. To know we are ignorant is to learn wisdom, and sympathy with the ignorance of others. We should be able to meet our fellows on any grounds, seeing the One

Self in all, and helping It to get over the difficulty of Its vehicles. We err in our intolerance; we can never be too tolerant; we are so narrow where They are so wide. Let there then be tolerance, love, sympathy. Bring suggestions forward; let *all* be welcomed, accepted or rejected; but let all feel *this* in their work — that they should let their presence be a welcome to all around, and so let the lodge increase because each loves and works for it and contributes to it, not depending on a few to work. This Great Work of the Masters is in your hands to spread. The only work worth doing is to give oneself to spread *Their* thought in the world, and it is the greatest privilege.

There never was a hill of joy
Without a road of pain.

Flowers and Gardens

BY C. JINARAJADASA

(The following article is the third chapter of that exquisite little book by Mr. Jinarajadasa, Flowers and Gardens. The book is described as a dream structure. It was first published in 1913, and is dedicated "to the Master Koot Hoomi, Who sent the dream.") (The second chapter appeared in our May number.)

Chapter III — GARDENERS — THE HEAD

IN THIS dream-state of mine, there lives a small group of persons that the people call the Gardeners. Evidently they are in authority and correspond to our rulers. But as the people think of their state as a Garden, it is natural for them to think of their leaders as Gardeners.

The Gardeners form a class or caste by themselves, and are not quite the childlike souls the rest of the community seem. They are indeed souls of great imagination and force of character and few in our communities today could equal them either in altruism or in idealism. They are but few in number, and all the direction of the affairs of the community is in their hands; they are utterly one-pointed, thinking only of the welfare of those given to their charge. They seem as the fingers of one great hand, and the people implicitly trust and obey them. They have won this leadership not by force of arms but by force of renunciation. As at the coming of spring the sap flows in trees and plants, and buds burst into leaf and flower, so in the presence of one of the Gardeners men, women, and children seem as if to blossom in love and wisdom and power. The people know the Gardeners are a race apart and that their "Flowers" are in some mysterious way nearer to the Flower of Flowers.

There are two among the Gardeners that stand out as their Captains. They are known in the state as the Head and the Heart. The function of the Head seems to be to give to the people the power that is requisite for their work, and that of the Heart to give them the knowledge needed therefor.

This community lives in the world as a small unit among its many nations. The struggle for existence is still the law of life, and the innocent-hearted people of my dream-state would perish if they were not able to hold their own in the world. Though life within the community is as the growth of flowers, yet there is a stern life to be lived to hold their own so far as other nations are concerned. The growth of commodities for exchange and barter, and the constant struggle

to weed out of nature whatsoever is harmful to the community, involve arduous activities, individual as well as national. Yet these activities, unless well-guided, might radically change the spirit of the people. It is the work of the Head to organize and direct activities such that, while as a state it holds its own in the world, as a community it shall retain the beauties and breathe the scents of a well-ordered garden.

Apart from the organization of the people's activities, which is carried out under his orders by the Gardeners, the Head breathes into the people a certain power to achieve whatever is planned in the realms of thought or feeling or action. The Head radiates love and tenderness and sympathy as indeed do all the Gardeners; but it is recognized by the people that he has also a marvelous gift that is possessed by no one else in the Garden. This quality is that of going direct to an aim, and getting there in spite of all obstacles. Whatever needs to be done, the Head sees at once the most direct method of doing it; he takes no account of deviations and obstructions, except in a most cursory fashion. He seems like the incarnation of an irresistible force before which one by one all obstacles are swept aside.

There are times when there lies in the path of the Head an obstacle that is not to be moved by the force of his command; but he does not turn aside to seek an easier way. His action then becomes like that of an electric current, which meeting with resistance increases in amperage and finally melts away the obstructing medium. The temporary check and waste of force involved in removing obstacles seem to make no impression on the will of the Head; it is only to him as if when one of his power-houses were to be destroyed, he had at his command the torrent of a Niagara which he could lead into a hundred power-houses ready for his need.

It is the Head's aim to breathe this spirit of himself into his people. He moves among the people and teaches them how things should be done. Whatever is the occupation of an individu-

(Concluded on page 19)

The Lodge Study Course

(Based on the Campaign for Understanding issued at Adyar.)

(Note: This outline is to aid lodges who would otherwise feel unable to participate in this world-wide program. It is not intended to supplant individual initiative or study or to eliminate from lodge work other features through which members find valuable means of contribution and self-expression. Rather is it expected to unfold such opportunity to members who would not otherwise feel equal to individual contribution.)

Twenty-first Week

Theme: Understanding the Nations.

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)
Foreword and Chapter 1, "The Recurrent Need," from *A World Expectant* by E. A. Wodehouse. This excellent book has been revised and reprinted for this course. Unless well reviewed, it might better be read in the class, pausing at intervals and discussing the questions below when applicable.

B. *Topics for Report.* (For member participation.)

1. "God the Nation" — last chapter in *The Heritage of Our Fathers* by C. Jinarajadasa. (Pamphlet.)

2. "Civilization and the Condition of Its Growth" — reference, Chapter 1, *The Growth of Civilization* by B. Rajagopalan. Outline the definitions and questions involved, the laws and nature of human psychology as aids to understanding and anticipating the growth of civilization; leadership and the national mould, the cycle of civilization, etc.

C. *Questions and Discussion.* (To stimulate original thinking.) (To be discussed at appropriate intervals during reading of *A World Expectant*.)

1. What are some of the new needs of today which are forcing changes in civilization?
2. What specific phases of our western civilization may be termed "anti-ideal"?
3. What cultural changes have taken place in western civilization in the last few centuries?

D. *Summary.*

CLOSING.

Twenty-second Week

Theme: Understanding the Nations.

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)
Chapter 2, "Periods of Transition," from

A World Expectant by Wodehouse. (Inject questions below at proper intervals.)

B. *Topics for Report.* (For member participation.)

1. "History in the Light of Reincarnation" — reference *Theosophy and Modern Thought* by C. Jinarajadasa. Outline the principles in Occult History, the word destined for some nations, the nations of the modern world, etc.

C. *Questions and Discussion.* (To stimulate original thinking.)

1. Give specific instances where natural forces are pressing upon man today, making him adopt new policies and conditions.
2. What new nations have come to the front within the last century? What brought this about?
3. What new classes have awakened to self-consciousness?

D. *Summary.*

CLOSING.

Twenty-third Week

Theme: Understanding the Nations.

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)
Chapter 3, "The New Vitalism," from *A World Expectant* by Wodehouse.

B. *Topics for Report.* (For member participation.)

1. The Adepts and Their Work as It Influences the Nations. References, last chapter of *The Masters* by Dr. Annie Besant; chapter 11, *Masters and the path* by C. W. Leadbeater.

C. *Questions and Discussion.* (To stimulate original thinking.)

1. Who are some of the new and more spiritual types of scientists and what is their work? Does the reception of their ideas by their own colleagues indicate that all scientists are taking this broader and more spiritual view?
2. Name some other fields in which the New Vitalism can be seen, and trace its manifestations.

D. Summary.
CLOSING.

Twenty-fourth Week

Theme: Understanding the Nations.

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)
Chapter 4, "The New Organization," from
A World Expectant by Wodehouse.

B. *Topics for Report.* (For member participation.)

1. "National Angels" — Reference, chapter 4
from *The Coming of the Angels* by Geoffrey
Hodson.

C. *Questions and Discussion.* (To stimulate
original thinking.)

1. Discuss present-day nations and their
strength and weaknesses in the light of the
foregoing lessons. What do you think is
the purpose back of each method of
development, and what in your opinion is
the work each has to do?

2. Does this viewpoint give you a more
sympathetic understanding of the many
opposing nations? Why?

3. Do you think a study of nations as out-
lined in the past month develops an in-
different attitude to world chaos or does it
give one more power to be useful? Justify
your answer.

4. Through a study of this kind do you see
the place for the man with the revolutionary
ideas and attitude and the man with the
evolutionary ideas and attitude? Discuss.

D. Summary.

CLOSING.

Reading Shelf for the Month

See back page. We urgently recommend that
each lodge procure copies of the revised book,
A World Expectant, and distribute it as widely
as possible among members and friends. It is a
very important book at this particular time.

FLOWERS AND GARDENS

(Continued from Page 17)

al, the Head seems as a master-craftsman in it
in the understanding of its principles, though he
achieves his results not by knowledge but by a
divine gift he has of turning all things to suit
his will. Something of this gift he tries to transfer
to the people by training them always to be
positive in will before every task offered. "I can"
and "I cannot" are phrases of which he does not
approve; instead of this negativity, he prefers all
to stand positive to life's forces and say "I will" or
"I will not," according to their judgment and
as suits their aim.

The Head does not preach his message, and he
seldom explains; his usual method is to give a
simpler order. It is couched in the fewest possible
words and is like a military command. Only,
behind the command, there is no threat implied
of punishment for disobedience. Yet no one dis-
obeys, whatever is the difficulty and the pain he is
sure to find in executing the command.

To be given an order by the Head means every-
thing to whomsoever receives it, for who receives
an order receives also from him the power to carry
it out. This is the mysterious quality about the
Head; as some radiate love and others wisdom
he radiates power. The child that is crying over
a broken toy, when the Head consoles him and
tells him how to mend it, goes and mends his toy,
and feels the mended toy to be more precious to
him now, because it now contains something of

himself; the man who is confronted by a task
that seems beyond his powers and is despairing,
should but the Head address him, gains an added
power of will to plan and to achieve.

Of the men and women in the community, there
are few, very few, who instinctively imitate the
Head in his electric methods of activity. Mostly
they think out and plan how to avoid this obstacle
and that, and how to make the most of this or that
other circumstance. But all stand in reverent awe
of his methods, as through his action he reveals to
them something of the omnipresent Divinity
within them. They study his technique to the
best of their ability, and they find a powerful
stimulus to the will-aspect of their natures as they
note how inevitably his actions conduce in the
swiftest and shortest way to achieve what he has
in mind. Even if only a few understand him, they
all feel this, that contact with him is as if to be
brought within an inexhaustible electro-magnetic
field, and did but one discover how, then its
magnetism could be changed to power for work.
It is the work of the Heart to show the people
what particular transformers they must make of
their hearts and minds to utilize those forces with
which the Head surrounds them night and day.

(Other chapters of this beautiful little book will
follow, but the book itself can be purchased from
The Theosophical Press, Cloth, \$.50.)

Theosophy in the Field

Besant Lodge (Cleveland) presented in December a public lecture by Mr. Nilakanta S. Sastry of India, whose subject was "Present Day India." Mr. Sastry is a member of a Brahmin family prominent in Theosophical circles in India, and is well acquainted with the present political and economic conditions there. He is also an accomplished flutist, and delighted his audience with a few selections of Hindu music at the close of his lecture. The Wednesday evening members' meetings have been very successful. Beginning with the Campaign for Understanding forum, the class divides later in the evening into three study groups which deal with the subjects of "Thought Power," "Science and Theosophy," and "Yoga." The annual Christmas bazaar and Christmas party were happy occasions which brought together Cleveland Theosophists and their families and friends.

Besant Lodge (Hollywood): An unusual and enjoyable program was given when "The Youth Movements" was the subject for discussion, as outlined in the Campaign for Understanding. It was Boy Scout evening, with Mr. and Mrs. Ray Goudey and their two sons, Ray and Victor, participating. Mr. Goudey, who is a Scout leader, gave a most interesting talk, assisted by his sons who demonstrated the method of signaling and explained the various merit badges. Mrs. Goudey closed the meeting with a short address on the "Camp Fire Girls."

Cincinnati Lodge writes: "To the tune of temple bells of Jaipur brass and the tinkling rings of the Nautch girl, our first Christmas bazaar was opened Friday and Saturday, December 3 and 4, in the lodge rooms. A success from so many points of view, it was an example of what enthusiastic lodge activity can accomplish. For the public it brought a market-place of rare and lovely Christmas offerings from the far corners of the earth, making the bazaar colorful and helpfully profitable. Best of all were the unseen but widely felt results, the most important being the newly awakened interest of the members. The Christmas bazaar has done inestimable good in spreading the name and fame of the Society here, in reopening old contacts, and in making new friends for Theosophy."

Dayton Lodge reports: "The lodge had the pleasure and inspiration of a visit from Miss Mary K. Neff in October, when two public lectures were presented. The third evening was devoted to a members' meeting, at which time

Miss Neff showed slides of the Society's buildings in Adyar and Sydney, and told about interesting incidents in the lives of our four great leaders. The ladies of Dayton Lodge meet once every month at the Montgomery County Children's Home, where they sew — mending the garments of the little ones housed there — and talk over plans for the future."

Detroit Lodge: Miss Mary K. Neff gave a series of four lectures and one members' talk during the latter part of October. Her lectures were very well attended, and the audiences were impressed with the delightful way in which she presented her subjects.

Glendale Lodge has issued an attractive announcement of its program of activities for December, which follows closely the Campaign for Understanding as a basis for lodge talks and discussions. On December 10 Pasadena Lodge members were guests of the lodge and had charge of the program.

Hermes Lodge (Philadelphia) continues its Sunday evening lectures for the public and its weekly classes and discussion groups. During December a fascinating series of lectures on "Color, Its Therapeutic and Emotional Uses," was given by Dr. Horton Held, for which an admission charge was made.

Oakland Lodge recently held a very successful bazaar which netted nearly eighty dollars. The lodge begins the second half of the year with new chairmen of its hard-working program and social committees. One innovation will be a special program by the men of the lodge the third meeting of every month.

Pasadena Lodge conducts a weekly study group in addition to the regular members' meetings. Of special interest was a public lecture given on December 3 by Mr. Eugene J. Wix, president of the Southern California Federation, who spoke on "The Life and Teachings of Giordano Bruno."

St. Louis Lodge is happy to announce that Mr. Fritz Kunz will return for a lecture engagement the latter part of January. The outstanding party of the season was the "East Meets West" Party on December 4. For the entertainment and enjoyment of everyone were provided a Japanese tea garden, an Oriental market-place where beautiful imported articles were on sale, a Gypsy camp with campfire, and a Western section where delicious cakes and various games and gifts were exhibited.

Theosophical News and Notes

Christmas House Party

Christmas week was the occasion of a jolly house party at Olcott. Members and friends from out of town filled the guest rooms to capacity, and many other visitors came to meals or for brief periods.

There was an atmosphere of great happiness as all shared together the delightful Christmas Eve celebration in the Library. During the holiday week there were friendly, informal gatherings, and on Sunday, December 26, the Olcott Players, together with the Olcott Singers, presented Elizabeth Apthorp McFadden's beautiful Christmas play "Why the Chimes Rang." The play was very artistically produced, and was enthusiastically received by a large audience who came to Olcott for the occasion. The program was further enhanced by Christmas carols of many nations sung by the Olcott Singers.

The house guests included Mr. Nilakanta S. Sastry, of India, who is at present attending college at Angola, Indiana; Captain and Mrs. Martin H. Burckes and their little son Melvin, of Columbus, Ohio; Mr. Ronald Robinette, of Port Clinton, Ohio; Mr. and Mrs. Herbert Staggs and their son Edwin, of Cleveland, Ohio; Mr. and Mrs. James S. Perkins, Jr., and their daughter Torre, of Cincinnati, Ohio; Mr. and Mrs. Warren Watters, of Omaha, Nebraska; Miss Esther Renshaw, of Cleveland, Ohio; Miss Thekla Vogel, of Chicago; Miss Elizabeth Hancock, of Chicago; Miss Elsie Clendinning, of Scotland, recently of Davenport, Iowa; Dr. Dorothy Rood, of Columbus, Ohio; and Mr. Alan Robertson, of Columbus, Ohio.

Animal Sacrifices

A popular pseudo-occult movement claiming thousands of students is advised by its leaders, claiming eminent occult authority, that "Animals are the condensation of evil . . . they were created by powerful black magicians . . . Do not expect the Ascended Masters to pour their energy . . . into a room where animals are kept in the home . . ."

We are told that thousands of animal pets have been sent to the pound to be slaughtered, thus further demonstrating that teachings which have so often proved injurious to human beings now bring injury to the animal kingdom also.

As a comment we might add that where the law of love does not prevail, truth does not exist.

Thank You

All through the Christmas season Olcott has been receiving numerous messages and cards of greeting, which added greatly to the joy of the occasion. Mr. Cook, Miss Snodgrass, and the Headquarters staff are deeply appreciative of these beautiful Christmas remembrances, and take this opportunity of thanking our members for their thoughtfulness.

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

Lodge Officers — Please!

It is very disconcerting indeed to Headquarters and also to our lecturers in the field when hostesses are changed without notification. Mail sent is in danger of being lost, and certainly is delayed in reaching the lecturer. Complications of all sorts result from such unexpected changes, so please will those responsible for arrangements for lecturers kindly inform Headquarters at once?

We appreciate that emergencies arise, but when those emergencies occur, Headquarters should always be informed as quickly as possible.

Memorial Plantings

The beautiful grove at Headquarters consists of individual trees each contributed by a member or by a lodge, often in remembrance of a relative, a friend, or a worker. From time to time additional trees are added for similar remembrance, and several have been given during recent months.

The plan has been extended to sectional plantings, and members have recently contributed for two such plantings, comprising about twenty evergreens of several different varieties. Two other sections are ready, one of fifteen plantings of five varieties, one of nine plantings, each including some additional larger pieces already in place.

Members wishing to subscribe for the cost of these as a contribution to the beautification of Headquarters and in memory of some friend, are invited to send in \$65 or \$50, respectively. Other plantings can be arranged.

"One Life, One Law"

The National Library is broadcasting an appeal for a copy of *One Life, One Law* by Mabel Collins. The Library copy has been lost, and since the book is out of print, we should be very grateful if a generous member could supply us with a copy.

Once Again

Will all lodge officers and members PLEASE address all mail to The Theosophical Society or to The Theosophical Press, Wheaton, Illinois. To send official mail to individuals causes delay, for such individuals may not be at Headquarters when the mail arrives. Instances have occurred where official mail arriving at Headquarters addressed to an individual has been forwarded and upon reaching the person addressed has been found of such consequence as to require expensive long-distance telephoning back to Headquarters.

Official mail addressed to the Society or to the Press (not to individuals) will promptly reach those through whom it will receive proper attention. Presidents, secretaries, treasurers, librarians, purchasing agents, and others, PLEASE note. Also, PLEASE pass on this information to your successors in office.

Theosophy in Panama

Mr. A. A. Steer, president of the lodge in Panama, is to be congratulated upon his excellent article which appears in the magazine *Panama* for November, 1937. The article sets forth clearly and concisely the principles for which The Theosophical Society stands, and it should prove of great value in arousing an interest in Theosophy among the readers of the magazine.

T. O. S. Help for China

Word has just been reached from Mr. Jeffrey Williams, the International Director of the T. O. S., that he is sending out an appeal for funds for the war victims in China to every member of The Theosophical Society in Great Britain. The circular is printed in leaflet form and a copy has been sent to Dr. Arundale with a plea for publicity.

Mr. Williams quotes as follows from a general appeal printed in the London *Times*:

"Disease, destitution, famine, are levying a terrible toll in Shanghai and in the North of China. Terrible casualties are being treated without drugs, antiseptics, or anesthetics. More than 500,000 refugees are gathered desperately in hastily organized camps; thousands are sleeping in the streets. Many British families also are homeless."

With the Easy Savings Plan, the Burn the Bonds campaign, Founders' Day, Happy Valley, and the Greater America Plan treading on one another's heels, it would be cruelty to appeal for further contributions in the American Section. However, anyone desiring to help this worthy cause may send a money order to Mr. D. Jeffrey Williams, 82 Boundary Road, London, N. W. 8.

At any rate, our heartfelt good wishes can go to China in this her darkest hour.

R. R. L.

Golden Jubilee

A special celebration was held by Minneapolis Lodge on December 19 to mark its fiftieth anniversary, and an attractive Golden Jubilee booklet was issued by the lodge in commemoration of the occasion.

The National President sent the following message to the members:

BRETHREN OF MINNEAPOLIS LODGE:

Fifty years, a half century of service, lies behind you. Few of you have personal connections with that long history, and yet are you a part of it. For the lodge life has been continuous though its personnel has constantly changed with the passage of time. And you are a part of that persistent but changing life.

You have inherited richly. What of this life are you now contributing and what will you bequeath? These are the questions of the present. Those who preceded you and bequeathed to you a rich history were not concerned with the past. They made their present and it became your inheritance. And so shall your present make the inheritance of those who follow you.

You will add to its richness by maintaining in your lodge that spirit of youth that is concerned with the present. Living fully in service now, you will keep the lodge vital and strong for a later and greater anniversary. Vitality creates long life, and in a Theosophical lodge it consists of that quality of awareness that senses the present need and works to fulfill it.

The world is greatly troubled, but there are signs of a conscious awakening to the fact that self-seeking has brought about its present woes and that consideration for others is an essential element in the remedy. But brotherhood is still not recognized as a law of Nature. The truth of the One Life is not yet universally known and felt and applied.

Therefore must our work, your work as a lodge, go on, adapted to the need of the time, made clear as it bears upon the problems of the day, until at last the world shall find its happiness in the law of which The Theosophical Society and each of its lodges is the vehicle.

Congratulations, my brothers, upon your fiftieth anniversary. May your work ever prosper as you dedicate yourselves with all others who are the servants of humanity.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit nor stand but go!
Be our joys three-parts pain!
Strive, nor hold cheap the strain;
Learn, nor account the pang; dare, never grudge
the throe! — BROWNING.

Michigan Federation

The Michigan Federation was entertained by the Lansing Lodge on Sunday, December 5. Due to the hazardous driving and cold weather, only about forty members attended.

The meetings were held in rooms of the Union Building of the Michigan State College in East Lansing. The usual program was followed and at noon a cafeteria luncheon was served in the Sunset Room. At three o'clock in the afternoon members and the public were invited to hear an illustrated lecture.

Welcome Guests

Besant Lodge in Tulsa is to be congratulated upon receiving as a new member Miss Hannah B. Corbett. Miss Corbett recently spent a few days at Headquarters en route from New York to her new home in Tulsa, and we were delighted to have her with us. Miss Corbett has been a splendid worker in New York Lodge, and their loss is Tulsa's gain. We wish her much happiness in her new home.

Mr. F. E. Robey of Des Moines, Iowa, president of the West Central Federation; and Dr. Henrik J. Stafseth, president of Lansing Lodge, recently made short visits to Headquarters.

Olcott is always particularly glad to have as guests lodge and federation officers, and we hope that as time goes on an increasing number of workers will take advantage of the opportunity of personally contacting our National Headquarters.

Gifts to Our Library

Over two hundred books have been donated to our National Library by the generous members whose names are noted as follows: Mrs. Mary A. Benson, Miss Jeanne Dumas, Mrs. Mary Fassett, Mrs. George W. Friend, Mrs. M. Emma Lewis, Mrs. Daniel P. Gridley, Mrs. Emma R. Payne, Mrs. E. D. Sullivan, Mrs. Betty Warrington, Miss R. W. Weller, Mrs. Rona Morris Workman, Miss Mary K. Neff, Mrs. Flavia MacKenzie.

We are deeply appreciative of the thoughtfulness of those who are able to give books, and are keenly aware of the importance of this service which our members enable us increasingly to render through the agency of books in circulation.

Olcott Visitor

We are glad when members who have occasion to visit Chicago take time to make a trip to Olcott also. A number of our friends do this, and we are indeed happy to welcome them. Mrs. Helen K. Castellano, of Nashville, Tennessee, stopped at Olcott for a short time recently, and Mr. Casper Phillips, of Meridian, Mississippi, paid us a brief visit while in Chicago for a radio broadcast.

Meditation Course Completed

A specific need for practical guidance in meditation has been met by the course compiled and arranged by Mrs. Donna Sherry. Presenting the rationale and technique of simple concentration and meditation, this course is the result of several years' experience conducting classes in the Detroit Lodge. It is through the cooperation of Mrs. Sherry and the National Committee on Class Organization and Study that Headquarters has been able to issue this course in mimeograph form. It may be secured through The Theosophical Press for 50 cents.

Congratulations

The Middle Atlantic Federation is to be congratulated upon its very attractive new bulletin which began with the December issue. Mrs. Pearle B. DeHoff, president of the Federation, expresses this thought: "Opportunity for joint expression has ever been the means of bringing people together and it is with this thought in mind that the Bulletin of the Middle Atlantic Federation is started on its way."

New Members for November

Applications for membership during the above period were received from the following lodges: Augusta, Berkeley, Besant (Cleveland), Billings, Buffalo, Covington, Detroit, Gainesville, Glendive, Lansing, Milwaukee, New York, Pittsburgh, Port Angeles, St. Louis, St. Petersburg, Tacoma; and National members: Drumright, Okla., and Hollywood, California.

Itineraries

Mary K. Neff
January 6 — 10, Atlanta, Ga.
January 11, 12, Augusta, Ga.
January 14 — February 18, Florida Federation.
Pieter K. Roest
January 10 — 23, Northern California Federation.
January 27 — February 13, Southern California Federation.

Congratulations to Gainesville

The lodge in Gainesville, Florida, is fortunate indeed in the amount of publicity which their local newspaper gives to Theosophical activities. We find for instance that Mr. Roy K. Downing's new class was announced in a half column of space on the front page, and that fully half a page in a later issue was devoted to an explanation of Theosophy. Our members in Gainesville are evidently very wise indeed in the handling of their publicity, and we are glad that Theosophy is regarded as front page news.

Statistics

Burn the Bonds Fund

Previously reported.....	\$6,072.98	
To December 15.....	1,477.50	\$7,550.48

American Theosophical Fund

Previously reported.....	632.36	
To December 15.....	538.00	1,170.36

Founders' Day Contributions

To December 15.....		125.25
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Building Fund

Previously reported.....	236.26	
To December 15.....	14.50	250.76

Greater America Plan Fund

Previously reported.....	666.71	
To December 15.....	63.35	730.06

Easy Savings Plan Fund

Previously reported.....	1,463.36	
To December 15.....	356.55	1,819.91

Deaths

Mr. Martin C. Bollenbacher, Columbus Lodge, December 8, 1937.
 Mrs. Vesta A. Braid, Pacific Lodge, December 8, 1937.
 Mr. Henry E. Gill, Besant Lodge of Tulsa, November 20, 1937.
 Mr. Dwight F. Stillman, Milwaukee Lodge, November 14, 1937.

Births

To Mr. and Mrs. John Fenner Cummins, a son, Richard Fenner October 21, 1937. Mrs. Cummins is a member of Brotherhood Lodge of New Orleans.

Marriages

Miss Norma Chase, Oak Park Lodge, and Mr. Orin Watson, formerly of Surya Lodge, December 26, 1937.
 Miss Beatrice Shear, Oklahoma City Lodge, and Mr. Samuel Fletcher, November 25, 1937.

Protest

A protest comes to us from our lodge in Tanuku, South India, against the exportation of monkeys for vivisection.

Whoever knows the law of the One Life in all must recognize the great wrong inflicted by mankind upon the younger brothers of the animal kingdom, and do his best to help in the creation of a public opinion which will find such scientific procedures intolerable.

FREE WILL AND FATALISM

(Continued from page 13)

evolved man is the less his apparent freedom. Yet, because his only aspirations are those in accord with the Divine Mind and the Divine Will, advanced man is conscious of no restraint. While marvelously free of the limitations which bind the average man, in action the Adepts for example are far more limited. They are, presumably, incapable of action against the Law, the Plan, or the Will of the Logos with which They are consciously self-identified. This is not experienced by them as a limitation because They know no other will than that of the Solar Logos. The Adept has solved the problem of free will and determinism and His solution is perfectly expressed in the words, paradoxical and incomprehensible to un-

enlightened man: "In His service is perfect freedom."

The Path of Swift Unfoldment once entered, man bids goodbye forever to the freedom of his past. At first he voluntarily subscribes to a law of life expounded to him by others and for a time he is conscious of restraint. Later he becomes the Law, and though voluntarily obedient to a still more rigid code of conduct, is yet conscious of a freedom which for him is complete. Thus it would appear that the existence of the Great Plan and the fact that the chief events which contribute to its fulfillment are "flexibly fixed," does not imply the imposition of the will of an external God upon man.

(The End.)

And so I will give you four choice rules for the attainment of that un hastened quietude of mind whereof we did lately discourse.

First: you shall learn to desire nothing in the world so much but that you can be happy without it.

Second: you shall seek that which you desire only by such means as are fair and lawful, and this will leave you without bitterness towards men or shame before God.

Third: you shall take pleasure in the time

while you are seeking, even though you obtain not immediately that which you seek; for the purpose of a journey is not only to arrive at the goal, but also to find enjoyment by the way.

Fourth: when you attain that which you have desired, you shall think more of the kindness of your fortune than of the greatness of your skill. This will make you grateful and ready to share with others that which Providence hath bestowed upon you.—

From *The Gentle Life* by HENRY VAN DYKE.

Book Reviews

Meditations on the Occult Life, by Geoffrey Hodson. The Theosophical Publishing House, Adyar, India. Cloth \$1.25.

Mr. Hodson tells in his preface that the contents of this small book came to him through meditation.

It is very informative upon two subjects especially: The Masters and Their pupils, and the relation between the two. It is a book to be read slowly and with concentrated attention, or the reader may miss the deeper meaning that underlies the printed word.

The frivolous will pass this little book by; the earnest and aspiring will read it carefully and from its pages gain much that is helpful.

— A. F. B.

The Universe Surveyed, by Harold Richards. Van Nostrand Co., Inc. New York City.

Cloth \$3.50.

Somewhat different from the usual "popular" work on modern science, this book of Professor Richards combines readability with authoritative-ness, the more so as it confines itself to but one corner of our universe — the physical — leaving the world of life and the world of mind to other specialists. Within this self-imposed limitation, we find virtually an encyclopedia of physics, chemistry, astronomy, and geology, with some practical applications of these sciences to modern civilized life, all very handily arranged for reference purposes.

The student desiring a more than superficial acquaintance with the modern physical sciences in theory and practice, and the lecturer and writer desiring an easily accessible reference work, will find this volume valuable.

— ALEXANDER HORNE.

Kalki, or The Future of Civilization, by S. Radhakrishnan. Routledge — Kegan Paul, London, England. Paper \$1.00.

The author first gives a keen and penetrating analysis of the weaknesses and foibles of modern civilization, religious upheavals, disturbances in family life, economic rivalries, insecurities in national governments, disheartening aspects of international relationships. The latter half of the book presents a program designed to remedy these numerous ills. The plan, based on the premise that All Life is One, is constructive and practical. The author knows full well that: "The realization of the human commonwealth

cannot be achieved by the utterance of conventional platitudes, pious hopes, and beautiful phrases. Cultivation of brotherhood and fellowship among the nations is the indispensable prerequisite."

This little volume is distinctly refreshing and stimulating. It does not leave us in the muddle of the transitional period in which we find ourselves, but points the way on and upward to the idealistic future. — H. W.

Defence of Madame Blavatsky, Volume II, by Beatrice Hastings. Beatrice Hastings, Worthing, Sussex, England. Paper \$1.00.

This second volume, dealing exclusively with the Coulomb Pamphlet, continues the magnificent defense of Madame Blavatsky and reveals with convincing clarity the perfidy of those whose jealousy, ambition, and bigotry perpetrated so contemptible a plot against H. P. B.

There have never been any doubts in the minds and hearts of those who are aware of the grandeur of H. P. B., but nevertheless, friends as well as those who seek justice without personal allegiance, owe immense gratitude to the author for her painstaking research which gives to the student irrefutable documentary evidence.

Theosophists everywhere should give recognition to the value of this series, and wherever the opportunity offers, give it fullest publicity.

— E. S.

Edward Bellamy Speaks Again. A collection of articles, public addresses, and letters by Edward Bellamy. The Peerage Press, Kansas City, Mo. Cloth \$1.00.

Fifty years ago, Edward Bellamy wrote his famous book, *Looking Backward*, in which he clearly pointed out the essential brotherhood of man, particularly along economic lines. To give practical realization to these ideals, there developed a group known as the Nationalists. The present collection of articles and addresses explains and amplifies the ideas in *Looking Backward*, often under the term "Nationalism." These articles, written in the nineties, apply with surprising appropriateness to our present economic and social problems. Of particular interest to Theosophists is the recurrent emphasis on Brotherhood. Although there is an excellent foreword, those unfamiliar with Bellamy would be wise to read his books, *Looking Backward* and *Equality*, before reading this new volume.

— L. V. M.

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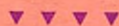
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