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THE  
AMERICAN  
**THEOSOPHIST**

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Official Organ of THE THEOSOPHICAL SOCIETY in America

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International Convention Number

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APRIL \* 1938

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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# Easter

Myriads of minds, aroused by the coming of Easter, have pondered once more the mysteries of life and death. These are the names we use — life and death — scarcely knowing what we mean by them. Ask what either is, and the other becomes part of the answer. Ask what death is, and it is life that makes reply. For the startling neglected truth is — *No one has ever seen death!* We only see what it has no use for, what it leaves behind. Everything we thought of as belonging to it, it severely discards. There was a central personality, holding in command the living unity of its human body — a marvelous physical organization, serving personality as matter serves no other earthly power; then the personality withdrew its command, and straightway each separate servant cell discharged from its allegiance began to live its own individual life, like a disbanded army. We call that death, but in the whole transaction we only discover life. In all the universe we know, life is all we find. Death, as our own Thoreau said, is but a pause in the music.

And what is life — particularly, human life? For, human life, we rightly think, from any side we view it, has a potency and a promise quite distinct. Life in general is classified under three degrees — vegetable, animal, and spiritual. A king one day was riding through his kingdom and, stopping at a schoolhouse in the forest, entered and heard the children taught the familiar lesson of the three kingdoms of Nature. Holding up his watch he asked, "To what kingdom does this belong?" "To the mineral kingdom, sire," the class replied. Pointing to a plant blooming on the window sill, "And to what kingdom does the flower belong?" "To the vegetable kingdom, sire." Then the king singled out a little girl; "Now," said he, "tell me to what kingdom I belong." The child was troubled; she knew the answer; she knew she should say "to the animal kingdom,"

because that was what the lesson said; but to her unspoiled mind it seemed to leave something out — she could not say it. "Come," said the king, "to what kingdom do you and I belong?" Brave in her timid way the little one replied, "To the kingdom of heaven, sire."

There is wisdom in that; man is amphibious, lives in two worlds, not in succession but concurrently — two worlds which yet are one. In human life we sense a principle descending into matter, that within wise and increasingly wider limits can command matter, overleap its bounds, use it and dismiss it, yet continue to be itself.

Easter illumines but does not dispel the mystery; mystery still remains our greatest teacher. It draws our understanding with irresistible cords from discovery to discovery, from height to height. Two things the Easter Light does definitely: it liberates us from the closely cabined and confining thought of life as an hour-glass running down; and it infinitely enhances the *present quality* of life. It restores the *eternity of now*; it revives the truth that spiritual consciousness, not breath or form, is the eternal element. As human beings we are of no importance whatever *for the Earth*, it can get along without us — and that being so, we can get along without it. But for the greater cosmic process, focused in us on the earth, spiritual personality seems to have significance. Entering into life *now* we have entered into life *forever*. The fever and the fret we see on every hand is just the measure of our disbelief in this. Yet, above and around us undiminished there is room for our highest reach, time and to spare for every good to be enthroned, and greater good than we have even dreamed.

Thus Easter Day, in lingering benediction, clothes all our nobler outreachings with reality and light.

W. J. CAMERON,  
Ford Sunday Evening Hour





# THE AMERICAN THEOSOPHIST

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## Convention at Adyar

BY EMMA HUNT

*(Miss Emma Hunt, of Christchurch, New Zealand, will next year be the guest of the American Section, and we are happy to introduce her to our members through her report from Adyar written especially for THE AMERICAN THEOSOPHIST.)*

TO be present at an International Convention of The Theosophical Society at the Adyar Headquarters is a deeply impressive and spiritual experience. It is worth a great deal of sacrifice and effort — all expectations are more than fulfilled. We have just completed a week of activities; nearly eight hundred delegates attended, mostly from various parts of India, but there were members from many countries — South Africa, Java, Wales, England, Germany, Vienna, China, Scotland. It is good to meet all these people, to learn about their countries, to get a more international outlook. Here during the Convention nearly all the main religions are represented, as well as all the languages of the world; the flags of all the Sections are flying outside the Headquarters Building and are very attractive in their bright colors. We are without distinction of race, sex, creed, caste, or color — we meet together for serious talks, we meet socially and at meals — we sit and walk and talk together, and there is a friendliness that comes from the inspiration of a common interest in a great work.

Besides the delegates thousands of people have visited Adyar during the Convention, coming from Madras and other parts of India. They are interested in our beautiful compound, our famous Banyan Tree, the great Adyar Library, the Temples of the Religions, the Garden of Remembrance, the Theosophical Publishing House, the sea beach, Besant Memorial School, and the lovely and dignified Headquarters Hall. They come for a few hours' visit, but we live here day after day and learn from our own experience that Adyar is indeed the Masters' Home; that it has Their benediction. To wake up every morning and to know that one is at Adyar

is to wake up happy and to feel the day filled with interest.

It is not possible to refer to the many activities of the Convention; we printed a daily paper which will come out as a supplement to *The Theosophical World*, and in this will be found reports of all that took place. Our President, Dr. Arundale, has inspired the Convention; he gave a powerful and arresting address at the opening held in the Headquarters Hall. It was a dignified gathering and one that will not easily fade from memory. Various other people spoke and also representatives from the Sections, and as is the custom on these occasions, all the speakers were garlanded. Throughout the whole of the activities the President endeavored to make people happy; his fund of humor seemed inexhaustible, and he is really very clever in turning everything into a joke when he wishes. His speech under the Banyan Tree at the close of Convention was outstanding; it was evident to everyone who was at all sensitive that the occasion was used for an outpouring of power and blessing from the inner worlds. It was like a parting benediction to those who were leaving for their homes.

Mr. Jinarajadasa gave a great deal of help and inspiration and attended most of the gatherings of importance, even though he was on the verge of leaving for South America. His Symposium on "Culture" held under the Banyan Tree was very good; he himself spoke most beautifully and he was well supported by other speakers. He left just before the activities were over and he was accompanied to the station by many members and was garlanded by the Recording Secretary, Dr. Srinivasa Murti. Standing at the door of his railway carriage he gave a



warm farewell to each member who came forward to greet him. There was a sincere outburst of affection as the train steamed out of the station. In all countries of the world he is rightly loved and revered.

Most of the Convention gatherings were held under the Banyan Tree, and I wish that it were possible to give you a true picture of this picturesque setting, but it is not; I think that it is unique in all the world. The tree itself is a personage and is well guarded and cared for; every day it is swept like a house and has people who look after it. It can "gather within its kingdom" thousands of people and give them its shelter as they sit and listen to the lectures given there. There are loud speakers arranged so that all can hear clearly. At night the tree is illuminated and concerts are sometimes held there. During the day we held Universal Prayers under its shade, and these were followed by the Symposia. The glint of the sun through the foliage, the rhythm of the tree's peculiar form of growth, the atmosphere of its distinct personality and magnetism, the color of the saris and the yellow robes of the Buddhist Priests—all these things helped to make a picture of fascinating beauty to live forever in memory.

On several evenings we had concerts of Indian music at the Adyar open air theater; one of these was by Veeraswami, famous Nagaswaram player. Another evening the students from the Besant Memorial School gave an entertainment which was very well carried out. They are natural and well trained and act gracefully and without self-consciousness. Two performances of "Incidents in the Life of Bhishma" were given by the Adyar Players; Rukmini is in charge of this work and she took the part of Ganga and looked very lovely indeed. The drama comprises three episodes in the life of Bhishma, the Perfect Warrior; it is a story of great sacrifices; but one must be familiar with the story from the Mahabharata to fully appreciate the play. The whole performance was of a very high standard indeed and many of the public came from Madras the second night, which was made public. There is nothing vague in the mind of Rukmini Devi as to what she wishes to do for India along the lines of art and beauty and culture. One of the outstanding features of the Convention was the Exhibition of the International Academy of the Arts. This was in three sections: (a) general exhibits in the Blavatsky Hall, where there was a fine range of beautiful manufactured articles—lovely saris of rich material and exquisite design, silks, shawls, chowky covers,

carpets, etc.; (b) pictures and sculpture shown in a small room off Headquarters Hall; (c) an exhibition of an Ideal Indian House arranged to suggest what the spirit and the idea of an Indian home should be.

It was good, too, to be able to represent one's General Secretary at the meetings of the General Council. They have small flags of the Sections mounted on rods on a marble base, and each had the flag of his country placed beside him. One felt the dignity of this General Council of the Society, representing as it does the greatness and responsibility of the work of our Theosophical Society. There were about sixteen members present, and it was interesting to watch the different types and to feel the weight of each person. One learns from such attendance of the problems and responsibilities of the Council, and sees it now from the Center instead of viewing it from the outposts in far-away lands. Indeed the whole experience of Adyar is particularly valuable in that one sees how hard the people here work to nourish the Sections in many countries—the devotion of the small band is wonderful. The T. P. H. is a hive of activity and is very well managed. It is most interesting to see the large parcels of books going out to far-away lands and to watch *The Theosophist* and other magazines being mailed. People work very quietly in the various departments and no one makes much of his work—it is all done simply and as a matter of course. There are so many departments and so many activities that one cannot begin to mention them separately, but one learns a lesson from being here, and that is that we think too much in our countries of what Adyar has to give to us, and too little of what we owe to her. Our debt to the Center from which we draw our life is incalculable. One feels on coming here that we have been like children taking nourishment from the mother without thought. We must pour our strength into Adyar from the outposts and support her in all that she attempts.

There have been many interesting people here during the Convention. One notices that all the older Indian workers hold the memory of Dr. Besant with great love and reverence. They like to speak of her, and it is beautiful to see distinguished men show such deep respect. Her presence has been with us during these Convention days and her benediction given in fullest measure at the close. We have been blessed far more fully probably than we know, and we hope that fresh life has gone forth into all Sections of our work.



# The President's Special Contribution to the American Convention

## New Studies in Yoga

BY JOSEPHINE RANSOM

AS THERE is a rapidly growing interest in the West in several forms of Yoga, and especially in some of its lesser and even pseudo forms, Dr. Arundale has been examining the resulting problems.

Since the appearance of his book on *Kundalini*, he has been following up the experiences it relates and has continued his exploration of the issues involved in a first-hand appreciation of the principles of Yoga. At times he has partially secluded himself so as to secure uninterrupted periods for close concentration. He has, of course, approached his researches in his own unique way.

A few of us residing at Adyar have been greatly privileged to hear him read the manuscript he has written — often impelled to its writing in the very early hours before the dawn. We feel we are witnessing — experiencing even in some small measure — the real processes of Yoga. The atmosphere is stilled, thought is quieted, the mind clarified and rendered more able to grasp, however faintly, something of the quality of other-world realities.

Dr. Arundale is recording his realizations of the subtle and inward meaning of things and investing them with a new significance. Yet this new significance is in complete accord with the laws of Yoga as they have been recorded throughout the ages by the masters of this immemorial science, and whose authoritative works he has consulted. He often affirms that he desires nothing more ardently than that we should realize the marvel of the Laws for ourselves — the mysteries, or foundations of Life, each for himself.

Dr. Arundale further frankly affirms that he has been directed in his observations of the Symbolic Yoga which is finding interpretation through his new work. He has said that he wishes to place the fruits of his efforts before the members in America and in other countries. I would like to urge upon all members who can possibly do so,

that they attend the Convention, where two public lectures will introduce this enthralling subject, and the Summer School, when the record of this work will be given and the subject still further pursued under Dr. Arundale's guidance. It is such a rare opportunity to enter day after day into the spirit of true Yoga. We have all heard so much of the doubtful methods that so often pass for the whole of the noble science of Yoga — of breathings, of postures and gymnastics, that lead to so little; of dangerous practices resulting frequently in psychic ill health for which no cure is offered; of desecrations of the pure pathway of truth.

As presented by Dr. Arundale the Laws of Yoga and of the methods of their realization stand out in magnificent simplicity. How important, then, is his exposition of the "new" Symbolic Yoga, and how acceptable to American brothers anxious to comprehend it for themselves and eager to present to the public a reality, into the pursuit of which, because of its simplicity, all may enter. He calls to the Yogi in each of us — each who seeks the hidden truth — and indicates clearly a satisfying clue to its discovery.

I should like to urge my friends in America to gather at Olcott and together, so much more easily than alone, enter into the spirit of what Dr. Arundale generously offers. They will know for themselves something of the true Yoga, that delicate, infinitely beautiful, and yet so rare vision of Loveliness and Life and Law.

I understand that Dr. Arundale feels he can give these talks on Yoga only when large numbers of interested members are gathered together, and of course at the greater centers of Theosophical life. During his forthcoming visit to America he will therefore give these talks only at the Convention, elaborating them through discussion at a Post-Convention study class (Summer School) at Olcott, for members only.

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For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

— H. P. BLAVATSKY.



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## Gaining Ground

It is a not uncommon criticism that The Theosophical Society, after sixty years, has failed to convert the world to brotherhood. Yet there is a more sensitive social conscience, a much greater forbearance in the face of national wrongs, a lesser disposition to spring to arms for fancied insult. These are signs of evolution among mankind, and the seeds of its growth are seeds of the kind that Theosophy sows. The world may not accept Theosophy but yet profit from its teachings. Only the few within or without the Society are willing yet to adopt Theosophy as a code by which to order every act and feeling and thought.

The world of so-called progress is the world of the Fifth Sub-race still in the ascendent, with all the qualities of mind that will make it greater yet. But Theosophy, pioneering as it must ever do, is sowing Sixth Sub-race ideals which but the few can yet accept and still fewer are prepared to live. Yet, Theosophical concepts are not now always met with ridicule as in former days. Witness Dr. Rhine's serious studies, within university walls, on the subject of Extra-Sensory Perception. Witness also such feature articles as the following appearing in the *Chicago Herald and Examiner* recently:

"Professor Crew of Edinburgh University, in a recent lecture said: 'As the brain is destroyed area by area by the growth of a tumor

or a surgeon's knife, the personality progressively fades out until we find the individual is left with little sign of consciousness.'

"This is not conclusive, for it cannot be said too often that the brain is *not* the seat of life, the seat of consciousness, or the seat of the 'soul.' It is merely an organ, a transmitter, a converter.

"The brain is not even the seat of thought. It is merely the recorder of subconscious wishes, desires, and instincts on the immaterial white screen we call 'consciousness.'

"A surgeon's knife or a tumor proves nothing. But isn't it better, anyhow, to have an infinite number of individualities — to be reincarnated over and over in different bodies, with different adventures, than to be forever and ever that often tiresome person that we call ourselves?"

Consider still further such a book as *Man, the Unknown* by Dr. Alexis Carrel, and one still more recent, *The Super-physical* by Arthur W. Osborn, and it becomes clear that even among the Fifth Sub-race, Theosophy is gaining ground.

## The Science of Yoga

There is a need to turn people away from following those pseudo-Yogas which will not only lead them to disaster, but which, still worse, will pollute the blood stream of life. Mainly in America is pseudo-Yoga rampant, surrounding itself as it always does with the most extravagant of claims as to exalted origins and equipment to confer the most mysterious powers. Such pseudo-Yoga must make the whole of America unhealthy, and deflect her from the great destiny which is still hers to grasp. It is of course but natural that such evil should appear most prominently in America, for America is young, is ardent, is ever seeking new realities for old, is ever eager to move away from the West to the East, and to discover modes of living other than those which heretofore have been prevalent. America can never be content with copying. She can never be content with repeating. She must be herself, though perhaps she does not yet know what kind of self that is.

So is she at the mercy of charlatanry of all kinds, of those who seem to convince by the very audacity of their claims, who are heard because they know how to assert that which cannot be challenged. And since Theosophical teachings are very widely known, especially those with regard to the existence of Masters and to the nature of certain secret societies, the deceptions are often clothed in some of the forms of these teachings, and deceive even students of Theosophy and members of The Theosophical Society. — G.S.A. in "The Watch-Tower."



# Industrial Unrest: Its Cause and Cure

BY J. DAVID HOUSER

*(Editor's Note: Mr. Houser is an expert on "employer-employee relations," formerly an educator, now adviser to large business institutions on employee morale and kindred subjects. No one is better qualified to write on the vital issues with which this article deals. Mr. Houser has been a member of The Theosophical Society for more than twenty years.)*

THE HISTORY of industrial relations has been a sad story of conflict, and there are few more bitter pages than those written in this year of grace 1937.

To any spiritual philosophy the interpretation of the situation comes inevitably as one in which the need for mutual understanding has been ignored. But liberal thought and pronouncements are at present nowhere going any further than to espouse collective bargaining as the last word — the final solution. And collective bargaining is, of course, in no way, shape or manner an instrument of cooperation.

The growth of the union movement has meant much for workers, and one fairly shudders to think of what their condition might be today had it not been for this protective force. But unionization merely establishes a condition of armed truce between two hostile camps kept from open warfare through opportunity for formal bargaining over respective shares of the financial returns of industry. To assume that such a condition enhances democratic values is entirely to misinterpret democracy. And to assume that it is the *summum bonum* of a democratic society is to hold little hope indeed for the future.

Why do the United States and the great social services of production and distribution face such an impasse? Is it because of the inherent depravity of men, and is the hope of cooperation and mutual understanding a futile dream of idealists? Or are employers and "capitalists" so obsessed by the "profit motive" that human values mean nothing and the only solution is one of complete social reorganization? Or, on the other hand, are employees wilful children who want more and more physical things, and is the only possibility of peace and industry which can produce greater profits to satisfy this craving.

Any such interpretations lead to confusion worse confounded and ultimately and inevitably to disaster.

Both the radical and conservative philosophies err greatly in their fallacy of oversimplification; and the essence of this error is in attributing a false supremacy of economic motives to men—

to employers by the radicals and to workers by the conservatives. This mistake is the root cause of the industrial strife which is today tearing our nation apart.

In one camp it is asserted that the only thing employers are really interested in is profits. The men in authority in industry are pictured as having no thought for workers except their desire to hold them to a mere subsistence level of wages. This is in the face of much evidence to the contrary.

Employers echo the same naive oversimplification in their attitude to workers. They assume that pay is the all-engrossing desire of those who labor, and conclude that they must be reconciled to an industry characterized by continuous struggle over division of financial returns. This is also contradicted by evidence which is unrecognized because of blindness and lack of clear thought.

Knowledge of the underlying truth is as old as the inspired assertion that man cannot live by bread alone. But the lack of proof — and demonstration of the proof — that emotional and spiritual values are of vastly greater influence as human motives than are physical or economic ones — this has permitted and encouraged materialistic interpretations, which, if they prevail, threaten the direst consequences.

However, developments in psychological methods have now made possible an approach which reveals with authority truths that could only be asserted heretofore. Ways have been worked out for obtaining the attitudes of workers (as directly expressed by them) and treating the results statistically. The essence of this approach is one which reveals the *relative significance* or importance for morale of individual desires of employees. The logic is unassailable and the techniques receive ready acceptance. Space prevents elaborating this statement of presenting more than the largest generalizations. The results so far have been of the greatest meaning.

Sheer amounts of pay have been shown to be of much less significance than other desires.

*(Concluded on page 85)*



The following brief reports of the Adyar Convention lectures are reprinted from the various issues of the *Adyar Daily News*, as noted at the end of each article.

## The Functions of The Theosophical Society

**D**R. BESANT once pointed out that the mission of The Theosophical Society was "to bring western nations to drink at the pure waters of Aryan knowledge." Dr. Arundale quoted this phrase in opening the First Symposium on "The Functions of The Theosophical Society" at the Adyar Convention on December 26.

"These are my beliefs, opinions, and convictions, as at present advised," he went on to say. "One must always give that saving clause, as one hopes to grow wiser as years go by. I may have to modify this statement in form, though, I am certain, not in principle."

The President discussed the functions of the Society in terms of its Objects. In terms of the first Object its function was, he said, to call attention to its inclusiveness regarding races, nations, faiths, sects, individuals; and to invite individuals to enter upon membership in order to learn how more effectively to practice brotherhood. Secondly, to call the attention of the world to Theosophy as perhaps one of the greatest statements of the wisdom of brotherhood ever offered to men. Every individual in the world "is embraced within the universal friendship." As to religions, nations, opinions, and beliefs, all of which divide mankind, Dr. Arundale declared: "The work of The Theosophical Society is to unite mankind, not by abolishing divisions, but by making a Rainbow of them, reflections, as all are together, and as each is in part, of the White Light of Truth."

In terms of the second and third Objects, the work of the Society was to encourage the search for truth in the visible forms of the outer world, in religion, in philosophy, and in science; and in

regions still unexplored or only partially explored.

Dr. Arundale held that The Theosophical Society has the duty of spreading a knowledge of Theosophy, and affording in all possible ways the easiest access to the Theosophical literature. Theosophy was no doctrine, nor creed, nor dogma. "It is offered as a field for investigation," he insisted, "and for acceptance or rejection as each individual member may deem fit. Theosophy is not one among the many religions. It is given as a comprehensive statement of the laws of the process of evolution and of their action upon all growing life. The statement is not complete. It could not be complete, or anything like complete at our present stage of evolution. But it is the fullest statement so far available."

In summing up his policy as to the functions of The Theosophical Society, the President emphasized that its watchwords were Freedom and Friendship, to the inviolability of each of which every member offered his heartfelt allegiance. "Friendship and Freedom are no less laws of nature than Karma and Reincarnation."

Finally, Dr. Arundale, urged the imperative need of maintaining in all strength and purity the link with Those Who founded the Society — "that special relationship of the Society with the Masters of the Wisdom which makes it different from all other societies. And this difference we must ever cherish, not in a spirit of superiority, but in order that we fulfill the functions which such difference imposes upon us."

Following the President, Mr. Gokhale, Mr. Peter Freeman and Mr. N. Sri Ram discussed the future duty of The Theosophical Society.

(From *Adyar Daily News*, December 27)

## Living the Life

In the Symposium on the Society's functions Mr. N. Sri Ram said:

"Many of us believe there is a guidance from certain great Leaders at the back of the Movement whom we look to as the Elder Brethren. I myself feel that in so far as we propagate the Wisdom, and are open to the guidance of the Guardians of that Wisdom, to that extent shall the Society be really fulfilling its mission.

"The way to keep ourselves open to that Wisdom and guidance seems to me to lie in the

living of the life of friendship and brotherhood. If we try to live that life from day to day, that is the best and only way by which we can keep ourselves open to inspiration from these High Sources. Thus our understanding of Theosophy shall grow more and more as the years pass, and we shall be able to make The Theosophical Society an even greater power for the uplift of the world."

(From *Adyar Daily News*, December 30)



# The Government of the World

## And the Duty of The Theosophical Society

BY PETER FREEMAN

**I**N THE WORLD CHAOS of today, wherein lies the function of The Theosophical Society? For few can visualize with equanimity the future of humanity if the present tendency of each country, arming to the limit of its possibility, is continued.

Already more than half the national incomes of the world are being used for the preparation of war, and the maximum of our energy, ingenuity, finance and organization is being turned in the direction of discovering how we can kill our fellow-beings more ruthlessly.

Is such a state to continue, or, if not, what is the alternative?

From a close critical examination there appears to be none except the formation of a World State under the direction of a World Authority, and having the collective resources of all countries available to secure, maintain, and develop World Peace.

Is it not then the paramount duty of the Society and its members to assist in the fulfillment of such a conception? What more important function can there be available for those who are pledged to Universal Brotherhood? Without the establishment of a secure peace, what possibilities are there for the development of the arts and sciences — our social services and national institutions? What use the teachings of religion and philosophy? How can man evolve and find happiness in a world of continuing war?

Already within the memory of many of us is the great European war, and more recently country after country has been the victim of cruel, barbarous and unjustifiable tyranny. Manchuria, Abyssinia, Spain, and now China are still bleeding in their impotency.

This is not the place to say who is right or who is wrong, and probably few countries can come with clean hands to condemn others, but one can call attention to the obvious facts.

Has The Theosophical Society any special or peculiar duty in this connection? It appears that it has, for it was established to form a nucleus of Universal Brotherhood.

But that nucleus has now been formed. There are already over thirty thousand members of every race, creed, caste, and color, united and organized throughout the world.

We may not all be as worthy and capable as the

privilege of our membership demands, but it is undoubtedly a fact that we have already achieved the immediate purpose of the Society.

Is our duty, then, completed? Or has the Society some further function? Few would deny that its real purpose will not be accomplished till the ideal of Universal Brotherhood is fully recognized by all and rules supreme throughout the world.

Is that to be done by merely extending our membership to forty thousand, fifty thousand, or a hundred thousand, and so becoming a merely larger or even only a more capable nucleus? Such an idea is unthinkable.

Has not the formation of the nucleus the purpose of showing how the whole can be established, organized, and maintained?

Have we not therefore the obvious duty of turning our attention to such a World State, wherein Brotherhood will be the basis of outlining such ideas for bringing it into existence, and devising measures for its efficient government? Is it not our duty even to draw up the basis of a World Constitution that will incorporate that ideal?

The League of Nations has done much of course already, and goes far in this direction — but obviously it has failed in maintaining a semblance of World Peace.

Government is wanted, and for government power and authority are required to give effect to any necessary decision.

The Society is not merely a band of students. Study has been desirable and necessary in its early stages hitherto. But it is clearly laid down in the Memorandum of Association of the Society that it is empowered as to "The *doing* of all such things as are incidental or conducive to the above Objects or any of them" [2, iii (d)].

The Society, then, is a band of "doers," a band of "workers," pledged to establish Universal Brotherhood. It has its governing body. It is called upon repeatedly in its Articles, Rules, Regulations to take such action as is necessary.

"Government is the greatest art open to man," and The Theosophical Society might be considered as a great political organization, not *party* political, not merely *nationally* political, but political in its widest and fullest sense, with



all the powers and obligations of fulfilling its great destiny.

It is not, of course, in any way suggested that the Society can be responsible for the government of the world, or could even fulfill such a function, but that it can and should assist in bringing about a World Government seems to be beyond question.

Such a task may be even greater than any it has yet accomplished, and when one sees the great efforts that have already been made by the Society and its members, shall we shrink from perhaps the greatest task open to man in the full realization of his Brotherhood on earth?

Do not many of us believe in the Inner Govern-

ment of the world, and if so, ought we not to take whatever steps lie in our power to bring about the outer government of the world as the only effective way of securing peace and happiness on earth for all?

#### Theosophy at Work

The President commented on Mr. Peter Freeman's speech: "The question of agreement is of very little importance, because we none of us know much in any case. Where there is virility and conviction, a sense of today's responsibility and an effort to fulfill it, there is Theosophy alive and at work. Through these differences, we shall move more rapidly onwards."

(From *Adyar Daily News*, December 29)

## United States of the World

"MY ideal for humanity is a World State, cemented by a living consciousness of human brotherhood, that is to say a true League of Humanity in which all peoples are a single nation. Until we have established such a World State, the international problem of war and justice will evade solution."

This emphatic declaration was made by our learned Vice-President, Mr. Hirendra Nath Datta, in opening the second symposium on Monday under the Banyan Tree. There was a great throng of listeners.

Such a World State, Mr. Datta urged, had to be formed by the organization of the whole world as a single federation of states. So that there would be a United States of the entire world — each state acting as a cell in a gigantic world-organism. "It is our job as Theosophists," he said, "to familiarize the world with that high and noble ideal and to point out its spiritual basis, so that, in good time, the poet's dream of a 'federation of the world' will be ushered into reality. Until that ideal is realized, it is our duty to keep on denouncing the rampant greed of power and the spirit of militarism and war mentality with its unspeakable frightfulnesses.

The Vice-President was discussing ways in which the truths of Theosophy should be presented afresh so as to exercise more effective influence on great international problems. In the economic field, he suggested, they had to work up a creative revolution and get rid of the paradox of over-production and under-consumption by evolving the right technique of distribution. They must fit out an expedition for the conquest of bread by the state control of the key industries and the means of transport — in a word they

must establish the "Socialism of Love."

How were the truths of Theosophy so to be re-presented that they would exercise more potent influence to produce harmony among the warring faiths of the world? The spirit of religious snobbery, which insisted on a particular "ism" as the only "ism" had to be exorcised. The great religions were really sisters in the one family of the spirit. The Chairman suggested that an exhaustive treatise should be compiled expounding the favorite theme of Theosophists regarding the "Fraternity of the Faiths."

The Vice-President insisted that though the truths of Theosophy were immutable, as new conditions appeared with every new age the Ancient Wisdom had to be re-presented. So the age-old Brahma-vidya reincarnated from time to time.

At present diverse dismal and difficult problems faced the world, and Theosophy, being like a lamp in a dark place, ought to be able to illumine those problems. Of course Theosophy had no ready-made panaceas. It entertained no sole-remedy delusion. Its function was to enlighten the mind of the world.

#### Science and Society

Prof. Kanga contributed a brief analysis of the world situation, in which he accounted for the prevailing lack of harmony as being due to several causes, principally the fact that scientific discovery has far outstripped its sociological applications. The old economic system was breaking down, he continued, under the stress of new conditions and was in urgent need of readjustment.

Prof. Kanga pictured science as progressing



with the speed of an air-plane, and economic progress and moral stature trotting along with the speed of a bullock-cart. What the world needed, he urged, was an "organization of world economy," and an authoritative and permanent institute of world research. The object of this body would be the coordination of scientific

knowledge and economic research and their applications to society. This idea of international division of labor and international cooperation, which appeared at present to be remote, would be realized much sooner if all departments of the social organization were Theosophized.

(From *Adyar Daily News*, December 28)

## "We Must Become Gods"

BY SHRIMATI RUKMINI DEVI

**W**E must open our eyes, and what will help us so to do? Theosophy.

We are all apt rather to believe in internationalism only so long as nobody speaks a word against our own country. It is quite right that we should love our country, but may we not at the same time appreciate what is fine in other people? Knowing what is great in ourselves, cannot we appreciate what is great in others? But we must know how to love in the right way. Say an Englishman, or someone of any other nation comes to India, and says, "I love Indians; I want to belong to India." Sometimes such a person becomes Indian in a very unpleasant and peculiar manner, wearing Indian dress in a strange and extreme way. Or, on the other hand, such a person, going to the other extreme, may be so restricted and afraid of lowering his dignity that if he even wanted for a change to be Indian, he would not dare to be. Many Theosophists cannot appreciate Indian art or music or the spirit of Indian life. They do not really want to understand. They have not the spirit of openness. They do not come to a place and enter into the soul of it. They do not try to find the essence of its life, to know what is wonderful in every country. There is something great in every country and in every province. It is a great pity that in India we have so much of the provincial spirit.

For example, our North Indian friends may say: "Oh, this Madras music and art, there is no use in going to hear it." You are laughing because you know it is true. Or when we are in the North, we may say: "Oh, I do not like this North Indian fare, I wish I had Bhojanasala food." Why? Because even in small things we cannot adapt ourselves — we are not Theosophists. That is why.

I want to appreciate all art that is great. If in the North there is a person who is great, it is my business to go and listen to him until I find out the secret of that greatness. If you do not

like the art of a great musician, for example, it is all the more misfortune for you, not the musician. We who are ignorant are the only sufferers.

Though I happen to be born a Madrasi, when I go to the West I endeavor to find the beautiful that is in western art and life. To start with, I did not like European music at all. But I went on listening to it until I could appreciate it. I even learned the piano in order to understand western music. I desired so much to appreciate it. I really feel strongly that it is our business to try to open our minds to look for all that is great in all times, irrespective of our religious or other different opinions.

I should like very much that all of us who are Theosophists, who talk about brotherhood, would start to practice what it is to be an Indian. For example in the Bharata Samaj at one time we had thousands of people worshipping. There is no more the vision, but that does not make any difference to the temple or the Deity. He does not mind, because He Himself is there. What are we Hindus of The Theosophical Society doing for Hinduism? Is there any religion greater than Hinduism? I do not think so — it is magnificent. Somebody may tell you what is great, but you must see it for yourselves. That is what you must do, irrespective of your leaders.

Some leader may appear in The Theosophical Society who belongs to some other religion than our own, and we will worship his way because the leader says so. Do you not realize that even leaders have temperaments and are individuals? There may be a Christian, a Hindu, a Mohammedan leader. Each one is expressing his own individuality. Yet those leaders immensely appreciate the greatness of other religions. Dr. Besant was a Hindu in spirit and she appreciated all religions.

This, I would say, is the chief keynote for us Theosophists, if we are going to do anything in the future. Let us keep our minds extremely



open. Let us realize from moment to moment that we must live in terms of reality, that we must get into touch with greatness, and we must become one with all that is great. We must not merely talk about being Gods. We must become Gods, and feel ourselves to be Gods, and express ourselves as such, irrespective of what people around us are saying or doing.

If you have a great spiritual life flowing through you, you will become practical, and every Theosophist will become a great and inspiring individual. If each person expresses greatness and becomes

inspiring, we are bound to help the young people of today. I do not care what forms you create, what music you have, what religion you adhere to, so long as it is real music, real religion, real philosophy. That is all that counts, because times change. It is this spirit which we must give to our young people, so that their eyes being open some day, they will become, if they are Indians, really great outstanding Indians, being able to adapt themselves to all the varying circumstances of life, to appreciate all greatness in any form from wherever it may come.

(From *Adyar Daily News*, December 31)

## Theosophy and Culture

NOT so many years ago western idealists were strongly attracted to the high culture of Japanese Samurai, crystallized in their gospel of Bushido; but today when one regards what the Samurai gospel is doing in China, the culture of Bushido has little value to the world."

Thus spake Mr. Jinarajadasa in opening the Third Symposium on December 29; he gave an eloquent answer to the question: How can the truths of Theosophy be so presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations?

Mr. Jinarajadasa found no difficulty in defining Theosophy as "a great philosophy of life, covering all possible fields in religion, science, philosophy, art and the development of the resources of Nature." But it was more difficult to define what culture is, "because sometimes the word is applied in a very narrow sense, as when King George III objected to a particular individual by saying: 'He is no gentleman. He parts his coat-tails when he sits down.'"

### National Culture

Mr. Jinarajadasa spoke of national culture as being represented in a nation's arts and crafts, "so that we have what can correctly be termed Hindu culture, Chinese culture, European culture, and so on. While there are these dividing lines of national cultures," he affirmed, "those lines vanish as little by little the forms of art cease to be purely objective. That is to say, wherever the artist goes beyond the external form and senses more the inner life beyond or within the form, his art becomes international. For true art ever reveals the movements of life, and those movements can never be limited by any single mold of nationalism. Therefore it happens that the highest culture of a people has the quality of art.

"From this it follows that the artistic quality of the higher culture of a nation has a message for all other nations. There was a time when the culture of Germany profoundly influenced other nations in Europe. The culture of France has had a wider influence, and happily that influence still persists. England equally has a high form of culture, though it is difficult for us to know it, until English homes are thrown open to us, and we enter into the intimacy of life which centers around the word 'home,' which is almost indefinable.

"India, too, has a culture of her own, which in its highest aspects has a universal message. It is this message which first appeared to the West through the translation of the *Upanishads*, and through dramas like *Sakuntala* of Kalidasa. Later Rabindranath Tagore has done much to reveal Indian culture to the West."

### Universal Culture

The really cultured man, Mr. Jinarajadasa concluded, "has passed beyond the boundaries of race, creed, sex, caste, and color. It is the dissolving of these boundaries which is the object of The Theosophical Society. This wisdom which Theosophy gives to the individual shows him how to pass beyond these islands and live in the continent of all life. Theosophy says to each, 'I bring you Universal Brotherhood,' but that also means, 'I bring you Universal Culture.'"

### Other Speakers

Others who contributed to the Symposium were: Mr. Hirendranath Datta (Vice-President), Prof. Kulkarni, Mrs. J. B. S. Coats, Mr. C. G. Landre, Mr. Jamshed Nusserwanji, Mr. Harjivan Mehta, Mr. Mavji Govindji, and Dewan Bahadur Chandrasekhara Iyer. The last-named is President of the Karnataka Federation (Bangalore), member of the General Council, and retired judge of the Mysore High Court. His address follows:



# Culture Must Be Democratic

BY K. S. CHANDRASKHARA IYER

WE are to speak not on the contribution of Theosophy to the world's truths — great and invaluable as that contribution is — but rather on its service as the interpreter of those truths. While taking truth in general as its province, Theosophy has a special function, that of making it freely available for man's guidance and uplift.

Culture, as I view it, is knowledge which makes for complete living. And completeness of living should be recognized — as it is not universally recognized today — as the prerogative of every person born into the world.

Culture is often regarded as more or less the monopoly of the elect, as something that should be kept sacred from the profaning contact of the multitude. It may be true that only the superior mind, the genius of the expert, can discover new truth or create new forms of beauty. But everyone in his varying degree can be made to see truth and admire beauty, and derive profit and enjoyment from their study and contemplation. Above all, everyone may acquire the inner refinement of thought and feeling which is the soul of culture.

Science and art may be as highbrow as you please in their standards and qualities; but to be of use to the world, their presentation must be democratic in man. The scientist or artist must not always stand on a high pedestal; he must occasionally imitate the gentle rain which descends from the sky and cools and fructifies the parched earth; he must bend to the level of the average man and woman without in any way lowering his own standard of accuracy of fact or expression. Of course, the ordinary man must, on his part, try to lift himself nearer to the expert's range. The unity of understanding and appreciation that is possible in this way is well illustrated in some of those excellent music performances now being given in Madras, where the achievement of the artist and the appreciation of the audience unite in one continuous stream of discriminating enjoyment. The truths

of Theosophy should, I think, be so expressed as to evoke real understanding and keen appreciation. They should help ordinary men to see beauty and value in the things of everyday life no less than in the noblest works of art.

Theosophy as interpreter should make a special point of presenting things as clearly and intelligibly and interestingly as possible, so that its message may make its way readily and surely into men's minds. Some of the greatest scientists and philosophers of our day do not disdain the effort to make their thoughts crystal-clear, and there is no reason why Theosophic writers and lecturers should not set a similar aim before themselves. Hazy and ill-digested exposition is nearly always a sign of vague thinking and imperfect grasp of the subject. From the vantage ground of wider knowledge and more comprehensive outlook, Theosophic interpretation of truth should strive to humanize knowledge. It should help men to utilize the power which science gives over Nature, and the vision and enjoyment which art provides, for really creative purposes, for the progress and welfare of humanity, and not for selfish aggrandizement or wholesale destruction.

Science knows no national or regional boundaries even now; to a smaller extent this is the case also with art, less so with manners and customs and ways of life. The outward forms of culture may vary with races and civilizations, but the inner spirit of all of them is the expression of the one animating divine life.

Theosophy, by emphasizing the common basis no less than the special features of the various forms of culture, may help to a better understanding and appreciation, as well as to a fuller utilization of their results, and so help to make all culture the common heritage of mankind.

It is in such ways as these, I think, that the truths of Theosophy should be presented so as to promote individual well-being, social cooperation, and international friendliness and harmony.

(From *Adyar Daily News*, December 30)

## Our Elder Brothers

Much more shall We be with you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes we are sought to be excluded. Brotherhood does not

stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst. — THE MAHACHOHAN.



## The Voice of Adyar

THE American National Society, through its General Secretary (Mr. Sidney A. Cook), sends a letter of greetings to the President and Mrs. Arundale and to all assembled delegates, in which the following passage appears:

"As each Theosophist must be a voice crying in the wilderness of his environment, even though few seem to hear, so must Adyar be a great voice in the wilderness of the world. The world may seem unresponsive, for it is preoccupied with numerous self-seeking and self-aggrandizing schemes. But the world is also worried and is seeking light in the darkness of its many difficulties. While there are areas in the world where freedom is forbidden and where truth therefore may not be heard, there are nevertheless many signs elsewhere of an increasing tendency to listen to the voice that speaks of all men as brothers.

"In such a time Adyar's voice must be heard speaking strongly and wisely of basic principles that amid world difficulties have become in-

undated by many lesser values and selfish influences. The note of truth needs to be sounded amid the discord. The straight way to the solution of difficulties, to peace and happiness needs to be pointed out in clear-cut expression, that travel may not continue on the by-ways on which temporary amelioration only may be found. And such expression must needs be specific as to the conditions with which it deals, but basic as to principles enunciated. Detailed remedies for the world's ills are not for us as a Society to suggest, but the practical application of the great and eternal principles, wherever they are temporarily withheld by man from operation, must ever be our concern.

"May Adyar be not only a great spiritual Center, but a vital Center of deep practical understanding to which the world will look and where it may find directional guidance to a happier day.

"Greetings to all our brethren."

(From *Adyar Daily News*, January 1)

## The Fire Ceremony

ON the spacious verandah of the beautiful Zoroastrian Shrine an enchanting Fire Ceremony was performed on Wednesday, December 29, by a brother delegate, the Parsi Priest from Ahmedabad, Ervad Kai Kobad N. Dastur. Garbed in all-white from head to foot and chanting the Avesta Mantrams invoking the presence of the Angels, he adored the Holy Fire placed in a special urn with two candle lights, on the right and on the left, thus forming the Trinity, round which were placed fresh flowers and fruits, with a cup of milk and a glass of water.

Holy Fire is the symbol of Purity, Righteousness, and Light, given by Lord Zarathushtra, the Founder of the Zoroastrian religion, and since His appearance on the earth, the Fire is held in holy adoration and kept burning day and night by the Parsis in their hearts and homes. Each piece of sandalwood offered to the Fire, either by the priest or from the congregation, typifies the matter side of the universe and diversity in nature, while the glowing Fire from the burning wood and the incense signify the spirit side of nature, or godliness and unity.

The glass of water represents the mineral kingdom, *flowers and fruits* the vegetable king-

dom; the animal kingdom is represented in *milk*, and the performing priest himself represents the human kingdom. With all these paraphernalia there issued forth from his lips the resonant prayer which created thrilling but noble vibrations.

In his sacred Avesta prayer the priest invokes the blessings of all the departed ones. The great Heroes, Rulers and Teachers of old are very gratefully remembered by their names, also the saintly ancestors of old and their future descendants, and the great Holy Immortals, thus enfolding all the kingdoms in the Glory of the Fire. With the pouring forth of blessings to the righteous ones of all nations and all the holy things of the world, the presiding priest concludes the prayer and the ceremony, and every member of the congregation who so chooses, takes a pinch of sacred ashes, offered by the priest from the Fire urn and gently rubs it on his forehead, humbly remembering his pilgrimage between life and death; then, reverently bowing before the Fire he partakes of a piece of consecrated fruit or of milk or water, and thus dedicates his life to the glory of God — Lord Ahuramazda — K. J. B. W.

(From *Adyar Daily News*, December 31)



# The Great Banyan Tree

*Ficus Bengalensis*

(The following description, given in Sanskrit, Tamil, Telugu, and English, was placed at the entrance to the Tree during the Adyar Convention.)

"**A**H! The wonder under the Banyan Tree! There sits the teacher, a youth, the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled."

Ever has the Banyan Tree been sacred in India, since the Great One reposed under its mighty shade and there taught through His potent silence. Unlike all other trees, it supports its massive foliage from "heaven-rooted" columns, then forms a living roof of shelter beneath which all may dwell in peace.

This Banyan Tree, whose hospitality you are enjoying, is one of the three largest in the world. From north to south it measures 200 feet and from east to west 160 feet. From the mother-root extend many offspring, and the Tree is steadily growing both in spiritual and in material stature. Worthily does it uphold its title of "Tree of Knowledge and Tree of Life."

This Tree is an object of pilgrimage both to East and West, and some of the world's greatest men and women have rested beneath its protecting foliage. It has been the scene of many notable gatherings of The Theosophical Society and of other movements dedicated to the promotion of Brotherhood, and many thousands of people can gather within its kingdom to hear words of peace and uplift.

The Banyan Tree is a living creature many centuries old and is veritably one of the kings of the vegetable kingdom, worthy of reverence from the discerning. Its magnetism sheds blessing upon all who are ready to receive it, for the divine life manifesting in and through it has acquired a distinct personality — a cloudy almost human form "about 12 feet in height, with a gentle but majestic expression."

Please treat the Tree as a friend, for a friend indeed it is, alike to human being and to a myriad other creatures. As you would approach a shrine, so approach this Tree and go forth refreshed.

## INDUSTRIAL UNREST

(Continued from page 77)

Psychological rather than economic satisfactions have been conclusively demonstrated to be the important mainsprings of men and women at work. Pay dissatisfactions have stood out as *symbols of resentment* against causes which stifle and stultify rather than as desires dynamic in themselves.

Among all the attitudes which workers have toward their working relationships, the attitudes which have to do with performance of work have much greater significance for morale than have those concerned with selfish, personal interests of pay and promotion. In other words, those things which prevent the worker from doing a better job hurt his morale more than grievances which concern his own getting.

Employees are everywhere judged by the *amounts* of work which they produce — by

quantity — whereas their deep craving is for judgment by *quality*. And, in the last analysis, "quality" means the human service which their product supplies. The imperative need is to set this service up as an objective aim for both management and men; and this approach provides that opportunity. When this is done it will no longer be necessary to concentrate on financial returns; they will take care of themselves and abundantly. "All these things shall be added unto you."

The all-inclusive, fundamental craving of workers is for growth, for individual development. The need for satisfaction of this craving is the central tenet of democracy, as it is of Christianity itself. And certainly this research finding bears out Theosophy's definition of the real man and of his supremacy over the personality.

(From *Ancient Wisdom*, December, 1937)

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Admit the universal life living in all around us, and the brotherhood of man is only the earthward side of the great spiritual reality.—ANNIE BESANT.



# Summer Sessions — 1938

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

## A New Type Convention

Convention will be different this year in many ways. It will be at a fine hotel — a departure from the practice of recent years — to accommodate a very large gathering. We shall be Burning Bonds, an event unique in American Theosophical history. One afternoon will be devoted to a visit to Olcott and its beautiful grounds. There will be three evening public lectures — two by Dr. Arundale and one by Mrs. Arundale. And last but not least, a real old-time Theosophical Convention banquet on the closing night. Obviously there must be a minimum of business.

## Your Vacation

Have you planned your vacation? Do it now. Then you can register for Convention and give us some idea how many to expect, how many to plan and provide for. There is so much to arrange and so much that must remain for a time unsettled, that it is tremendously helpful if some points can be made definite.

Will you attend Convention? Summer School? Arrange your vacation. Register now.

## Olcott Daily News

The *Olcott Daily News* will be a daily feature of Convention. Distributed early each morning, it will present a summary of the previous day's activities and announcements of the day. We hope to have an editorial staff that will thoroughly cover the Convention events and record also many personal glimpses and items of interest in each day's doings.

To meet the cost it is anticipated that many members everywhere, unable to be present, will send in their subscriptions and thus keep themselves in daily touch with Convention. Five issues, 25 cents.

## Exhibits

In the large space available in the great ballroom of the Stevens Hotel, advantage will be taken of the opportunity for more extensive displays than have been possible in the limited Convention space at Olcott. Many interesting and attractive exhibits are being planned. Particulars will be given later as plans develop.

## Hotel Rates

Room rates at the Stevens Hotel for Convention guests:

Room with double bed, single occupancy, \$3.00, \$3.50, \$4.00, and up.

Room with double bed, for two, \$2.25, \$2.50, \$3.00, and up, per person.

Room with twin beds, \$3.00, \$3.50, \$4.00, and up, per person.

A limited number of large rooms for four, \$2.00 per person.

All rooms equipped with bath.

There are a number of other hotels within a few blocks of our Convention hotel, in some of which rooms are available at somewhat lower daily rates.

## Post-Convention Study Class

Summer School of 1938 will probably be the best attended in many years. An all-time record is expected, for as announced elsewhere in this issue, the special lectures of Dr. Arundale to be given to the public are but an introduction to the deeper studies that he will conduct during the Post-Convention (Summer School) study classes. The mornings will be given entirely to these special classes, in the course of which the President will share the results of his studies in the field of Yoga, and the discussion will be intimate and helpful. The afternoons will be free for private study and rest, and for smaller discussion group activities. In the evenings other program items will be planned, to leave each student at the end of the day with a sense of personal achievement and of peace.

## Dr. Arundale's Special Convention Contribution

On another page we reproduce Mrs. Ransom's memorandum regarding the President's special contribution to the Summer Sessions. It is overwhelmingly evident that we shall be privileged indeed not only to have Dr. Arundale with us but to share in some slim measure perhaps, through his lectures, those heights of consciousness to which he would lead us. Mrs. Ransom tries to depict to us those moments of the deeper quiet that come from even the faintest touch with the realities that the President will seek to bring to us.



### General Program for C. C. C. — Children's Convention Camp

The government has nothing on us. We have our own "C. C. C." of which perhaps you have read in the February and March numbers of this magazine.

Until registrations are closed, it is difficult to make any kind of a detailed program, as the number of children, their age and sex, must to some extent determine the character of the work.

On the activity side there will be group games, hikes, nature study, and swimming, the latter at a well-supervised pool in Wheaton. There will be a free activity period, with a minimum of supervision. The handicraft projects will include large free illustration, clay modeling, wood carving, and design.

Some sturdy toys, or games that can be played by a group, may be brought by the children, as the equipment of the camp is necessarily limited. Any Theosophist who has suitable play equipment which he wishes to donate as a permanent part of the camp will please communicate with Mrs. Paul Parks, 928 Mapleton Avenue, Oak Park, Illinois.

As time is getting short, parents are asked to send registrations as early as possible to Mrs. Herbert A. Staggs, 2236 Grandview Avenue, Cleveland Heights, Ohio.

### Burning the Bonds — A Visit to Olcott

An appropriate setting and a dramatic incineration ceremony are in process of development for the Burning of the Bonds. It cannot fail to be an occasion of great joy, but it will be one of devout thankfulness also. One can imagine that the Deva of Olcott will entertain a large company

of the angelic hosts, with a good representation of the devas of fire. More about this later.

Headquarters will also entertain on that great day. Special buses will probably be engaged to take our delegates direct from the hotel to Olcott, there to participate at this unique ceremony of Bond-Burning and to enjoy the afternoon in the very beautiful and much improved Headquarters grounds.

### Experts Please Apply

There will be work for many hands and minds in the multitudinous departments of Convention. Capable reporters will be needed to take the lectures for future publication. Absolutely reliable work is essential in this department, and it is hoped that a sufficient number of experienced reporters will volunteer to permit sharing the work without burden to any.

Publicity experts are also needed; people accustomed to dealing with the press, to prepare suitable reports in newspaper style. This will be a splendid opportunity, through good press work, to win the appreciation of the newspapers and at the same time to present the essence of Theosophy to the public.

There will also be important work for reporters on the staff of our own *Olcott Daily News* to be published daily during Convention for members to mail back home.

Ticket-sellers, registration clerks, book-sellers, door-keepers, ushers, exhibit attendants, and assistants in many other activities will be needed.

Where are the band of servers? There must be many who are planning to attend who will wish to contribute some service, and we hope some who will come especially because they can render a service.

### 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.)



# A Personal Message

BY EUGENE J. WIX

ONLY three more months before Convention and three more months for the completion of the Burn the Bonds campaign. The amount pledged to date is \$20,451.38, leaving a balance of \$33,298.62 to be raised between now and Convention time. I am sure that many members and lodges who have heretofore withheld pledges for one reason or another, fully expect to help before the end of the campaign. May I, therefore, earnestly urge you to make that pledge now? Although we have a little less than half our quota, I still believe we can and will obtain the full amount before the Convention closes if each and every member will do his part according to his ability.

Many have already done their part. Others have not. It is to this latter group that I am particularly appealing now. Since the campaign started I have received many letters and reports from individuals, lodges, and federation officers all over the American Section. These letters indicate that those who can least afford it have given most generously.

The membership as a whole has, I believe, worked and saved and sacrificed to make this campaign a success. If it were possible for every member to read the letters received they would find there a record of noble sacrifice that is indeed inspiring. As one typical illustration, the secretary of a lodge wrote of a member who walked three miles each day to save seven cents for a Burn the Bonds pledge. Many other similar cases indicate the unselfish, devoted service which is, indeed, the essence of *Theosophy in action*. If members in better financial circumstances would make a proportionate sacrifice we should soon attain our entire quota. The more you have the greater is your responsibility to give.

Will you please read this article as though I am speaking to you personally, for I wish to make this appeal as direct as is possible through a magazine article.

The campaign has the endorsement of our International, our National, and our past presidents. May it also receive the support and endorsement of every Theosophist.

Did you read Mr. Rogers article in THE AMERI-

CAN THEOSOPHIST on "Sacrifice and Success"? If not, I am repeating here his last paragraph:

"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."

Particularly true is the thought that we cannot "give anything to Theosophy" but that we can only invest in it. Here, my friends, is your opportunity to make an investment that will bring returns richer by far than any other investment you have ever made, because this is an investment in Life, in Truth, and in the liberation of our Society that it may give that Life and Truth to a hungry world. Make your investment today in such amount as you can afford.

Dr. Arundale has suggested that we are now entering a new cycle of enterprise and that we should take advantage of this fact to engage in new enterprises or to vivify old ones. To do this the American Section must be free of debt so we can turn all our resources and energies to this undertaking. Let us meet this challenge and be ready to join him in whatever new enterprises he may suggest. Together we cannot fail. Let us go forward together.



# Progress of the Burn the Bonds Campaign

*In compliance with the request that a report on the Burn the Bonds campaign be made to the membership, the Committee submits the following report through March 10, 1938. The membership figures, upon which lodge quotas are based, are taken from the official membership count of December 31, 1937.*

Lodge	Total Membership	Lodge Quota	Number of Pledges	Amount Pledged	Lodge	Total Membership	Lodge Quota	Number of Pledges	Amount Pledged
Aberdeen.....	8	\$106.24	..	..	Laramie.....	13	\$172.64	..	\$8.00*
Akbar.....	45	597.60	6	\$80.00	Lawton.....	7	92.96	..	..
Akron.....	24	318.72	4	210.00	Lightbringer-Washington..	26	345.28	3	100.00
Albany.....	34	451.52	20	372.33	Lima.....	5	66.40	1	.60
Alhambra.....	8	106.24	4	55.00	Long Beach.....	29	385.12	1	5.00
Ames.....	6	79.68	..	..	Los Angeles.....	53	703.84	1	10.00
Ann Arbor.....	7	92.96	2	40.00	Lotus-Philadelphia.....	20	265.60	5	68.00
Annie Besant-Chicago.....	17	225.76	..	..	Madison.....	5	66.40	..	..
Annie Besant-San Diego.....	31	411.68	4	18.50	Maryland-Baltimore.....	69	916.32	13	765.25
Army.....	9	119.52	..	..	Medford.....	5	66.40	2	13.25
Arundale-Santa Barbara.....	11	146.08	1	18.00	Memphis.....	12	159.36	..	..
Atlanta.....	32	424.96	5	92.00	Miami.....	51	677.28	4 and **	443.25
Augusta.....	9	119.52	..	5.00*	Milwaukee.....	59	783.52	11	168.00
Aurora.....	10	132.80	2	25.00	Minneapolis.....	58	770.24	14	276.00
Austin-Dharma.....	8	106.24	..	..	Mobile.....	6	79.68	1	20.00
Berkeley.....	40	531.20	7	42.00	National Members.....	495	6,480.64	62	1,831.97
Besant-Boston.....	34	451.52	5 and **	84.50	New Orleans.....	20	265.60	2 and **	6.00
Besant-Cleveland.....	77	1,022.56	32	952.15	New York.....	150	1,992.00	32	1,503.56
Besant-Hollywood.....	108	1,434.24	34 and **	592.50	Oakland.....	68	903.04	13 and **	194.28
Besant-Houston.....	17	225.76	12	297.00	Oak Park.....	63	836.64	21	662.78
Besant-Seattle.....	22	292.16	2	8.00	Ojai Valley.....	60	730.40	17	583.46
Besant-Tulsa.....	36	478.08	..	..	Oklahoma City.....	25	332.00	2 and **	67.50
Billings.....	9	119.52	..	11.00*	Olcott-Augusta.....	5	66.40	..	5.00*
Birmingham.....	32	424.96	1	5.00	Olcott-Wheaton.....	16	212.48	16	2,250.00
Blavatsky (Hollywood).....	9	119.52	..	..	Omaha.....	34	451.52	4	46.00
Boulder.....	14	185.92	1	100.00	Orlando.....	17	225.76	..	..
Bremerton.....	19	252.32	..	100.00*	Pacific-S. F.....	39	517.92	8	76.50
Brooklyn.....	38	504.64	3	86.00	Paducah.....	7	92.96	..	..
Brotherhood-New Orleans.....	10	132.80	1	25.00	Palo Alto.....	11	146.08	1	10.00
Buffalo.....	28	371.84	3	30.00	Panama.....	23	305.44	..	..
Butte.....	25	332.00	10	187.56	Pasadena.....	21	278.88	1	5.00
Casper.....	28	371.84	13	236.00	Paterson.....	18	239.04	..	..
Central-New York.....	11	146.08	..	..	Pioneer-Chicago.....	6	79.68	2	28.00
Chicago.....	93	1,235.04	15	1,287.50	Pittsburgh.....	25	332.00	2	35.00
Cincinnati.....	34	451.52	6	275.00	Port Angeles.....	7	92.96	..	2.00*
Colorado-Denver.....	28	371.84	..	100.00*	Port Huron.....	11	146.08	3	3.00
Colorado Springs.....	7	92.96	..	..	Portland.....	48	637.44	8 and **	207.47
Columbus.....	30	398.40	1	12.00	Progress-Omaha.....	17	270.00	7	210.00
Compton.....	12	159.36	12	216.00	Rainbow Group-Columbus..	27	358.56	12	552.85
Copernicus-Chicago.....	16	212.29	..	..	Richmond.....	22	292.16	..	..
Covington, La.....	9	119.52	..	..	Sacramento.....	16	212.48	1	2.00
Dallas.....	20	265.60	2	63.28	Saginaw.....	20	265.60	6	53.00
Dayton.....	24	318.72	1	10.00	Sampo-Detroit.....	10	132.80	1	25.00
Daytona Beach.....	11	146.08	1	25.00	San Antonio.....	26	345.28	1	6.59
Decatur.....	8	106.24	2	25.00	San Buenaventura-Ventura..	17	225.76	9	108.30
Des Moines.....	24	318.72	4	35.00	San Francisco.....	16	212.48	..	60.00**
Detroit.....	92	1,221.76	24 and **	479.00	San Jose.....	10	132.80	..	..
Duluth.....	7	92.96	1	120.00	Santa Barbara.....	7	92.96	1	18.00
El Paso.....	4	53.12	..	..	Santa Monica.....	13	172.64	17	311.50
Espana-Los Angeles.....	8	106.24	..	..	Seattle.....	116	1,540.48	..	..
Foreign & Miscellaneous.....	..	..	..	325.00	Sheridan.....	8	106.24	..	..
Fairhope.....	6	79.68	..	10.00*	Shri Krishna-Norfolk.....	11	146.08	..	..
Fargo.....	12	159.36	2	5.00	Sirius-Chicago.....	10	132.80	1	25.00
Ft. Lauderdale.....	8	106.24	1	1.10	Spanish-New York.....	25	332.00	..	..
Fremont.....	12	159.36	3 and **	163.00	Spokane.....	19	252.32	6 and **	80.00
Fresno.....	8	106.24	3	25.00	Springfield.....	23	305.44	..	..
Gainesville.....	19	252.32	..	25.00*	St. Louis.....	138	1,832.64	6	105.00
Genesee-Rochester.....	27	358.56	2	45.00	St. Paul.....	51	677.50	2	191.80*
Glendale.....	42	557.76	24	577.00	St. Petersburg.....	17	225.76	3 and **	198.15
Glendive.....	20	265.60	3	23.00	Syracuse.....	23	305.44	3	54.00
Golden Gate-S. F.....	6	79.68	..	..	Tacoma.....	30	398.40	..	12.40**
Grand Rapids.....	18	239.04	..	..	Tampa.....	15	199.20	2	10.00
Hamilton.....	8	106.24	2	13.00	Terre Haute.....	5	66.40	..	..
Harmony-Toledo.....	18	239.04	..	..	Vipunen-Brooklyn.....	11	146.08	..	..
Hartford.....	17	225.76	1	4.00	Wallace.....	6	79.68	..	..
Helena.....	8	106.24	1	1.00	Washington, D.C.....	38	504.64	..	..
Herakles-Chicago.....	40	531.20	6	92.00	Wheaton.....	12	159.36	3	75.00
Hermes-Philadelphia.....	40	531.20	10	127.00	Wheeling.....	5	66.40	..	..
Holyoke.....	7	92.96	1	100.00	Wichita.....	10	132.80	..	..
Honolulu.....	7	92.96	2	110.00	Yggdrasil-Minneapolis.....	21	278.88	9 and **	364.00
Houston.....	38	504.64	..	..					
Indianapolis.....	22	292.16	2 and **	161.00					
Jacksonville.....	27	358.56	..	..					
Joliet.....	15	199.20	..	..					
Julius Slowacki-Chicago.....	25	332.00	8	41.50					
Kansas City.....	46	610.88	1	3.00					
Lakeland.....	16	212.48	..	..					
Lansing.....	34	451.52	18	427.00					

Total amount pledged to March 10.....\$20,451.38

Total cash received to March 10.....13,051.87

\* Lodge Pledge

\*\* Lodge Contribution



# "A World Expectant"

BY CHARLES A. BERST

*"Thou hast made me endless, such is thy pleasure.  
This frail vessel thou emptiest again and again  
and fillest it ever with fresh life.*

*This little flute of a reed thou hast carried  
over hills and dales, and has breathed through  
it melodies eternally new. . . Ages pass, and  
still thou pourest and still there is room to fill."*

— Gitanjali

RABINDRANATH TAGORE

THE SUPREME adventure of Theosophy is the discovery of the exhaustlessness of life, which also is the token of its eternity. We study and meditate and try in our feeble way to embody in living that which we have learned. Slowly and ponderously we evolve concepts which express our partial realization of the truths of Theosophy — and then there is placed in our hands a formulation of the very truths upon which we have been reflecting, confirming our tentative findings with a clarity and a beauty which make easy conquest of our understanding.

These are my thoughts after reading *A World Expectant*, by E. A. Wodehouse\*. If I had it in my power, I would make this book "required reading" by every man and woman, within and without the Society, who is working for the advancement and enlightenment of humanity. I would do this because nowhere, in Theosophical or other literature, have I seen the great problems which face the world today stated with greater sharpness and the solutions indicated with greater understanding of the illuminating principles of Theosophy.

We live today, according to the author, in one of those historical periods when the great rhythmic tide of spiritual life, having reached its ebb, is now beginning to flow back into manifestation. A flood of vitalizing energy is pouring into the world, quickening everything into activity, breaking up and sweeping before it the crumbling fragments of outworn forms, preparatory to the creation of new forms, nobler and more adapted to the expression of the new life.

Wodehouse describes the great Law of Growth: "At first the form is malleable and elastic, responding to the pressure from within and so giving a more or less true expression of the life. This gradually leads to the culminating point where life and form are in equipoise. Finally we have the period when the old responsiveness begins to fail. The form becomes rigid, inelastic, unyielding; and as it does so it becomes more and

more of a prison-house for the urgent life within, until finally the primal demand for space and growth and freedom, which resides in all life, compels the doors to be opened — and that form having played its part, is cast aside."

The chapter on periods of transition is excellent. "There are three factors in every such transition — the old, the new, and that which is passing between them. . . That which is passing between them is the life — the great living soul of humanity. That which it is leaving behind and that towards which it is pressing forward are both forms, the forms in which life clothed itself in the past and the forms in which it will clothe itself in the future. Life has outgrown the old forms, and for the potentialities that are stirring within it, there must be new forms."

Deep beneath the apparent chaos and conflict of the transitional period, "out of the great mass of inchoate idealism certain great constructive Ideas will vaguely formulate themselves. . . having about them a dynamic and regenerative quality. Overlaid with misunderstanding, linked as it must be at first with much that is unessential or trivial, nevertheless, out of the general striving and seeking after the light will come the first adumbration of the philosophy which is to be the soul of the world's New Order. Like volcanic peaks rising from the deep will be thrown up the master-concepts of the new age."

What are these "master-concepts"?

First, the New Vitalism, the supreme affirmation of Life, where in every department of activity the values of the life are asserted with increasing vigor and effectiveness against the values of the form. Henry Wallace expresses one aspect of this movement when he urges the recognition of human rights as prior to property rights. Dean Inge speaks of it in the field of religion when he says that the "impregnable rock" of religion will be "a life of experience." Henri Bergson postulates it in the philosophy of the emergent intuition. Sir James Jeans sounds the same keynote in the "new physics," picturing ultimate matter dissolving into energy which behaves as if it were mental. Modern art also echos the thought, however clumsily at first, in post-expressionism, futurism, cubism; and in the startling dissonances of the "new" music.

\* *A World Expectant*, by E. A. Wodehouse, revised and abridged; The Theosophical Press, Olcott, Wheaton, Ill., 1938. 77 pages 75 cents.

(Concluded on page 92)



# Theosophy in the Field

## Lodge Activities

**Billings Lodge** writes to us of an interesting and well-attended open meeting in its lodge rooms on March 10. There were readings and a period of questions and answers on Theosophical subjects, followed by a delightful social hour and delicious refreshments. The guests departed with happy memories of a most enjoyable evening.

**Herakles Lodge** (Chicago), according to its News Letter, has taken a new lease on life this year and has shown more vitality and friendliness than for some time past, with an average attendance of nearly double that of last year. This is indeed good news!

**Hermes Lodge** (Philadelphia) presented a varied and unusual program of public lectures during March. The lodge held two very successful parties recently — a "Psychic Party," with "fortunes," telepathic games, etc., and a clever "April Fools" Party.

**Lotus Lodge** (Philadelphia): The following excerpts from a letter from the secretary of Lotus Lodge describe some of the very friendly gatherings of its members and friends: "We have been trying friendly social groups at members' homes, with refreshments, and find this helps along the inquirers most interested, as it gives them an opportunity to become acquainted with the lodge members, and for quiet talks in corners about their theories and problems. . . . We had an unusual Adyar Day. One of our members is a Brahmin from Benares (Dr. Wm. K. Bhatta), and we felt that we should celebrate India Day at the home of our Indian member. We had the films of Adyar and Wheaton, and Mrs. Kiernan spoke of Adyar, using as her topic Dr. Arundale's hopes for Adyar as expressed in *The Theosophist* lately. Then Dr. Bhatta spoke on 'The Spiritual Centers of India.' Following this, we adjourned to the dining room, where the committee served all kinds of refreshments. . . . In January we celebrated Edith Airston's birthday with a surprise birthday party. . . . That was a very enjoyable evening. This month we held our business meeting in the afternoon, at my home, followed by supper at six-thirty. Those who could not come so early came at eight o'clock, and we experimented with Duke University telepathy tests. . . . Our attendance has been holding up well at the lectures and forum meetings and our collections have been fine this year. But we find that the social contact 'clinches' those who are interested, giving them a chance to meet us all as human beings, to see our homes, and to realize that the human side of Theosophists is very much

in evidence — that we are not just lecture-loving intellectuals."

**Norfolk Lodge**, under the able guidance of Mrs. Virginia Fowler, has secured a beautiful new home in one of the fine new office buildings in Norfolk, which gives the lodge an "up-to-date" setting. A dinner in honor of Miss Neff was the christening party. As the Middle Atlantic Federation Bulletin states, "This is an example of what can be done by a few devoted and enthusiastic members."

**San Francisco Lodge:** Mr. John A. Toren, of Vancouver, B. C., presented three special public lectures for the lodge in March. The regular program of lectures included several of unusual interest, including "religions and Philosophies of China and Japan," by Miss Rosalie Canney.

**St. Louis Lodge** announced in its Bulletin for March that that month would be one of the most active in the history of the lodge. The schedule of activities included a series of seven lectures by Dr. Roest, with a reception and tea for him on Sunday, March 20; a St. Patrick's luncheon; a special lecture by Mr. Charles E. Luntz on "Patience Worth"; a Seminar lecture, "What Is the Human Aura?" by Mrs. Careta Thatcher; and the regular "Occult Bible" series of lectures by Mr. Luntz.

**St. Paul Lodge:** Mrs. Mary E. Boxell gave a course of three lectures, illustrated with beautiful specimens and microscopic slides, on "Life in the Mineral, Vegetable, and Animal Kingdoms." Mr. Walter Krusch gave the fourth lecture of the month on "Luther Burbank."

## Florida Federation

**Daytona Beach Lodge:** Mrs. Juliet Lewis, a guest teacher of Fargo Lodge, is conducting a class in Intermediate Theosophy on Friday afternoons. During the next month the Monday evening group will study "Scientific Philosophy" led by Mr. Charles Henry Mackintosh.

**Jacksonville Lodge** celebrated Adyar Day with a splendid program of talks and music. The closed meetings are now held on Tuesday evenings, when the lodge continues the study of Dr. Besant's *The Ancient Wisdom*.

**Miami Lodge:** The February public lecture, a Reelslide entitled "The Way of the Cross," presented by Dr. Keeler, was excellent. The social hour of refreshments and talks which follows the lectures is very popular. The members of the various classes are finding the work stimulating and worth while.



Gainesville, Lakeland, Orlando, St. Petersburg, and Tampa Lodges send enthusiastic accounts of Miss Neff's visit to their respective lodges.

### Middle Atlantic Federation

The spring meeting of the Middle Atlantic Federation, Washington, D. C., March 6, was very successful, the two Washington lodges acting as hosts for the occasion. The attendance was unusually good, all the seven lodges being well represented, and in the afternoon it was necessary to put up the "standing room only" sign.

Miss Mary K. Neff was the guest of the day, and a very delightful guest she was; smiling, courteous, and congenial, she seemed like an old friend and was unanimously accepted as such by the Federation. Her lecture in the afternoon was entitled "Thought Power, Its Control and Culture." The subject was beautifully handled and the audience intensely interested. Miss Neff is a born teacher, presenting her theme in a clear and convincing manner. It is to be hoped that she

will be able to stay a long time with the Section and return to us often.

A Symposium, "New Methods of Presenting Theosophy," was led by Mrs. Alice F. Kiernan, and many new and very helpful ideas for Theosophical presentations were given.

About fifty-five of the delegates attended an impromptu luncheon at the Hotel Annapolis, which was well chosen and well served.

Mr. Hugh Munro, old friend and active and efficient Federation lecturer, gave the discourse to the public in the evening on "Brain and Mind," which followed well the talk of the afternoon. This closed the activities of the day.

The next gathering of the Federation will be in Baltimore in June, when we will have the happiness and good fortune to entertain Dr. and Mrs. Arundale. It is expected that those who are unable to attend the Convention in Chicago will avail themselves of this local opportunity to meet our distinguished guests.

The spirit of friendliness and goodwill was noticeably strong at this meeting, and cannot fail to permeate our Federation and abide with us to everlasting advantage in our sphere of influence.

### "A WORLD EXPECTANT"

(Continued from page 90)

Second, the Organic Concept. This is the idea that evolution moves ever towards greater and more significant wholes, more intricate and inter-dependent organizations of form through which the indwelling life may express itself with increasing power and universality, and at the same time with individual uniqueness. "The perfect organism," explains Wodehouse, "will be a single synthetic life, working freely through a complex mechanism of highly specialized parts," all of which are unique and individual in themselves but integrated and synthesized in their complete expression. The symphony orchestra is an illustration, where the beauty of the total effect depends upon the perfection and individuality with which each player executes his own part. Society is thus pictured as moving towards an integration of functional classes, and nations towards a Society of Nations in which each shall contribute its distinctive keynote to the harmony of the whole.

Third, Brotherhood. "If we conceive of a single great Spiritual Life behind the manifold world of phenomena, and if we think of this as

ever striving to realize its own Unity through the Many, it will be seen that the realization can only come through the conversion of this multiplex world of separated life into a gigantic Organism through which the One Life can come into consciousness of its own Oneness, while at the same time living intensely in each of the separated parts. For only in the organism do we get the vital union of the one and the many.

"If we accept this transcendental view we may look upon Nature . . . as striving ever to realize herself through greater and greater organisms which shall ever be more perfect in all their parts . . . It is as if Nature is striving towards that far off goal where the whole of humanity will have become a single organism, linked together by common conscious life. When that goal is reached the great Soul of Humanity will have found liberation."

But do not be content with a second-hand acquaintance with Wodehouse's ideas. Go to the book itself, and we promise you an experience of exceeding richness.

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We cannot change the world by changing systems; we can only change it by changing lives.

— RUFUS M. JONES.



# Theosophical News and Notes

## Mr. C. F. Holland Passes

Just as we are going to press we receive word of the sudden passing, on March 20, of Mr. C. F. Holland, for many years Vice-President and legal adviser to the Society. Further details will appear in our next issue.

## Our Lecturers

As the months and weeks pass, and letters continue to come in from our members and lodges, we are learning more and more to appreciate the genius of Miss Mary K. Neff, who makes such warm and enthusiastic friends both of members and of the public wherever she goes. She is frequently congratulated on the clarity of her presentations, which make Theosophy intelligible even to the stranger, while revealing new inspiration and new light to our better-informed members. As Miss Neff presents Theosophy it becomes more and more intimately connected with the daily life of all who hear her, inspiring them to nobler living, and challenging them to greater effort, as well as happier life. So many lodges are asking for Miss Neff's return again next year that it is our regret we cannot send her both to the Atlantic coast and the Pacific coast during the same year. Fortunately for our lodges in the West, their turn will come next year.

We hear also favorable comments of the work which Dr. Pieter K. Roest is accomplishing. He was in California during January, both in the Northern and Southern Federations, and has more recently made his way north through Texas and Oklahoma. We are looking forward to his return to Olcott, where he will be the Olcott Day speaker on March 27, using as his subject "Man's Forgotten Inheritance."

## Burn the Bonds Quotas

Some lodges are writing to Headquarters to have their quotas adjusted because of changes in memberships or inability of some to contribute. Quotas were based upon the official membership record as of December 31, 1937, and provided a measure of the responsibility of each lodge towards the whole sum needed. Whether a lodge gathers its share from its members in equal amounts or otherwise is for the lodge to decide, but the method does not change the amount of its share as a whole. It is naturally not possible to constantly readjust quotas on the basis of a fluctuating membership.

## Mr. Rogers' Acknowledgment

Dear Mr. Cook:

I am very happy to have the beautifully engrossed copy of the resolution adopted by the Convention regarding my Theosophical work. The Convention was most generous in estimating the value of the work, and generous again in presenting the sentiment in a material form so magnificent. The loving thought behind it all I prize most of all, and I shall preserve its material expression with reverence. Moreover, the document is, I think, as fine a specimen of that particular sort of craftsmanship as I have ever seen, not excluding some of the illuminated books of the fifteenth century among the art treasures of Europe. I heartily thank you and the Convention and the skillful craftsman for it.

## An Essential Element

It is necessary that we remind ourselves occasionally that although Theosophy leads our thoughts inward and upward, fires our aspirations, and readjusts our sense of values, we nevertheless have still to live and serve in a practical physical-plane world. There is physical-plane work and responsibility requiring physical-plane methods and means. We may reinforce these potently with the power of our will and use our thought influence to the utmost, but down here we must also be actively practical. All our potencies must be aligned to our purpose — spreading the truth of Theosophy. So we call attention to our funds for physical-plane work and service.

The Easy Savings Plan —

for everyone, every day.

The Greater America Plan Fund —

for those who desire to help the work among our lodges.

The Higher Memberships —

\$5, \$10, \$25, or \$100 annually; for those who are able and who care more.

With these funds principally the work is done. Will you help?

## "The Reconciliation of Religion and Science"

There is being compiled, under special editorship, at Adyar, material for a book *The Reconciliation of Religion and Science*. Members who have special knowledge with which they can contribute to this subject and are qualified to cooperate in this work are asked to send their material to Olcott, attention of Mr. Cook.



**Dr. and Mrs. Arundale's Itinerary**

A year ago we planned an itinerary that would take the President over a large part of the Section. Our plans met with disappointment; the President could not come in 1937. But now he is coming and an itinerary for 1938 is planned, and Dr Arundale has approved it as follows:

June 13-18, New York (Northeast Federation).  
 June 20-22, Baltimore (Middle Atlantic Federation).  
 July 2-6, Convention — Chicago.  
 July 7-12, Summer School — Olcott.  
 July 14-15, St. Paul, Minneapolis.  
 July 19-20, Seattle, Tacoma (Northwest Federation).  
 July 24-27, San Francisco (Northern California Federation).  
 July 28-August 8, Los Angeles (Southern California Federation).  
 August 11, St. Louis.  
 August 12, Chicago.  
 August 15, Sail New York.

For some time particulars have been in the hands of federation presidents and other responsible officers, and all over the route of this tour great plans are in progress to make the President's visit a triumph of preparation and therefore of Theosophical progress. For the success in each center will depend upon the thoroughness of arrangements and publicity. We may safely count upon our distinguished guests to do their part, but the selection of good halls, good advertising, perfection of all planning, are among the essentials from which achievement of our purpose will arise. That purpose is to utilize this unusual opportunity of the President's visit, that the largest possible number of the public may contact the Society and its teachings and the most members personally meet the President and his very charming wife, Rukmini.

The cities selected for Dr. Arundale's visit are those most strategically located for large gatherings. Each is a center of a territory where there are many members. It is confidently expected, therefore, that those responsible for arrangements will see that all surrounding lodges within two hundred miles are fully advised and their members invited, and that newspaper and other publicity will be extended throughout a large contiguous area.

This is an opportunity for those in charge as well as those who can attend.

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Life is only precious as it is spent in service, and in making happier the world in which we have been born. — ANNIE BESANT.

**Olcott Sunday**

Our members throughout the Section will be happy to learn of the very successful day on February 27, when our National President, Mr. Sidney A. Cook, was the speaker, presenting "What Is Telepathy?" Apropos of the keen interest in this subject, resulting from the investigations of Dr. Rhine and also the programs of the Zenith Radio hour, many people are eager to have the illumination offered by Theosophical knowledge. Mr. Cook gave the Theosophical point of view with clarity and simplicity, and was heartily welcomed as the speaker of the day.

Tea followed the lecture, and is increasingly an hour of friendly conversation when members and their friends have an opportunity to get better acquainted, and to discover how very much we all have in common. A happy day was closed by an inspiring program of piano solos by Miss Mae Yampolski.

**Census Reports**

The Bureau of the Census, a department of our national government at Washington, is charged with the responsibility of taking an organization census at certain intervals. Organizations such as The Theosophical Society, for lack of other classification, are included in the Census of Religious Bodies. Headquarters offered to give the necessary particulars, but it is a government requirement that the various branches of an organization should make their independent reports. For this reason the names and addresses of lodge presidents were furnished to the Bureau of the Census.

Several lodge presidents have written to Headquarters disturbed by the fact that the Society should be classified among Religious Bodies. Technically it should not be so classified, but for the statistical purposes of the federal government it is not an important point.

**Many Adyar Visitors**

Among the interesting items of Convention news is the fact that an estimated number of guests exceeding eight thousand visited the Adyar Library during the ten days around Convention time.

**Gold**

Some members are finding it possible to make contributions to the Burning of the Bonds, or to other funds, by sending to Headquarters old, outworn, or out-of-style articles of jewelry. While gold is worth \$35 an ounce, a little gold makes a good contribution. Headquarters has long had a connection through which to turn such gifts into cash.



### Two Lodges in Minneapolis Unite

Our two lodges in Minneapolis — Minneapolis and Yggdrasil Lodges — have for many years worked together, cooperating in the use of a lodge home, assuming joint obligation for public lecturers, and in various ways offering one another a helping hand.

Out of this background of mutual goodwill it seems quite natural, as well as a long step toward that unity in which we find greater strength, that the two bodies are uniting to become one still stronger lodge in the city of Minneapolis.

A most interesting history is that of Yggdrasil, which is now merging its name and charter into the activities of The Theosophical Society in Minneapolis. Our members will be interested to know that Yggdrasil was established by the Countess Wachmeister, and organized with the thought that the Norwegian group could serve more effectively by using the Norwegian language, and by developing their own activities. For many years these staunch members have served with devotion and self-sacrifice, and today gladly give those qualities, releasing them in even greater measure as the two lodges become one.

We congratulate our brethren in Minneapolis on this wider opportunity which opens before them, and shall watch with joy and interest their progress, as in a true spirit of warm appreciation and mutual understanding the members turn their faces toward the goal of radiant and effective helpfulness in their city. Tremendous is the need of our world for the inspiration and purification of life and motive which only Theosophy can bring. Equally great is the responsibility of each lodge to face this challenge with courage, with vision, with dedication.

### Will You Be Generous to the National Library

If any member has a copy of *Reminiscences of H. P. Blavatsky and The Secret Doctrine* by the Countess Wachmeister, which was published many years ago in London, we should be most grateful to have it presented to the National Library. Surely our Library is the natural depository for these old and precious titles which are so essentially a part of the history of our Society.

We hope that someone will be able and glad to offer this gift.

### News of Miss Frances Lurman

We are happy to learn from the Bulletin of Maryland Lodge that Miss Frances Lurman is taking a winter vacation in the warmer climate of the Barbados, in the British West Indies.

### We Welcome a New Bulletin

We congratulate the Seattle Lodge of the Inner Light on its publication of a Bulletin for its own members, and for any others who may be interested.

The Bulletin itself is well done, and measures up to a high standard for mimeograph work.

But more than the format is the helpfulness of this link among the members, which will draw them together, unite them as all share in the news of lodge and federation activities, know one another better, appreciating each and all. There are splendid opportunities in such a Bulletin, and we are glad that this lodge in the Northwest is making the venture.

### "New Universe"

"A review devoted to the practical defense of Madame Blavatsky, examining charges that may be dealt with briefly. Not concerned with philosophy. Gives news of the progress of the campaign. As many subscriptions have been sent in, although the review was announced to be irregular for some months, general subscriptions will now be accepted for America at \$1.00 for seven numbers. Checks and money orders should be made payable to

Mrs Beatrice Hastings,  
4 Bedford Row,  
Worthing, Sussex, England."

### A Precious Gift to Our Library

One of our members, Mrs. Adah M. Harrild, has been so generous as to present to the National Library a copy of Dr. Besant's *Autobiography*, which was given many years ago by the Countess Wachmeister to an early lodge in Spokane. We are delighted to have this valuable old edition which is rich in its association with the Countess Wachmeister, as well as in the earlier history of our Society.

### Adyar Awake

The *Adyar Daily News*, published daily during the recent Convention, was available each morning at 6 a.m., with the news of the previous day's activities — and delegates were at the Inquiry Office each morning to get their copies.

### Middle Atlantic Bulletin

The Middle Atlantic Federation has issued the second number of its very attractive and interesting Bulletin. This issue includes, in addition to general articles and news of the various lodges in the Federation, a brief history of two of its lodges — no doubt to be followed by histories of the other lodges in the Federation in future numbers.



### A New Theosophical Novel

*Winged Pharaoh*, recently hailed in the British press as a "find," is a work of fiction that every Theosophist will wish to read. This best Theosophical novel of a quarter century, in beautiful language and delightful to read, will be reviewed in our next issue, but order now. The Theosophical Press, \$2.50.

### Itineraries

*Miss Mary K. Neff*

March 22 — April 3, Northeast Federation.

April 4 — 8, Albany, New York.

April 9 — 13, Syracuse, New York.

April 15 — 16, Rochester, New York.

April 17 — 18, Toronto, Canada.

April 19 — 20, Buffalo, New York.

April 26 — 29, Cleveland, Ohio.

*Dr. Pieter K. Roest*

March 28 — April 8, Chicago Federation.

April 9 — 10, Milwaukee, Wisc.

April 12 — 18, St. Paul-Minneapolis, Minn.

April 20 — 21, Des Moines, Iowa.

April 22 — 25, Progress Lodge, Omaha, Nebr.

### Statistics

February 15 to March 15, 1938

#### *Burn the Bonds Fund*

Previously reported.....	10,111.48	
To March 15.....	2,940.39	13,051.87

#### *American Theosophical Fund*

Previously reported.....	3,207.61	
To March 15.....	580.10	3,787.71

#### *Building Fund*

Previously reported.....	351.26	
To March 15.....	21.00	372.26

#### *Greater America Plan Fund*

Previously reported.....	907.76	
To March 15.....	358.00	1,265.76

#### *Easy Savings Plan Fund*

Previously reported.....	2,397.27	
To March 15.....	293.95	2,691.22

#### *Olcott Tree Fund*

To March 15.....	141.62
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#### *Birth*

To Mr. and Mrs. John E. Pierson, Gainesville Lodge, a daughter on February 19.

#### *Deaths*

Mrs. Theresa Gehrke, Herakles Lodge, Chicago, February 20.  
C. F. Holland, Los Angeles Lodge, March 20.  
Mrs. Julia M. Tole, Dallas Lodge, February 22.  
Mr. Kepler Hoyt of Washington Lodge.

#### *Marriages*

Miss Alice Richardson of Aurora Lodge to Mr. J. Peshek, recently.  
Miss Ethelton Stanton of Besant-Hollywood Lodge to Mr. Sidney James MacDonald Taylor of Besant-Hollywood Lodge, March 18.  
Mrs. Rosamond M. Bradshaw of Columbus Lodge to Mr. Earl M. Wagner of Columbus Lodge, recently.

### "Theosophy Is the Next Step" Campaign

It has been represented to me by friends who are very much interested in the Campaign for Understanding that it would be more useful if the "Theosophy Is the Next Step" Campaign were postponed until 1939, so that there may be more time for the development of the Campaign for Understanding.

They tell me that there is in these days more urgent need for Understanding than ever before, and that since the Campaign is very suited to its purpose, the longer it continues, within limits, the better.

It is certainly true that our cost price sales of the leaflets and booklet support this view. We are now in the third impression of "Understanding is Happiness," and the sales of the leaflets run into very many thousands.

I have therefore decided to accept the advice to postpone the 1938 Campaign until 1939, so that the Campaign for Understanding may continue, and that later on in 1938 members may have the opportunity for a rest from Campaigns in order to develop other lines of Theosophical activity. I ask, however, every General Secretary to proceed with the appointment of his Committee to organize the preparation in each country of suitable leaflets showing how Theosophy is the next step, so that I may receive these at the latest by September of next year. I also ask every member whom I have personally requested to prepare leaflets to send them to me by the same date. We have now more time for preparation, but I hope that any preparation that has been begun will continue.

I may add that the "Theosophy Is the Next Step" Campaign will be the last of its kind before I lay down my office in 1941. —

— GEORGE S. ARUNDALE

### New Members for February

Applications for membership during the above period were received from the following lodges: Akbar (Chicago), Arundale (Santa Barbara), Atlanta, Besant (Boston), Birmingham, Cincinnati, Herakles (Chicago), Indianapolis, Knoxville, Los Angeles, Lotus, (Philadelphia) Maryland (Baltimore), Miami, Oakland, Oklahoma City, Rainbow (Columbus), Sacramento, Washington; and National members, Montgomery, Ala.; Llano, Texas; Glen Ellyn, Ill.

If I cannot live in peace and understanding with my neighbor or my co-worker, how can I expect a million people to live harmoniously with a million others? National strife and war are but the inharmony of my life and yours multiplied many times. — S. A. C.



## Book Reviews

*Ancient Egypt Speaks*, by A. J. Howard Hulme and Frederic H. Wood. Rider and Company, London, England. Cloth \$3.50.

A fascinating account by intelligent writers of a portion of the results of their labor over a period of several years in connection with a never commercialized medium working habitually in partial trance, and bringing through by writing, by spoken words, and by physical demonstration, elements of the Egyptian language, Temple ceremonies, phrases of songs with both words and music, dances, descriptions of things and places of the time, which is given as 3,300 years ago. Many religious precepts familiar to students of the Ancient Wisdom were also brought through.

The book is a treasure-house of material for thoughtful study and consideration. — M. S. C.

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*Fairyland*, by Florence E. Sperzel. Christopher Publishing House, Boston, Massachusetts. Cloth \$1.25.

This generously illustrated poem of thirty-three stanzas written in descriptive and narrative form, relates the experiences of a girl and boy with the fairies. The author states that her inspiration for this poem came from the study of Geoffrey Hodson's clairvoyant investigations. It is a delightful book for children. — A. F. B.

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*The Legacy of Asia and Western Man*, by Alan W. Watts. John Murray, England. Price \$2.00.

The author writes well of the Ancient Wisdom. He interprets the combined psychology and philosophy of the East by the laws of rebirth, karma, and dharma, thus describing the universality of the Self.

He perceives the Wisdom of the East as a prize which cannot be directly applied to life by its intellectual acceptance, but which must be earned by a process of gradual growth. He calls it a universal philosophy applicable to all stages of mankind, of those still involved in dharma as well as of those passing into the Supreme Enlightenment.

In the light of Eastern philosophy, difference among religious faiths vanishes in the discovery that they are one, thus enriching his own faith to each devotee, while revealing its larger meaning. The Wisdom thus becomes a practical way of spiritual development, a treading of the Path.

This is in general a useful book to students, but Theosophists may read it with discrimination.

— H. B. C.

*The Ten Principal Upanishads, Put into English* by Shree Purohit Swami and W. B. Yeats. The MacMillan Company. Cloth \$2.00.

There has been until now no modern translation into English of the Upanishads — the philosophical songs that the grass farmers of India sang thousands of years ago and that their descendants sing today.

Shree Purohit Swami is an Indian scholar well known in England. He has had throughout the collaboration of Mr. Yeats, who explains in his Preface the principles on which they have tried to render in contemporary English speech the beauty and simplicity of the Sanskrit.

This selection has been made with the purpose of giving the English reader those Upanishads which are most beautiful as literature and most essential for the understanding of Indian mysticism.

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*The Laws of Healing*, The Theosophy Company, Los Angeles, Calif. Paper \$ .25.

In these days when we more or less automatically pay homage to science and to the scientific method, it is disconcerting to discover that in the field of science no less than in the field of religion, fundamentalist narrowness and bigotry cast their shadows.

To Theosophists, to whom freedom of thought and openness of mind are primary essentials, it is well indeed that the author of *The Laws of Healing* should receive our appreciative attention. Certainly in the realm of medical practice, which concerns us all so intimately, we do well to pay heed to the courageous and impersonal compilation contained in this booklet. — E. S.

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*The Super-physical* by Arthur W. Osborn. Ivor, Nicholson & Watson, Limited, London, 1938. Cloth \$4.50.

Theosophists will find this book of immense interest since it sets forth with remarkable clarity evidence for reincarnation and other laws of the spiritual life. It is illuminating to review in these pages concepts and teachings familiar to us in our own literature, but in this new setting given in terms of the philosopher, the scientist, whose reasoning is impersonal and detached.

A splendid statement, and one which may be shared with your friends who might perhaps be less responsive to the same thoughts in Theosophical guise.



## Let Us Explore Our Mental Powers

There is a widespread public interest in mental telepathy and clairvoyance. Theosophy has a splendid contribution to make in this field, and we offer you the following books:

THOUGHT FORMS, by *Annie Besant* and *C. W. Leadbeater*. A clairvoyant exposition with many colored illustrations. Cloth \$3.25

THEOSOPHY AND THE NEW PSYCHOLOGY, by *Annie Besant*. Chapter titles include: "Clairvoyance and Clairaudience," "Telepathy," and "Methods of Unfoldment." Cloth \$ .50

THOUGHT POWER: ITS CONTROL AND CULTURE, by *Annie Besant*. Gives an insight into the development of thought-power, and discusses its infinite possibilities for use in helping the world. Cloth \$1.25

MAN: VISIBLE AND INVISIBLE, by *C. W. Leadbeater*. Depicts different types of men as seen by trained clairvoyants. All stages of growth are described, from the savage to the Adept. Fully illustrated. Cloth \$5.00

MAN AND HIS BODIES, by *Annie Besant*. Presents a systematic study of the complete constitution of man. Paper \$ .50  
Cloth \$ .75

AMERICAN LECTURES: THE RATIONALE OF CLAIRVOYANCE, by *Geoffrey Hodson*. An exposition of the faculty of clairvoyance, including accounts of fairies, Nature spirits, and devas. Paper \$ .40  
Cloth \$ .75

DREAMS, WHAT THEY ARE AND HOW THEY ARE CAUSED, by *C. W. Leadbeater*. The mechanism of dreams, and the various types of dreams. Cloth \$ .75

MIND RADIO, by *Max Wardall*. Paper \$ .15

CLAIRVOYANCE AND THE SERPENT FIRE, by *Geoffrey Hodson*. Paper \$ .10

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