



THE
AMERICAN
THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America

IN THIS ISSUE

The Criterion of Certainty

C. JINARAJADASA

Annie Besant

C. JINARAJADASA

Many Happy Returns of the Day

DR. GEORGE S. ARUNDALE

Beauty at Olcott

JAMES S. PERKINS



FEBRUARY ★ 1938

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

A MESSAGE

THERE is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but unite and work as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who does nothing; each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

H. P. BLAVATSKY

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
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Vol. XXVI

FEBRUARY, 1938

No. 2

The Criterion of Certainty

BY C. JINARAJADASA

THERE is an appreciable majority of those who have accepted Theosophy who are firmly convinced that the philosophy presented to them is not a mere structure of ideas erected by brilliant brains of the past and the present, but does indeed represent the facts and laws of the universe. It is of course impossible for any one of them, without such occult powers as the Adepts possess, to prove the laws of Theosophy. But that is exactly the case with regard to the wonderful conception of evolution presented by modern science. While there are various minor details which can be checked by laboratory observation, there is no way of testing the validity of the evolutionary theory as a whole. Nevertheless, no one acquainted with science doubts its validity. But why?

It is this "Why?" that has been stated very tersely by Herbert Spencer. While he was not himself a specialist in any department of science, and was far more a philosophical synthesist, nevertheless he belonged to a brilliant group of evolutionists whose leaders were Darwin, Huxley, and Tyndall. It was Spencer who, by his brilliant exposition, popularized the evolutionary theories. In his *Autobiography* he makes two noteworthy statements regarding what makes a truth for us inevitable. They represent two stages in logic which lead to a discovery of truth. The first stage is in the axiom: "What to think is a question in part answered when it has been decided what not to think." When that part of the material of thought, which is derived from tradition, or is characterized by a lack of accurate and complete investigation, and therefore has no true basis, has been discarded, then, though little may remain, yet that little is the material on which true thought can be based.

The second stage in logic, however, is the more important, for it gives the real clue to the inevitableness of the evolutionary theory. Spencer said: "The inconceivability of its negation is my ultimate criterion of a certainty." This is a

dangerous maxim, for the inconceivability of any fact by an individual depends largely upon the nature of his mind. There are many pious Christians who still consider inconceivable that God's scheme should not have a hell of eternal damnation. But Spencer means an individual who is highly trained in observation and judgment. When such an individual, after long thought, finds that certain conceptions are inevitable, and that no rational thought of the universe is possible without them, he has for all practical purposes discovered truth.

It is this inconceivability of the negation of the fundamental verities of Theosophy that influences profoundly our lives as Theosophists. It is this certainty which we desire to arouse in the mind of our listeners as we present them our philosophy.

This result can be achieved by a special technique; that technique is essential if we are to present our ideas in the right manner. First, we must not appeal primarily to the emotions, but far more to the impersonal and logical intellect. It is necessary that the emotional atmosphere of enthusiasm and beauty which Theosophy produces should follow the intellectual vision, rather than precede it. Furthermore, we must present our series of facts in such a manner that the higher mind of man, which grasps general principles, is roused into activity.

We can proceed from two directions, either from below, or from above. From below, we can concentrate on one particular department of facts, and explain them with a technique which illuminates the topic in such a manner that the Theosophical truth concerning it shines out as clear, logical, and inevitable. If the exposition is as it should be, then the listener can branch out from that topic to others by his own intellectual processes. For, as Confucius remarks, there is a mode of presenting one corner of a subject so that a keen and earnest mind can

(Concluded on page 26)

Adyar Day, February 17

DEEDS of self-sacrifice, great and small, together with the determination to present Theosophy to a world apparently unresponsive but sorely in need of the Ancient Wisdom, mark in traceries of living light the steady forward movement of The Theosophical Society in the outer world. The great International Headquarters is becoming a focal point for the energies of a new cycle far more rapidly than the membership as a whole suspects, and it is the happy privilege of each individual member to shoulder his share of the tremendous financial responsibility assumed by the President of The Theosophical Society.

The *Adyar Fund* enables everyone who would seek to spread the light which Theosophy alone can give, the opportunity to make his consecrated

contribution to a cause worthy of his supreme effort.

Adyar holds nothing from the world because of price, all that The Theosophical Society possesses exists but for the helping of the world, and International Headquarters looks to each Theosophist to determine that the work entrusted to *Adyar* shall be pushed to a glorious conclusion.

The appeals for contributions to the *Adyar Fund* are already in the mails. Let every member give much, or little, as his means will allow. The spirit of sacrifice must ever be the true source of power in our work.

THOMAS W. POND, Chairman, Adyar Committee
W. HOWARD SCHWEIZER, Treasurer, Adyar Fund

THE CRITERION OF CERTAINTY

(Continued from page 25)

know what are the other three corners.

The process "from above" is not to expound the details of any one topic, but rather to take, so to say, an air-plane view of all topics which deal with man, not with God. In this second manner of exposition, rapid light is thrown upon religion, science, art, economics, and so on. That air-plane view is so illuminating and inspiring that it appears as inevitable to the higher mind.

In our exposition we need to avoid presenting a topic in a dogmatic manner, just because we happen to be convinced that the topic can be presented in that way only. There are many approaches to truth, and what we term "truth" is not only many-sided but has more dimensions than one. An intellectual approach to facts is not the only valid approach. It is perfectly legitimate to examine facts in the light of the emotions or of the intuition. A saint may not be intellectual, but nevertheless what he has to say about Nature as the "living garment of God" is as much truth as what the scientist reveals of Nature as a mechanical process of

evolution. There is a profound truth in what Vauvenargue said, that "great truths come from the heart."

As we expound our Theosophical gospel of human regeneration, our aim should not be to impose a particular theory on our audience, but rather to arouse their deep interest in the whole problem of human regeneration, and lead them to "prove all things, hold fast that which is good." For the value of Theosophy does not lie in its being a completely formulated whole of doctrine, but rather that it gives to each earnest inquirer an Ariadne's thread to guide him in the labyrinth of his questionings and probings.

Like the doctrine of evolution, the Theosophical explanation of man and the universe proves itself. Let enough facts be examined, and by an intelligence which is free of external shackles which limit its freedom, then the facts group themselves into an orderly system, which appeals to the mind as fascinating, and awakens the aesthetic sensibilities to say: "How beautiful."

(From *The Theosophist*, January, 1938)

Annie Besant

BY C. JINARAJADASA

(Address given at Adyar on October 1, 1937.)

WHEN SOME DAY the real biography of Annie Besant comes to be written, I think it must inevitably be a commentary on the last words with which she closed her own *Autobiography* in 1893:

"Thus I came through storm to peace, not to the peace of an untroubled sea of outer life, which no strong soul can crave, but to an inner peace that outer troubles may not avail to ruffle—a peace which belongs to the eternal, not to the transitory; to the depths, not to the shallows of life. Through anxieties and responsibilities heavy and numerous it has borne me; every strain makes it stronger; every trial makes it serener; every assault leaves it more radiant. Quiet confidence has taken the place of doubt; a strong security the place of anxious dread. In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace."

I recall that, when her *Autobiography* appeared, some who had watched her career from Christianity to Freethought, from Freethought to Socialism, and from Socialism to Theosophy, prophesied that she would pass from Theosophy to something else. But she showed that in Theosophy she did find the peace she sought, and as she passed away forty years later, she proved to the world that Theosophy was indeed the gospel of her highest consecration.

The peace which she found was the peace of the Theosophist. It is not the peace of that quiescent bliss supposed to characterize him who gains Liberation on the path outlined in Hinduism, nor the bliss of Heaven promised to the beatified in Christianity. The peace of the Theosophist is a dynamic peace, for the Theosophist is ever working to bring Heaven down to earth. The Theosophist is a co-worker with God, and his peace is blended with service and devotion, not a service in Heaven, but here on earth amidst the suffering millions and in the midst of the struggle between good and evil.

Annie Besant has a record of a manifold work. As Orator she gave the Wisdom, and revealed the "vision splendid." As Teacher she was a guide to thousands, counseling and encouraging. As Organizer in many departments of work, and

especially in the political, she was ever the statesman, who stressed principles and minimized differences in methods of work. She was also ever the Mother, full of understanding and giving comfort and strength to those who came to her. To a few she was a wonderful Friend with whom she communed, sharing with them her hopes and dreams. In a supreme manner she was always the Inspirer, because she drew out the best in those who came to her for counsel and comfort.

Her life was one of complete sacrifice and renunciation. Never was there a month when she was not face to face with difficulties and struggles; but as she tried to surmount them, there was a very special quality in her mind and heart. There are hundreds today in India who are valiant and noble and show a heroic quality in their self-sacrifice. But Annie Besant was different because, while she was a leader, she herself as leader followed an invisible Leader. Because of this characteristic in her of the mystic and the occultist, all her actions were unhesitating and directed by the certainty of serving her Master. Therefore, in failure she was never discouraged or hopeless, and in success, whilst she rejoiced in the work done, the joy of it was offered by her with utmost consecration to her Master.

Whatever she worked at was not her plan, but the plan of that Leader who was invisible to others but visible to her. We may all believe in the invisible, but there are only a few of us who have succeeded in making that invisible pour through the visible, as a waterfall pours through the transformers of a power-house till the flow of water is transformed into electric power. In her, whose consciousness was always in touch with invisible realms, the invisible poured through her visible world, transforming every thought, feeling, and action into joyous service of the Great Plan.

To those of us who are in a special manner her disciples, she gave a very definite message. In her last signature, after the words "Annie Besant," she added "Warrior." In that word she showed one source of power in the life of the mystic and the occultist. That source is described in *Light on the Path* as follows:

"Look for the Warrior, and let him fight in thee. Obey him, not as though he were a general, but as though he were thyself, [and] his spoken words the utterance of thy secret desires; for he is thyself, yet infinitely wiser

(Concluded on page 29)

THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY
IN AMERICA

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

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

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

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

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

February Seventeenth

Three birthdays. Giordano Bruno's burning, Colonel Olcott's death, C. W. Leadbeater's birth — but all birthdays, for birthless and deathless is the spirit of man. "End and beginning are dreams." Birth and death are but changes like passing through a doorway to new experience, though the changes themselves have been experienced many times.

To great souls such as these, birth and death are equally important or equally inconsequential, since their work goes uninterruptedly on. There is no darkness of death, no brightness of birth, but a continuity of life of which in either state they are forever conscious. It is this that explains their fearless lives and their heroic deaths that leave for mankind examples for which they are honored and commemorated on February seventeenth.

Each did his individual and different work, but each made a contribution in a striking sense the same. Each unflinchingly taught the truth he knew, caring not who believed or that the world was unready. None asked that the truth he beheld should be accepted by others. It was enough that he made it known, that those who would might receive it. Alike they claimed an inalienable and immortal right, as they had an undeniable duty to truth itself, to spread abroad the truth they knew, that ignorance and darkness might

give way to knowledge and to light. To live with men's acclaim or their disdain, or to die at their hands, was secondary to the right of men to know truth and to their own duty to proclaim it.

Well may lesser ones question their own judgments as they place their truth beside that of these greater souls who suffered that truth might live.

Emile Zola

A great industry is again justified. Thoughtful people have frequent reason to regret that the motion picture industry, comparable with the radio in its power to influence public opinion, offers so much that is anything but uplifting. Entertainment for entertainment's sake may have its place, but crime portrayal, flaming love, war heroics, and pictures involving cruelty to horses and other animals, are not essential elements of entertainment. No thrill of criminal capture or Wild West escape can compare with that offered by Warner Brothers' great picture "The Life of Emile Zola."

Zola is a picture that grips as it entertains, for it appeals not to the emotions alone, but to that higher quality of mankind that responds to greatness of soul and senses that when a man is at his best he portrays all men to themselves and thus leads them nearer to their own individual greatness. Zola uplifts, Zola entertains, Zola makes men better men, for it tells the story of a struggle to make a man free and truth triumphant.

Congratulations to the producers and to the public who bring them just reward through viewing this great picture.

Propaganda

Propaganda, a word at one time having the simple meaning of spreading information, propagating knowledge, has in more recent years assumed a sinister significance. And speaking of words, "sinister" fits the case perfectly as conveying the idea of left-handed, insincere as a left-handed compliment.

Because "propaganda" had come to be used to designate the activities of groups who by its means were advancing merely their own special interests, The Theosophical Society let the word drop into disuse so far as its own work was concerned and adopted the word "publicity" in its place. For the Society's purpose from its founding has been to give publicity to great and eternal universal truths.

Pressure groups and interests who have used this means to promulgate a partial or one-sided view, in order that the advantage of public thought might accrue to themselves, have sought anything but publicity in its true sense; too often they make a loud noise in order to drown the cries of those they harm.

Subtle and clever are their ways. A well-known individual intimately informed at first hand recently told a group at its annual meeting that among them were some who had destroyed legislation by "the most adroit tactics." A representative of a great business institution regularly heard on the air said, "If medical advance comes from medical men, and engineering progress from engineers, and educational development from educators, why should it be thought strange that social advances in industry originate with industrial managers?" What subtle fallacy. What false but plausible propaganda. As well claim that printers are responsible for poetry and book-binders for fine literary attainment.

No. Social advances originate with those who have no interest in the results of social advance but a large-hearted interest in human welfare, the philosophers and teachers who, forgetful of themselves, exhibit a brotherliness for all.

True Story

The following letter recently received tells of the writer's own experience. For those who know the unity of life and the one great law, no comment is needed to add force to the story's own message. Perhaps some of less universal thought may also be touched by the useless suffering and wanton destruction of life.

"Dear———:

"Since this is an age of science and enlightenment, I would like to tell you about a very important scientific experiment that was conducted in my Biological Science lecture course today. The subject for discussion was Blood Coagulation in the Human Mechanism. Now, this department of the University believes in doing its job thoroughly and can never be

accused of leaving anything to the imagination of the students; so, shortly before the lecture began, two assistants entered the room carrying a stretcher on which was some kind of living creature, covered with a white cloth. As the lecture proceeded, the professor pulled back the cloth and revealed the head of a dog. One of the assistants then very scientifically slit the dog's throat, cut the jugular vein, and transferred its blood into several test tubes.

"We were then told that the blood would coagulate in two of the test tubes and that in the third tube, which the professor was stirring vigorously with a stick, would not coagulate because the fibrin was being removed. A fourth test tube was placed into ice-cubes, which would also prevent the blood from coagulating. At this crucial point in the lecture a student got up and left the hall, so the professor had the dog removed from sight. The professor then turned the first two tubes upside-down and since the blood did not run out, it was proved quite conclusively that the blood had clotted. This being done, he attempted to pour the blood from the fourth tube into another tube, but it had not been put on ice soon enough and had clotted also. Now, this was a rotten shame, for we students should really see that blood fresh from a living dog if put on ice immediately will not coagulate. (And I forgot to mention that the dog was still living, but we were told that it would be killed later in the day.)

"At the close of this highly interesting and instructive lecture we twentieth-century, enlightened intellectuals applauded with great gusto. Three cheers for Science!

D———"

ANNIE BESANT

(Continued from page 27)

and stronger than thyself."

Each of us must find by our experiments in spirituality who is this Warrior, with whose strength and wisdom we fight in the battle with utmost courage. When the Warrior directs our combat, then it is true:

"My strength is as the strength of ten,

Because my heart is pure."

For, when the Great Plan pours through each little plan of our consecration, then the utmost purity irradiates each word and deed.

The life of Annie Besant, to those of her disciples who understood her, is an example of

what the Master of Masters said in Palestine, "My Father worketh hitherto and I work." From 1889, when she met H. P. Blavatsky and found peace, it is utterly true of her what Christ said concerning His mission, "I must work the works of Him that sent me." With her struggles and successes and hopes and dreams, she gave the testimony that the world of the Spirit is the greatest of realities, that each of us can find the Warrior who shall direct our battle, and that the first true happiness begins when we discover the Supreme Worker who sends us into life to do His work.

Many Happy Returns of the Day

BY DR. GEORGE S. ARUNDALE

(The President's Founders' Day greeting to the members of the Society reached us too late for the November magazine. It contains a message not confined to any particular time; therefore, we present it now.)

To you all, comrades from long ago, and fellow-witnesses today to the living Truth of the Universal Brotherhood of Life and to other living Truths of Theosophy:

Adyar, world-wide Center of The Theosophical Society, sends hearty greeting on this birthday of the restoration to the world in new-born bodies of the Eternal Wisdom and of its vehicle The Theosophical Society.

In our great world of lessening darkness The Theosophical Society stands forth as a Beacon Light shining upon the way to universal peace and happiness.

And every member, afire with Theosophy, seeks to tread that way in growing steadfastness, so to cause the Beacon Light itself to shine more brightly.

Of such universal peace and happiness Theosophy is the eternal Science, not alone the Theosophy set forth in books, not alone the Theosophy of individual direct experience, but that Great Law of which the Theosophy we know is but a microscopic fragment, the Great Law whereby God makes Gods of all that lives.

Theosophy, our fragment of it, is the world's urgent need today. As a builder needs to know the plan of the building he is to build, so does the world need to know the mighty Purpose of living. Through far-sighted genius, inspired by inner revelation, something of Life's mechanism has become known, but the soul of the machine remains veiled, and even the machine itself is known but as to a single dimension of its form.

Even religions are mainly used for comfort, and for the ethics of comfort: to reflect for the individual that aspect of the Love of God which he desires and can understand. Unperceived is the Love which passeth understanding.

Theosophy reveals the soul of Life and the glory of living. Theosophy joins together the life

and the form, the soul and its mechanism. Theosophy reveals that greater Love of God whereby Divinity unfolds in all.

Theosophy unveils to mortal eyes the Sunlight of the Soul, though but in a shadow of a shade. Theosophy reveals life to Life, and darkness lessening into light.

Through Theosophy we begin to know ourselves. We know that we are Gods to be, and no catastrophe however overwhelming, no defeat however disastrous, no grief however deep, no loneliness however dark, can ever take that Master-Truth away from us. Once an individual has known Theosophy, known it as the science of his soul, known it as the mirror of his eternal being, never again can any darkness engulf him, so that his strength falls away and his courage deserts him.

Such was and is the gift of the Masters to a world growing new, and we who are members of The Theosophical Society are duly appointed bearers of the gift to all, magic key as indeed it is for the release of the soul from a prison of ignorance into a garden of truth.

On this our birthday let us rejoice with great joy, no less for all else that lives than for our individual selves. Theosophy shines the more in the life of every kingdom of Nature for its rebirth in ourselves. A burden is being lifted from the world of living things, slowly, very slowly, but very surely.

We celebrate a birthday of the lifting of the burden, and, privileged to help to lift it, we celebrate our own most true birthdays.

May there be many, many happy returns of this day, November 17, in this life and in all lives to come.

And may we grow in worthiness as each day returns.

Adyar, November 17, EVERY YEAR

Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as goodwill to all and entire oblivion of self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom. — H. P. BLAVATSKY.

From the National President's Reports to Adyar

THE FOLLOWING excerpts from some of the Annual Reports of the National President to Adyar will perhaps prove of interest to our members:

In reviewing the year and thinking over the material that enters into an Annual Report, one is impressed with the fact that in large measure what is attempted and also what is accomplished depends upon human relationships. In the development of the work those things are tried for which personnel can be found available, with its qualifications of will, of wisdom, and of activity, in their several and essential practical combinations. Only when individuals bring qualities of service, together with varying degrees and kinds of technical ability, into relationship with other individuals similarly devoted but perhaps differently qualified, does the work anywhere make real progress.

One finds our membership naturally falling into three categories. There are those who are outstanding workers and who see our work as a vital part of the evolutionary scheme intimately connected with Those Who plan and control the Great Work. These place Theosophy and the society's service before all personal considerations of every nature. They are the people who are out in front in all activities — creators of interest in the work, leaders in its progress. On these the Society depends.

Then there are steadfast members, stalwarts who never vary from their allegiance to the Society and its work no matter what befalls, and who in their own circle of the lodge and its classes and contacts are ever faithful, though seldom standing in the limelight — always giving rather than receiving encouragement or applause. On these the Society depends for the solidarity of their membership, the value of their unshakable devotion established on principles that have become a part of their lives and being.

Then there is that other great class of members loosely attached and therefore easily detached, to whom Theosophy is but a passing interest — people who have drifted into and who as easily drift out of membership. They have been attracted by some personality or presentation, and pass with the appeal of some other personality, with some other attraction. These have not yet given themselves to a cause, least of all to one that can render its greatest gifts only to those who are prepared to lose themselves in something far greater than their own personalities and desires.

The responsibility of a Section head lies in using to the utmost those who fall into the first category, encouraging those of the second to bring latent capacities into objective usefulness, and in strengthening the hold of the eternal principles of Theosophy upon those of the third classification, that they may find within the ranks of the Society friendships and interests that will retain them in membership until they too have become inseparable units in our ranks.

These are grand times to be alive, times of change, times for work. Momentous happenings of the present but portend events yet to come, for the world is still unhappy. Science and industry have wonderfully achieved, and even if among their creations are some not intended for human good, a foundation has been laid for the world to attain physical comfort and security. Religion and philosophy have brought moral doctrine to bear to the creation of codes of ethics that govern in some degree the application of scientific discovery and the activities of industry and politics.

But injustice, cruelty, and selfishness still play a great part in all fields of effort, and humanity longs for the deeper things that satisfy the aspiration and kindle the fire of the Self. There is a growing realization that physical achievements cannot endure or be equitably shared until sharing becomes the spontaneous expression of human relationships, as acquisitiveness and competition are its expression now.

Change must come and come again until physical achievement is balanced by moral and ethical unfoldment. By hard knocks and great sacrifice and suffering the world is learning and unconsciously preparing for the great change when a new order replaces the old and with the brotherly spirit as a keynote brings balance to the present disordered economy. We see this struggle in progress; many of us will see its development when to some all hope will appear lost, and some will see its consummation as a happier order emerges.

This is a grand time to be alive, to be at work, unfearing in all the stages of change, to be in tune with the inevitable working out of divine law in evolution. Thus to be in tune amid momentous change is the great privilege of the Theosophist, to be untroubled for himself and to aid in bringing peace and understanding to a much troubled humanity is his responsibility.

1938 Convention

Great plans are in the making for the Convention of 1938. The President is coming. He will arrive about the middle of June, and after a brief interval in the East he will hurry on to Olcott for a week of Summer School, June 25 to July 1; then Convention Saturday, July 2, to Wednesday, July 6 inclusive. The July 4 week-end was chosen not only because it is convenient as to the President's arrival, but because it will extend the week-end for those who cannot come for the full Convention period.

Because Dr. and Mrs. Arundale's presence will insure a very large Convention, far beyond the capacity of Olcott, the Stevens Hotel in Chicago has been chosen. We shall miss Olcott at Convention time, but we shall also gain. There will be the opportunity for very large public lectures, the special attractions of the shopping center for those from smaller towns who like to cover other activities in the course of the Convention trip. The hotel rates will range from the quite low to as high as one would wish to spend, and nearby hotels will take care of special needs. Some of our very fine Conventions have been held at the

Stevens Hotel. None of us will ever forget the visits of Dr. Besant and the World Congress of 1929. Olcott has in the meantime offered us many happy Convention occasions, but we shall carry the friendliness and intimacy of Olcott to the Stevens Hotel.

The Convention period will include a visit to Olcott, for we shall have bonds to burn, and Olcott itself must be the scene of that event. Many who have not attended Convention in recent years will want to visit Headquarters and become acquainted with the changes that have taken place, its increased beauty, its physical improvement, and live for a little time in its atmosphere.

Convention will close with a grand banquet, and after a short interval at Olcott, the President and Mrs. Arundale, and probably a group of friends, will travel on for a brief visit to the Pacific Coast.

A grand Convention is in the making. It will become grander and more potent for the future strength of our work as members make their plans to attend.

Pilgrims of Might

BY LUCIA McBRIDE

THE TRAVELER on skis is a symbol of life's mighty pilgrims. Of radiant stature, he ascends the Hill of Hills.

He arranges his equipment in preparation for the ascent. The skis must be tied according to his wishes: so the bodies of man must be harmonized to the Life within.

Flat plains are chosen as the first practice field. Here, the ground is smooth — little effort is needed. Pilgrims are given easy tasks first to see if they can be accomplished.

Greater skill implies greater tests. When the plains are mastered, the traveler looks for hills. They seem hard at first, but he cannot stay long on even ground.

Hills require the traveler to bend his back, and use his feet in a manner different from the plain. He must go more slowly, and conserve his energy. Steep places demand increased vitality. Unkindness needs greater love; the reward is a larger capacity to serve.

Beyond the slopes are valleys clear and smooth.

He descends, gliding through soft newly fallen snow. Pilgrims come to valleys to rest after battle, valleys of friendship and growing peace.

The Hill of Hills stands serene above all other summits. The ascent means a climb over various unknown mountains. It is an adventure calling for immense exertion. The traveler must bend forward to climb. If he becomes weary, he may stop, but not for long. The top must be attained, the peak won.

Pilgrims of the Path need to bend their shoulders in the fight for life. They too may pause but only to gather deeper strength. Fetters must be cast aside, as the burdens of the skier are discarded to lighten progress.

Trivial problems vanish in the flame of everlasting love and sacrifice. Oh, pilgrims of might, gird your armor, prepare for the ascent. Be not dismayed, — remember the valleys. The Mountain is worth the labor of selflessness that the View may be seen and shared. Forward for the climb!

Beauty at Olcott

BY JAMES S. PERKINS

"**M**USIC. Lights out. Curtain!" An expectant hush charged the first-nighter audience. It was Theater at Olcott.

On the Sunday afternoon following Christmas the Olcott Players presented Elizabeth McFadden's one-act play "Why the Chimes Rang." The audience completely filled the third floor auditorium of the Headquarters building, and when the last chair was taken, ceased arriving — rather an achievement in itself.

The curtain rises upon a scene laid in a wood-chopper's hut on the edge of a forest near a cathedral town. The room is dark and low-raftered, lit only by a glowing wood fire in the great fireplace. Sitting before the fire are two small boys dressed in rough peasant costumes. Although the room is meagerly furnished the picture is rich in color. The deep warm and cool tones of shadowed walls and corners are a perfect foil for the brightly hued garments of the boys, the whole composition rising to a climax in the spiritual countenance of Holger, highlighted and accented by a mass of creamy blond hair. So charming is the color arrangement as the two children move to the window and stand gazing toward the cathedral with the cold moonlight playing upon their faces contrasting so delightfully with the warm fire-light of the room, that the audience is quickly transported into the story-telling mood, and Beauty, laying full claim upon their attention, absorbs their interest in the unfolding drama.

The play centers about a story concerning the cathedral bells which were said to ring on Christmas Eve when some perfect gift is laid upon the altar for the Christ-Child. For many years the chimes have not rung, and in some mysterious way one senses that this particular Christmas Eve will prove eventful, for indeed many gifts will be offered. Even the king shall attend and offer a magnificent gift. The chimes will ring, and perchance the Christ be seen by those fortunate enough to be present. The two lads, Holger and his younger brother, are happy that their uncle has come to take them to the cathedral on this wonderful night. But as they are leaving, an old woman appears who is obviously in need of warmth and shelter. Holger's sympathy will not allow him to leave the suffering woman even when the others try to persuade him to go on with them. Heart-broken with his sacrifice he remains to attend the needs of his unwonted visitor.

Following his ministrations the woman is trans-

formed, dropping her dark cloak, she appears youthful and stately, vibrant with an understanding of Holger's unhappiness. The fire light dies as they talk of the great event to transpire in the cathedral. Suddenly music is heard, the voices of the choir. Meanwhile a light glows behind the smoke-grimed wall causing it to vanish, and in its place appears a vision of the cathedral chancel. One by one objects emerge from the darkness. Light touches the golden altar, and the stained glass window glows softly upon the kneeling form of a priest. The offering of the gifts unfolds in pantomime. Appearing singly, a solemn yet eager procession of courtiers and fine ladies, a scholar in monk's garb, and finally even the king in purple robe, richly bejeweled, offers each his finest gift. The priest holds each gift aloft in sacrificial presentation, but no chimes are heard.

Holger is spellbound as the colorful pageant is enacted. At last, when even the royal gift of the king's crown has failed, Holger breathlessly makes his offering of a few cherished pennies. The scene reaches its climax when the music is suddenly hushed and the chimes ring out commingled with ethereal voices singing "Gloria Patri." An angel appears bathed in such effulgent light that all else appears in shadow, chanting triumphantly the message of the Lord, "Verily, verily, I say unto you, it is not gold nor silver nor rich pearls but love and self-sacrifice that please the Lord. The Christ-Child was hungered and you gave Him meat, a stranger and you took Him in." The music rises in crescendo, and Holger is overcome with joy.

In this scene the Olcott Players, under their competent director Miss Winifred Boye, achieved a truly lovely arrangement of light and color which adequately served as a chalice for the exalted spiritual message intended to be conveyed. Equally effective was the choir of Olcott Singers aided by the voices of guests who had volunteered their time for training for the occasion. Many hours of unrelenting attention to every detail must have preceded a performance that moved so smoothly, lifting its attentive audience to higher levels of aspiration. As a result one is tempted to dream of the future possibilities of this mode of teaching by groups of sincere performers. Long live the Olcott Players and the Olcott Singers! May they prosper in their efforts to reveal Theosophy in the Beautiful, and the Beauty that is Theosophy.

By Order of the Board

RESOLVED, that this Board accept the financial statements presented by the National President and the explanations bearing thereon, submitted in his Annual Report to the Convention.

RESOLVED FURTHER, that the National President be instructed to strongly present the financial needs of the work to the presidents and the secretaries of the lodges and to appeal especially for contributions for the Greater America Plan and the Easy Savings Plan.

This resolution speaks for itself, and it speaks to every member, for to every member there comes the constant opportunity — the appeal of each morning, each meal time, or each evening — for his contribution to the Easy Savings Plan. As compared with last year the contributions of recent months have fallen off rather seriously. October is down 2%; November contributions fell 12%; December is disastrously down by 34%. But we have just as many members, who probably have just as many pennies, and it was never intended that new funds for special pur-

poses should cause a lessening of contributions to these funds that support the work.

Contributions to the Greater America Plan for the half year are \$1,000 below the corresponding half of 1936. Yet the work in the field has gone on uninterruptedly, but there will be serious consequences to report at next Convention if our members cease their interest. That is the reason for plainly putting the facts before them now.

Perhaps National Presidents in such work as that of The Theosophical Society will always be faced with this kind of problem, but they will always be hopeful that the members will face the problem too and will share in its solution all that they can.

Will members everywhere please renew their interest in the Easy Savings Plan. Will they each induce another member to take an interest. Will lodge officers please re-present to their members the opportunity that the Easy Savings Plan places before them to share and help to solve this problem by the simple process of daily remembrance.

Olcott

(From the National President's closing talk expressing the spirit of Olcott as it had been felt by those who came to the Convention of 1937.)

I came, I found, I share.

I came to Olcott —

that spot where my heart is, for my heart is in the Great Work and in the Center of that work.

I came to Olcott —

I found friends, for all such workers are my friends.

I came to Olcott —

I found beauty, for work is beauty, done with all the heart.

I came to Olcott —

I found peace, for in work is peace where work is done in a place of happiness.

I came to Olcott —

I found inspiration, courage, certainty.

These things I found.

These things I know.

For these things does Olcott stand.



Give yourself wholly to service, keeping nothing back; help wherever help is possible; work wherever opportunity of work is seen; give yourself to some great ideal. — ANNIE BESANT.

Love in a Mist

(Continued from the November issue.)

MRS. WILLIAMS read the thought her friend had hesitated to express.

"You see," Marion continued, "things are rather difficult just now. They have come to be a kind of test. There are some political maneuverings in the church, not to mention those in the town, and George gets so worked up about these affairs that he simply doesn't realize how exacting and inconsiderate he often is toward me. I know," she went on, "that he is not fully aware of himself at such times; and afterward he seems to have forgotten his words to me. It is easy for me to forgive him, because I appreciate so fully his difficulties, and besides, I can never doubt his spirit. His real motives are fine and cannot be otherwise."

Marion, who had taken the first chair she had come to on entering the living room of the bungalow, moved to a position beside Mrs. Williams on a sofa.

"The truth is," she continued with quiet earnestness, "George is disliked by some influential men, members of the church board, who are unwilling to part with some of their prejudices. One of these men is a stockholder in the oil company which put up the filling station a few miles down the valley. He doesn't see why a minister should come between a business man and his business. He and the rest of them are opposed to George not only because he is trying to change conditions. They don't want him going about trying to do so by changing men. This is the worst part of their attitude. George isn't just a mere busybody. But you know how it is. They draw a line, a whole gulf, between religion and what they call expediency. They know they are hypocrites. But they see the chasms in civilization which men of their type create everywhere, and instead of facing their responsibility they persuade themselves that the world is made this way, and they don't want to be disturbed in their belief that they are simply doing the only rational thing in conforming to what they consider necessity. You find exactly the same thing in our school committees."

Mrs. Williams glanced with dismayed understanding at her visitor. "I do so dread to think of the school question!" she sighed. "Next year Dorothy will be old enough to start in, and I know just what will happen. She will be separated from the trees, the flowers, and the animals. These are her natural companions, and it is beautiful to see how they are teaching her to

observe life. The main thing is that they are teaching her to recognize what I may call the impulse of her inner self. But I know so well that in the schoolroom there will be little except facts. So many facts, but such little knowledge of the true purpose and goal of life, or of the importance of attitude!"

"That's exactly my own dread, too," said Marion. "You know," she added with a surge of insight, "it is because of our separation from Nature and our too early drill in merely cataloging and repeating facts that many of us, when we grow up, fail to see facts in relation to life, I mean the soul. That's why men like these board members separate business so completely from religion. They have never been trained to see themselves and life as a whole. Therefore they cannot understand why anyone, even the government, should have a right to expect a more just and cooperative conduct of them than the pressure of business makes convenient."

"Yes, that's the heart of the matter," answered Mrs. Williams with a sad smile. "I wish we had more men like your husband to preach the truth from the housetops and wake people up."

"Well, I haven't finished my story," Marion resumed hastily. "What I've been wanting to tell you is that three men, all of them on the board, are trying to control the attitude of the others sufficiently to force George's resignation."

A shocked look passed for a moment across Mrs. Williams' face. "My dear!" she said softly. But Marion continued without seeming to notice. "I can't blame George for fighting back. In fact I give him all my moral support. But you can understand how the stupid brazen complacency of these men and of course his own fear about the future drive him nearly frantic. And here, Adelle, is the heart of my own problem. George is so different a person when he allows himself to be carried away by his grievances and fits of excitement! I am positively frightened about him at times. It seems then as if I didn't know him any longer. And I can see, too, what this is doing to him. His very face shows it."

Marion paused a moment to quiet herself and then continued. "What makes the situation especially hard, at least for me, is the fact that it is so little use trying to appeal to George's reason or his better nature when these moods are on him. He is like the caged bear down the road. Only there is this difference: he has caged himself. I mean he doesn't realize that he is responsible

to himself and others for the way he lets these things affect him. And then he insists that I and the children share the cage with him! Really, these storms are often quite terrible. They are not only painful to see and endure, but emotionally devastating to all of us."

Marion struggled to keep back her tears. "And it is torture," she went on, "when I try to meet George with a calming thought or make him conscious of what he is doing. More often than not he turns on me heatedly, accuses me of indifference, or says that I do not understand, and then starts telling me his latest troubles all over again. This sort of thing wears me down far more than George's actual dismissal would, and when, to cap the climax, he finds fault with me because I am looking tired and thin, I feel the bitter waves of utter wretchedness and despair go over me."

Marion got up and walked to a window, where she stood for some moments looking out at the long beautiful curves of the hills. The site of the bungalow had, in fact, been chosen because of the view. The late afternoon sunlight bathed the landscape in a flood of rich, cheerful, tender glory. The chapel shone in the distance. It was like the embodiment of a divine idea. Far in the other direction, toward the setting sun, a silvery bank of mist rolling in from the Pacific blotted out the land, filling the lower levels with an illusory ocean of vapor.

"It's all a struggle of light and fog," the minister's wife found herself saying. She turned quickly and went back to the sofa, where Mrs. Williams had been waiting deep in thought.

"I'm so glad you have this view, Adelle!" the

former exclaimed with a note of wistful admiration. "You know, I was thinking how wonderfully Nature balances her opposites. Here I am, burdening you with my own troubles, just as if I hadn't learned this particular lesson from George. But out there the conflict of light and darkness has a kind of impersonal harmony about it which gives one strength. Whatever happens, everything is surrounded and upheld by a vast love, security, and peace. Nature's daily events are mostly silent, and yet they are like music. If I could only be like that — for George's and the children's sake!"

As she said this the telephone rang. It was a call for Marion. She glanced at her watch and was horrified to discover that the hour was a quarter to six. In another moment her worst fear was confirmed. A meeting of the church board had suddenly had to be called for that very evening, and George was now fuming with impatience about the prospects for dinner.

Hurriedly kissing her friend good-by and collecting her children, who had been playing on the lawn, Marion started toward the street. Mrs. Williams walked a few steps with her. Replying to a question about her husband, the latter answered eagerly, "There's some good news I've been wanting to tell you. Jim is attending the session of the legislature, and he writes that the bill prohibiting the confinement of wild animals at filling stations, or for advertising purposes anywhere, is going through. That will be a feather in George's cap!"

(To be continued.)

FROM THE NATIONAL PRESIDENT'S REPORTS TO ADYAR

(Continued from page 31)

Theosophy is his message, told by his life as well as by his tongue.

As Mr. Jinarajadasa has told us: "The new race type is not expressed merely in the type of the human body, but in a definite and characteristic culture which will be shown in its literature and arts and general social development . . . It is the privilege of Theosophists to see the shadows cast by coming events and to hasten the realization of the Great Plan."

The foregoing briefly portrays the basis of the current work and purpose of The Theosophical Society in America — to maintain and still further develop a nucleus of thoughtful people, steady amid change because understanding the meaning of change, sensing, even though not fully living, the unity, knowers of basic evolutionary principles though yet unable to fully practice them. Such is the underlying purpose of our activities.



FAIR AND WARMER!

BY EUGENE J. WIX

Another lodge over the top!

Good news has come to us from halfway across the Pacific. Our little sister lodge in Honolulu, whose members have less chance to visit our National Headquarters than most of us, has pledged its full quota to Burn the Bonds. Such loyalty is expressive of the unselfish devotion of true Theosophists everywhere who give, though they themselves may never see the object of their gift.

Another lodge just entering the ranks of subscribers to the campaign and making a generous pledge is Pioneer Lodge of Chicago. Although several foreign language lodges exist in the Section, Pioneer has the distinction of being the only lodge made up of members of the Negro race. They are to be congratulated on this work among their own people and upon the loyalty and support they have shown Headquarters.

HONOR ROLL (Quota Reached)

Besant-Houston, Texas.
Compton, California.
Glendale, California.
Olcott-Wheaton, Illinois.
Rainbow-Columbus, Ohio.
Fremont, Nebraska.
Honolulu, T. H.

(Approaching Quota)

Akron, Ohio.
Albany, New York.
Besant-Cleveland, Ohio.
Boulder, Colorado.
Casper, Wyoming.
Progress-Omaha, Nebraska.
Cincinnati, Ohio.
Lansing, Michigan.
Maryland-Baltimore.
New York.
Oak Park, Illinois.
St. Petersburg, Florida.

The amount pledged to date is \$17,232.01, received from a total of 796 members — less than one-fourth of the entire membership.

Most of the lodges are working diligently and are each day coming nearer to their quota. However, some lodges have done very little and others absolutely nothing to bring before the members the importance of this campaign. We believe that all lodges want the campaign to succeed and will in time do their part, but the committee feels it is imperative that there be no further delay if we are to achieve our goal. We

must pay off the entire bonded indebtedness.

We urge each president to bring the campaign before his members and to drive it to a successful conclusion as soon as possible. Delay makes it more difficult for the members to pledge, as the time in which to make payments grows shorter. Let us have every lodge on the Honor Roll before Convention time. To do this we must act *now*. Do not delay. We urge every member to pledge something, however small the amount. If each lodge will determine that it *can* raise its quota, and if every member will hold the same thought, and *work* towards that goal, *it will be attained*.

Reread Dr. Arundale's appeal on page 7 of our January issue. He says:

"May I ask every member to contribute his dime, 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 even more than it has done before."

These words were written to you and to me. When you meet our International President next summer, will you do so with the knowledge that you have made your individual sacrifice for Olcott's freedom?

Remember also Mr. Cook's statement that the fire which will free us from the bondage of debt will be a friendly fire, a symbol of achievement, purification and regeneration, and a preparation for a new beginning; that freedom from debt will release the energies now spent in finding ways and means to carry on under a heavy burden, into more constructive channels for the work and development of the Society.

If you are grateful for the privilege of membership in The Theosophical Society, if you believe in its teachings, if you want to see those teachings given to the world, then let each member come forward and in his own way justify the foresight and wisdom of Mr. Rogers in planning for and giving us our National Headquarters, and support our National President, Mr. Cook, in his tremendous task of carrying on so courageously and with such faith during the most difficult financial period of our history. Let us keep constantly before us his words:

"The world needs Theosophy. Debt is a barrier.

Fire, destroyer and regenerator, clears the way.

Let's Burn the Bonds."

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-fifth Week

Theme: Understanding America.

A. *Preparatory Work.* (Basis for Discussion.) Chapter 5, "The Ideal of Brotherhood" from *A World Expectant* by E. A. Wodehouse.

B. *Topics for Report.* (For member participation.) 1. Résumé of *On Discovering America* by Pearl Buck. (Booklet 5 cents.)

C. *Discussion and Questions.*

1. Do you think there are individuals or groups in America who welcome the new ideal of Brotherhood? Those who are forced by pressure and are yielding through self-interest? Those who by resistance are accentuating the problems and thus bringing them nearer solution?
2. Restate the implications in the ideal of Brotherhood as set forth in *A World Expectant*, Chapter 5. Are these implications evident in American life?
3. What do you think is the basis for the restlessness in American life indicated by Pearl Buck? What Theosophical concept would relieve some of this restlessness?

D. *Summary of Salient Points.*

Twenty-sixth Week

Theme: Understanding America.

A. *Preparatory Work.* (Basis for discussion.) Review *Indications of a New Culture* by Adelaide Gardner.

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

1. The Destiny of America. References, Chapter 3, *America, the Cradle of the New Race* by Mary Gray; and *America, Her Power and Purpose* by George S. Arundale.
2. America's Eight Adventures in Pioneering. Reference, Chapter 16, *We Move in New Directions* by H. A. Overstreet.

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

1. Do you think Americans see America's problems in relation to the greatness of her dreams, or are we so absorbed by petty personal problems that we answer all questions in the light of "what will we get

out of it?" Examples.

2. Does America link the ideal with the practical? How?

D. *Summary of Salient Points.*

Twenty-seventh Week

Theme: Understanding America.

A. *Preparatory Work.* (Basis for discussion.)

Book Review: *What Does America Mean* by Alexander Meiklejohn.

B. *Discussion and Questions.*

Twenty-eighth Week

Theme: Understanding America.

A. *Preparatory Work.* (Basis for discussion.) *The Message of Beauty to Civilization*, Shrimati Rukmini Devi.

B. *Topics for Report.* (For member participation.) 1. "The Great Spiritual Adventure of Our Age." Reference, Chapter 3, *Statesmanship and Religion* by Henry Wallace.

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

Close lodge with reading of "Vision of the Earth" from *Earth* by Frank Townshend.

NOTE: Encourage members to read as many of the references as possible in order that a more complete understanding of America may be gained. Theosophical books are listed in the **Reading Shelf for the month** found on back cover.

Non-Theosophical Reading List

We Move in New Directions,

H. A. Overstreet, \$3.00

Statesmanship and Religion,

Henry A. Wallace, \$2.00

What Does America Mean?,

Alexander Meiklejohn, \$3.00

Earth,

Frank Townshend, \$2.50

America in Search of Culture,

William Aylott Orton, \$3.00

What Is America?,

Herbert Agar, \$4.50

No Friendly Voice,

Robert Maynard Hutchins, \$2.00

Theosophy in the Field

Besant Lodge (Hollywood): Speakers on the lodge programs for the past two months were Dr. W. S. Howard, Major Duling, Mr. James Taylor, Miss Sada Cowan, and Mr. Stanley Rogers. Their subjects were approached from the Christian viewpoint, the economic, the artistic, and the Theosophical. The Sunday Tea Table Talks were resumed Sunday afternoon, January 9, with music, an interesting talk, and tea.

Besant Lodge (Houston): A delightful supper is given at the home of a different member every month, followed by a closed lodge meeting. Dr. Pieter Roest was entertained recently by the lodge, and his public lecture and inspiring talk to the members were received with much interest.

Besant Lodge (Tulsa) is looking forward to a visit from Dr. Roest in February, followed shortly afterwards by a visit from Bishop Charles Hampton, who will be traveling in this territory. The lodge recently began to use the Campaign for Understanding, and reports a very good attendance at the first meeting on January 4. As the result of Miss Neff's recent series of lectures, many have become interested in Theosophy, and Mrs. Zollinger has organized a class which will meet every Thursday evening.

Cincinnati Lodge writes: "It appears we're 'on the march.' There's a new bustle of activity in every direction. There's something under way to interest everybody in our group. First, and attracting the greatest following, are the meditation classes, being conducted every Wednesday for members. Such amazing progress is being made that we feel we owe a hearty vote of thanks to Headquarters and the workers there who compiled the splendid new study course on meditation. Much of the enthusiasm begun in this class is carried over into the members' meeting, held directly afterwards. Due to this influence, to a marked degree, we're deriving twice the benefit from our open forum discussions of Dr. Arundale's Campaign for Understanding. Other activities of general interest include our large Crafters' Class every Saturday afternoon at two o'clock. This applied art course is a grand help in releasing that creative urge and it is fun, to say the least. We're also looking forward to the first Sunday in February when Miss Margaret Farmer will give us a reading of Kahlil Gibran's *The Prophet*."

Hermes Lodge (Philadelphia) reports an increase in attendance at most of its activities. The New Year's party was voted a huge success.

Milwaukee Lodge presented on January 16 a lecture by Mrs. Iris White, whose subject was

"The Beauty in Everyday Things." Mr. Dudley Brooks continues his class in Theosophical study.

Minneapolis Lodge: On Sunday, December 19, the lodge celebrated its fiftieth anniversary. The lodge hall was artistically decorated for the occasion with golden chrysanthemums and sprays of evergreen. The hall was well filled with Theosophists of all ages, including Yggdrasil and St. Paul members. The afternoon program included music and community singing. Mrs. Lillian Lowder, the president, gave the address of welcome. The record of Dr. Arundale's Jubilee Address was played, and as the inspiring sound of his voice rang through the hall it was felt that he also was present. A delicious supper was served and enjoyed before the evening program, when Mr. Sidney A. Cook's inspiring message to the members was read and also many other messages of congratulation. Readings and reminiscences of early days were given by many of the members, interspersed with music, which created a fine atmosphere in which the program was closed with the reading of an Invocation by Dr. Besant.

Pacific Lodge (San Francisco) writes: "Pacific Lodge has just completed three months of intensive study of Dr. Arundale's Campaign for Understanding, which we feel has been of great value to us all. On Wednesday evening, December 22, we had a very delightful Christmas party, with games and refreshments. Beginning in January we are launching a series of Sunday night meetings, given under the auspices of the Theosophical Order of Service, to which the public is invited. Also, beginning on Tuesday evening, January 25, and continuing on Tuesday evenings thereafter, Mr. Alexander Horne, B. Sc., will give a series of lectures on 'The Science of Life,' illustrated with the Visual Education Series films. Mr. Horne is a brilliant speaker and richly conversant with the developments and trends in modern science toward our Theosophical understanding of life and form and the evolutionary plan. On the evenings of January 10, 16, and 17 we had Dr. Pieter K. Roest as our guest for three public lectures as well as an address to the Northern California Federation, given in our lodge room on the afternoon of January 16. With such an auspicious program as a beginning, we look forward to a new year of increasingly valuable service to the Society."

St. Louis Lodge: Fritz Kunz has found it necessary to postpone his scheduled visit in January until sometime in the spring. *Extracts From "The Vahan"* has been selected as the text-

book to be used in the Wednesday evening classes, which are closed meetings, and the intense interest and enthusiasm of the members in the subjects discussed is evidence of the wisdom of this choice.

Florida Federation

Daytona Beach Lodge conducts one public meeting a month at the Peninsular Club, and presented on December 5 Mr. Charles Henry Mackintosh, president of the lodge, who gave a reading of his new book *God Is Young* to an appreciative audience.

Gainesville Lodge: Members and their friends enjoyed two public lectures by Dr. Alvin B. Kuhn in December. A class in Theosophy, led by Mr. Roy. K. Downing, is held every other week, the intervening weekly meetings being for members only. A beautiful painting, belonging to Mr. and Mrs. Kyle, and new draperies add to the attractiveness of the lodge room. The painting is a reproduction from a photograph of the courtyard and entrance to the castle that was built and occupied by Janos Hunyadi in 1448. This was the incarnation of the Master R. following that as Christian Rosenkreuz and preceding that as Monk Robertus. In a later incarnation as Comte de St. Germain this castle was used by the Master as a rendezvous when on a political mission.

Jacksonville Lodge: Miss Mary K. Neff began her Florida tour in Jacksonville on Friday, January 14, when her lecture "Create Your Own Destiny" was given at the Hotel Roosevelt. She talked to the members the following evening. A study class in the Ancient Wisdom has been formed under the direction of the vice-president, Mrs. Nellie E. Young.

Miami Lodge presents a lecture for the public the second Tuesday evening of each month, followed by a delightful social hour. The members are participating wholeheartedly in the Campaign for Understanding. Freshly painted furniture and new draperies contribute to the cheerfulness of the lodge room. Mrs. Ellie Lowe has organized a Round Table at Tavenier, a settlement on the Florida Keys, sixty-five miles south of Miami.

St. Petersburg Lodge: A delicious supper was served to about twenty people as the means of raising money for the Burn the Bonds campaign.

Tampa Lodge reports enthusiastic participation in the study based on the Campaign for Understanding. Members and the public enjoyed Dr. Kuhn's three illuminating lectures.

Syracuse Lodge reports: "Our lodge meetings are being devoted, as nearly as possible, to the study course as mapped out in THE AMERICAN THEOSOPHIST. We find this program to be mentally stimulating from many different angles. All

meetings are open to the public except the business meeting which is held the first Thursday of each month. A study class in Theosophy is held on Tuesday evenings, and a group meets every Wednesday afternoon. We feel that these afternoon gatherings are extremely beneficial to the lodge work inasmuch as they create a spirit of friendliness and helpfulness to those who cannot come in the evenings. Bishop Hampton gave two lectures in December to an attentive audience, and on Thursday, January 13, the speaker was Helen M. Stark, whose subject was 'Let Us Invest in Ourselves.' "

Ohio Federation

"Balanced Living" was the interesting topic to which members of the Ohio Federation devoted their attention at the annual contact meeting in Hamilton on December 5. The subject was divided into three parts, and discussion took the form of a symposium. Mrs. Essie Bates of Columbus spoke on the mental aspects of the art of balanced living. Capt. Martin H. Burckes, also of Columbus, talked on the emotional aspects of the topic. Discussion of the subject of balanced living was carried into physical plane adjustments by Mr. James S. Perkins, the federation president, who summed up the various discussions and closed the symposium.

An informal hour followed, in which members and friends were served a delicious tea by the Hamilton Lodge members. Despite the icy conditions of the roads, Columbus, Cincinnati, and Hamilton were well represented, with quite a few friends from Middletown. The Federation was especially grateful for the unusually lovely musical program arranged by friends of Hamilton members.

Southern California Federation

A Miniature Adyar Convention was held by the Federation of Southern California, at Los Angeles Lodge, on December 26. Following exactly the program of the Convention at Adyar, but condensing it into a two and a half hour session, the Federation enjoyed one of its finest meetings. There was a splendid attendance with approximately 125 members present and with nearly all the lodges of the Federation represented. The theme of the Miniature Convention was "Tuning in on Adyar," which all felt was splendidly attained.

The Convention opened with music; then greetings were received from each of the lodges represented. Mr. Henry Hotchener brought greetings from Adyar and Mrs. Hotchener led all in a meditation to link the meeting to Adyar.

Then followed four brief talks on the symposia which were discussed at Adyar. Mr. Eugene J. Wix, who presided over the meeting, introduced the speakers.

Mrs. Catharine Mayes of Ojai was the first speaker, and she spoke on "The Purpose of The Theosophical Society." In her splendid talk Mrs. Mayes said that the principal function of the Society was to present the Ancient Wisdom to the world.

The second speaker was Mr. Eugene Munson of Ojai, and he spoke on "The Truths of Theosophy." Mr. Munson emphasized the great need for knowledge of the Plan by humanity, and thought that perhaps we could best spread our truths through the use of the drama.

The third speaker was Mrs. Shila Wardall of Pasadena, who spoke on "Theosophy as Beauty." In her talk Mrs. Wardall pointed out that beauty was an individual problem and that the beauty in Theosophy could be best expressed and shown

by living our Theosophy.

The fourth speaker was Mr. Sydney J. Taylor of Hollywood, who spoke on "Theosophy, The Theosophical Society, and Youth." Mr. Taylor emphasized the need of each generation of Theosophists to explain and help solve the problems that were facing them, so that the practicability of our philosophy could be demonstrated — which would draw youth into the Society.

There followed a brief intermission, and then Mr. and Mrs. Hotchener, who have but recently returned from India, spoke.

Mr. Hotchener stressed the need of seeking new answers to our problems through our present literature. He also gave a splendid, optimistic picture of the future. As always, his talk was greatly enjoyed by everyone.

Mrs. Hotchener gave a very beautiful talk, bringing the real spirit of Adyar to all present through her revealing and intimate glimpses of our International Headquarters.

An Early Note

It is interesting occasionally, when one comes across early notes, to see how true were one's thoughts of years ago and to find that they sensed a need that has since come into general recognition. The following is a memorandum regarding the Ideal Lodge made as a result of a meeting years ago when a little group were discussing the welfare of the Society:

The Ideal Lodge can best stimulate the increasing dominance of Theosophical realities:

1. By inducing in its members a realization that they can become a center of the life of the Brotherhood which it is their duty to spread through their district.
2. By inducing its members to ceaselessly work disseminating the central Theosophical realities through their own lives, the lodge life, and their public contacts.
3. By creating harmony amid variety of member opinion and personality and directing this variety to the enrichment of the common work.
4. By the discovery, training, and impersonal selection of capable, inspired leadership.
5. By conducting an efficient business administration of lodge affairs.
6. By beautifying and dignifying its appointments and procedure.
7. By creating, maintaining, and constantly working in a happy, friendly atmosphere.

In the same memorandum there appears the following statement as to what are the central

Theosophical concepts:

1. The unity and universality of life and consciousness, out of which arises the conception of the brotherhood of man and the existence of a directive intelligence in Nature, to promulgate which the Society was called into existence.
2. The dual process of the unfoldment of life and the evolution of form toward a standard of perfection.
3. That manifestation at any time consists of life and form at various stages on the road to that perfection, constituting a ladder with beings on every rung uniting the highest and the lowest.
4. The means of achievement: experience in matter and the cycle of life — birth, death, and life after death — and reincarnation.
5. The existence of the law of cause and effect which insures the success of this great process.
6. Certain aspects of life and form have already reached a standard of perfection for the mineral, vegetable, animal, and man (which gives, for us, the great reality of the Masters), including the existence of a parallel stream of evolving life and consciousness known as the angelic, using this planet and solar system in common with man as a field of evolution.

S. A. C.

Children Are "People"

BY RAY W. HARDEN

Chief Knight, Order of the Round Table

Nothing should be written "for children" — no plans made for young people as "children." In other words, there is no such thing as a "child."

What has been erroneously regarded as a child is in reality a human being who functions temporarily through an immature personality — a set of bodies, physical, emotional, and mental.

Because of this "childhood" illusion upon the part of adults, far too much time has long been consumed in each person's awakening to his status as an individual among individuals. Due to the quickened unfoldment of Sixth Sub-race forces of intuition, we are being compelled to recognize children as persons, at an earlier age than was formerly done.

Still further progress in this matter should be made. Literature, arts, crafts, philosophy, professions, and business may save humanity a great deal of valuable time if they will cease to hamper the awakening of each successive generation. To accomplish this, there should be no more of infantile books — poems — studies. Young people will respond better if recognized as equals restricted only by undeveloped vehicles and capacities.

The much publicized "youth revolution" is an effort of these souls to win recognition despite deficiency of earthly faculties. If we do away with the revolt by granting recognition, they — and we who preceded them by only a few scant years — may attend to the really important business of marching on, in wisdom, in happiness, and in evolution.

Younger folks will always grant that a person who has been "on the ground" longest is the one naturally fitted to lead. Frequent assertions in the play-yard, such as "I've been here longer than you have," illustrate that priority of arrival is

accepted by young people. Therefore, if we recognize them as equal, humanly, with us, and not an inferior class called "children," they will be eager to learn from us because of the value of our experience and research in the physical world.

No person, regardless of age, can successfully argue that one who has lived for several years in, say Africa, would prove a valuable guide to the newcomer. And guide is all we should seek to be in relationship with the young. There is no reason why we should become their despots or dictators.

This does not nullify love of children. It means expansion of our love. We first love all fellow-beings, but most appropriately we may bestow loving attention and protection upon the newly arrived, particularly upon those who are entrusted to our care — a sacred, deeply significant trust, which should always be deeply appreciated.

However, any fellow-being engaged in developing his immature human vehicles may be subject to our consideration, as needs may exist. The more tenderness and comforting reassurance we combine with our guidance, the better. Not pitying, pampering outbursts of emotion for personal gratification, but honest affection, offered sincerely.

Correspondingly, the greater appreciation and affection given by the younger one who is benefited, the less likelihood is there to be of disputes, bitterness, and even conflict. If peace is ever to come to humanity, it can best start in the home. Theosophy clears the issue and points the way. Therefore I advocate strongly that Theosophical study, in all its fascinating interest, should be made available to the young. Theosophy is rich in the very things that young people love best and respect most — reason, justice, understanding, and discovery.

REINCARNATION

How do I know that I have journeyed far
To come to here? There is no record in
My brain, nor any chronicle on thin,
Stiff parchment leaves to verify or mar
My theory. And yet I find I know
So many things the years lack time to teach;
The feel of things my fingers cannot reach;
A height one life could hardly make me grow.

(The eyes I wear have never let me see
The way the Pyramids seem appliqued
On Egypt's night horizon; still no suede
Detail of it is strange or new to me.)

How can I doubt that I have journeyed — Oh!
So far to here — with such a piece to go?

HELEN PALMER OWEN

Theosophical News and Notes

Beautiful Gifts to Headquarters

The Society is fortunate indeed in having recently received two very handsome torcheres as gifts from Mrs. Lillian C. Pierre in memory of her husband, Mr. Charles Pierre. Splendid examples of the skill and craftsmanship of the Italian Renaissance, these torcheres make a distinguished addition to our hallway.

Another very beautiful and valuable art object, a Ming vase, has recently been given to Olcott. It was originally a part of the Vanderlip collection, and we are indeed fortunate that it has come into our possession through the wholehearted generosity of one of our members.

Things of beauty rightly belong in our Headquarters, and exemplify in themselves that beauty which is Theosophy.

Not less beautiful but more practical is another gift from Mrs. Neata W. Gray of a generous-sized wooden salad bowl and service tray. We welcome these two pieces which enable us to make still more attractive our table service. The donor has been especially generous on many occasions in contributing various pieces to make our table and its service more pleasing.

Research Index

We announced some months ago that there was installed at Headquarters an index skillfully compiled by Dr. J. J. Poortman of the Hague, Holland. This index, which covers the contents of the more important Theosophical magazines for a considerable past period, classifies its material by authors, subjects, etc., and is fully cross-referenced. We shall be glad to furnish from the index, material to those engaged in research work and who apply, with suitable details of their needs.

Who's Afraid?

Cincinnati lodge writes: "Our new newspaper opened optimistic eyes upon this world on Wednesday, January 13. And its enthusiastic welcome forevermore proves that date lucky, in ye editor's mind. The paper, to be issued once a month, is designed to keep everybody up on everything Theosophical.

"Who's Afraid of the Big Bad Bonds?" was the theme song of the first issue. The Grand Order of Torchbearers was created. Each Torchbearer is a contributor who will join the ranks for that grand march to the big bonfire, and the sooner the better, is our slogan."

Congratulations, Cincinnati!

Our Next Issue

We expect to make our next issue an international number. Only those who live at Olcott or some other national headquarters can appreciate the international nature of the Society, for there is received the national magazines of all Sections who publish them.

We shall try to give our members some conception of the wide-spread area of our work and to link up with our brethren in other countries, by reproducing in our March issue articles written by members the world over.

Staff Changes

The many friends of Miss Eula Spears, including those who have appreciated her direction of our kitchen department during the Summer Sessions, will be glad to know that a change in her personal plans has taken her for the winter to Florida, to be with her mother and to enjoy the sunshine and loveliness which our Florida members declare to be unequalled.

Miss Spears' contribution to Headquarters was a very fine one, and we shall always appreciate her devoted effort to serve the Society and the staff to the very best of her ability. While we miss her here, we nevertheless are glad to know that the change brings happiness to her, and that in a new environment new opportunities will arise.

In Miss Spears' place we welcome Mrs. Mary M. Patterson, better known among her friends as Polly Patterson. Perhaps some of our members will remember her as a very competent and cheerful assistant several years ago during the Summer Sessions, and certainly her fellow-workers in Oklahoma City, as also many friends in Southern California, will understand why we feel ourselves so fortunate in having her in charge of our kitchen department. It is an important division of our Headquarters work, making many demands upon those who are responsible, and we are happy in the conviction that Mrs. Patterson will measure up splendidly to the requirements of the situation.

1896 Editions of "The Upanishads"

The Upanishads, The Theosophy of the Vedas, Volumes I and II, translated by G.R.S. Mead and J. C. Chattopadhyaya, published in 1896, are for sale to the highest bidder, the proceeds to go to the "Burn the Bonds Fund." These rare volumes were donated by one of our members. Those interested are asked to write to The Theosophical Press.

Our Lecturers

"Of all the lecturers ever sent to us, Miss Mary K. Neff is the best," so writes one of our correspondents whose lodge recently entertained Miss Neff, and presented her to audiences increasing in number as the nights passed. Again a lodge officer writes to us that "Miss Neff's engagement in our city was a great success, and we shall certainly welcome her return at any time you are able to send her. All that you say of her is true."

Such are the encouraging and enthusiastic accounts of the work which Miss Neff is doing, both among our members and the public, as she travels from lodge to lodge and makes friends everywhere.

Dr. Roest concluded a two months' engagement in the New York-Baltimore areas, and was also greatly appreciated. His longer engagement made possible class work in addition to public lectures, and naturally this method reinforced and stabilized the results of the entire period. Dr. Roest returned to his home at Krotona for Christmas, and is now being welcomed among the lodges in California.

Clearly the general interest and response to Theosophical ideas and idealism are increasing, as better audiences bear evidence and more earnest attention to class work is noted. Certainly all that is needed is greater dedication on the part of every member to increase his own wisdom and power of helpfulness, that our work may grow in effectiveness and in wise, beautiful presentation.

Theosophical Broadcasts in Panama

The president of the Panama Lodge broadcasts a philosophical talk on the first Sunday of each month at 9 A.M., Eastern Standard Time, from a new radio station, HP5A, which operates on a short wave length of 25.64 meters. Our members who hear the program are requested to write to the broadcasting station asking that "the talks on philosophy, in English" be continued. This will be helpful in maintaining the opportunity of presenting, free, an hour of Theosophy each month from one of the most powerful stations in Panama.

Address: Star & Herald Station HP5A,
Panama City,
Rep. de Panama.

Needed By Our Library

Dr. Besant's *Autobiography* is another valuable title of which our National Library is in need of additional copies. If any member is so inclined we should be grateful for the gift of this title.

The International Theosophical Center

Some time ago the General Council of the Society, reviewing the work of the Geneva Center, felt it to be of such importance that it resolved to maintain it and arrange for its reorganization, appointing a committee to carry on the practical work. This committee consists of Dr. Anna Kamensky, who is remembered in this Section with great affection; Mr. George Tripet, the General Secretary of the Swiss Society; and Mr. Albert Sassi. The committee has since, under the powers extended to it, co-opted Mr. A. J. Hamerster, who is known for his work as our Treasurer at Adyar, and several others.

The special purposes of the Center are:

1. To promote the study of international problems in the light of Theosophy.
2. To spread a spiritual outlook on such problems, by means of lectures, press articles, and other publications.
3. To collect information concerning international movements, and to promote mutual goodwill and understanding among them.
4. To constitute itself (according to the decision of the General Council) into a Bureau of Information on international matters, for The Theosophical Society, its Sections, and individual members.

An international committee appointed by the President, of which Mr. Cook is a member, has assumed general responsibility for the maintenance of the Center and its very important work. Geneva is not only the home of the League of Nations; it is the home of many other international organizations. It is the center where national viewpoints meet and through association broaden out to become international viewpoints. For a Society dedicated to the spread of the principles of brotherhood, it is important that it be represented there and that it play its part in its contacts with all other groups at Geneva, to make brotherhood a practical international ideal.

Members who are interested in this wider aspect of Theosophical service and who wish to aid, should send their contributions to Mr. Cook at Olcott.

New Members for December

Applications for membership during the above period were received from the following lodges: Augusta, Besant (Cleveland), Casper, Covington, Daytona Beach, Detroit, Herakles (Chicago), Houston, Lansing, Los Angeles, Miami, Milwaukee, New York, Oakland, Panama, Pasadena, St. Louis, Syracuse; and National member: Chicago.

To-Those-Who-Mourn Club

An important piece of Theosophical work which is being done by a relatively few members is that of the To-Those-Who-Mourn Club sponsored by Mr. Wilfred H. Sigerson of New York City.

During the past four months nearly five thousand copies of the booklet *To Those Who Mourn* have been sold to the members of this club, and since the publicity leaflet *Reincarnation — What It Really Is* accompanies each copy, this means that Theosophy, as well as the understanding and comfort it offers, has been presented to five thousand families or approximately fifteen thousand persons — more non-Theosophists than would attend meetings or lectures in the entire country over a long period of time.

That these are reaching fertile soil is shown by the fact that a number of letters have been received from individuals who state that their first knowledge of Theosophy came through receipt of the little booklet *To Those Who Mourn*.

The Publicity Department carefully follows each inquiry with letters, a catalogue of Theosophical books, a complete set of publicity leaflets, and where possible each person is put in touch with the nearest lodge or with a nearby member.

There is no obligation in joining the To-Those-Who-Mourn Club other than that each member buys his own booklets at 5 cents each, or at a special price in lots of over 100, and agrees to mail them to the families of deceased persons, securing the names mainly from obituary columns in the daily papers.

Lodges would do well to sponsor such an activity in their communities, providing funds where necessary for leaflets and postage. Many members unable to participate in lodge activities or who live in isolated communities would find this work fascinating and extremely worth while. Write Headquarters for further information.

Irrespective of its great potentialities for increased membership and the distribution of literature, this work is valuable for the understanding and comfort afforded those in distress and sorrow. Let us never forget that the primary interest and consideration of the Masters is the welfare of humanity.

A Member's Practical Suggestion

"Theosophy and its teachings are as priceless as ever; it is just that, having had them for so long, we have become accustomed to them — and we all know what familiarity does. So it might help to have for our slogan the popular title 'Wake Up and Live' — THEOSOPHY.

"The next point for our consideration is *how* to do this. First, let us get this dead lumber (the debt) out of the way. Anything that loosens

the purse strings is bound to be worth while, or we have to admit ourselves as fools for paying for something that is valueless.

"Then what about our lodge meetings — *yours* and *mine*. By that I do *not* mean the program provided by the officers but the attitude of our minds and hearts which we take to the lodge meeting. Do we rush and rush until the last minute and then snatch hat and coat, and on arrival quietly relax and take (oh yes, a much needed, I grant) siesta? Think what it would mean to you if it were announced that a Master would put in a personal appearance (and I say this with all reverence). Just what would it mean? I think we would take some thought of our personal appearance, we would be emotionally and mentally alert, and I think we *might* arrange for a few quiet moments *before* going to the meeting — all of which would make of that lodge meeting a powerful agent for service . . .

"I think that as someone has gone to the trouble to construct those really wonderful Study Courses, the least we can do is to play our part by reading the books suggested, and in this way we shall get back to the *source* of our Theosophical knowledge and inspiration, namely, our *Theosophical literature*. Many have ceased to study our Theosophical books and no group can be truly alive when its members do not drink at the fount of its knowledge. Remember each takes to the meeting his own measuring rod. How much does *your* rod measure?"

Children's Convention Camp

This will be a piece of good news for those Theosophists who have families and who want to come to Summer School and Convention of 1938. The Children's Convention Camp will open for its second summer, having been established for the accommodation of children of parents attending Summer Sessions.

There will be room for not more than twenty children, taken in order of application. The house which is on Headquarters property will again house the children, with the addition of a play house to be erected. There will be two trained play directors, one in charge of craft work and the other in charge of games and play. The diet will be in charge of the house mother, who is also a nurse, and a person trained in vegetarian cookery.

The rates per week will be the same as last year, \$8.00 per child, plus some nominal sum for laundry fee. Applications, even at this early date, are advisable and should be sent to Mrs. H. A. Staggs, 2236 Grandview Ave., Cleveland Heights, Ohio, who is chairman of this project. Watch this column from month to month for further more detailed announcements.

The Adyar Stamp Collection

Dr. Arundale and Mr. Jinarajadasa have approved the founding of a World Stamp Collection for Adyar to be housed in the famous Adyar Library.

At the forthcoming Convention at Olcott, Wheaton, in July there will be an exhibition of all the completed sets, which will be formally presented to Dr. Arundale at that time.

It is hoped that members everywhere will do their best to find stamps to make this a splendid offering from Theosophists on behalf of the whole of humanity.

All donors will receive recognition for their gift, as their names will be inscribed on the title of the page bearing their gift. In case of duplication, preference will be given to stamps in the best condition. Duplicates will be returned to sender on request, or, if agreeable to the donor, exchanged for others which are wanted for the Adyar collection.

All stamps should be sent by registered mail to

"Adyar Stamp Collection,"

Mrs. Rhoda Martin,
1600 Bonita Avenue,
Berkeley, California.

Olcott's Trees

During the fall more changes have been made in the grounds at Olcott. Some new trees have been added, including two sycamores, a red maple, a mountain ash, and two white birches. About thirty large trees have been moved from places in the grove where they were growing too thickly for their future welfare, and the grove has thus been considerably extended and the grounds greatly beautified. A good deal of this work has been made possible through special donations, but all was necessary for the protection of our very beautiful trees.

No one must miss Olcott next summer.

Itineraries

Mary K. Neff

January 14 — February 18, Florida Federation.
February 20 — 21, Norfolk, Va.
February 22 — 24, Richmond, Va.
February 25 — 27, Lightbringer Lodge, Washington, D. C.
February 28 — March 1, Washington Lodge.
March 3 — 15, Baltimore, Md.

Dr. Pieter K. Roest

January 27 — February 14, Southern California Federation.
February 17, El Paso, Texas.
February 19 — 21, Dallas, Texas.
February 23 — 24, Fort Smith, Ark.
February 25 — March 11, Southwest Federation.

Our International Magazines

The Theosophist for January presents the President's address to the International Convention and his greeting to Australia, now celebrating its 150th foundation anniversary. "The Spirit of Youth," a series of instructive articles, runs in this issue, which is made especially noteworthy for the first of a number of sketches of the lives and work of great leaders. Masaryk, the President-Liberator of Czechoslovakia, is the subject in this number. Hugh R. Gillespie's contribution, showing that the foundations of a state are built, not on Marxism but on Brotherhood, is of special interest. And there are other articles from various pens to make the issue attractive to all tastes.

The Theosophical World outlines the President's invitation for support to open "a new cycle of enterprise" with its ten-point program. Interesting news of Adyar's activities and of Theosophy in many countries, especially Mrs. Knudsen's travelogue of her South Sea experiences, all help to make the magazine most readable.

Expert Quilter Needed

Oakland Lodge writes: "Our Friendship Quilt is almost ready to be assembled. We should like to find a member who is an expert quilter and who can do the work as artistically as the quilt deserves. We shall pay the regular price, and we are hopeful that some member will respond. Nearness to Oakland might be desirable, but it is not really necessary." Please send information to —

Mrs. Alice M. Illig,
2444 Delmar Street,
Oakland, California.

Headquarters Visitors

Fortunately for Headquarters Miss Thekla Vogel has extended her Christmas visit through to the end of January. A delightful and helpful guest, she has been so much appreciated by all the staff, and certainly we hope that she will come back to us again sometime later.

Dr. Karel Hujer, the Olcott Day speaker of the month, has also been our very delightful guest. Friendly to all, fascinating to talk to, and most generous in sharing the adventures of his travels, both among many countries as well as among the stars, he has endeared himself to all at Headquarters, as well as to his audiences.

The Theosophical idea of charity means *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs.

— H. P. BLAVATSKY.

H.P.B. Memento

A member personally unable to make the purchase advises Headquarters of an opportunity to acquire a royal scarab certified to have been worn as a pendant for a number of years by Madame Blavatsky. Correspondence seems to verify the authenticity of the scarab as a possession of H.P.B. It is hoped that some member will desire to purchase it and present it to Headquarters to be kept permanently in the archives.

The price desired is \$100, but Headquarters would undertake to negotiate for its purchase at a lower price on behalf of any interested member.

To Lodge Program Chairmen

Some lodges have reported that the Campaign for Understanding has proved so interesting and the material suggested in the Lodge Study Course so exhaustive that more time is necessary to adequately cover the subjects.

Since Dr. Arundale has suggested that this Campaign be extended, lodges could select those subjects from this year's study which have proved most interesting and assign them now to individual members who will prepare a more complete presentation of that subject for the work in the fall. This will allow a greater play of individual initiative and should be valuable in extending the Campaign in a useful way.

Our Sympathy

One of our members, Mr. Anton K. Kluge of Oakland, California, has recently learned of the death of his brother in Russia. Sadly enough, his opposition to the authorities in Russia caused his execution by the government.

Mysterious as well as tragic are the ways of the evolutionary process, both in the lives of individuals and nations, yet always as Theosophists we know that the Good Law is unfolding and will inevitably achieve brotherhood for all.

Deaths

Mrs. Lulu Carr Gray, Minneapolis Lodge, January 3, 1938.
Miss Paula Wilby, Atlanta Lodge, December 23, 1937.
Miss Nada Woodward, Besant Lodge of Tulsa, December 25, 1937.

Marriages

Miss Florence Beers and Mr. Philip T. Sealey, both of New York Lodge, December 25, 1937.
Mrs. Fanny May Dawling and Mr. Ralph C. Grover, both of Chicago Lodge, January 4, 1938.
Mrs. Maude Stevens Pressly and Mr. Hugo Rocholl, both of Jacksonville Lodge, January 3, 1938.

Statistics

December 15, 1937 to January 15, 1938

Burn the Bonds Fund

Previously reported.....\$7,550.48
To January 15.....1,349.10 \$8,899.58

American Theosophical Fund

Previously reported.....1,170.36
To January 15.....48.00
Christmas donations.....48.00 1,266.36

Founders' Day Contributions

Previously reported.....125.25
To January 15.....5.00 130.25

Building Fund

Previously reported.....250.76
To January 15.....26.00 276.76

Greater America Plan Fund

Previously reported.....730.06
To January 15.....83.20 813.26

Easy Savings Plan Fund

Previously reported.....1,819.91
To January 15.....327.43 2,147.34

"St. Michael's News"

Do you have as one of your monthly joys the reading of the *St. Michael's News*? It is an experience worth adopting, worth cultivating.

Some of us have had the pleasure of visiting the great Center at Huizen, some of us yet have that delight ahead. All of us, if we will, though, may travel there month by month with the aid of the *St. Michael's News* (subscription is only one dollar and a half for the year).

Since June, 1937, to December, 1937, subscribers have climbed far with *St. Michael*. There was that lovely long illustrated letter in the July-August number from the Acting Head of the Center in which the readers were really taken around on a visit to the various smaller centers of work there. One realized indeed that the "Center is a place for inspiration, for spiritual experience, and this experience, shared by the other members, welds us all into a happy and hard working fraternity."

There have been those inspiring talks by Bishop Wedgwood on "The Angels," with memorable articles by others on "Midsummer Night's Dream," "The Festival of St. John," "St. Michael's Youth," "News of Other Centers," "How to Criticize Art," etc.

In reviewing the issues, one is profoundly impressed by the magnitude of subject matter covered, by the beauty and poetic quality throughout, and that inestimable spiritual message representative of *St. Michael's News*.

Come and join the devotees of this magazine! Read for yourself some of the great talks of our leaders. Delight in the glory of these journals. Revel in the joy of furthering a great Center! You will always be grateful.

LUCIA MCBRIDE.

Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing. — ABRAHAM LINCOLN.

Book Reviews

A World Expectant, by E. A. Wodehouse. Abridged Edition. The Theosophical Press, Wheaton, Illinois. Paper \$.75.

A criticism applied to so many books that attempt to explain or to solve the difficulties in which the world is so deeply immersed, is that they deal with but a phase and ignore so much that is intimately related.

Here is a different book — a book conveying a satisfying answer to vital and complicated current questions of a rapidly changing world. Written before Fascists, Communists, Nazis, made an impress on world thought, before the social conscience of America was disturbed by recurrent depression or awakened by attempted remedy, the aptness with which the author's philosophy meets the present need cogently attests to the penetration with which he sensed the world's direction and, just as surely, his understanding of the cause and solution of its then approaching and now present problems.

The author presents an all-inclusive and compelling philosophy that, reaching deep among causative realities, unveils the *raison d'être* of modern perplexities and induces an understanding of the grandeur of life's processes that lead inevitably through present difficulty to new heights of human welfare and fulfillment. — S. A. C.

New Frontiers of the Mind, by J. B. Rhine. Farrar & Rinehart, Inc., New York, N. Y. Cloth \$2.50.

Has science finally broken the ancient dogma that "nothing can enter the mind except through the gateway of the recognized senses"? It has, according to Prof. J. B. Rhine, author of *New Frontiers of the Mind*.

The results of hundreds of thousands of experiments carried on at Duke University and some twenty other universities in the United States show that about one in every five persons possess ESP, "extra sensory perception."

This book gives a detailed account of the history and method of this important research which is still in its infancy.

"Immediately beyond 'extra sensory perception,'" states the author, "lie the great living problems of time, precognition and retrocognition. Can mind free itself from time in ESP as it does in space? Logically . . . it should be expected to do so."

The intelligent reader will realize that the Duke experiments have not unlocked the doors of the occult world. They appear, however, as feeble knocks at the outer gate. — WARREN WATERS.

Kundalini: An Occult Experience, by George S. Arundale. The Theosophical Publishing House, Adyar, India. Cloth \$.75.

In this unique contribution to the technique of Kundalini, the Serpent-Fire, Dr. Arundale reveals himself as a quiet, calm, subjective observer, looking at the subtle psychological and physiological processes within his own mind and body as if through an occult microscope. The book does not explain *how* this fire may be awakened and stimulated in the body, for the author warns us that any untimely awakening may be ruinous to the person not properly prepared and instructed; it analyzes and describes how Kundalini acts and moves within the body and how the body and the consciousness react to it.

The Quest of the Overself, by Paul Brunton. E. P. Dutton & Co., Inc., New York, N. Y. Cloth \$3.00.

The author explains his coinage of the word *Overself* to express a quality of fourth-dimensional consciousness as the unknown content of one's inmost self which, transcending time, is eternal, divine, and carefree. It is intended to convey the idea that this divine state wherein the ego functions transcends the personal state giving man a consciousness of universality, thus explaining the mysterious occult powers of human nature.

The desire to bring yoga practices to the western world prompted the writing of the book. There are detailed explanations of the method of arriving at the blissful yoga state by the exercises of breathing and visual fixations. The dangers of such practices are mentioned but there is no indication of the importance of physical purification or discipline before attempting these exercises.

The discussions of the importance of regard for our finer feelings, the knowledge of the character of thoughts as creative forces, and the overself in action are quite enjoyable reading. — HANNAH CORBETT.

Pergemin, by Carolyn H. Hayes. The Aries Press, Chicago, Illinois. Paper \$.50.

In this booklet the author considers the occult influence of perfumes, incenses, and colors of the twelve zodiacal signs with their correspondences, and gives information about the planetary hours and birth-stones. Those endeavoring to do research along these lines will find the book interesting. — F. M. P.

THE AMERICAN THEOSOPHIST

Armatheon and Daphne, by Mary Ellis Robins. Dorrance and Company, Inc., Philadelphia, Pa. Cloth \$1.50.

This addition to the series of works of contemporary poets published by Dorrance and Company, Inc., is distinctly Theosophical.

The author treats the subject of reincarnation with rare insight and evident knowledge of the period in Grecian life in which the scene of the story is laid. The story is told in blank verse and purports to be the experience of a modern physician of English birth who is traveling in Greece. In search of some rare herbs, he reaches a tiny hamlet in a retired section of the country and there encounters a young man whose ambition is to become a physician. His family receives the foreigner, who, after spending the night with them, goes out to seek the desired herbs.

Ignorant of the country, the physician loses himself as night comes on and makes his bed in a quiet place under a tree. There he returns in sleep to a former incarnation in centuries long past and relives its scenes and occurrences in minutest detail.

The story is interesting in its theme merely as a tale, but its principal merit lies in its beauty of expression. — RENE PARKS MACKAY.

Let There Be Light—On Genesis, by Alvin Boyd Kuhn, Ph. D. Published by the author, Elizabeth, N. J. Paper \$.25.

This is the seventh of a series of lectures on the Ancient Wisdom and is a critical analysis of what the author calls "the great myth of Genesis," which he holds to be not a description of our earth in its formation and of the generation of the human race, but a suggestive delineation of the creative process in general, a dramatic hieroglyph of life and growth as it ever takes place. In this little work there is much information that surprises and interests any student of esoteric subjects. — W. G. GREENLEAF.

Yoga Explained, by F. Yeats-Brown. The Viking Press, New York, N. Y. Cloth \$2.00.

The title is well chosen and Mr. Yeats-Brown has written clearly, definitely, and with a quiet understanding of his subject and of the uninformed mind to whom he is chiefly writing, that gives to his detailed directions of Yoga exercises (which comprise the middle portion of his book) the atmosphere of a friendly conversation. A book anyone could read and profit by, especially those of the western world, as it tends to make one stop and think and ponder and perhaps accomplish. Easily understood, and time well spent in reading. — A. F. B.

Negro Builders and Heroes, by Benjamin Brawley. The University of North Carolina Press, Chapel Hill, N. C. Cloth \$2.50.

In addition to an account of the lives and work of representative American Negroes from slave days to the present time, this book contains comprehensive chapters on the Negro in the professions, in literature, in music and art, in sport, in science and invention. But more is encompassed in the pages of this book than mere facts, for the joys and the sorrows, the aspirations and hopes of a people are delineated in the life stories, all told in an interesting and delightful manner. This is a book which will widen the understanding of the Negro Race. — A. M. H.

Lectures on The Bhagavad Gita, by D. S. Sarma, M. A. N. Subba Rau Pantulu, Rajahmundry, South India. Boards \$1.00.

Written in a simple and clear-cut style, these few lectures on *The Bhagavad Gita* give the reader an understanding that he might find difficult to reach unassisted. It is a book that can be read many times and still give that fresh mental stimulus that its first reading called forth.

The translation of the Gita that comprises the second half of the book is also clear and uninvolved. One feels like thanking the author of this small book for the depth and sureness of his understanding, and his real ability in so stating it that the western mind finds no obstacles in the reading. — A. F. B.

Theosophical Socialism, by Rohit Mehta. The Theosophical Publishing House, Agents, Adyar, India. Boards \$1.00.

This volume is a significant contribution to the literature of social idealism. The author deals with the urgent necessity for changes in the organization of society, discusses the errors of Marxian Socialism, which he terms a "wrong philosophy of social reconstruction," and outlines the Theosophical "idealistic reaction to life and its problems." He believes that sound social change will come, not by a reckless destruction of the capitalistic order of society, but by a gradual transformation through the inculcation of new ideals based on duty, self-sacrifice, and social responsibility. — A. M. C.

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