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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



The Band of Serbers . . .

There is a spiritual dynasty whose throne is never vacant, whose splendor never fails; its members form a golden chain whose links can never be torn asunder, for they draw back the world to God from Whom it came. To that you all belong; its labors and its luster you must share. Many and great shall be your difficulties and trials, yet greater still shall be your reward. For many thousands of years you must toil in preparation for the task that few can undertake, but when it is achieved, you shall shine as the stars in heaven, for yours is the blessing of those who turn many to righteousness.

Happy are you among men, my brothers of the glorious mystery, for through you the light shall shine. More and more shall the hidden light become manifest; more and more shall the hidden work be done openly and be understood by men; and yours shall be the hands that raise the veil, yours the voices that shall proclaim the glad tidings to the world. Bearers of freedom and light and joy shall you be, and your names shall be holy in the ears of generations yet unborn.

THE MAHAGURU

(From THE LIVES OF ALCYONE)



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Qualities of the Spiritual Life

BY A. M. SLATER

(An excellent little mimeographed periodical in printed cover is The Link, published monthly by The Theosophical Society in South Africa, partly in English and partly in Dutch. Mr. A. M. Slater portrays harmlessness, without which real spiritual attainment is impossible, as a dynamic quality.)

PERHAPS it will surprise some when I name the quality of harmlessness as being that "work of perfect completeness."

When we look around the world today we find wars and famines, unemployment and its consequent evils. How are we to set about to bring in that peace which the world longs for? How are we to cure this madness of hatred, malice, suspicion, and greed?

The answer is, surely, to begin with the individual. It will be through this quality of harmlessness developed in the individuals of all nations that wars shall be made to cease. A nation is made up of individuals, even as the sea is composed of drops of water and the earth built up of grains of sand. So, then, to reach this state of "peace on earth and goodwill to all men," we must start with ourselves. In our pursuit of the quality of harmlessness we are called upon to set aside all the weapons of offense and defense belonging to the physical world, and we will begin with this, because it is the world with which we are most familiar.

Have you ever tried to visualize all the contrivances which men have invented to destroy life? It will amaze you. All these, as well as all instruments of torture, we must now set aside.

On the next plane, the world of the emotions and feelings, we are to sacrifice all that can hurt and wound. This, as you may find if you try it, requires a considerable amount of concentration and mental strain, for, up to this time, we have been very keenly alive to all that affects the personality. All anger, hatred, even to the shadow of dislike, must now be discarded. If your enemy hunger, you are to feed him, or (better still) to help him into a position where he can feed himself; always, of course, with due regard to your own

responsibilities to those who have been entrusted to your special care . . . But, above all, you must bear no ill will nor harbor feelings of unkindness or suspicion against any living creature.

Then, in that further world, which is still so intimately part of ourselves, penetrating and surrounding us at every point, that world which is composed of the stuff that thought is made of, strong, potent to carry out the will of one who has trained himself to use it; in this world of the mind we must practice the precepts of harmlessness. Our mental body must be freed from all thought that can in any way injure another. All those treasures of the mind that we have set such store by—the biting sarcasm, the witticism at the expense of another, the truth and pity both ignored, lest they may impair our little joke—these must be sacrificed. The Good Book tells us that "he who can rule his tongue shall live without strife, and he that hateth babbling shall have less evil." What a restful silence would pervade the world if we all ceased gossiping from this moment! Life might appear very dull for a time, but we should fare none the worse for that. To reach our crowning glory of harmlessness, therefore, we must forego all our resentments against real or imaginary injuries, our pet revenges; we must purge from the heart the lurking grudge.

And so we come to stand before a hostile world defenseless! And out of that defenselessness is born the power to injure none and the wisdom-love against which all the furies of earth may fling themselves in vain. No enemy can injure the real self of one who has conquered all enmity, who lives but to bless and help his fellow-creatures.

The sages and saints, the great martyrs, have all passed this way; they are the conquerors of

man's greatest enemy, the personal self. At this stage our tongue may speak in the presence of the Masters; we can make ourselves heard, whereas formerly, with enmity in our hearts, our voices carried nowhither. The spiritual powers are as a two-edged sword. One must have used wisely the ordinary powers of humanity before one can be entrusted with those greater powers which can destroy as well as create.

The power that comes to the individual who has conquered the personal (lower) self with all its enmities enables him to face the higher reaches

of the path of life; it gives him strength to rise out of the darkness of Gethsemane and, ascending the steps of Calvary, submit to the last great sacrifice which shall lift him forever into the ranks of those who are dedicated to serve humanity.

Perhaps we have been accustomed to regard the quality of harmlessness as being in some sense a negative one. Now we see that it is positive, dynamic, and powerful above all else. Without it no very marked progress can be made on the spiritual path.

Indian Renaissance

BY KEWAL MOTWANI

("India has always given an exalted position to woman." "India's social organism, based on the concept of dharma . . ." "India has always laid emphasis on man, not on mechanism." "India's attitude to religion . . . is as broad-based as life itself." These descriptive phrases tell of India's rich cultural and spiritual background upon which her modernization and an assured and influential future will be constructed.)

I MUST ADMIT that foreign domination is a very melancholy phase of India's history. The sanctity of her Self has been subjected to a very severe test. There has been a disintegration of her national life, a decadence of her culture. India is more materialistic today than she has ever been. Her cities swarm with half-starved masses that dwell in slums under a pall of darkness; her countryside that was once the mainstay of her nationhood has been broken up; her arts and crafts that were once the envy of ancient civilization have withered away; her educational institutions vie with one another in becoming oriental editions of Oxford and Cambridge; her political life is vitiated by the domination of the politician; and the mad mahants and the mullahs, the Hindu and the Moslem hawkers of religion, still rule the ignorant masses in these matters.

But history has a logic entirely its own. India's political subordination has not been an absolute evil. It has been instrumental in bringing the East and the West together. Her political subjection is of a very recent date, microscopically small when compared with her aeonian past. But the ultimate issues are secure. The darkest period of the night is over, and roseate hues of dawn are flushing the horizon. A rush of strength is sweeping away India's weaknesses; a flood of light is revealing her hidden potentialities and power. There is a renaissance in India. The Theosophical Society has given a new impetus to our educational, social, political, religious life;

indeed, it may be said to have initiated that renaissance which was subsequently strengthened by that immortal individual, Dr. Annie Besant, whose sacred shadow still seems to hover over the land that she loved and served so well, and who will ever be remembered with affection and gratitude by India.

Besides, world forces are in India's favor. Science, which has been the contribution of the West, is helping to pull down some of our ancient and outworn traditions. The aggressive and assertive imperialism of the West disappeared from Asia in the flames of the last war fought in Europe. Britain herself is now known as "Empire Emeritus" within her own official circles. Her Empire has to be, in ever increasing measure, a "Commonwealth of Free Nations." To tinker with India's destiny, to break her cultural unity through political machinations, is to precipitate a world crisis. A Voice has gone forth, a Voice that must be obeyed, that India must be free, an equal partner in the British Commonwealth of Nations if she is allowed to be, independent if she must be. India, free and equal, can show to both the East and the West, as Sir Valentine Chirol remarks, "the way of escape from a more disastrous conflict than that from which the West has just emerged, battered and bleeding, a conflict, not between nations, but between races." As I see it, in India's freedom lies the world's salvation.

(From *The Theosophist*, December, 1937.)

Centers—Adyar, Sydney, and Huizen

OUR INTERNATIONAL CENTER and Headquarters has just been the scene of a splendid Convention with about 750 in attendance, including many from overseas. Eight issues of *Adyar Daily News* recount its progress from day to day. We have already printed the President's Address and important symposia; and other Convention contributions will appear in our later numbers to give the spirit of the gathering.

Of the Adyar property we learn that "all the Headquarters buildings, and others in the vicinity, have been painted a cream color with yellow facings; this gives a most pleasing effect amidst the foliage of the gardens, and is a delightful change from the greens and terracottas which Colonel Olcott introduced half a century ago. The elephants on the south wall of the Library have been picked out in silver, and shine brilliantly in the moonlight.

"The great hall has been wonderfully transformed, the walls painted in the same tones as the exterior, the floor repaved with marble tiles, the shrines of the great faiths on the walls remodeled, and niches arranged for the bronzes of Dr. Besant and Bishop Leadbeater. Even the statuary group of the Founders has been so expertly dealt with as to bring these two figures into a truer artistic relationship.

"One of the greatest improvements has been the refashioning of the roads into concrete. Perhaps some of the old-time simplicity has been lost, some of the old colorful beauty, but a galaxy of splendid flowering trees will soon arise to shade the roads and give the estate a more beautiful appearance than before, so that Adyar will become, as Dr. Arundale visualizes it, 'one gracious grove'."

Of our southern Center at Sydney, Miss E. Hunt, who is soon to visit Olcott, writes in *The Theosophical World* for January, 1938.

"Arriving at the Manor, I was most impressed by its stately dignity and repose, and by the real loveliness of its surroundings. Its position is superb, and the outlook over the harbor, at nights especially, is most impressively beautiful. It is a fitting setting for a spiritual Center dedicated to the work of the Masters in these southern lands. The house inside is spacious, quiet, and dignified, and the many rooms and the large entrance hall are tastefully furnished; there is a certain nice discrimination shown in the choice of color and form in the new decoration and refurnishing of the hall and some of the rooms.

"In the panels of the hall hang large pictures of our leaders—Dr. Annie Besant and C. W. Leadbeater, Dr. Arundale and Rukmini, and Mr. Jinarajadasa, who is the head of the Manor Center. There is a small Chapel for the use of the Liberal Catholic Church; a Masonic Temple in the room which was once used by Bishop Leadbeater, and in which is a case containing his Masonic regalia; and there is a small and most beautifully appointed Shrine Room for meditation, which was given by Mr. Jinarajadasa. Truly it is a privileged environment, magnetically pure and with a sense of the continuous presence of the Angels. It is good to be here for these few weeks in this atmosphere of peace and strength, where the Manor people endeavor to live out their lives nobly in the service of the Great Brotherhood.

"The people in charge of the Manor are carrying out faithfully the trust they have undertaken, and one honors and respects them. It remains today unstained, a potent instrument in the hands of the Great Brotherhood whose splendid vitality irradiates the place."

The following excerpt from the semi-annual letter of Mary van Eeghen-Boissevain, its acting head, brings us a contact with St. Michael, the northern hemisphere Center at Huizen in Europe.

"Devotion is beautiful; sacrifice is beautiful; steadfast work is beautiful; but it is sacrificial enthusiasm which is necessary to build up a Center dedicated to the Hierarchy.

"Only that burning fire of devotion can carry us safely past and through all the dangers attached to work such as we try to do here. This sacrificial enthusiasm must ray out with a shining light in all we do and strive for, doing it for the Elder Brethren and the Angelic Hosts who are our helpers in the work. That enthusiasm must be kindled, not from the outside, but from the inside, the core of our hearts. The team-work, the mantric work, which we do here with Angelic help, can only be done well if each individual worker here is trying to perfect his virtues and to eliminate his faults. This calls for constant attention. These two sides of the work for the Masters must be stressed; only by working constantly for the smoothing and refining of ourselves as co-workers with our brethren in order not to hurt them with the rough edges of our being, will harmony be kept and a high level of service maintained. Then we kindle our enthusiasm and fiery devotion by the work itself for which the Center exists."

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International Responsibility

In the preparation of an international number of this magazine the fact is brought home with striking force that there are countries in the world in which international responsibility seems to have given way to a nationalism so limited in its outlook that for its own end the peace of the world is repeatedly endangered.

Civil war in Spain is supported on either side by the nationalistic tyrannies of other powers. In Russia the despotism of a monarchy has given way to the despotism of the Soviet state. Individual freedom has disappeared from Germany, where preparations are being made for the sacrifice of youth to the war machine. Japan is making "a bid for friendship" in China.

Amid all these conditions, how can there be tolerance of neutrality? As Edmund Burke says, "whoever pretends to be neutral in matters where justice is concerned fails to be impartial," and certainly in our own Neutrality Act we have had ample evidence that it cannot fail but to be partial to one side.

War exists in our own country; not class war, not hatred, but economic war, the war of competition and selfishness that leads to distress, to poverty. "Isolation" is a key word in politics, and its protagonists go to such extremes that even parallel action where there are parallel interests, causes criticism and cries of "Entanglement." As a writer in *The New York Times* recently stated, the isolationist group can now

apparently be satisfied only if our government waits for other nations to act first and then does exactly the opposite. Yet is it not inevitable that great nations with great ideals, with great and similar interests, speaking "the same spiritual tongue," should make similar and therefore parallel decisions? We must, if we are honest, range public opinion in favor of what is just and against what is unjust.

We are not, as a nation, without international interests. No nation is without needs that others can supply. Even in the matter of raw materials, so intimately wrapped up with the question of colonies, it is discovered that although only 3% of the world's supply of raw materials are the product of colonial dependencies, among these 3% are 98% of the world's palm oil, 96% of its rubber, 64% of its copra, 57% of its tin, etc. These inequalities are the problem of every nation, and we are not without responsibility when by high tariffs we restrict the flow of raw materials to our own shores to maintain high prices in industries that in some instances employ but a few hundred people.

It is time that we recognized that we as a nation are contributors to world problems, to the economic difficulties of other nations, and that we have a responsibility to participate and to take a genuine interest in their solution.

Longer Lives

To the Theosophist, to be a vegetarian is to live in accord with principle, to attune oneself to *ahimsa*, the law of harmlessness, in recognition of the great truth that all life is one. But there are practical as well as ethical reasons for so living. There are insurance companies in England who sell policies at lower rates to those who abstain from alcohol, because their vital statistics prove that abstainers live longer.

Now comes Professor Irving Fisher, well-known economist and statistician, and founder of the Life Extension Institute, who has discovered that the Latter Day Saints have a mortality from cancer and from diseases of the kidneys and nervous system incredibly lower than that of certain other groups; and that the Mormons of Utah have a death rate much lower than that of the other inhabitants of the same state. It seems that the reason is to be found in Joseph Smith's admonition to his followers to avoid alcohol and other stimulants and tobacco, and to live almost exclusively on vegetables and fruit. As Professor Fisher says, there you have a mass demonstration of the effect of simple living.

We as Theosophists have long ago learned, at least intellectually, that living in consonance with the Great Law brings its own natural reward. And yet —

The Value of the Existence of the Masters to Youth

BY ALEX. ELMORE

(In our international number it is fitting that youth should be represented. Alex. Elmore, joint editor with Mrs. Arundale of The Young Theosophist (International), contributes the following valuable article in the January, 1938, issue of that splendidly edited and finely produced magazine.)

Notes of a Talk Delivered to the Amsterdam Group
of Young Theosophists, October, 1935.

TO SPEAK with any assurance about those whom we call the Masters, one would have to have lived through a great deal of first-hand experience with Them, but to speak about the value of Their existence for us as young people is another matter.

The youth of today looks for wise leading. It has turned with a piteous hope toward men of earth — but, without wishing to disturb any individual's political convictions. It can be said that, on the whole, the men of earth have failed the young. They have led us to unrest, to division, mistrust, and war. These men, however, have had one quality which is common to all leaders be they destructive or constructive — they work along a planned line. This fact constitutes one of the great attractions for Youth. Youth needs, above all, a workable plan, wherein every individual can find his true situation in life and is free to exercise his own particular genius. The present-day Youth is yearning for freedom — they are yearning for a freedom which is going to lead them somewhere — to a goal which will be above the normal goals of our everyday existence. A freedom which leads to a controlled outlook on life and a controlled activity in life. In this control lies the secret of freedom and liberation. This, surely, is that which lies at the bottom of the willingness of Youth to submit to severe discipline under the several so-called "dictators" in power today. This highly organized and disciplined state of affairs is a very necessary step toward self-organization and self-discipline — a free and above all an understanding submission to the wisest and the most spiritual superiors. Youth has to learn to express itself through disciplined revolution and has to learn to obey — first, perhaps, an outside authority and later the dictates of the One Authority which is Life itself, which constitutes our own individual divinity.

The answer to the question, "What is the value of the existence of the Masters to Youth?" is simple — perhaps too simple for some, in so much

that to "live" this particular answer to its fullest significance would need a vast and almost unsupportable change in the lives of most of us. The answer is this — "The existence of the Masters gives us the assurance that the world has a complete staff of Supermen — Generals serving under the infallible command of the King of our planet. That where all other commands may fail, we, as Youth, can rest assured that our feeblest efforts to serve in the Great White Army will not pass unnoticed and that where we may fail our Generals — They will *never* fail us." Let us look at what this almost banal statement implies. It implies, to begin with, a desire to direct our lives toward world service, to obey the edicts of the Divine Plan as far as that Plan is clear to us. Secondly, a conscious desire to become positive elements in the urge toward evolution — to join the army of right as soldiers eager for a hard and long campaign. Thirdly, to place ourselves willingly and with conscious cooperation at the disposal of the Masters to carry out the orders which we know are only used toward evolution, thereby gaining freedom — not only for ourselves but for the whole of mankind. Surely this is worth consideration.

Another important consideration is that the existence of the Masters gives Youth in its present-day struggle for expression and livelihood the assurance of its own divinity. By comparing our own (to say the least of it) insignificant lives and individual personalities to the perfected lives and personalities of the Masters may at first thought make for depression, but surely this is a wrong attitude and one that belongs to the old order of things and to be severely left alone by the Youth. Our attitude must be one of hope and a fuller realization of our own highest divinity. This is one of the things the existence of the Masters can bring to us collectively and individually. Arising from this healthier attitude there is a sense of proportion which is so drastically needed at the moment. If we contemplate the fact that

Supermen exist Who are responsible for the Inner Government of the World, we realize two things — first, our own divinity and eventual perfection; and secondly, how far we have yet to go. This brings us to a sense of what may be called “divine humility” or “divine proportion.” This has nothing to do with hanging heads and useless bent knees and feebly folded hands clasped in inactivity upon our sighing bosoms — No! It means a humility which spurs us on to act in accordance with the voice of our own divine counsel, which being divine works in accordance with the Divine Plan.

This will bring in its trail a great deal of so-called suffering. (It would be better, being Theosophists, to use the words “karmic disciplinary measures”!) To obey, or at least to have the will to obey, the orders of our own divinity will bring down upon us a good deal of karma both pleasant and unpleasant. Another point is sacrifice. Sacrifice is an everlasting truth which finds its place in our modern life. The act of sacrifice is either asked for without the absolute capacity of the person to carry it out, or that the individual suffers from it in the usual sense of the word. The very word “sacrifice” implies a willing and happy broadcast of one’s most dear and great-

est possessions, material and spiritual. Life consists of a continual casting off of the less divine to attain the beautiful nakedness of the Divine. This is sacrifice. Today’s divinities are tomorrow’s superstitions — things to be laughed at and thrown aside as childish playthings unfit for the serious occupation of a responsible and adult being.

So we see the value of the existence of the Masters. They are our Generals. They assure us of a continual rise in the ranks of the Army of Right if we but obey the voice of divinity — which is Their voice by virtue of the fact that They have become one with the Divine. They are supreme patterns on which to model ourselves. They are, above all, our greatest and nearest friends, and perhaps in one of the loneliest periods of life — that of early youth — this aspect of existence is one which can have the fullest value and significance for us. It can perhaps best be summed up in a slightly misquoted and exceedingly hackneyed English proverb, which, if we belong to the *avant garde* of modern Youth (which surely believes in an ordered and constructive existence), would express the value and significance of the Masters’ existence for us — “The Gods are in Their Heaven — all’s right with Their World.”

The Animal Kingdom

(The international number of our magazine, in which are assembled contributions regarding mankind of all races, types, and religions in recognition of their universal brotherhood, would seem to be incomplete if their younger brothers were not also given place.)

THE GOLDEN RULE must be applied in our relations with the animal world, just as it must be applied in our relations with our fellow-man, and no one can be a Christian man or woman until this finds embodiment in his or her life.

It is an established fact that the training of the intellect alone is not sufficient. Nothing in this world can be truer than that the training of the head, without the training of the heart, simply increases one’s powers for evil . . . Were I an educator, I would endeavor to make my influence along the lines of humane heart-training my chief service to my pupils . . . I would give them something that would place them at once in the ranks of the noblest of the race.

— RALPH WALDO TRINE

. . . To sacrifice to the thirst for some fresh detail of information, whole hecatombs of living creatures; to carry on experiments so self-stultifying as I have described, is to indulge in a mere lust of knowledge (or I should say curiosity), and is exactly equivalent to indulging in any other lust that you can think of. To pursue knowledge in this way is to cover ourselves with darkness. It is to blind ourselves to that greatest and most health-giving of all knowledge — the sense of our common life and unity with all creatures. It is to sacrifice the greater to the less; it is to suffer loss rather than to effect gain.

— EDWARD CARPENTER

The first duty of a member of The Theosophical Society is to be happy. It is a sign that he can become a Theosophist, and that through understanding he can then spread true happiness about him. — S.A.C.

Masaryk — President-Liberator of Czechoslovakia

BY JOSEPH SKUTA, FORMERLY GENERAL SECRETARY

(Those who have followed European affairs since the days of the great war cannot fail to have sensed the influence that Masaryk always brought to bear on the ideal of unity, cooperation, and brotherhood.)

ALL THE ELEMENTS of greatness were mixed in Thomas Garrigue Masaryk — a burning sincerity, vision, the will to create, the compulsion of an ideal, and the impotence of adversity to kill the spirit, however much it may hurt the body or lacerate the soul. His genius was compounded of these qualities — they made him what he was — the President-Liberator of Czechoslovakia. In his funeral oration on the 21st of September, 1937, seven days after Masaryk died at the age of eighty-seven, President Benes eulogized him as "one of those great guides in life such as Providence gives a nation and mankind only once in whole centuries."

We Theosophists in Central Europe are trying to find a *modus* for the realization of peace and brotherhood in practical life; at every European Congress we emphasize it — brotherhood through politics, religion, economics, science, art. If I were asked to name a man whose life was wholly consecrated to this ideal and its actual realization, I should point to Masaryk. For half a century he worked it into the fabric of our nation — he was not only the founder of the nation, but its awakener also, and its spiritual leader.

Masaryk was in fact the latest of a long line of spiritual leaders of the Czechs. For a thousand years we find this people, by its life and culture, influencing the whole history of Central Europe. Saint Wenceslaus, King and Martyr, established Christianity in Bohemia; John Huss paved the way for Luther and the Reformation; Jan Amos Comenius breathed new life into the education system. After five hundred years the Lords of Karma gave the Czechs a statesman-philosopher, such a leader as Plato foreshadowed in his ideal Republic, a leader who lighted Europe with the truths of evolution, and made way for religious freedom and economic democracy.

Masaryk was born of a peasant family in 1850. As dux of his school, he was marked by his teacher and sent to the University. Even as a student he examined all religions, and studied Sanskrit in order to understand Hinduism. His comparative study of religions led him to lecture and write against anti-semitism and racialism. As a professor first at the University of Vienna and then

at Prague, he contributed to the education of numerous students, and to that generation belongs Dr. Benes, on whose shoulders Masaryk's mantle has fallen.

Masaryk reached his zenith in the great war. Face to face with the question of the use of force, and force on a vast scale, he applied his philosophy of evolution to the problem of revolution for the nation's sake. Just as he had worked for the freedom of small nations in Europe, so now he worked with full success for the individualization of the Czech nation, and under his wise lead the Czechs realized their national freedom. While effete monarchies were tumbling down, new forms were coming to life, and among the new States awoke Czechoslovakia.

Masaryk the professor was now a dictator and commander-in-chief. Yet though he had given the Czechs a country and a nationality, he exercised none of the usual arts and practices of a dictator. He often reminded us that if justice gives us our liberty — external liberty — it is still more valuable to gain internal liberty. When the Nationalists were running into excesses, it was he who applied the brakes. Dynamic in action, he was a veritable rock of philosophic calm.

The keynote of Masaryk's life was a "monumental simplicity." Emil Ludwig visited the President-Liberator at the Chateau de Lany expecting to be introduced into the workshop of a philosophical marvel, conversant with the recondite problems of the spiritual world, and ready to absorb large quantities of sociological theories and dissertations. But to his surprise Masaryk replied to his abstract questions with concrete answers: "Now, let's get down to plain facts" — and the philosopher-statesman's observations are not only a vivid story of his thoughts on the salient episodes of his life, but the highest statecraft uttered in phrases intelligible to the average boy of sixteen. Ludwig left the President's secluded study confirmed in the belief that he had penetrated a shrine of wisdom and greatness.

Realist in the deepest meaning of the word, Masaryk acknowledged the reality of the spiritual

life and lived it deeply. His spiritual idealism penetrated and permeated his physical work. In his family was often heard the phrase: "What would Christ say about it?" And to the end of his eighty-seven years he expressed firmly, platonically, and in a Christian spirit his answer to all the questions of a disturbed Europe in a formula which was at once his philosophy and his practice of life: *Jesus — not Caesar*.

His whole faith is summed up in his vision of democracy. He believed in democracy, political, economic, spiritual. Dr. Karel Capek, the Czech author, asked Masaryk which was the best argument for democracy, and he replied in these imperishably valid words:

"Believe in man, and in his eternity. That is true metaphysical equality. From the ethical angle democracy is justified as a political realization of love of one's fellow-men. That means that the eternal cannot be a matter of indifference to the eternal; divinity cannot dishonor divinity, it cannot exploit it or do it violence.

"Democracy is not only the form of the State; it is not only what is written in the Constitution. Democracy is a point of view on life, it is built on confidence in mankind, and there is no confidence without love, no love without confidence.

"I accept democracy with all its economic consequences; but I build democracy on love — on love and justice, which is the mathematic of love, and on the conviction that we have to help one another to realize the Plan of God, in harmony with God's Will."

Masaryk left on us the ineradicable impression that in spite of the rise of autocracy — and he was surrounded by Fascist and semi-Fascist States — there is great hope for democracy when

men such as he are at the head of it. It was indeed true of him that "the autocracy of the wise is the salvation of the ignorant." With disarming frankness and modesty he would say: "By nature I am not a ruler, but I know that the masses must be led. My method of leadership is not despotic, but more by way of suggestion."

Masaryk was great because he saw things *sub specie aeternitatis*. His brotherhood was practical and equilibrated, and devoid of even a shadow of self-interest. It is openly admitted, even in the League of Nations at Geneva, that the minorities in Czechoslovakia are living in the best possible conditions in Europe. We should remember also that it was Masaryk who made the Little Entente. Again, he worked for the realization of the United States of Europe, beginning with practical co-operation, even though the realization be long delayed. George Bernard Shaw, when asked who should be the leader of a United States of Europe, answered, "Only President Masaryk." Few men have risen, as did Masaryk, to such great heights of national apotheosis, international triumph, and world recognition.

In us Czechs he evoked the spiritual quest, and I wonder if that is not the reason why, in spite of our being so small a nation, we were called so early to Theosophy.

Deeply loved by all, Masaryk was a father to his people, especially the younger generation, who saw in him an Example, as Dr. Besant was a Mother and an Example to so many young people in India. Happy are those who live in such times and places as to have living in their midst Elders such as these who live deep, full, and beautiful lives.

(From *The Theosophist*, January, 1938)

Australia

(*Theosophy in Australia for January, 1938, gives an excellent picture and a plan of the very dignified new building of Melbourne Lodge and the following description by Mr. S. Studd, its president.*)

THE T. S. BUILDING, here illustrated, has been erected not only as a permanent memorial to The Melbourne Theosophical Society (Inc.), but to provide adequate accommodation and every possible facility for the work of its various activities — the whole of the first floor having been especially designed for that purpose.

This new structure, situated in the heart of the City of Melbourne — 181-187 Collins Street, within a few yards of the Town Hall — with a

frontage of 52 ft., 4 in., by a depth of 104 ft., 6 in., is of steel and reinforced concrete construction, faced with freestone from the Hawkesbury River, with the surround to the shopfronts and entrance of polished green granite from Dromana.

An imposing entrance, lined with alternate bands of "Golden Vein" and "Dark Buchan" marble, with terazzo steps, leads to a fast electric elevator, with every modern improvement, both car and landing doors being power operated with invisible light ray safety control; hence, whether

operated by the lift-attendant or automatically, no manual labor is required beyond the mere pressing of a button.

The building comprises the basement, for engineering services, switchroom and storerooms for the Society and its tenants; the ground floor, divided into two shops and an exceptionally fine and lofty showroom, so arranged as to provide a clear unobstructed area of 30 ft., by 104 ft.; and four upper floors, with a flat roof, on which is built an attractive residence for the caretaker.

As previously mentioned, the first floor is occupied by the Society, while the second and third floors are devoted to office accommodation, equipped with every modern convenience. The fourth floor has been designed as a workroom in connection with the shops on the ground floor.

All offices and the Society's rooms are air-conditioned, insuring a continuous flow of fresh air, heated to a comfortable temperature during the winter, and are well provided with natural light, hot and cold water, power points and picture rails, with facilities for gas and electric light.

To eliminate street noises, while providing for efficient ventilation, the windows to Collins Street are of twin double-hung type in bronze. All corridors are carpeted. Office floors are covered with linoleum. The woodwork through-

out is of polished Queensland Maple.

After twenty-one years of effort, and as the culmination of much self-sacrifice on the part of our members — many of whom are no longer with us in the flesh to share in our gratification — the Melbourne Lodge has now been privileged to enter into possession of its long-hoped-for "Permanent Home," intended for its sole use and occupation.

As may be seen by the plan, here reproduced, its new quarters include a fine sound-proof lecture hall to seat 260 persons, paneled with a beautiful dado of figured maple with white inlays, polished parquetry flooring, and a commodious platform; a large reading room for visitors and library subscribers; office, committee room, store, toilet rooms, and a convenient well-fitted kitchen adjoining the lecture hall, affording ample provision for the social gatherings of the lodge — the whole being thoroughly up to date and excellently lighted throughout.

In conclusion we may add that we are in the fortunate position of having the whole of the available space, with the exception of two offices, already let, thus, we understand, having broken all records in regard to a new building; while financially there is every indication of our being able steadily to reduce the amount owing on the property year by year.

Service

A member of a lodge was heard to say, "I don't know of anything I could do as a lodge service." The service list below grew out of suggestions made by a number of members:

1. Assist with necessary or emergency telephoning.

2. Visit members unable to attend meetings but eager for lodge contacts.

3. Assist with emergency clerical, library, program, or committee work.

4. Keep in touch with out-of-town members by direct correspondence or bulletin contributions.

5. When shopping, inquire whether your store sells vegetarian products, fabric-furs, Theosophical books, etc.

6. Inquire at your library for Theosophical books and magazines.

7. Keep up with public activities of the lodge and direct the chance inquirer to the lodge, library, class, or lecture.

8. Join the To-Those-Who-Mourn Club. (See page 45 of THE AMERICAN THEOSOPHIST for February.)

9. Order Theosophical books and magazine subscriptions for gifts; have a Theosophical Press catalog of your own.

10. Collect newspaper clippings and book reviews interesting from the Theosophical angle for the lodge scrapbook.

11. "Learn to bring beauty into the home and the common life."

12. "Use your thought power every day for good purposes; be a force in the direction of evolution. Think each day of someone whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him." (From *At the Feet of the Master*.)

13. Attend the meetings regularly and be friendly to every member and especially to every guest. (Ed.)



Theosophy in Austria

(St. Michael's News provides the following interesting brief history.)

ON THE 15th of November the celebration of the 25th anniversary of the Austrian Section of The Theosophical Society took place.

In the *Nachrichten* (News) of November Bishop John Cordes tells us the story of the foundation of the Austrian Section. And who could do it better, as he himself is the founder. It is very interesting to hear that apropos of an article written by him in a Theosophical periodical, Dr. Besant invited him to come to Adyar. After having stayed there for about eight months, Dr. Besant asked him to go to Germany. In consequence of the difficulties that arose between her and Dr. Steiner, another Section had to be founded. Mr. Cordes fulfilled his mission. Dr. Besant invited him to join her party in Taormina, where she stayed with Mr. C. Jinarajadasa, Krishnamurti, Dr. Arundale, and others. It was there that Dr. Besant told him to go to Vienna, after having arranged matters in Germany, and try to get a foothold in Austria. Mme. de Manziarly was a great help to him in the preparatory work. In November, 1912, the Government stated that there was no objection on their part to the founding of an Austrian Section of The Theosophical Society. This fact we celebrated on the 15th of November. Mr. John Cordes was elected first General Secretary, so he is to be regarded as the father of The Theosophical Society in Austria. From Vienna he also brought

Theosophy to the east of Europe and still travels now and then to Jugo-Slavia and Roumania.

At first the Austrian child of The Theosophical Society proved to be a weak one, especially in the years 1917-1918, when John Cordes had to leave Austria and stayed in France. After his return the Section began to grow and was very much stimulated in 1923 by the European Congress held in Vienna. Dr. Besant presided and Mr. Jinarajadasa and Krishnamurti were also present.

In 1922 a home for poor children was founded in the direct neighborhood of Vienna. Afterwards it was changed into a community for Theosophical workers and devoted to the work of the Masters. In 1930 John Cordes was consecrated as a bishop of the Liberal Catholic Church, and resigned as General Secretary of the T. S. Mr. Fritz Schleifer was elected as his successor and under his very capable leadership the Austrian Section is safe. It is much to be hoped that Theosophy will find its way with the people living in the country. In addition to Vienna there is only a lodge in Graz and a center in a little village.

The only Theosophical magazine is the *Nachrichten*, edited by Karl Riedel, who is also its proprietor, printer, and publisher. It celebrated its seventh birthday in November also. It is a very interesting periodical with many translations from *The Theosophist* and reports of the President and his doings, and so linking up with Adyar.

Aspiration

The night looked down and saw its own self in
The lofty boughs of pine and long, straight rows
Of saplings by the spring — caught thick shadows
And gave them to a moon to whittle thin.

The night looked up and saw its own array
Of stars, and felt its own pulse in the beat
Of waves against the shores — sung its complete
Nocturnal song and then turned into day.

I would be like the night. I would my heart
Could see its shining things yet never want
To touch; to never fear old things would haunt
If I should leave or choose a path apart.

I would, like night, my own self come to know
Yet never hesitate at dawn to go.

HELEN PALMER OWEN

Hudson Hall

Theosophical Auditorium Re-Dedicated by National President in Memory of
M. B. Hudson

THE ADYAR DAY celebration of The Theosophical Society of St. Louis was made the occasion of an impressive ceremony honoring the memory of Martin B. Hudson, late Chairman of the Board, who passed away last July. The National President, Mr. Sidney A. Cook, the National Secretary, Miss Etha Snodgrass, and three Headquarters staff workers formerly of St. Louis Lodge, were present and took a leading part in the exercises. In accordance with its custom, the celebration was held on the Wednesday nearest to February 17, which this year was February 16.

The regular Adyar Day celebration was first held in the auditorium, the Adyar Day speech being given by Mr. Cook, consisting of eloquent tributes to four great personages identified with Adyar Day: Giordano Bruno, H. S. Olcott, Annie Besant, and C. W. Leadbeater. Miss Snodgrass spoke movingly on our indebtedness to Adyar and to the great pioneer workers in the Theosophical cause. Greetings and short talks were given by Mrs. Eva Minnich Bolton, now in charge of the Record Office at Headquarters, for many years secretary of St. Louis Lodge; Miss Ellen McConnell; and Mr. Charles Brugnone. Appropriate music was furnished by Mrs. Vera Reichers who sang three beautiful arias, accompanied by Miss Marguerette Reichers at the piano. The audience, consisting both of members and the general public, then adjourned to the library where framed resolutions on parchment, as passed by the lodge to the memory of Mr. Hudson, were unveiled. Reminiscences of early days in the lodge's history were given by two long-time members, Mrs. Adeline Schwartzkopf and Mrs. Ruth McMyler. Mrs. Schwartzkopf ended her talk by suggesting that the auditorium be named Hudson Hall in memory of the two devoted members, Mr. and Mrs. M. B. Hudson. The lodge president, Mr. Charles E. Luntz, immediately accepted the suggestion on behalf of the lodge, and requested Mr. Cook, as the last act of the ceremonial, to re-dedicate the auditorium as "Hudson Hall." After a tribute to Mr. Hudson as a stalwart Theosophist, by the National Secretary, Mr. Cook made the unveiling speech. The cord was drawn by little Fiorita, youngest member of the lodge, and the resolutions read by the National President. They are as follows:

BE IT RESOLVED

WHEREAS: it has pleased the Masters he served, to summon to work on higher planes, Martin B. Hudson, honored member and Chairman of the Board of The Theosophical Society of St. Louis: and

WHEREAS: the labors of Mr. Hudson on behalf of this Society, extending over a period of more than twenty-five years, have been of inestimable value to the Society in spreading its message of light and truth:

THEREFORE BE IT RESOLVED: that the members of The Theosophical Society of St. Louis, by solemn and unanimous rising vote register their deep gratitude to our brother, Martin B. Hudson and direct toward him, in the world in which he now labors, their loving thought for his welfare and his progress.

AND BE IT FURTHER RESOLVED: that these resolutions be suitably engrossed, framed, and hung on the wall of the Lodge Room of the Society and that a copy thereof be sent to Mrs. Lotta Prehn, his daughter.

The Theosophical Society
of St. Louis

(Signed)

CHAS. E. LUNTZ, President

ATTEST:

(Signed)

LOUISE SIEBKE, Recording Secretary

The National President then re-dedicated the auditorium as "Hudson Hall." A plaque will be placed prominently in the Hall bearing the following inscription:

"THIS AUDITORIUM

was dedicated November 18, 1928, by L. W. Rogers, National President, and re-dedicated February 16, 1938, by Sidney A. Cook, National President, as

HUDSON HALL

in grateful memory of Martin B. Hudson and of Anna, his wife."

(Concluded on page 60)

Sacrifice and Success

BY L. W. ROGERS

In studying the career and in analyzing the life of a great person, one searches carefully for the particular factors that made success a certainty for that individual; and Dr. Annie Besant is an excellent subject. She attained a degree of success in life that few human beings achieve. Had any shrewd man of the world observed her as the young wife of an unknown English clergyman, he would have said that there was nothing about her that was particularly different from hundreds of others of her kind; that she would be a pious Christian, a good mother, perhaps a leader of a little group of members of her husband's church, organized for benevolent activities in the parish. But instead of that probable course she became an author of distinction, an orator of the highest rank, a dynamic political leader profoundly affecting the relationship of England and India, and in the realm of morals the exponent of a philosophy that has brought peace and consolation to more thousands of people in many nations than we are likely ever to know. What was the secret of life so magnificently successful?

There was, of course, a combination of factors at work. Among them were a keen intellect, remarkable intuitive grasp, great courage, and an iron will. But I believe that of all her characteristics, that which contributed more to her success than any other was her spirit of sacrifice. She seemed to live only to serve. She earned very large sums with her lectures, but they went to others, to the schools she founded, and into the work generally, and she died with practically nothing.

In her books you will find that she puts the strongest possible emphasis upon the law of growth through sacrifice. "Trust it," was the gist of her teaching, "it will never fail you." It is a difficult lesson to learn because it seems a contra-

diction that he who gives shall have, that he who surrenders possessions is moving toward wealth. But it is none the less the law of our universe, and the first step toward genuine success is to become generous. A little thought will show why it is so. It is the personality only that grasps, and the stronger and more grasping it becomes, the farther do we drift from the ego, which is the source of wisdom and happiness, the gist of all wealth. In sacrificing the material, we gain the spiritual, and the spiritual brings in due course far more material gain than tight-fisted parsimony ever can.

Now, it is with an organization as it is with an individual. It lives and prospers only through sacrifice. The measure of its vitality is the generosity of its members. If there are few who will make sacrifices of time, or energy, or money for it, its pulse will become feeble. If many will do so, its pulse will quicken and its health will become robust. That principle will fit nowhere better than in the effort we are now making to free our national Headquarters from debt. A debt is a limitation. It prevents growth, expansion. Whoever gives money to redeem the building bonds removes the limitation to that extent. His sacrifice of money brings new life and energy to our Section. Incidentally, it helps him as certainly as he helps the Society. That law we cannot avoid even if we would. I have often thought of it in this way: we cannot *give* anything to Theosophy. We can only *invest* money in it and the returns from that investment will be far more valuable than any other we can possibly make. I believe that the sacrifice which many of us are now making for the Section in the effort to Burn the Bonds at the next Convention will soon begin to be visible in a revival of public interest in Theosophy.

HUDSON HALL

(Continued from page 59)

The visit of the National Officers and representatives of the staff of Headquarters will long be remembered by members and friends of the lodge privileged to be present. A new inspiration has come to the lodge as the result of this visit,

and with renewed energy and dedication to the cause so close to the hearts of every member, the lodge will carry on in the spirit of Martin and Anna Hudson who builded on so firm a foundation.

Summer Sessions — 1938

Convention — July 2 to 6
Summer School — July 7 to 12

Change of Dates — Correction

Dr. Arundale will give two public lectures during Convention on the subject of "Symbolic Yoga," in which he has been making special studies and in which certain investigations of his own are related to relevant material in *The Secret Doctrine*. These two lectures will constitute but a fragment of the whole, and the subject will be pursued as a special and an attractive series of daily talks during Summer School, which will therefore follow instead of precede Convention.

Note the new dates!

Convention — July 2 to 6
Summer School — July 7 to 12

Registration

Reservations for Convention attendance should be made to Headquarters as usual, for the number attending needs to be known in order that adequate plans may be made. Hotel reservations, however, should be made directly with the hotel. Hotel rates and information will appear in our next issue. In the meantime register at Headquarters for Convention attendance.

Register similarly for Summer School. It is not too soon to make a decision to attend and to let Headquarters know.

The Olcott Lecture

The conditions of the award of the Olcott Lectureship for 1938 stand as in previous years. The award will go to the entry which, in the opinion of the judges, "throws most new light upon an understanding of Theosophy."

Manuscripts must be typewritten and submitted in duplicate. The lecture should take approximately forty-five minutes for delivery. No identifying marks should appear on the manuscripts, but they should be accompanied by a letter giving the name and address of the sender. These letters will be filed for reference, and after the judges have made their decision, will be used for identifying the writers of the lectures submitted. The winner will deliver the chosen lecture at the annual Convention of 1938 and will attend that Convention as the guest of the Section.

Last year no award was made, for no lectures appeared to the committee of judges to measure up to the required standards. It is therefore hoped that many lectures of greater merit will be submitted this year and that some student member may have the good fortune of presenting his lecture during Convention, when Dr. and Mrs. Arundale will be included among his audience.

Entries must be in by May 15, in order to make the round of the judges and decision made in time for the printing of Convention programs.

Rates for Olcott Sessions

Types of Accommodation

Type A Cots in Headquarters rooms — sharing room and private bath.

Type B Cots in Headquarters dormitory — sharing general showers.
(Dormitory accommodations for women only.)

Type C Room in village (board at Headquarters).

Registration, Board and Accommodation as Above

<i>Summer School Only</i>	A	B	C
July 7 (P.M.) to July 13 (A.M.) inclusive	\$25.00	\$18.00	\$23.00
(Dinner July 7; Breakfast July 13.)			

Convention Registration Fee \$2.00
(Young Theosophists — under thirty) 1.00

(This fee should be sent to Headquarters with registration, but reservations should be made with the hotel direct.)

Meals Only

Breakfast, 35c; Lunch, 50 c; Dinner, 65c.
(With Type C accommodation, garage if required, 25 cents per night additional.)

The Inner Life

BY CLARA M. CODD

Theme for the month: Helping others with thought.

Thought for the month: "Never allow yourself to feel sad and depressed, because it infects others and makes their lives harder. Think each day of some one you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him."

What a wonderful reason for not feeling sad and depressed, because if we do other people will have a harder time! And none of us wants to make life harder for others. It is clear why this is, for we know enough about thought-power these days to realize that when we think and feel we are steadily radiating subtle vibrations into the surrounding mental atmosphere. Of course other people will catch them and feel them. How could they do otherwise?

But then you may say, am I not catching and feeling those of the other people? Yes, of course, but at least we may decide whether we are going to let ourselves. Perhaps we cannot quite avoid all response, but let us understand that we shall not be able to respond to any undesirable influence if we no longer have left in us the capacity to vibrate in a similar manner. Hence "to the pure all things are pure," and such an one may go untouched into the greatest dens of infamy in the world. Nay, more, he may by the strength of his own personal atmosphere raise the tone of the whole place. I often meet people who are afraid of what other people's disharmonious thoughts may do to them. The best protection is to have none ourselves. Never mind about "making shells." Two forces are omnipotent and protective, love and courage. So why not cultivate plenty of those two?

And knowing how real our thought-power is, surely we should definitely use it for the helping of others. The old-fashioned people used to pray for those they loved or wanted to help, morning and evening. We can meditate about them, which is a form of prayer. The way to do it is this: seated comfortably so that we shall not be reminded of our physical selves, let us picture the mental image of our friend, or the one we wish to help. Picture them as well, radiant, happy, not as unhappy or ill. Picture them as surrounded by a golden white light which is the love and goodwill of God. Imagine them as bathed and irradiated by it, that its gentle, lovely fingers are loosening every knot and worry, smoothing out every

"complex," comforting, strengthening his whole being. Speak mentally to your friend if it helps. Tell him how you love him and wish him well, and are now sending him currents of your best love and hope. Send him love and courage, and feel them as well as picturing them. Some people have a list of those they think of in this way every day. They need not necessarily be ill or unhappy. Why not send out love and hope to the ones we love best in the world, and that will be very easy to do. Talking like this reminds me of the children's prayers asking God to bless everything, even the pussy and the dog, and I know one little boy who used to ask God every night to bless his pet newts.

We need not even confine our use of this power to special times. In a bus or a train we may perhaps observe someone looking very tired or sad. Silently, without looking at him, surround him with love and cheer. We may be rewarded by seeing the tired face suddenly lift. He will not know how it happened, but it will seem to him that a friendly touch from the unseen has fallen upon him. I once did this, years ago, as I stood at the edge of a London pavement waiting for a bus. In a row of cab-horses stood a slender little horse who had clearly come down from being a petted race horse. His slender limbs were trembling, and every now and then he lifted his head with such a forlorn and lost expression. I sent him all the warm love I could. Mentally I patted him and whispered in his ear. They say animals are psychic. I can well believe it for that little horse lifted his head and turned it right in my direction. He knew. I once, too, soothed a desperately frightened kitten in just the same way. He was mad and wild with shouts and ill-treatment. He would not let me touch him, so I waited and surrounded him with love and peace. Soon his fears died away, and he came to sleep and purr on my lap.

Of course we cannot do this so well if our minds are already preoccupied with fears and griefs and depressing thoughts. So let us keep them away as much as we possibly can. Perhaps that is why the Master tells us to keep good thoughts in the background of our minds ready to come forward when needed. Some people like making or adopting some kind of "slogan" to think of sometimes and carry round with them. Here is one from Shakespeare: "For there is nothing either bad or

(Concluded on page 65)

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-ninth Week

Theme: Understanding The Theosophical Society.

OPENING:

THE LESSON:

- A. *Preparatory Work.* (Basis for discussion.)
 "Lodge Work," Part III, from *Theosophy as the Masters See It* by Clara Codd. Read and discuss down to "Loyalty to Officers." To save time Miss Codd's words might be condensed and given by the chairman, but the Master's words should be read in full.
- B. *Topic for Report.* (For member participation.)
 Paper on "The Theosophical Society." The length of this paper should be determined by the length of the lodge meeting. The above preparatory work will require at least forty-five minutes.

REFERENCES: *The Key to Theosophy* by H. P. Blavatsky, last half of Chapter 13; *Original Programme of The Theosophical Society*, by H. P. Blavatsky; "The Society," "The Seal," etc., from THE LODGE HANDBOOK, pages A-1 to A-9, and "Theosophical Centers" pages N-1 to N-10; *Freedom and Friendship* by G. S. Arundale; *Theosophy as the Masters See It*, by Clara Codd, "The Society," Part I; *Theosophy and The Theosophical Society* by Annie Besant, Lecture IV; *Inaugural Address of the President-Founder of the T. S.* — H. S. Olcott, Adyar Pamphlet No. 150; *Inner Purpose of The Theosophical Society*, by Annie Besant, Adyar Pamphlet No. 43; *The Theosophical Society and H. P. B.*, by Annie Besant, Adyar Pamphlet No. 157.

- C. *Discussion and Questions.*
 D. *Summary of Salient Points.*

CLOSING

Thirtieth Week

Theme: Understanding the Objects of The Theosophical Society.

- A. *Preparatory Work.* (Basis for discussion.)
 "Lodge Work," Part III, *Theosophy as the Masters See It*, from "Loyalty to Officers" to

"Human Characteristics Chiefly Used by the Dark Powers."

- B. *Topic for Report.* (For member participation.)
 Paper on "The Objects of the T. S." The length of paper should be determined by length of lodge meeting.

REFERENCES: *Objects of The Theosophical Society*, by Bertram Keightley, and *The Third Object of The Theosophical Society*, by C. W. Leadbeater, Adyar Pamphlets No. 132 and No. 184; *The Key to Theosophy*, by H. P. Blavatsky, Chapter 3; *The Inner Life*, Ninth Section, Vol. II; *The Ancient Wisdom*, by Annie Besant, pp. 173-174; *London Lectures*, Part IV, Lecture I.

- C. *Discussion and Questions.*
 D. *Summary of Salient Points.*

CLOSING

Thirty-first Week

Theme: Understanding Membership in The Theosophical Society.

- A. *Preparatory Work.* (Basis for discussion.)
 "Lodge Work," Part III, *Theosophy as the Masters See It*, from "Human Characteristics, etc.," to "The E. S."
- B. *Topic for Report.* (For member participation.)
 Paper on "The Member of the T. S." The length should be determined by time available.
- REFERENCES: *The Changing World*, by Annie Besant, Lecture 3, Part 2, "The Catholic and Puritan Spirit in the T. S."; also from same book, Lecture 7, Part 2, "The Theosophical Student in the Face of Revelation, Inspiration and Observation"; *The Hidden Side of Things*, "The Theosophical Meetings" p. 541; *Freedom and Friendship*, by G. S. Arundale, Chapter 14, "The Freedom and Responsibility of our Membership"; *Gods in Chains*, by C. Jinarajadasa, "Why Not Be a Theosophist"; *Membership in the T. S.*, by Prof. J. E. Marcault; *The Key to Theosophy*, by H. P. Blavatsky, Chapters 1-4, "Theosophists and Members of the T. S.," and the last half of Chapter 12.

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International News and Notes

Mr. Jinarajadasa

On December 31 Mr. Jinarajadasa left Adyar for a year's absence. He has been busy preparing for his South American tour, for which all his five new lectures had to be prepared in three languages. In addition to this heavy work and the headship of the E.S., there has been the work of collating all of Mr. Jinarajadasa's memories concerning the occult investigations of Dr. Besant and Bishop Leadbeater for successive issues of *The Theosophist*, and later for publication in book form. He has also been working on the new fifth edition of *First Principles*.

His tour takes him to France, Holland, London, and Portugal, where he sails on February 16 for Brazil; then by air, including a thousand-mile trip up the Amazon; by steamer to Rio; across the Andes to Chile; north again to Peru, Panama, Central America, Mexico, Cuba, Dominican Republic, Puerto Rico; thence to India next December in time for the Convention at Benares.

British Isles

News and Notes of England is usually confined to the monthly message from the General Secretary, Mrs. Adelaide Gardner, and to Section federation and lodge news and committee reports. A recent number carries a note that the Section has just received a legacy exceeding \$50,000.

The Eastern Federation has taken a school with seven acres of grounds, within ten minutes of the sea, for a week of intensive Theosophical study in April, to which all members are invited. The school auditorium and equipment are excellent for the purpose. It is interesting to note how our English brethren pay to attend these special study periods.

A general summer school is to be held in England in July, the first for many years. Bangor has been chosen as the scene, and the hostels of University College of North Wales will provide the facilities. A delightful setting amid sea and mountains and beautiful scenery.

Scotland and Wales, although separate Sections of The Theosophical Society, share the magazine with England and also many of the activities, as they will this British Isles summer school.

Columbia

A new Sectional charter was issued by the President on December 1, and the Columbian Section, forty-ninth on the Society's rolls, came into being.

Many Magazines

Theosophical magazines from many countries and in many languages are regularly delivered at Olcott, and we are grateful to other Sections who keep us on their mailing lists. Some also send us copies of the mimeographed bulletins which serve to maintain member contact and solidarity in their countries, and this friendly gesture is deeply appreciated. Exchanges of this nature convey the reality of the international nature of The Theosophical Society, and it would be a fine thing if our lodges made similar exchanges of their bulletins among themselves to strengthen their sense of national unity and belonging. Too often a provincial or insular attitude of a lodge limits its vision and consequently its usefulness. The officers of such a lodge would benefit from a visit to our National Library and perusal of the many magazines from abroad that carry the mind outward to share in thought in the activities of the Society in all the corners and countries of the world. Every lodge is a member of a great international Society of very widespread influence, and needs to remember its contribution not only to its community but to the whole of which it is a part.

The General Report

For several years there has been mailed to each lodge the General Report, a bound volume of some 150 pages issued at Adyar, reproducing all the annual reports of the General Secretaries of the Sections to International Headquarters. The world scope and value of The Theosophical Society and its membership stands out in these pages, which through the lodges are available to every member to enhance their vision and their appreciation of the great Society to which they belong.

East Africa

A group of lodges in East Africa has been steadily growing in number, and there are prospects of the early issue of a charter to make the Society's fiftieth Section.

American Contributions Abroad

It is fitting in this number to note that not infrequently our class material and study courses are appreciated abroad and translation rights requested and extended. Such rights have just been extended to our Cuban brethren in Santiago.

A Pamphlet and a Suggestion

Mr. D. Jeffrey Williams of England asks that publicity be given to a pamphlet issued by the T.O.S., London, entitled *Towards Economic Co-operation*. This pamphlet gives the substance of a lecture recently presented at a Students' Week-end of The Theosophical Society in England. Dr. Arundale has stressed "the grave dangers which at present menace the world," and this pamphlet contributes greatly to an understanding of them and therefore to a helpful attitude toward their solution. The Theosophical Press, 20 cents.

International Year Book

The Theosophical Year Book is truly an international volume of fascinating data about Theosophists the world over. A résumé of each country, its culture, its leaders, and its policies, alone make it a valuable volume — "a link of understanding between all countries." 1938 edition, The Theosophical Press, \$1.25.

Ireland

Theosophy in Ireland, a little quarterly carrying no advertising and presumably edited by the General Secretary, Mr. T. Kennedy, gives evidence in its editorial column of the keen interest of our Irish brethren in the current social problem. It is interesting to note that while Ireland is politically divided — the north not being a part of the Republic — The Theosophical Society is one throughout the country. Truly brotherhood is a principle deeper than national interest.

International Omissions

With almost fifty national Sections and many magazines, it is impossible for all to be represented within the compass of this international number, and some of the magazines are in foreign languages, so that translation would be necessary. We hope that even with many omissions, the international idea and spirit has been sufficiently stressed to create an international mindedness among our members that will be all-inclusive.

THE LODGE STUDY COURSE

(Continued from page 63)

- C. Discussion and Questions.
 - D. Summary of Salient Points.
- CLOSING

Thirty-second Week

Theme: The Theosophical Attitude.

- A. *Preparatory Work*. (Basis for discussion.)
"Lodge Work," Part III, *Theosophy as the Masters See It*, from "The E. S." to Appendix I
 - B. *Topic for Report*. (For member participation.)
Paper on "The Theosophical Attitude." The length should be determined by time available.
- REFERENCES: *The Theosophist's Attitude*, "To Death and the Unseen," "To Nationalism and Internationalism," "To Science and Its Message," "To Art and the Arts"; *The*

Inner Life, by C. W. Leadbeater, Third Section; *Theosophy as the Masters See It*, Appendix I.

- C. Discussion and Questions.
 - D. Summary of Salient Points.
- CLOSING

The Reading Shelf for the Month will be found on the back cover.

This completes the Lodge Study Course for 1937-1938. Lodges meeting through the summer months may find it useful to take up the study of such a book as *The Spiritual Life*, by Dr. Besant, which is unsurpassed in its spiritual quality and in its practical application of Theosophical knowledge to the daily life.

THE INNER LIFE

(Continued from page 62)

good but thinking makes it so." Then the famous: "Omnia vincit amor," Love conquers everything. I particularly like Krishnaji's saying: "Love is its own eternity." I once made one myself which I often tell to audiences. Here it is: "Whatever a man thinks of that he is at once

in touch with; whatever a man loves that he must inevitably reach." And, finally, I have one from H. B. P. for all my Theosophical work: "Do not work for Theosophy; work for humanity through Theosophy."

Theosophy in the Field

Lodge Activities

Besant Lodge (Cleveland) celebrated its seventeenth birthday with a musicale and party, attended by a large number of members and friends. Six new members were welcomed into the lodge. In January the lodge held its first art exhibit, which included sculpture, sketches, mechanical drawings, and poetry. Of outstanding interest was a design for a stained glass window, representing the rhythm of life, done by Mrs. Bernice Maxwell. On Sunday afternoon, January 30, Mr. James S. Perkins of Cincinnati was presented in a lecture entitled "The Way of Beauty — 'In the end Beauty shall save the world' (Goethe)."

Besant Lodge (Hollywood) writes: "The Adyar Day celebration was a memorable one. The postcard picture of Adyar Headquarters, inscribed and presented to the lodges of the Southern California Federation by Dr. Arundale, and brought by Mr. and Mrs. Hotchener on their return from India, had been enlarged most effectively and framed with the original card in one corner of it. It was received with great enthusiasm and will be an outward and visible sign of our gratitude and devotion. The speakers on this occasion were Mr. and Mrs. Hotchener. They paid glowing tributes to Colonel Olcott and C. W. Leadbeater who are specially remembered on that day. They then gave many interesting details of Adyar, the life and work of the President, Rukmini Devi, and others. The speakers have realized deeply what our leaders and Adyar mean to the Masters' work, and through that realization they brought those present at this celebration even closer to the Masters, the leaders (past and present), and Adyar. Our headquarters at Wheaton and Krotona also received tributes, and the celebration ended by the reading of the very exalting message given to Dr. Arundale by H. P. B. at the recent Convention."

Chicago Lodge reports: "A diversity of interests is ever on the lodge calendar. Of first importance is the lodge program for the Thursday weekly meetings, based on the Campaign for Understanding. The seven o'clock Thursday open class brings out eager students each week and provides one entree for new members into the Society. Sunday evening talks fill a need for others, while the Saturday afternoon talk and tea for the public continues to contribute a two-fold delight for those enjoying the charm of culture. An H. P. B. Training Class is held on Tuesday evenings."

Kansas City Lodge: Meetings are held every Wednesday evening, and the lodge reports increased interest in the library now that it is located in the down town section.

Long Beach Lodge writes: "We enjoyed a very pleasant meeting on the evening of February 14, which was held in celebration of Adyar Day. We were fortunate in being joined by the Compton Lodge. Members of both lodges took part in the program, after which refreshments and a social hour completed the evening. A collection was taken for Adyar."

Lotus Lodge (Philadelphia) continues its Sunday afternoon Theosophical Forum for the public. In February Dr. George W. DeHoff, physician and Theosophical lecturer of Baltimore, spoke on the subject "Is Life Continuous?"; Dr. John R. Hart, recently appointed rector of Valley Forge Memorial Chapel and a student of comparative religions, spoke on "Life After Death"; the subject of "Reincarnation in Modern Literature" was fascinatingly dealt with by Madeline Beall Huebner, president of the Philadelphia Story League; and Mr. Hugh F. Munro, Sr., of Hermes Lodge, spoke on "Karma."

Oak Park Lodge presented to the public in January and February a series of eight lectures on extra-sensory perception, which included three lectures by Mrs. Dora van Gelder Kunz, graphically illustrated by paintings made from Mrs. Kunz' direct clairvoyant observations. The hall for the three lectures was filled to capacity and the audiences were keenly interested in the subjects dealt with.

Ojai Valley Lodge does not hold a study class for inquirers, but the first lodge meeting of each month is devoted to an open forum to which the public is welcome. The discussions are usually under the leadership of Mr. Frank E. Kilbourne. In this way non-members are contacted who otherwise would be difficult to reach. In addition to the regular Tuesday evening meetings, Dr. Pieter K. Roest was presented in a lecture on January 2, his subject being "What Does America Mean?"

Paterson Lodge, New Jersey, deserves hearty congratulations on their steadfast and courageous carrying on of their work. In spite of obstacles, financially and otherwise, they continue undaunted, and with the help of their own lecturers as well as by means of assistance from speakers in the nearby area, they are carrying on weekly public lectures in addition to the lodge meetings themselves. Very wisely they are building a

dependable mailing list, and they are consistently advertising in the local newspapers, so that the work is being done constructively as well as with courage.

Rainbow Group (Columbus) had the pleasure of hearing Mrs. Dora Kunz in two public lectures, February 20 and 21, when she spoke on "The Aura in Health and Disease" and "The Conscious Use of the Aura."

Sacramento Lodge writes: "We had in January the benefit of a three-day visit from Dr. Roest, who gave two very successful lectures. He has become so popular with us that our previously adequate hall for the evening lectures will have to be replaced by a larger one. Our group of young people meets regularly and shows promise of later forming the nucleus for a young Theosophists lodge."

Florida Federation

Daytona Beach Lodge feels greatly indebted to Miss Mary K. Neff for her series of inspiring lectures. A talk on "Telepathy — A Fact and Its Philosophy" by Mr. Fritz Kunz attracted a large audience.

Ft. Lauderdale Lodge writes: "Mr. Jin-arajadasa's *First Principles* is the basis for study at our members' meetings. We presented Miss Neff to a most interested audience in the Woman's Club Assembly Hall."

Gainesville Lodge: Mr. Alex McCorquodale, president of Lakeland Lodge, was a welcome visitor recently. Members' meetings are devoted to the study and development of soul qualities, one such quality being stressed each month.

Jacksonville Lodge now has a room of its own, and conducts a weekly meeting for members and a study class on Friday evenings. On Friday night, January 7, Mr. Fritz Kunz addressed the members in an informal talk at the home of Mr. and Mrs. Rawdon Sharpe.

Miami Lodge reports: "Three new classes have been inaugurated — a public speaking class led by Dr. Frank L. Keeler, a children's class under the direction of Mrs. Jessie McAllister, and a class in the study of comparative religions conducted by Mrs. Kate Havens. Miss Mary K. Neff gave three public lectures and spoke to the members. From Miss Neff's lectures we hope to increase the number in our Elementary Class."

Orlando Lodge members enjoyed on January 9 a lecture by Mr. Seymour Ballard, a student at Rollins College, whose subject was "A Better

Understanding." Miss Neff was presented in three public lectures and one members' talk, which were most inspiring.

St. Petersburg Lodge writes: "At a tea served to twenty-one people on the afternoon of January 3, Mrs. Neata Gray displayed articles which she obtained in India, China, and Japan, and pointed out the difference between true art and those materials manufactured purely for commercial purposes. Of special interest were some drawings by the children of the Olcott School in India. Mrs. Harriet Fisher is conducting a class on *Man and His Bodies* on Tuesday afternoons in the lodge room. We are fortunate in having with us Miss Eula Spears who has served on the staff at Wheaton."

Northeast Federation

The Northeast Federation of Theosophical Lodges in New Jersey, New York, and New England, has been formed. It was felt that the closer cooperation to be gained through linking a larger section would enhance the usefulness of the Federation.

The first meeting was held in Hartford, Connecticut, on Sunday, January 23, and it was a delightful experience for all who were privileged to attend. The activities were held at the Avery Memorial, which is part of the Hartford Museum group. Robert Drew-Bear, president of the Federation, presided.

The afternoon program began with movies taken by Capt. Sellon at the summer session of Camp at Pumpkin Hollow Farm, and at Adyar. John Sellon, president of New York Lodge, made comments and explanations which added to the interest of the pictures. This was followed by an exposition of Indian Music by Malcolm Pitt, of Hartford Seminary. Professor Pitt has studied music in India for several years, and his lecture recital, in which he played the sitar, proved of intense interest.

The lecture of the day was delivered by Dora van Gelder Kunz, whose subject was "A Clairvoyant Investigation of Man's 'Ethereal' Bodies." Mrs. Kunz used the paintings which have been made under her direction at the New York Seminar. Her talk was a source of real inspiration to the gathering.

Copies of the first edition of the Bulletin of the Northeast Federation were distributed. This is to be published bi-monthly, at an annual subscription price of 25 cents.

A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the account at last. — JOSEPH FORT NEWTON.

National News and Notes

Special Announcement!

Do you wish Headquarters to prepare a Lodge Study Course for 1938-1939? If so, please write us to that effect. We can only know your desires when you express them. If this course, which has required an immense amount of work, has been useful to you, then will you so indicate it by giving us any criticisms of the past, and suggestions for the future, outline of work. There will be no Campaign upon which to base the new Study Course and we would appreciate your helping us to make a decision by expressing your choice of subjects, etc. Write us now so that we may have adequate time for the research work necessary in planning programs.

Tribute to Mr. Rogers

In our September issue there appeared the record of the Convention tribute to Mr. Rogers upon his announcement of his retirement. The resolution there appearing has since been most beautifully illuminated on parchment and bound in red leather and presented in book form to Mr. Rogers. The workmanship was most exquisite and was contributed by a Chicago member, Mr. A. Theo. Bondy.

Apart from its value as a tribute to Mr. Rogers it has intrinsic value as a piece of craftsmanship seldom seen since the days when monks did such work on monastic volumes. If Mr. Rogers will return it for a time we hope to find some way to display it safely during Convention.

It is due to Mr. Bondy that in recognition of his generous donation of time and skill, our members should pass to him any work of engrossing or illuminating that they desire to have done.

Greetings From Miss Jean Glen-Walker

Our friend Miss Jean Glen-Walker writes to us from Adyar, again to express her happiness in having had the opportunity of visiting among a considerable number of lodges in the United States and of contacting many members in this Section. Miss Glen-Walker asks that her warmest greetings be extended to all and her kindest remembrance of the gracious courtesy and generous hospitality extended to her by many lodges and members.

**Our Next Issue —
Adyar Convention Number.**

The Adyar Fund

Although Adyar Day is celebrated on February 17, the Adyar Fund will be held open to contributors until the middle of March, as usual, in order that the various lodges may send in the collective donations of those who would rather give in this manner. The many lodge officers who have inquired of the Adyar Committee regarding the closing date of the Fund may rest assured that gifts from either groups or individual members will be equally acceptable whether presented before or after February 17.

The official letters and notices were mailed out a few weeks later than has been customary during the years past; nevertheless, the initial sum collected will be forwarded to Adyar the same time as has been done previously. It is hoped that every member will bear Adyar in mind, giving according to his means. After the Fund has been closed, any amount received will promptly be forwarded to the International Headquarters for use in the work directed by Dr. Arundale. Although the total amount donated to the Adyar Fund has steadily increased during the past few years, the sum received from lodges and groups, as such, has slightly decreased. The heart and will to serve must ever be the sustaining influence in our work, and contributing to the lodge donation often offers an opportunity for those who can give a small amount and are anxious to do so. — T. W. P.

Headquarters Classes

We have previously mentioned the elementary class at Headquarters meeting weekly under the direction of Miss Anita Henkel. An outgrowth of this is the class now regularly meeting at Aurora, with Miss Ann Kerr of Headquarters staff as class leader. Another staff member, Miss Marie Mequillet, has a weekly class at West Chicago.

Thus in an area of small towns and villages Theosophy spreads. There is no lack of virgin territory near any lodge.

Steamship Agency at Headquarters

We again remind our members that a steamship ticket agency is maintained at Headquarters, and we urge them to remember this when arranging an ocean voyage, so that the commissions may thus find their way to the treasury of the Society.

Up-to-date information on all sailings is always available at Headquarters. Write to the National Secretary.

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.

For Benefit of Visitors

If lodges knew how frequently Headquarters learned of the inability of traveling members to locate them in their respective cities, they would get some conception of the extent to which anxious inquirers seek and fail to find. A member writes asking for "a much needed reform in The Theosophical Society." It is a simple matter. It requires merely that every lodge list itself in the local telephone directory under "Theosophical Society (Adyar)," followed by its individual name or the name of the president or secretary with whom the telephone number makes contact. The important thing is the listing "Theosophical Society (Adyar)," so that those who know nothing but that particular name and not any local names of officers or lodges may be able to make a Theosophical contact. So inexpensive — so valuable.

Something to Live Up To

"I sometimes wonder whether the heathen need missionaries any more than the churches which send them out to Christianize the world," said Dr. Sheldon Shepard in his sermon in the White Church in New York City.

"There are certain fundamentals of philosophy which are deeply and truly religious, and missionaries might well be sent to the churches to teach these principles," said Dr. Shepard. "For instance, Theosophy is not a religion but its philosophy outshines many of the self-righteous claims of religion. Theosophy is not definitely Christian, but it is nearer the heart of Jesus than a thousand denunciations issued in His Name. The brotherliness — tolerance, recognition of good, and spirit of universal goodwill — of the Theosophist puts to shame many organizations which seem to imagine they have a corner on Truth."

(From the Bulletin of The Theosophical Society in Maryland.)

To Lodge Program Chairmen

The Supplement to "Understanding the Races" has been mailed to all lodge presidents. Please secure your copy from your president.

Lecture Publicity

It has been gratifying to know that much of the lecture publicity material prepared by Headquarters and furnished to the lodges has been used by newspapers all over the country. Clippings received indicate the use of advance news stories, photographs, and very often abstracts of the lectures. This cooperation is not confined to small cities, though naturally less space is given in large city papers. Lodges previously unsuccessful in securing space have been agreeably surprised at the cooperation shown. Often a small ad opens the way for valuable free publicity.

We hope this experience will encourage other lodges to be more positive in their efforts to secure newspaper space and to submit material to the papers even though it may seem hopeless. Headquarters will fill all your requirements for lecture abstracts, photographs or mats, news stories, etc., upon receipt of the questionnaire furnished for the purpose. Publicity leaflets for distribution at the lectures will be furnished when requested.

Experience has also shown that psychologically it is more effective to announce study classes in a positive, direct manner, stating the time, place of meeting, and the subject for discussion, than to announce a class will be formed if anyone wishes to join it. Study class announcements should be included with lecture publicity whenever possible.

Report of Astrological Research Group

There was an excellent revival of serious interest in the studies of the Group among the members during the last three months of 1937. The activities concurrent with the holiday season usually slow down the participation in such studies, especially as with all the members of the Group, astrology is but an avocation, or at best a hobby. For this reason, and also because overwhelming professional responsibilities left no leisure time whatever to my disposal, the Group studies have temporarily suffered a relapse, but are now again being revitalized. We hope that with the awakening of spring better news will become available.

A. STRAUSS

Dr. Gerald B. Bryan's Disclosures

The fifth of Dr. Bryan's brochures, *The Ballard Saint Germain*, sets forth further inconsistencies in the so-called messages, as also in the authorship claimed for these Saint Germain statements. The "Sound Ray" on which some of these messages are said to have been received is related significantly to a ray of similar name and qualities recounted in Marie Corelli's novel *The Secret Power*.

This and other material will make this brochure of interest to discerning students.

The National Committee on Membership

Miss Marie Poutz, Chairman of this Committee, has just issued its second Circular. Answering the inquiry made in Circular No. I (see THE AMERICAN THEOSOPHIST for December, page 283), the following is an excerpt from one response:

"Lodge membership is evidently not attractive. Why? The following letter may give one answer at least. 'We are working on a beginners' class in Theosophy, the first class last week having four present. I have reason to believe there will be others tonight, and by the time the eight weeks are over, we shall have created a little interest. Personally it seems to me that some of our members feel they know all about Theosophy and therefore do not need to study any more... Those very members are the least able to answer a simple question on Theosophy. We have new members, and how are they to learn the far-reaching implications of the wonderful system of thought which is Theosophy if we don't keep plugging away and trying to use our heads? So, I am very happy that we have started this little class. I think the newer members will demand some intensive study in the lodge as a result.'" Miss Poutz adds:

"Some think we don't need Theosophy so much as other subjects. In some lodges world conditions are being studied, which is well. But I am told that they mostly fail to do so in the light of Theosophy. One member even said that being Theosophists we don't need Theosophy in our lodges, what we need is a new technique! But surely not a new technique divorced from Theosophy! A proof of it is that in one lodge a prominent member teaches straight Theosophy to a class of eighty-six inquirers, while the attendance at the meetings of that same lodge is, I am told, from twelve to fourteen."

Does this non-attendance cause discouragement? Miss Poutz says, "No," because "the first step towards recovery is to recognize that there is trouble; then to find out what the trouble is; and finally to take steps to remedy the situation; and there are members who are taking the matter in hand."

A Correction

Quotation marks were inadvertently omitted from the title of a magazine article, "Why Are Jews Like That?" by Lewis Browne, which appeared on page 280 of the December issue under the Lodge Study Course. Inasmuch as the whole month's Study Course was designed to eliminate race prejudices, this was an unfortunate error on our part, for which we are sorry.

January's Olcott Sunday

It was a memorable occasion on January 30 when our members and their friends gathered at four o'clock in the afternoon to hear a distinguished visitor from Czechoslovakia, Dr. Karel Hujer, talk on "The Spiritual Mission of Astronomy."

Dr. Hujer is a member of The Theosophical Society in Czechoslovakia, and he is also an authority in his own subject of astronomy, having studied first in the University of Prague, later with the great Flammarion, and in more recent years at Yerkes Observatory and Mt. Wilson in the United States. This splendid background of scientific study and research, plus the Theosophical point of view, makes a combination of tremendous interest and inspiration. The largest audience of the year gathered in the auditorium, and listened with appreciation and enthusiasm.

The lecture was followed by tea, and later with an hour of music by a trio consisting of piano, cello, and violin.

We feel that our Olcott Day events are of importance in an increasing radius of influence about Olcott.

"Youth and Culture"

This very excellent little magazine, edited by Mrs. Lillian Boxell, is the official publication of the Young Theosophists of America, but is also the channel for the National Committee on Youth and Culture, of which Mr. James S. Perkins is the Chairman.

In Number II of the first volume Mr. Perkins introduces the work of his Committee, which places before the youth of the Society a program of cultural endeavor, and which will become, if enthusiastically supported, "in the accumulation of many creative moments by many members, a stream of new life."

This is a magazine not for youth alone. It deserves support and subscriptions from all members.

Send subscriptions to Mrs. Lillian Boxell,
865 Dayton Avenue,
St. Paul, Minnesota.

60 cents annually.

Publicity

Mr. E. Norman Pearson of Detroit recently gave a lecture in Windsor, Ontario, Canada, and although he was presented under the auspices of the Cosmic Club, Mr. Pearson was introduced as the Vice-President of The Theosophical Society, and one of the daily newspapers of that city devoted more than a half column to an outline of his talk, which dealt with heredity in the light of reincarnation.

Children's Camp Leaders Chosen

This summer, as an accommodation to parents coming to attend Summer Sessions and Convention, there will be a Children's Camp in the white house on Headquarters property, at Main and Cole streets.

The Camp Committee is pleased to announce that three very fine and experienced persons are to be in charge of the children. Mrs. Helen Loenholdt of Minneapolis, a creative artist, trained in educational methods, will have charge of all handiwork projects. The active recreation will be in charge of Miss Frances Innes, who will be remembered for her understanding work with the children last summer. These directors may appoint any persons to assist with their program. There will be a tentative presentation of the program of activities in next month's magazine.

Mrs. Nedra Ruder will again direct the activities of the "care and feeding" of the campers, as House Mother. Mrs. Ruder is a graduate nurse, a mother, and a most enthusiastic and sympathetic person.

Preference will be given first to children staying for the entire period of Convention and Summer School. Early registration is urged so that plans may be completed.

Rates are:

Convention and Summer School	\$16.00
Convention or Summer School	8.00
Laundry Fee	1.00

Send all registrations to Mrs. Elise Staggs, 2236 Grandview Avenue, Cleveland Heights, Ohio.

New Members for January

Applications for membership during the above period were received from the following lodges: Albany, Atlanta, Besant (Cleveland), Besant (Tulsa), Compton, Detroit, Laramie, Lotus (Philadelphia), Miami, New Orleans, New York, Port Huron, Rainbow (Columbus), Richmond, Sacramento, San Francisco, Santa Monica, Wichita.

Summer Tours to Germany

Our members will be interested to know that one of our members, Mr. Felix Schmidt, will be the tour conductor for travel throughout Germany during the 1938 summer. If anyone is interested please write for further information, or make reservations at the address given below:

National Travel Bureau,
Winona, Minnesota.

Many will remember Mr. Schmidt, who was here at Olcott during the Summer Session of 1936. Those who know him will also know how delightful a tour conductor he will certainly be.

Your Opportunity

It is no less the responsibility of The Theosophical Society today to do its part in changing the thought of the world than it was in 1875, when materialism bid fair to engulf mankind. As thought precedes all action, the most effective method of inducing right action is to permeate with right thought the minds of those who mold mass thinking.

The re-publication in abridged form of *A World Expectant*, a fine book of two decades ago, is an effort to this end. Members who desire direct action to improve world conditions will perhaps be impatient with this method of influencing men's actions, but they are free to act through the many organizations which propose specific schemes or panaceas. As a Society we can but present principles on which all successful plans must be based, and this book is one so fundamental in its presentation that it is hoped the effort will appeal to and be supported by the entire membership. Therefore, steps are being taken to distribute the book as widely as possible to people important in their influence upon the life of our nation.

Will those who wish to cooperate in this work write to Headquarters. Already copies have been sent, with personal notes from the senders, to a number of prominent people, including college presidents and professors, national officers of educational and parent organizations, authors, newspaper men, ministers, etc. Leaflets descriptive of the book will be furnished in any quantity to those who will mail them to leaders in their own community.

What others say about this book:

"*A World Expectant* appears, with its message, to answer thrillingly and Theosophically the greater questions of our day." — JAMES S. PERKINS, president Ohio Federation.

"That *World Expectant* book is certainly a dream." — MRS. HENRIETTE POSNER, Rochester, N. Y., long active in presenting Theosophical viewpoints to non-Theosophists.

"It is a book along my own humble manner of thinking, and for me, it is ever fresh, hopeful, and truthfully analytical. It should be a good seller. Congratulations upon the manner in which it is gotten up." — THOMAS W. POND, Chairman Adyar Day Committee, Baltimore.

"From my point of view it is one of the sanest, most far-visioned presentations of the world situation and its outcome that I have ever read." — MRS. ALICE F. KIERNAN, National Director, Right Citizenship League, T.O.S., Philadelphia.

The Theosophical Press, 75 cents. (See review by Mr. Cook in the February issue.)

What Do You Say?

Cincinnati Lodge writes: "We are temporarily in a quandary. Is our report to date good or bad? We are listed as having thirty-two members. Now about that little matter of raising our Burn the Bonds quota, we have seven contributors whose pledges have been paid in full. Is that a percentage that would make big or little business shudder? On the other side of the ledger we've raised just about two-thirds of the total amount of our quota. Should we be pleased as punch, or tickled that very fashionable spring shade, pink? Or should we blush in shame? Just in case quotas are set up only as starting points we will choose to blush, and try to do better in the very near future."

Afternoon Teas in New York

Each Tuesday afternoon tea is served by the members in New York to friends and inquirers in numbers varying from twenty to sixty. They come for the sociability; they come also for the short talk which is followed by a discussion in which all participate. Under the friendly guidance of Mrs. Margaret Crume the general conversation is directed along the lines of the chosen subject, and its spirit of friendliness and open-mindedness draws many people who are gradually helped to realize the value of Theosophy, and the greatness of the work of The Theosophical Society.

Are there not other lodges in which this method might be equally useful and practical? Ten cents is charged for tea, so that the plan is a financial success, as well as a worth while activity for the sake of friendship and Theosophical understanding.

Itineraries

Dr. Pieter K. Roest

February 25-March 11, Southwest Federation.
March 13-17, Kansas City, Mo.
March 19-25, St. Louis, Mo.
March 27, Olcott. (Olcott Day address.)
March 28-April 8, Chicago Federation.

Miss Mary K. Neff

March 3-15, Baltimore, Md.
March 16-21, Philadelphia, Pa.
March 22-April 3, Northeast Federation.

Statistics

January 15 to February 15, 1938

Burn the Bonds Fund

Previously reported.....	\$8,899.58	
To February 15.....	1,211.90	\$10,111.48

American Theosophical Fund

Previously reported.....	1,396.61	
To February 15.....	1,811.00	3,207.61

Building Fund

Previously reported.....	276.76	
To February 15.....	74.50	351.26

Greater America Plan Fund

Previously reported.....	813.26	
To February 15.....	94.50	907.76

Easy Savings Plan Fund

Previously reported.....	2,147.34	
To February 15.....	249.93	2,397.27

Olcott Tree Fund

To January 15.....	86.00	
To February 15.....	55.62	141.62

Deaths

Mrs. Nora Bradley, Columbus Lodge, October 17, 1937.
Mrs. Adele Gray, National Member, January 5, 1938.
Mrs. Emma B. Greene, Kansas City Lodge, December 12, 1937.
Mrs. Ada Clifford Jorns, Besant Lodge of Cleveland, January 29, 1938.
Mrs. Mary M. Moccia, National Member, February 19, 1938.
Mrs. Anne S. Phipps, Seattle Lodge of the Inner Light, December, 1937.
Mrs. Rose G. Osburn, National Member, recently.
Mr. Frederick J. Rommel, National Member, February 7, 1938.
Mrs. Belle C. Wilcox, Besant Lodge of Hollywood, February 10, 1938.

Marriage

Mrs. Lorie Hocker and Mr. George W. Welch, both of Annie Besant Lodge of San Diego, December, 1937.

Mrs. Ada Clifford Jorns

On Saturday, January 29, 1938, Mrs. Ada Clifford Jorns, one of the beloved members of Besant Lodge, Cleveland, left her physical body after an illness of many months.

Those of us who have known Mrs. Jorns and worked closely with her during many years of service feel a keen sense of loss, though we rejoice at her release. She was one of our staunch, loyal members; and through the disturbances which from time to time have occurred in our Society, she not only stood firm herself, but through her loyalty and clear vision was the means of holding other members steady and helping them to see the truth.

Mrs. Jorns was one of the strong pillars in Besant Lodge — its first president and for many years an officer and a class teacher. Some of us owe to her patience and kindly guidance our understanding of the fundamental teachings of Theosophy. Our thoughts of love go to her in her larger life.

ANNE M. CLIMO,
Vice-President,
Besant Lodge, Cleveland

The Infinite Being has assumed unto himself the mystery of finitude. And in him who is love the finite and the infinite are made one.

—RABINDRANATH TAGORE.

Book Reviews

Mystic India Through Art, by Mrs. Sass Brunner, Elizabeth Farkas, and Miss Elizabeth Brunner. Published by Kokusai Shuppan Insatsusha, Tokyo. Through The Theosophical Press, \$4.00.

This book contains the results of a five years' pilgrimage during which the authors were absorbed in speculative studies. Paintings revealing studies in religions, including color compositions symbolizing the Hindu diety and Buddha, are presented. The book includes portraits of Gandhi and Rabindranath Tagore, and portrayals of Indian life among the masses and the aristocracy. The paintings are accompanied by comments by the authors.

Personality Survives Death, Messages from Sir William Barrett, edited by Lady Barrett. Longmans, Green & Company, New York, N. Y. Cloth \$2.50.

Many of the books on spirit communication have left their readers not only in genuine doubt, but with a feeling of triviality and emotionalism. This book, the purported messages from Sir William Barrett, who was professor of physics in the Royal College of Science in Dublin, has such dignity and restraint that it is refreshing. The messages touch on important subjects such as disease, its source and healing, and on Sir William's personal life on the higher plane.

Taken as a whole, this book, with its sincerity, its clearness, and its evident earnestness, is well worth the reader's time. It rings true. — A. F. B.

Mind and Memory Training, by Ernest E. Wood-Pitman Publishing Corporation, New York City. Cloth \$2.00.

Many of the basic ideas in this book were previously given in Professor Wood's two smaller books, *Memory Training* and *Concentration*, but much of the older material has been revised and new elements have been added to make the book coherent and up-to-date. The author presents the results of thirty years' experience in this field in a manner so easy and lucid that it aids the student materially in grasping the subject. This book can be strongly recommended to anyone who wants to learn how to develop those priceless assets, a good memory and a trained mind. — L. V. M.

No man has come to true greatness who has not felt in some degree that his life belongs to the race. — PHILLIPS BROOKS.

When We Wake, by Mildred Collyer and E. Patrick Dampier. Rider & Co., London, England. Cloth \$3.00.

This work is but one of many of a similar type dealing with so-called spirit communications. The principal character is one who announces himself as Sir William Crooks. There is little doubt that the famous scientist would be astonished at the statements with which he is credited, could he know anything about them. Another character is one who suggests, "appraise me as the earliest man to search the heavens." Anyone who has read Mary K. Neff's *Personal Memoirs of H. P. Blavatsky* will know how to judge the value of the author's statements in *When We Wake*. — W. G. GREENLEAF.

When Labor Organizes, by Robert R. R. Brooks. Yale University Press, New Haven, Conn. Cloth \$3.00.

This is a comprehensive work dealing with a subject of vast importance to every citizen of this country. It covers in a fair-minded manner the history of the development of the labor movement in the United States, the methods employed by its leaders in the conduct of the affairs of the unions, their organization and welfare policies. The question of strikes and the way in which they are handled is set forth in an illuminating discussion of that subject, as well as vitally important phases of welfare policies and political action. Prof. Brooks has done real service in his carefully thought-out and interesting treatment of his vast subject.

— W. G. GREENLEAF.

Transcendental Astrology, by A. G. S. Norris. Rider and Company, London, England. Cloth \$5.25.

This book is not for the casual reader, but all earnest students of occult philosophy will find it very illuminating.

The author gives serious consideration to the significant part numbers play in the scheme of things. He claims to have received from his Teacher many novel ways of setting up charts through the joint use of the planets and their number influence. However that may be, one cannot deny his scientific approach to the problem and his wealth of detail.

This publication is written like a textbook and consequently is not light reading. It is the most interesting and original book on this subject the reviewer has ever read. — FRANKLIN D. HOWE.

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