
THE
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SIDNEY A. COOK



OCTOBER ★ 1939

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

ANNIE BESANT

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"Is she gone forever from us?
Shall the battle cease to know her?
Shall her cry of exultation
Ring no longer round about us?

"Are we leaderless and lonely?
Shall the Light be lost in darkness?
Shall her victories be useless?
Shall our comradeship be broken?"

Quick in answer came a thund'ring,
Came a Voice rebuking strongly:
"In the battle's midst you falter,
Faithless when the hour is darkest.

"Shamefully her trust deserting,
All her conquests left defenceless
Just because you cannot see her
Just because her voice seems silent.

"Yet because she once did choose you
For the honor of her service
For the honor of Their service,
Once again your ears shall hear her.

"And thus hearing, cease from blindness,
Cease to be illusion's victims.
Know that she still leads the faithful,
Foremost in the battle's forefront.

"Fan once more the cooling ardors,
Let the fires of faith burn brightly.
Let the magic of remembrance
Lift you to her place of splendor."

— GEORGE S. ARUNDALE

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
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Convention-Consciousness

BY DR. GEORGE S. ARUNDALE

(The President here presents a magnificent appeal for a practical demonstration of the solidarity which members of the Society feel but so often fail to express. We have often referred to the National Convention as the most important gathering of the year. Here is added emphasis for our thoughtfulness now in connection with the approaching International Convention, and for our preparation for the National gathering of next year.)

I AM very anxious that members throughout the world shall be far more Convention-conscious than they are, far more conscious of their own Section Conventions and also of the International Conventions which at present are held alternately at Adyar and Benares in India. I am at present urging every member of the Indian Section to register as a delegate to the International Convention to be held this year at Adyar, whether he be able to attend the Convention physically or not. I am most earnestly hoping that, save in exceptional cases, a majority of the Indian members will be with us at Adyar as definite, though absentee, delegates and thus participate in the work of the Convention, though unable to be physically present.

Why Every Member Should Cherish Conventions

No member of any Section should ignore either his own Section's Annual Convention or the International Convention alternately held at Adyar and at Benares. As I have already said, if possible he should be physically present, at least at his Annual Convention. But where this is impossible, he should in some way so make a deliberate association with one or other of the Conventions, or with both, that he acquires a more positive place in the organism which the Sectional or International Convention should very actively vivify.

I think that every General Secretary might appeal to his membership to support the Annual Convention of his Section in some overt manner. It is the experience, I imagine, of most Sections

that an Annual Convention is attended by a comparatively small minority of the total membership. I can well understand that actual physical attendance must indeed, especially in these very difficult days, be limited. But surely it is not too much either to ask or to expect of an overwhelming majority of the membership to associate themselves somehow or other with their Conventions. Every Convention represents the Section as a whole. It is an outward and visible materialization of the very Section itself. It is an incarnation of the Section and should be cherished as such by every single member. What the Convention may do is much less important than the fact that the Convention *is*. Every member should be eager to have his share, however small, in the annual incarnations of his Section. And I hope it is unnecessary to say that the Convention, as such, can be a most valuable channel through which blessing may be poured upon the nation for the strengthening of which the Section partly functions. Whatever differences of opinion there may be, a Convention can very wonderfully release a powerful spirit of Brotherhood, provided the proceedings and the relations between the various members attending are harmonious.

If this be true of the Convention of a Section, how much wider must be the influence, how much greater the power, of the International Convention of the whole Society. Such an International Convention is a great event for the world as a whole, just as a National Convention is a great event for the country in which it is held. It is my very earnest hope, there-

fore, that the Annual International Convention will be in the thoughts and feelings of every member of The Theosophical Society throughout the world. The time will come, I hope, when every member will be thinking about both his own Annual Convention and also the International Convention for some months before they are due to take place. There should be in both cases a thrill of anticipation, a happiness that such gatherings of members of The Theosophical Society are due in a short while, and a determination in some way or other to participate in them, even if only through the medium of a letter of greeting. I feel sure that in the future ways and means will be devised for a very definite participation of the whole membership of The Theosophical Society in the International Conventions, and for the participation of the whole of the membership of a particular country in the National Convention.

As I write these words I think particularly of the European Congresses which gather together our members in Europe. How much more potent these could be if more of our members in Europe, and throughout the world, for the matter of that, were to be able to concentrate their attention on such Congresses for a little while before their times of meeting, and during their sessions still more. I earnestly hope that the session of the European Congress which has recently taken place has been attended in spirit by all members who know that such a gathering is a force for peace with which even the most warful dare not do otherwise than reckon.

Every Lodge To Be Represented

I am sure every lodge should be represented at an Annual Convention of its Section by at least one delegate who is a full member of the lodge. I think every lodge should plan well beforehand to collect the necessary funds to send at least one representative who, even if he or she does nothing more, will, at an appropriate moment, stand up and voice with all heartiness the loving greetings of the lodge he or she represents. Such greetings, though some may think them monotonous, are, to most of us, most heartening and helpful. Let there be at every Convention, both International and National, a crescendo of greetings rising into the great climax of a most joyous reciprocation by the Convention itself. The world today needs warm hearts far more than cold minds, and surely at a Theosophical Convention there can be no greater blessing than the blessing of the warm hearts of member after member, of lodge after lodge. And no greater service can the Convention give in return than the sending forth

to every member and every lodge the deeply responsive warmth of its own collective heart.

We may rejoice in brilliant Conventions, in Conventions which are full of fine intellectual stimulus. But how dangerous is the activity of the head without the co-operative fellowship of the heart! For my own part, I see as greatly successful a Convention which more than anything else stirs in the heart of every member and of every lodge an ardent spirit of Brotherhood, an exaltation of the First Object of our Society.

Young Theosophists

When I think of every lodge being represented by at least one delegate, I think, too, that no Convention is at all complete without a very substantial gathering of Young Theosophists — those who are the hope of their future as we were the hope of ours in days gone by, and are, I hope, in some measure at least in our maturity, a fulfilment of that hope. I do not think that older members can render more vital service to a Convention than that of helping the younger members of our Society to attend and have, in the very midst of the Convention itself, their own gathering of youth.

Absentee Delegates

I wonder if we could have a class of delegates to every Convention, whether International or National which might be termed the "absentee delegate" class. My suggestion would be that every member throughout the world who so desires might write a letter enrolling himself in this class. If he can afford to pay a small delegate fee — say Rupee One in India, One Dollar in America, Half a Crown or Five Shillings in England or the equivalent in other currencies — so much the better. But if he cannot, he may be assured we value most his intimation that he desires to participate in the Convention. This is only an idea. Every General Secretary might suggest what he thinks best to his membership as a condition of "absentee delegate membership" of the International Convention. We shall be happy to accept Absentee Delegates under any conditions. But we feel there should be some little formality in connection with enrollment. A small fee? A letter of greeting? An official enrollment by the General Secretary? Absentee Delegates can have no official status, but they will have that which is far better — a place in the Convention's heart.

Their Fees To Build The Faithful Service Fund

It has occurred to me, so far as the International Convention is concerned, that any receipts from this source might go to the Faith-

(Concluded on page 221)

Annie Besant

(Compiled by Ann E. Kerr from articles in *The Theosophist*)

Some human beings are born to be a light for others, to illuminate the way, to demonstrate the unconquerable power of the soul, to prove the mastery of the mind, to show that truth can triumph over error, to destroy enslaving superstition, to dispel the gloom of death. Such a soul was Annie Besant.

She was destined to a tragic life. With a deeply religious nature, with remarkable breadth of view, with keen sympathy for all suffering, with a spirit of sacrifice and a passionate devotion to truth, it was inevitable that she should pass swiftly from ultra-orthodox belief to Free Thought, and then onwards to Theosophy where she found that a return to the simple faith of her childhood was consistent with the truth she sought and with the reason and logic that her great intellect demanded.

It is not easy for us to picture the power and the intolerance of religious opinion in England about 60 years ago. The Church in many ways was more powerful than the government. It shaped the trend of thought in literature and determined policies in national affairs. To be outside the Church was to lose respectability and to be regarded as "lost" by friends and relatives. But at the age of 26 Annie Besant was faced with the necessity of making the choice between renouncing reason to accept the belief of a vengeful God — remaining in the Church and being a traitor to the Truth she was seeking — or to leave the Church, her family, children and the mother she so dearly loved, to follow truth.

It is difficult to realize fully the courage she had to follow her conscience and to enter the world of Free Thought.

We all know how the years following were filled with work for materialism, though she clearly saw that ethical evolution must be emphasized in a materialistic philosophy, and we know that she labored strenuously to improve the dreadful conditions of the working people, and especially of the women and children in factories and sweatshops.

It was her contact with the bitter problems of life that proved to her that the philosophy of materialism was not sufficient, and she found herself once more at the parting of the ways. Again she must be false to the truth as she saw it or she must lose some of her nearest and dearest friends — the comrades with whom she had worked since leaving orthodoxy behind her. Again she unhesitatingly paid the bitter price.

In sixty years of public life, she gave eleven to Free Thought, five to Socialism, and forty-four to Theosophy; she roused India to a sense of national greatness, drafted a proposed constitution for India as a member of the British Commonwealth with the same status as Canada and Australia, founded several schools for the education of India's young men and women and was the power behind innumerable other activities for the good of mankind.

Annie Besant was a world figure, and the world will remember her for her talents and achievements, but we remember her for what she was, not for what she accomplished.

It was the qualities of her mind and heart and soul that made her a liberator and a pioneer; it is her passion for helping the human race, equalled only by her passion for Truth, to which we bow in humble reverence.

"Tremendous," "leonine," "epic," "terrific," are terms used by those who had the privilege of working with her or for her, when they try to describe her giant intellect and capacity for work, her heroic spirit and her indomitable quest for Truth. Yet though such words convey the impression that she was too masculine, and though she was often called a "superman," there never was a more womanly woman, with more tender sympathies and more charm and delightful "whimsy" than this simple unassuming little lady, with her delicious Irish humor and friendly spontaneous smile. As one of her co-workers has put it: "With all her magnificent power, with her wonderful light, her great achievements, she never lost the slightest touch of femininity in her gestures, her speaking, or her manner of treating others and of being treated by them, while her luminous amber eyes had that wonderful gentleness that is born in the truly great."

Another admirer says: "She was amiable, kind, loving, gentle, but the amount of coiled-power in her presence was overwhelming." *Coiled power* gives some idea of the positive and creative force of her personality. Nothing in her was negative. It was this coiled power that made her the tremendous crusader that she was for the poor and the oppressed — that made her "*Annie Besant — Warrior*."

Loving the people with passionate devotion, mothering all helpless children, curing as she said "the pain at her own heart by soothing the pain of others," she could not sit idly by and listen to the often re-echoed phrase of the weak-kneed:

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War

In November last year, after Munich, I wrote in this column, "If Herr Hitler is as good as his word recently given, that he has no desire for further territorial expansion in Europe... peace will come."

Hitler has not been as good as his word, and war has come instead. Those who have seen some good in Hitler's work and have believed that Germany was entitled to some relief from a far too drastic treaty can no longer go even part way with him. To Germany they extend no less a tribute, but combine with it now a deep feeling of pity that so fine a people should have come under leadership so destructive.

Yet it is clear that not only the world, but Germany herself, must be saved from Hitlerism. One has but to read Nora Waln's splendidly written and revealing story* of her recent four years residence in Germany to realize the damage Hitler is doing to the finer side of the life of the German people. That which in Germany, as in any nation, is most to be prized and preserved, Hitler's policies would destroy. Freedom to think and to express one's thoughts, to enjoy the cultural achievements of one's own race and nation, to see and acknowledge the good and fine things in any man or race, these are the right of any people under any rule, and those who deny them are sooner or later doomed.

Hitler's doom is coming first of all from without his nation, as it will inevitably presently come from within. That which destroys the beautiful in a people's life brings its own destruction. The nations now at war with Germany are enemies of Hitlerism, not of the German people, for Hitlerism is their enemy, though for the time being it compels their allegiance. Yet by this experience of war must the German people learn again not to accept leadership that subordinates the fine, the cultural, the beautiful in their individual and national life. Germany must learn to create an internal freedom and she will find herself free among the nations.

A war against freedom has been met with war. Long or short, freedom and right will win, though a torn world pay a great price. But the price must be paid so long as any would rule or be ruled by might and fear, for might and fear as qualifications for leadership belong to an age that the world is transcending and that enlightened people no longer tolerate. In the struggle now in progress the enmities of peoples are not in play, but the natural force of evolution insists that progress toward man's freedom shall continue though war and nations be used to bring that freedom to fruition. Freedom is a stage to be won and war the method of its winning so long as might is the method of its denial.

**Reaching for the Stars*, by Nora Waln.

Things Eternal

I have just returned from a drive to the top of Pike's Peak. On the top is a rock upon which a little lad, who was my son, stood for his picture many years ago. The mountain brings its memories. All the way its winding, twisting roadway affords a constantly changing scene of majestic beauty. Green valleys and wooded mountain sides spotted with the hues of approaching fall tell of nature's beauty. Massive boulders and riven rock chasms are symbolic of her power and in the upper reaches, nearly three miles toward the sky, these qualities of nature's power and beauty, are combined in the vision of the Great Divide one hundred and fifty miles away, the rock peaks in the nearer distance and the loveliness of immense stretches of mountain country bathed in sunshine, blue toned in its setting of bluer sky.

Sitting at my hotel window as I write, I look across green water reflecting the trees on the nearer slopes to mountains beyond. Across the valley float the strains of the Bach-Gounod *Ave Maria* from the Will Rogers Memorial Shrine, whose tower I can see a mile away, half way up the mountain side.

In these mountain regions little dark clouds among those of fleecy whiteness hanging amid the blue suddenly empty themselves and there is a sparkling, fleeting shower within the sunshine. Such a shower, falling as I write, has made a rainbow, almost a complete arch of color, promise of God's mercy, we are told.

Here is peace and beauty and memory among nature's masterpieces of power.

Outside there is war and destruction — things men have made. They fill the headlines, but they are passive. Amid their pressure upon our consciousness we need to remember eternal things.

Creating a Future Humanity

We believe in our timelessness, the eternal nature of our Selfhood, the indestructibility of life. We know we are making the future not only for ourselves but for the world, to whose future every action, emotion and thought of every individual is a contribution.

Yet how careless we are of that future! How little we plan, how little we consciously make effort now to create the future we desire for our world! There is, for example, the matter of cruelty. We know that with every animal death in hatred, fear and resentment there is a contribution of hatred, fear and resentment to some humanity of the future. We, meat eaters

and killers of animals, creating animal hatred, are plainly causing human hatred in ages to come. Either that or we do not believe we make the future through our actions in the present.

But believing that we do, since otherwise there is no justice, yet are we careless of that future we are creating. In countless ways, large and small, we neglect to play the brotherly part, without which we can never have a brotherly world now or at any time. The effect of our meat eating on a future humanity seems so very remote. Yet are we timeless and eternal beings and should we therefore not be concerned with the distant stretches of time? Is the responsibility to act according to the divinity we claim to share any less because present causes have remote effects?

It is because, as knowers of the truth of our divinity and our timelessness, we act with a recognition of our responsibility, that Theosophists differ from all other men who do not know and who therefore do not consciously create in brotherhood now the world of brotherhood of the future.

October 4 is "Be Kind to Animals Day." Its observance is becoming widely international. It is in kindness to animals now that we create a kindly future humanity.

CONVENTION CONSCIOUSNESS

(Continued from page 218)

ful Service Fund which has been established to help, so far as its resources permit, those who have nobly worked for The Theosophical Society for very many years and have need in the evenings of their lives for a little help to see them peacefully and happily to the end. Many such workers have received the necessary subsistence allowance in consideration of the lectures they have given or the other Theosophical work they have done. They must not be deserted when they are no longer able to be active in the Theosophical field. The Faithful Service Fund is still too small to give the help needed even now, and I thought that these voluntary absentee delegate fees would perhaps be given, where they are given at all, with more heartiness if it be known that this is what will be done with them.

Their Letters of Greeting

It may be thought that there would be difficulty in handling thousands of letters of greeting, supposing so large a number came to us.

But I should like to say that such an avalanche of greetings would be so wonderful that whatever trouble there might be would be entirely submerged in the joy of handling letter after letter. It would be a great and power-invoking experience.

It may not be possible to read at any meetings every letter or to give expression to any other ways in which members have caused themselves to be represented in their National Conventions or in the International Convention itself. But we are thinking, if the response justifies, of having a large map of the world displayed in the Great Hall at Adyar, showing the number of members in every Section who have signified in some way or other their active interest in the International Convention. No doubt the Indian Section General Secretary will have another map showing the extent to which members throughout India have supported the Indian Section Convention itself. And the same idea might possibly be used in the case of other National Conventions.

Convention Talk — Olcott 1939

BY C. JINARAJADASA

FRIENDS:

I have heard again and again the phrase that I am an honored guest here. I wonder how many of you know that I began my Theosophical lecture career in 1904 in Chicago. In 1902 when I was teaching in Ceylon I was called to work in Italy. There was a certain amount of Theosophical work to be done there, but not much lecturing, and I was there largely waiting. However, during that period I had the splendid opportunity of two years study at the University of Pavia. Though I had spent four years at the University of Cambridge, it was in Italy that I first learned the meaning of literary form and the significance of the art forms created by Greece and Rome in literature. I wonder if your American universities have more success in this matter than do the English.

Then in 1904, when everything seemed to come to an end so far as any work in Italy was concerned, Bishop Leadbeater, who was working here, asked me if I would come over to America, saying that there was work waiting to be done. So I came to Chicago in the midst of the Convention of 1904. I continued working until 1906. After that there was a break for a year between 1907 and 1908, but in 1909 I was back again and worked until the autumn of 1911.

As greetings were being given by various lodges, there flashed before my mind the picture of some of those lodges as I knew them, and as I worked in them, so that in a way I am not a guest. I might be said in a certain sense to be your Theosophical uncle, returning again and again to see how you are growing up. It is indeed a very happy thing to see how much the work has grown up. May I mention that one special pleasure that I have had during this Convention is to meet some of that "old guard" who are still in the ranks — workers like Miss Poutz, Miss Armour, Miss Neff, Mr. Rusten, Mr. Munson, Mrs. Breeze, Mrs. Stephens, and others. All of them to me are the "old guard"; I call them the white-haired brigade, and I belong to that brigade now. It is one of the delights of Convention to see the faces of these old workers. Many have passed on, but before they passed they stood by the great work loyally to the end. Mr. Warrington, one of the best, and I went through a great fight in Chicago in the year 1906. He served the work loyally and well, as you all know.

I regret my inability to remember all your faces. I would like to know every one of you personally. You know me, but I would like to know each of you. But I have a certain defect in my memory, largely due to my literary work, for I can more easily remember quotations than faces.

I would like to speak of the significance of coming to Convention. As idealists, we are all hoping to do great things for humanity, but for that we must understand two things: first what is the Great Plan; and second, we must understand ourselves.

There are two aspects to the problem of understanding. There are certain periods in our spiritual unfoldment when we require to be alone, so as to enter into the secret recesses of the heart and by communing with ourselves understand what we are. This is very much the teaching which is being emphasized by Mr. Krishnamurti. It is necessary that in the course of the soul's evolution there should be a period when the soul stands isolated, and examines itself, trying to understand its own nature and its own reactions. That is one part of the problem of truth.

There is also another aspect of the problem. In all of us, not only in any single great individual, the life of the universe is pouring through like streams; in a very special way these streams are pouring through the members of the Society, for they have committed themselves to a great work for mankind. When we meet together in Convention, though many matters need to be discussed and resolutions passed, there is a subtle effect upon each of us because we are endeavoring to be united and to share with others. To be all united, to aim at certain common objectives, has a spiritual value in the growth of our understanding. We discuss many truths, we study many aspects of truth, but when we search for truth in the company of others, there are certain realizations of truth which are easier to comprehend than when we are seeking truth alone. There lies the value to you of your membership in your Theosophical lodge. Just as when flint strikes iron, a spark is made, in the same way when in Theosophy we take part in lodge work and discussions, certain visions of truth, some aspects of truth, suddenly shine out in us all. Each seeker illuminates other seekers.

In a Convention such as this we are here for many things. I should, however, like you never to forget that we are here to realize one aspect of what we are within ourselves. Therefore, in our smiling faces as we greet each other, in the warm handshake, and in the general sense of us all being united in one work, there is a spiritual value for all. The fellowship of all those who are seeking the truth, and are trying to serve humanity, is a very powerful factor in our search for truth. That is why a Convention has a wonderful effect upon our natures, if we open ourselves to the inner realities of a Convention. That effect is not due to discussions, nor to addresses given from the platform, but to the fact that we as human beings are dreaming of certain great and beautiful things which we do not yet know how to express clearly. A poet has said that the tragedy of the human race lies not in the fact that men are poor, or wicked, but that men are *strangers*.

Now some of us who are here may not know others by name; yet we do know them, because we are brothers of a great band, and that sense of brotherhood, that sense of fellowship, unites us and affects our growth profoundly. The opportunity to come to a Convention is indeed something we have gained from the Karma of the past.

I hope that during Convention we will not let harsh criticism enter. If one has to say something critical, let him say it dispassionately, but not with any feeling. Ideas working on the mental plane are easier to understand if feelings of the astral plane are not called upon to support them. Our aim should be to form a band full of goodwill and friendliness. If someone asks you: "How are you, and how is your lodge working?" and your reply is: "Not so very well," yet your reply should be charged with a determination not to forget, in spite of all obstacles, the great dream before us, that we shall eventually win through and realize the Great Plan.

Tennyson gave us that great ideal, over eighty years ago, when he pictured what the world would become some day. That dream is coming nearer and nearer. Which of us as a Theosophist does not thrill to this dream which Tennyson voiced in *Locksley Hall*?

"Men my brothers, men the workers, ever reaping something new:

That which they have done but earnest of the things that they shall do;

For I dipt into the future, far as human eye could see,

Saw the Vision of the world, and all the wonders that would be;

Saw the heavens fill with commerce, argosies of magic sails,

Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew

From the nation's airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,

With the standards of the peoples plunging thro' the thunder-storm;

Till the war-drum throbb'd no longer, and the battle-flags were unfurl'd

In the Parliament of man, the Federation of the world.

There the common sense of most shall hold a fretful realm in awe,

And the kindly earth shall slumber, wrapt in universal law."

That is the dream which inspires us when we are thinking of the Universal Brotherhood of Humanity, the great dream of the Parliament of Man. Each Convention is one more milestone which marks the work which has been done towards the realization of that dream.

You and I, my brothers, are all workers in one great band, and as we are here at this Convention we must be like stones in a wall, linked together by a cement of happiness and harmony. A band such as this can be used by the Elder Brethren. Just as a mirror can flash the sun's rays to corners where the sun cannot shine, so we, through our friendliness, our fellowship, can be used by the Elder Brethren to flash the light of the vision of the future into the hearts and minds of men and women in groups and societies far away from us who are seeking a solution for the problems of civilization. The work we do here is far more than a work for the American Section; it is also done for the whole world, and for all Theosophists truly committed to the great ideals. As the Great Teacher once said, "Where two or three are gathered together in My name, there am I in their midst," so it is with the work of Theosophists. We are gathered together in His name, and in the name of all Those who are with Him, who are dreaming of a glorious future of mankind, and are working for it. As Their brethren, Their younger brethren, Their children, we are met at Convention to give our aid both to the work of the American Section, and to the helping of the world. For that we have met; the work is to be done not by one nor by a few, but by us all. So during these days let us be happy, but happy in living in a great dream in which we have the utmost trust. The Great Ones are with us as we dream Their dream.

A Changeful Convention

(These Notes represent the personal views of Dr. George S. Arundale, Editor of The Theosophist, from which they are taken. In no case must they be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. The President invites us all to express our opinions on a number of vital questions currently of interest. It is to be hoped that there will be a wide response and that from the members of this Section many letters may be received at Olcott to collectively sound the Section's opinions. If possible send replies in duplicate.)

I SHOULD very much like the ensuing International Convention of The Theosophical Society, to be held at Adyar in December next, in some way to become much more a really Theosophically world-wide Convention than it generally is, however much on the physical plane it may be centered at Adyar.

I should very much like the whole, at least the majority, of our membership in some way to participate in the International Convention, so that some part of the actual deliberations themselves have a Theosophically world-wide character because they include a Theosophically world-wide expression of opinion from every Section and from at least a considerable number of members.

I should very much like this last International Convention to be held at Adyar during the present presidentship to synchronize with an expression on a number of vital matters of a world-wide Theosophical opinion, partly as a summing up of the Theosophical situation during the last seven years, and partly, perhaps, as an indication as to the way of our Theosophical future. I think it would be very helpful to the new President to be equipped with a sense of the outlook of the Theosophical public upon a number of matters of importance to The Theosophical Society and to the Theosophical Movement generally.

It must, of course, be made perfectly clear that such expression of opinion is purely informal, has no official value whatever. But it may none the less show which way the Theosophical wind is at present blowing.

Shall We Change The Three Great Objects of the Society?

Naturally, my thoughts first turn to the three great Objects of the Society. Are they in need of change? I know perfectly well that there will be some most emphatically to deny that any change is needed. There may even be some who would deny that at any time there could be any change in the three great Objects as now established, even though in the past they

were not infrequently the subject of change. There will be some to say that this is not the time for change. But I imagine that there may be many others who will no less emphatically decide that not only is there nothing inherently sacrosanct in the Objects as at present expressed, but that they ought to be changed to suit the changing times. What, in the first place, is the prevailing opinion in every Section? And, in the second place, whether a majority be in favor of a change, or only a minority, what should the change be, and how should it be effected, seeing that once an individual has become a member by acceptance of the three Objects, as they now stand, he at any time cannot be excluded from membership because a change in them is made to which he does not agree?

How would it be if, quite informally, every General Secretary invited a vote of his Section membership on Question I: "Are you

(1) for keeping the Objects as they are?

(2) for changing them as suggested by Dr. Arundale in the September THEOSOPHIST?

(The President's suggestions and his comment appears following this article.)

(3) for changing them otherwise? If you would change them otherwise, how would you change them?"

The views thus collected might form part of one of the deliberations at the ensuing International Annual Convention. But I repeat that it would all be entirely informal and in no way whatever commit the Society to any change in the Objects as they at present stand. I should like to be able to declare to the International Convention a Theosophically world-wide opinion on the subject of the three Objects, to indicate, of course roughly, the number of "changers" and "no-changers," and also to indicate the various suggestions as to any changes that are considered desirable.

Shall The President Be Neutral?

Question II to be relayed by the General Secretaries would be:

"Do you prefer your President freely and fearlessly to express his own personal opinions on the various problems of the day, even through the medium of *The Theosophist*, knowing that however much he may make repudiation and exercise caution and restraint, the fact inevitably remains that in the eyes of the outer world his views are more or less identified as being those of the Society? Or do you prefer your President to confine himself to his executive duties and to such formal expressions of opinion as cannot in any way compromise the Society?"

For my own part I am quite clear that it is much more to the advantage of the Society to have a President who is alive with his greatest personal sincerities, provided he takes what precautions he can not to identify the Society with them more than may be inevitable, than to have as President one who is little more than an automatic machine. But the point is important, and deserves, I think, a Theosophically world-wide expression of opinion.

Shall The Society Always Be Neutral?

Question III that I would submit for an expression of opinion is:

"While, in general, it may be entirely inexpedient for the Society to abandon its accepted policy of entire neutrality, so far as regards any official expression of opinion on the problems by which it may be confronted from time to time, can there be outstanding occasions for an abandonment of such neutrality? If so, how are such occasions to be determined, so that the abandonment is fully expressive of the will of the vast majority of the membership?"

I have had much heart-searching in this connection and felt constrained, as stated in my Presidential Address of 1938, to recommend that even amidst the terrible negations of Brotherhood through which the world has been passing, the Society should not abandon its neutrality. Yet somewhere in me dwells the conviction that it may well be the duty of the Society, for the very sake of the Universal Brotherhood to which it is pledged in its First Object, to voice in no uncertain terms that World Conscience which I believe to be everywhere awake for Brotherhood. I still feel that had the Society possessed the necessary solidarity and positive virility, it might in 1938 have given a very great lead, with the inner power it undoubtedly possesses, to a distracted world. I judged at the time that the Society was not ready to give such a lead, but I think I see that it should so be ready in the future, and should devise ways and means whereby the lead that the world may need shall be emphatically given, but only within very definite precautions and safeguards.

The Principles of Theosophy And Their Re-Application

I should then like our General Secretaries to pose yet another question, Number IV:

"In the first place, does the statement with regard to The Theosophical Society which now appears on page two of the cover of *The Theosophist* satisfy you as to its adequate statement both as regards Theosophy and The Theosophical Society? If not, where should it be modified, and what should be added?"

"In the second place, with regard to all three Objects, along what definite lines of study, propaganda and experiment should each be now developed?"

"What kind of Theosophy and what kind of membership of The Theosophical Society is now in general the next step in the pursuit of universal and particular brotherhood, of religion and religions, of the philosophies, of the sciences, of the discovery of the laws of nature at present veiled from our perception?"

"What work should a member of The Theosophical Society do in these days of world-wide stress so that he fulfils to the utmost his Theosophy and his membership of The Theosophical Society in service to the world? How can the individual member of the Society best help in the present world-wide major crisis?"

The world is rapidly growing with regard to every department of life as represented in our three Objects. Our presentation of Theosophy must keep pace with the world's growth, and the membership of each one of us should be in the van of the world's unfoldment.

Of course, as I see the First and Second Objects, both Theosophy and every individual member of The Theosophical Society will have a far wider area to cover than merely the Universal Brotherhood of humanity, than merely religion, philosophy and science.

What of the Essential Truths of Theosophy?

Finally I would suggest the following Question V: "What do you consider to be the essential truths of Theosophy as Theosophy presents itself to you, and what do you regard as the essential truths of Theosophy which should be set before the world? Or do you consider that there can be no formal presentation of Theosophy, and that while every member may well give expression to that which Theosophy is to him, he should make it clear there can be no formal statement as to the nature of the science, since each must discover his own Theosophy for himself?"

For my own part, in answering the first question, I should certainly say that such and such principles constitute the foundations of *my* Theosophy. But I should also say that there are certain teachings which should constitute Theosophy before the world. I entirely agree that each individual member must be very careful to speak and to write for himself alone, and that there can never be any conventionality or orthodoxy as regards the presentation of or belief in Theosophy. But I hold that Theosophy is a science and has its definite laws which reflect its nature. These laws should be made known, and the question is as to what are the laws which should be made known.

I should very much like each Section to undertake some kind of questionnaire among its members as to the questions I have postulated above. And I should like to receive a majority view and any minority views in time for me to make a precis which might be put before the International Convention for its formal consideration.

My desire is that the attention of the whole world of The Theosophical Society shall be concentrated upon the International Convention taking place in December next at Adyar. I want this world to take a really eager interest in its proceedings, to want to know the result of its deliberations, and to feel an integral part of that Convention, so that the International Convention does not merely meet at Adyar but in fact meets in the heart of every member.

The great organism of The Theosophical Society which the International Convention vivifies must be vivified in every part of its being, in all parts of its world. I desire that the active interest of every member be aroused in the International Convention. Are there other ways, or better ways, whereby such interest may become more keen?

The First Object

To form a nucleus of the Universal Brotherhood of Life without distinction of kingdom of nature, race, creed, sex, caste or color.

If I were to suggest this rewording of the First Object, there might be some who would say: "We have not yet been able to obtain a Universal Brotherhood of *humanity*, let alone of all Life. Let us start with the less and go on to the more." My attitude is: Let us establish the Truth as we now understand it in its growing implications. Let us specifically include the increasing number of those people who believe there should be a spirit of Brotherhood between the human and the sub-human kingdoms no less. Some people will say it is implied that if there is a brotherhood of humanity, there must

be no less a brotherhood of all Life. I venture to think that there is now a narrowness in emphasizing the word "humanity." It was, perhaps, more important at that time to emphasize the Universal Brotherhood of Humanity, even at the expense of leaving out the larger aspect. Now I venture to think that the time has come when we should emphasize the larger aspect and draw attention to the fact that there is a Universal Brotherhood of Life. We should align ourselves with the growth of Science, with the growth of Philosophy, though not necessarily with the growth of Religion, because it grows much more slowly than any other aspect or mode of life.

The Second Object

To encourage a comparative study of world conditions and of the forces at work in them, especially religion, philosophy, science, the arts, politics and social life.

You will note that this Object is changed rather more radically.

People have the peculiar aberration that a Theosophist ought not to touch politics. It would be far better that he touched politics than religion, philosophy or science. I do not say that religion can take care of itself, but science and philosophy can almost take care of themselves. More important than to have books on *Where Theosophy and Science Meet* would be to have a vital treatise on *Where Theosophy Meets Politics*. While we talk much about Theosophy in religion and Theosophy in science, we do not talk nearly enough about Theosophy in politics, as was Dr. Besant's practice when she worked here in India and continually stressed and wrote on the essential and Theosophical principles of political life.

Politics today in most countries is an Augean stable. It had its Herakles to clean it a few years ago. Now we need thirty or forty thousand small Herakles to clean it, as *the* Herakles is not for the moment available on the physical plane.

The Third Object

To encourage the study of the unrecognized laws of nature and the hidden powers in man.

As for the Third Object, I am content practically to leave it as it is, with the change of the word "unexplained" to "unrecognized." It is the unrecognized rather than the unexplained laws we want to study. There are unfortunately too few people who pay the slightest attention to this third Object. Those people who do pay attention will work at it in their own way regardless of how it may be worded.

Discipleship

BY DR. ANNIE BESANT

MUCH has been said and written on the qualifications for discipleship, as they are set down in Eastern Scriptures. They are laid down therein as the ideal according to which the aspirant should try to shape his life, and are intended to help a candidate for discipleship by pointing to the direction in which he should turn his efforts. Among the eastern peoples, Hindus and Buddhists, to whom they were given, they have always been so regarded, and men have taken them as guides in self-culture, as pupils may strive to copy, to the best of their ability, the perfect statue set up in the midst of the class for study. As these qualifications have become known in the western world through Theosophical literature, they have been used in a somewhat different spirit, as a basis for the criticism of others rather than as rules for self-education. Frederic Denison Maurice spoke once of people who "used the bread of life as stones to cast at their enemies," and the spirit which thus uses information is not uncommon among us. It may be open to question whether Those Who have spread through the world much information that once was kept secret, may not occasionally have felt a twinge of doubt as to the wisdom of pouring forth teaching liable to so much misuse.

Our great Teacher, H. P. Blavatsky, has suffered much at the hands of those who use the qualifications for discipleship as missiles for attack, instead of as buoys to mark out the channel. It has been asked — as in the *Vahan* last year — why a person who smoked, who lost her temper, who was lacking in self-control, should have been a disciple, while — this was not said but implied — many eminently respectable people, with all the family virtues, who never outrage conventionalities, and are models of deportment, are not considered worthy of that title. It may not be useless to try to solve the puzzle.

Those who have read carefully the unpublished letters from Those Whom we call the Masters must have been sometimes struck with surprise over the opinions therein expressed, so different is Their envisagement of people and things from the current appreciations in the world. They look at many things that to us seem important with utter indifference, and lay stress on matters that we overlook. So surprising are sometimes the judgments passed that they teach the readers a great lesson of caution in the formation of opinions about others, and make one

realize the wisdom of the Teacher Who said: "Judge not, that ye be not judged." A judgment which has not before it all the facts, which knows nothing of the causes from which actions spring, which regards superficial appearances and not underlying motives, is a judgment which is worthless, and, in the eyes of Those Who judge with knowledge, condemns the judge rather than the victim. Eminently is this true as regards the judgments passed on H. P. Blavatsky, and it may be worth while to consider what is connoted by the words "disciple" and "initiate," and why she should have held the position of a disciple and an initiate, despite the criticisms showered upon her.

Let us define our terms. A "disciple" is the name given, in the occult schools, to those who, being on the probationary path, are recognized by some Master as attached to Himself. The term asserts a fact, not a particular moral stage, and does not carry with it a necessary implication of the highest moral elevation. This comes out strongly in the traditional story of Jesus and His disciples; they quarrelled with each other about precedence, they ran away when their Master was attacked, one of them denied Him with oaths, and later on showed much duplicity. The truth is that discipleship implies a past tie between Master and disciple, and a Master may recognize that tie, growing out of a past relationship, with one who has still much to achieve. The disciple may have many and serious faults of character, may by no means — though his face be turned to the Light — have exhausted all the heavy karma of the past; may be facing many a difficulty, fighting on many a battlefield with the legions of the past against him. The word "disciple" does not necessarily imply initiation, nor saintship; it only asserts a position and a tie — that the person is on the probationary path, and is recognized by a Master as His.

Among the people who occupy that position in the world today are many types. For those who are perplexed regarding them it is well that the law should be recalled, that a man is what he desires and thinks, not what he does. What he desires and thinks shapes his future; what he does is the outcome of his past. Actions are the least important part of a man's life, from the occult standpoint — a hard doctrine to many, but true. Certainly there is a karma connected with action; the past evil desire and thought, which are made manifest in an evil act in the present, have

had their evil fruit in the shaping of tendencies and character, and the act itself is expiated in the suffering and disrepute it entails; the remaining karma of the action grows out of its effect on others, and this reacts later in unfavorable circumstances. Action, in the wide sense of the term, is composed of desire, thought and activity; the desire generates thought; the thought generates activity; the activity does not generate directly but only indirectly. Hence the man's desires and thoughts are the most vital elements in the formation of the judgment passed on the man. What he desires, what he things, that he *is*; what he does, that he *was*. It follows that a man with past heavy karma may, if he become a disciple, expedite the manifestation of that karma, and its fruitage in the outer world may be of actions that do not bring him credit in the eyes of his world. From the occult standpoint such a man is to be helped to the utmost, so that he may be able to pass through the awful strain, the bearing of which successfully means triumph, the succumbing to which means failure.

Moreover, in passing right judgment on actions, not only must we know the actor's past, in which the roots of the actions are struck, but we must know the immediate past, that which immediately preceded the action. Sometimes a wrong action is done, but it has been preceded by a desperate struggle, in which every ounce of strength has been put forth in resistance, and only after complete exhaustion has the action supervened. From outside we see only the failure, not the struggle. But the struggler has profited by the efforts that preceded the failure; he is the stronger, the nobler, the better, and has developed the forces which will enable him to overcome the difficulty when it next presents itself, perchance even without a struggle. In the eyes of Those Who see the whole, and not only a fragment, that man condemned by his fellows as fallen has really risen, for he has won as the fruit of his combat the strength which assures him of victory.

This disciple stands on the probationary path; he is a candidate for initiation. He comes under conditions different from those that surround men in the outer world; he is recognized as pledged to the service of the Light, and hence is also recognized as an opponent of the powers of darkness. His joys will be keener, his sufferings sharper, than those experienced without. He has called down the fire from heaven; well for him if he shrink not from its scorching. And well too for him, if, like the Red Indian at the torture-stake, he can face an unsympathetic world with a serene face, however sharply the fire may burn.

What of the famous qualifications for initiation which he must now seek to make his own? They

are not asked for in perfection, but some possession of them there must be ere the portal may swing open to admit him. In the judgment passed on him, which opens or bars the gateway, the whole man is taken into account. With some, so greatly are other qualities developed, that but a small modicum of those specially demanded weighs down the scale. With others, more average in general type, high development of these is demanded. It is, so to speak, a general stature that is expected, and the stature is made up in many ways. A candidate may be of great intelligence, of splendid courage, of rare self-sacrifice, of spotless purity, and bringing such dower with him may lack somewhat in the special qualifications. Something of them, indeed, he must have. If he have no sense of the difference between the real and the unreal, if he be passionately addicted to the joys of the world, if he have no control over tongue or thought, no endurance, no faith, no liberty, no wish for freedom, he could not enter. The completion of the qualities may be left for the other side, if the beginnings are seen; but the initiate must fill up the full tale, and the more there is lacking the more there will be to be done.

It is not well to minimize the urgency of the demand, for these qualities must be reached some time, and far better now than later. Every weakness that remains in the initiated disciple, who has entered the path, affords a point of vantage to the dark powers, who are ever seeking for crevices in the armor of the champions of the Light. No earnestness is too great in urging the uninitiated disciple to acquire these qualities; no effort is too great on his part to compass their achieving. For there is something of pathos in the case of a hero-soul, who has "taken the kingdom of heaven by violence," and has to pause to give a lifetime to the building up of the lesser perfections which in the past he neglected to acquire.

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though He stands and waits with patience,
With exactness grinds He all."

The lofty initiate who has left some minor parts of human perfection unbuilt must be born into the world of men to lead a life in which these also shall be perfected. And if any chance to meet such a one in the flesh he would do wisely to learn from his best rather than to use his worst as excuse for his own shortcomings, making it a justification for his own faults that he shares them with an initiate.

Preeminently is this true of the criticisms leveled against H. P. Blavatsky. "She smoked." But smoking is not the sin against the Holy Ghost. The use of it to depreciate a great teacher

is a far worse crime than smoking, which at the worst, is only a habit disagreeable to a small minority.

"She had a bad temper." So have a good many of her critics, without a thousandth part of the excuse she well might have pleaded. Few could bear for a week the strain under which she lived year after year, with the dark forces storming round her, striving to break her down, because the breaking down meant a check to the great spiritual movement which she led. In the position she was bidden to hold, the nervous strain and tension were so great, the cruel shafts of criticism and unkindness were rendered so stinging by the subtle craft of the Brothers of the Shadow, that she judged it better at times to relieve the body by an explosion, and to let the jangled nerves express themselves in irritability, than to hold the body in strict subjection and let it break under the strain. At all hazards she had to live, with strained nerves and failing brain, till the hour struck for her release. It is ill done to criticize such a one, who suffered that we might profit.

"She lacked self-control." Outside sometimes, for the reason above given, but never inside. It may be said that such statement will be used as an excuse for ill-temper in ordinary people. Let them stand where she stood, i.e., become extraordinary people, and then they may fairly claim the same excuse.

H. P. Blavatsky was one of those who are so great, so priceless, that their qualities outweigh a thousandfold the temporary imperfections of their nature. Her dauntless courage, her heroic

fortitude, her endurance in bearing physical and mental pain, her measureless devotion to the Master Whom she served — these splendid qualities, united to great psychic capacities, and the strong body with nerves of steel that she laid on the altar of sacrifice, made all else as dust in the balance. Well might her Master joy in such a warrior, even if not free from every imperfection. But where a person has no heroism, little devotion, and but small tendency to self-sacrifice, a strong manifestation of the special qualifications may well be demanded to counterbalance the deficiencies. Man worships the sun as a luminary, and not for his spots. In the sunlight of H. P. Blavatsky's heroic figure, the spots are not the things that catch the eye of wisdom. But these spots do not raise to her level those who are nearly all spots with little gleams of light. It is ill done in these days of small virtues and small vices to criticize harshly the few great ones who may come into our world.

Often, with St. Catherine of Siena, have I felt that intense love for someone even but a little higher than ourselves is one of the best methods for training ourselves into that lofty love of the Supreme Self which burns up all imperfections as with fire. Hero-worship may have its dangers, but they are less perilous, less obstructive of the spiritual life, than the cold criticism of the self-righteous, directed constantly to depreciation of others. And still I hold with Bruno, the hero-worshipper, that it is better to try greatly and fail, than not to try at all.

From The Theosophical Review, July, 1906.

Your Theosophy

See whether as you study Theosophy your character does not change so that you practise better than the ordinary Christian the two precepts of Christ: to love God with all your heart and soul and mind, and to love your neighbor as yourself. Remember, it is the ideas which you possess and which you practise, which mark you as the good man or the good woman, instead of the man who is critical and hostile to everyone else.

When you accept the principal ideas of Theosophy: that God exists; that He is all love; that He has planned the salvation of every soul, even

the most wicked; that God asks you to cooperate with Him in making your home, your city, your nation a better one where the spirit of Brotherhood among men shall be the rule of life; that God asks you just now to help Him to make all mankind one, by transcending the dividing lines of race, religion and sex. When you believe these ideas, will you not find a new joy in every sacrifice which you make, a new consolation in every suffering which destiny sends you?

— C. JINARAJADASA

If you will stand on your feet instead of falling on your knees, your study of the other worlds will be more profitable, and the dangers you are likely to meet will be very much diminished.

— ANNIE BESANT

Theosophy for Children

BY JESSIE R. MCALLISTER

Our National Library

Did you know our National Library at "Olcott" has a Children's Corner? These books may be borrowed in the usual way by any child living anywhere in the United States providing some adult member signs the request. Other arrangements may be made by writing personally to the National Librarian, Miss Marie Mequillet, whom you will find most sympathetic to your requests. All the books which have been recommended in our Lessons as supplementary reading are on the shelves at "Olcott."

The following books were added to the Children's Corner this summer, any of which may be purchased in the dime stores. They were exhibited in our Booth during the Convention and Summer School and donated to our work by the publishers, Rand McNally & Co. and the Harter Publishing Company.

Book of Dogs
Happy Days
Prayers for Little Children
My Own Book of Prayers
Child's Garden of Verses
Adventures of a Brownie
I Wonder Why
The Wonderful Hammer
The Story of Silky
The Story of Jesus
Houses Around the World
Children Around the World
Baby Animals and their Mothers
Talking Leaves
Seeing Stars
Children of China

Children of Japan
Children of Lapland
Children of Mexico
Story of Stone-Age People
Indians of the Southwest
Children of Switzerland
Seeing America
Presidents of our U. S.
Constitution of our U. S.
The Flag of our U. S.
Book of Birds — I, II and III.
Wild Flowers at a Glance
Our Dogs
Hardy Plants for Your Garden
Famous Fables

Census of Children

To date our Census figures show 344 boys and 345 girls. Of these 34 are under the age of one year and 187 are under school age. There are eight sets of twins and so far there have been 13 new babies in 1939. The 463 remaining boys and girls fall under these headings:

50 — 16 years old	47 — 10 years old
50 — 11 years old	45 — 13 years old
50 — 14 years old	44 — 7 years old
48 — 9 years old	42 — 15 years old
47 — 12 years old	40 — 8 years old

Broken down in this way the figures prove to us that we are right in not attempting to grade our Lessons in Theosophy. For a time at least, they must continue to be general — for use in mixed classes of all ages.

We have incomplete data on some 75 or more boys and girls, whom we are eager to add to this Census. Will the parents who have received our form letter please make reply, so all names may be included?

Will National Members send us full data concerning their children, please? There are many who have not done so.

Ritual

For those who desire to use a ritualistic service in connection with the classes for children, we recommend two such forms. The first is that of The Order of the Round Table, established many years ago. This Order includes boys and girls from seven years to twenty-one, who act as the leaders and are called Knights. There are Round Tables in nearly all of the forty-two nations in which there are Sections of the Theosophical Society.

For the younger boys and girls there is the Order of the Golden Chain, an International League of Kindness for little children. Their fine Promise is given below:

"I am a link in the Golden Chain of Love that stretches round the world, and must keep my link bright and strong.

"So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

"And I will try to think pure and beautiful thoughts, and to speak pure and beautiful words, and to do pure and beautiful actions.

"May every link in the Golden Chain become bright and strong."

Additional information regarding both of these rituals may be obtained from the Children's Department.

The Present is only a mathematical line which divides that part of Eternal Duration which we call the Future from that part which we call the Past.

— H. P. BLAVATSKY

Three Minutes of Theosophy

BY SIDNEY A. COOK

To tell you of Theosophy in three brief minutes precludes all but the simplest outline. Fortunately that is possible, for although Theosophy throws light into all departments of life, providing answers to all the questions and explanations to the problems that life and living compel us to face, it may be approached from a simple premise.

Let us take, for example, the fact that life is whole — a unity. The proof must wait, although Theosophy provides and explains it. But the followers of most religions accept it and in Christianity it is recognized in the passage, "In Him we live and move and have our being." His is the only life and we partake of it.

It follows that men are not separate as they seem. They share a common life, though in the struggle for individual achievement their common origin as Sons of God and therefore brothers to each other, has been lost to their consciousness and understanding.

But as man as an individual struggles on, his innate divine nature impels him upward and in time he re-acquires this knowledge of his own divinity and his brotherhood with all that lives.

That he shall thus achieve is certain. There can be no failure — only delay caused by his own

disinclination to follow the highest that he knows. Though he pass out of life without realizing the truth of his unity with all men, he but loses the form, the body, for he, the divine being, is as immortal and eternal as the Divine Life of which he partakes and he will not be denied the knowledge of Himself that he seeks. Therefore, taking a new body, he returns and lives another human life, learning of his own Godhood and his brotherhood with men.

So, living and dying, but ever eternal, he learns, delaying his progress and suffering for mistakes as he ignores nature's law of Brotherhood, but achieving gloriously as he works co-operatively with it. Some have won to understanding. They are the Great Teachers of the world and through all time Their example and Their wisdom have inspired others to move more quickly to the goal of human achievement—perfect brotherhood in thought and action, perfect wisdom, Godhood, reunion with the Divinity from which they came. We can and will achieve as these Great Ones.

This is the encouraging and inspiring message of Theosophy. Its literature and its lectures explain in detail the processes of man's unfolding of his divine power as he lives according to the divine law of Brotherhood.

Tenderness Toward Animals

"May happiness be the lot of men, may it be the lot of animals," is a Hindu prayer consecrated by immemorial usage. That prayer reminds us of the cycle of spiritual and material events, taught us in the *Gita*, how as the beasts toil for men, the crops flourish; how as men worship the Gods, the rains come; and how as the rain falls, there is food for man and beast. All old Hindu legends tell us of the kindly relation between men and animals; cruelty to animals is an un-Indian trait.

This same realization of the spiritual relation between men and animals has been voiced by one of the most tender of the poets of England. We have in Blake these lines, so startling in the intensity of their significance to all sensitive minds:

"A robin redbreast in a cage
Puts all Heaven in a rage.

A dog starved at his master's gate
Predicts the ruin of the State.
A horse misused upon the road
Calls to heaven for human blood.
Each outcry of the hunted hare
A fibre from the brain does tear.
A skylark wounded on the wing
Doth make a cherub cease to sing."

Where men are kind to animals, they are loving towards children, and friendship becomes the keynote of all human relations. For the law of action and reaction binds us all — the Gods, men and animals — in one circle of necessity and of mutual assistance. And so it happens that where all unnecessary suffering among animals is abolished, there men shine out in the beauty of their true humanity.

— C. JINARAJADASA

Theosophy Is The Next Step

Campaign Notes

There may be no immediate cure for unemployment in the business world, but there is no longer any reason for idle lodge members. The 1939-1940 World Campaign—"Theosophy Is The Next Step"—provides ample opportunity for every member to participate in some way.

The purpose of the Campaign is to help our members to study Theosophy more deeply and to relate it to daily life. Each of us reads books, newspapers and periodicals, attends the theater occasionally, exchanges ideas with his neighbors and associates. We all live in the world and have theories and knowledge about it which we like to exchange with others. This natural desire can be used to make the Campaign successful.

Many lodges will use the following plan, which we can outline only very briefly. The Program Committee will select a number of Campaign subjects for the year's work. For each subject there will be appointed a chairman who may ask other members to assist him. The Program Committee will establish a lodge file on each subject and every member will be informed of such subjects selected and of the dates on which discussion on each will be presented to the members. In the meantime, every member will be urged to constantly bear in mind the seven preliminary steps necessary for gathering material on each subject (see *THE AMERICAN THEOSOPHIST* for July, page 160) and whenever he finds any material which illumines these points in the subjects selected for the lodge, to give a resume of such material to the chairman of the subject for the lodge file.

Every member can enter into this phase of the work.

The subject chairman will arrange his file of material for presentation to the membership on the appointed date for discussion and after the members have exhausted the subject, the chairman or some other member will deliver a public

lecture giving to the audience the results of the work, in which all members have shared.

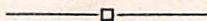
This plan makes it possible for all members to work together towards a common goal, to have some active part in the work of the lodge, to share individual work and experience with each other and thereby deepen relationships with each other, to learn more about the truths of Theosophy and to see more clearly their application to daily life.

The series of leaflets prepared at Adyar for the Campaign has continued to grow in number and in size until it now totals twenty-two instead of seventeen as originally advertised. There was such a splendid response to the call for material for these leaflets that additional booklets just naturally came into being.

The President, seeing the need to present the value of Theosophy in the constant personal problems we meet, wrote four additional booklets for the series, entitled: *For Those Who Suffer*, *For Those Who Are Happy*, *To More Youthful Living*, and *For Those Who Love*. These, with one on economics, are larger than the others in the series and are therefore somewhat more expensive.

Lodge officers who have already sent orders to Adyar will receive assortments including as many of each leaflet as their remittances will allow at the new prices. The seventeen smaller leaflets are priced at \$1.35 per hundred, as announced previously, but the five large leaflets are priced at \$2.70 per hundred. Assortments including both the larger and the smaller leaflets (4 or 5 of each) are priced at \$1.65 per hundred.

IMPORTANT: Pamphlets must be ordered from The Publicity Officer, The Theosophical Society, Adyar, Madras, India. Remittance, payable to the Publicity Officer, must accompany order (international money-order preferred). If remittance is made by check 12 cents must be added for every \$5.00 of the total to cover exchange fees.



Those days are gone when a teacher's inspired speech made people see God. We have to build on other foundations now. We must live such an intense inner life that it will become a Being—a Being which will send forth untold torches of Truth. Rivers rise and rush because their sire, the mountain, sits still. It took God ages and ages to make mountains, but generations

and leagues have been bathed, fed and sustained by their streams ever since.

Let us make a Being, raise a mountain of God in our midst no matter how long it takes, and when it will have been reared it will pour rivers of compassion and light on all men for all time.

Words reported to have been uttered by Rama Krishna, founder of the modern Vedanta School.

Whose North is Theosophy

From the National President's Report of 1938

WE none of us have any doubts that it is the purpose of the Society to promulgate the eternal truths of Theosophy. This must be to us not only a matter of knowledge but one of vigilant practice. It is our main duty as a Society, as I see it, to teach Theosophy in its simplicity, in its unvarying truth—straight Theosophy, if you will. It is this that the world needs, as it has needed and always will need it, until the Great Plan, of which The Theosophical Society is the exponent and Theosophy is the declaration, has been consummated among mankind.

I do not conceive it to be necessary to disguise the truth that has been given us to pass on. I do not consider it to be necessary that we dilute it or call it by some other name. I do not believe that Theosophy as such will ever lose its power to attract and hold those who are prepared to be servants in the work of Those Greater Servants by Whom the Society was brought into being. While we must be prepared to show the extent to which Theosophical truth is in harmony with the latest modes of thought, we must never adopt these modes of thought as substitutes for, or as carrying the message of Theosophy itself. Truly, we must be prepared to show that Theosophy is not an impractical dream; that it can be applied as a way of life; and that it does offer solutions of individual and world problems. Still, it is not the function of The Theosophical Society to substitute an effort at practical application of Theosophy for the teaching of Theosophy itself.

The problems to which we would apply Theosophy constantly pass, as new problems take their place. It is not for today or tomorrow alone that the Theosophical Society exists. Its existence can be timeless only as it retains as its primary purpose and activity the timeless task of teaching the eternal truth itself. We fail in our work to the extent that we fail to teach Theosophy, for anything else can have but a passing interest as it is applied to passing problems. If we attempt to teach only that which seems acceptable at the moment, if it is our desire to supply only a philosophy which shall appear to be

modern and up to date, we shall be teaching that which will pass, and the Society will pass also. If we wish our Society to endure, to do the work for which it was formed and to which we are called, we shall found all our activity primarily upon Theosophy as eternal truth, straight, undiluted, and undisguised, and only incidentally as an application of this eternal truth to the psychology and other "ologies" of the time. Our work is to be tested not by the way it fits into the design of current thought, but by the degree to which we strike the eternal keynote that because it is eternal will fit the future also.

I select an analogy from a recent writer on another subject. We may carry a tell-tale penant showing the direction of the shifting winds of thought and human interest, but if we would maintain our course we shall steer by the compass given to us through our Founders and whose North is Theosophy. We may and should change our methods from time to time. We should not adapt Theosophy, for it is not the truth which will change, but the times, and in all conditions and in all times, the world needs this same truth, unchanging in its fundamentals and unchanged as to the directness of its telling. The world may not yet be ready to appreciate and accept what our pioneers have stood for; nevertheless we must continue to stand for it for what it is, because the world needs it, unknowing though it may be, and the evidence that the world needs it is that Those Who are the greatest Servants of the world, the greatest Teachers of the world, gave it to The Theosophical Society to give to the world.

... The time will come when the basic principles of Theosophy will be accepted, when Theosophical ideals will be recognized for the value of their influence on individuals as demonstrated in their lives, and through them upon their communities and their environment, and indeed upon the nations. These principles and ideals the world needs, and when it recognizes its own need, as I feel it will eventually — and perhaps sooner than we generally believe — it will turn to the only answer. That answer we must be prepared to give.



The desire to help others is the most potent force whereby we help ourselves.

—GEORGE S. ARUNDALE

ANNIE BESANT

(Continued from page 219)

"Someone ought to do something about it, but why should I?" Her cry was: "Someone ought to do something about it — *why not I?*"

No task was too strenuous or too gigantic for her self-sacrificing devotion, for she worked for love's sake alone, asking only to give and not to take. She pursued Truth just as valiantly and mightily as she strove to right the wrongs and injustices she saw about her, and finally when she read *The Secret Doctrine* she found that the way to uplift was through the approach of consciousness on its higher levels. It was then that she transferred her tremendous power of leadership to the things of the spirit, leading people to new spiritual vistas and a new understanding of life.

Her vision of eternal values was so clear and her logic so keen, that when once she became convinced of a truth, nothing under Heaven could shake her loyalty, for her loyalty was to Truth itself. For this she was willing to renounce everything and to give the Truth she won to the service of man — keeping nothing back.

Lowell Thomas wrote of her sometime ago: "Of the wisdom of her activities there has been much question; of the purity of her motives —

none! Nor can her ability be disputed even by her enemies."

When Annie Besant realized that she had been utterly wrong in her materialistic philosophy, she had the honesty and the courage to dare to publicly confess her error that she had been "misled by intellect to ignore the soul."

Through storm and agony of heart and mind she learned the pettiness and worthlessness alike of praise and blame, of popularity and ridicule. For Truth she dared to face the ridicule and the scorn which followed her turning to Theosophy, and writing of that time she says: "But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but: 'She Tried To Follow Truth!'"

Night Review

BY MARIE POUTZ

Holy Master, what have I done today to make the world brighter and happier, more responsive to the Divine Will in Evolution? Have I helped at least one man to a better understanding of a fellow man? When he came to me, so full of bitterness because of some wrong suffered, either real or fancied, have I listened with soothing love, and then tactfully helped him, first to forgive, then to understand, finally to love?

Instead of being bored by the tale of woe of a sick or despondent brother, have I listened with sympathy and helped him to get a glimpse of that Inner Sunshine which alone can re-establish nature's harmony?

How many among those who approached me today, have gone forth, standing more erect, smiling more brightly?

What have I done to help in one at least of the many movements which are ushering in the New Age? Master, I can do but little, for I am a

humble worker and my talents are small and few; but I have studied what our teachers have taught us in Thy name, and I can give to a perplexed man a hint which to me almost seems a commonplace, so often have I read and heard it, but which to him may be just a flash of light that illumines the darkness. I can write a letter of protest to my Senator and Assemblyman against some inhuman and injurious bill. I think I can train myself to write some short article which a newspaper may perchance print in the People's Forum, that page of interest to those who have left the beaten track; and to prepare myself, I can daily give a few moments to the earnest study of a page or two dealing with some weighty problem of the day. What have I done for the movement in the outer world which I have joined, knowing it to be Thy will that I mingle amongst my brothers?

(Concluded on page 236)

Theosophy in the Field

Besant Lodge (Cleveland) enjoyed a visit with Mr. Jinarajadasa on September 14 and 15. His talk to members was intimate and friendly, touching upon the importance of freedom of expression of the finer emotions in the evolution of the true Theosophical character and stressing the value of the emotions as well as the intellect in the understanding of great truths. A dinner was given in the Rose Room of the Hotel Cleveland in honor of Mr. Jinarajadasa and afterward he gave a public lecture in the ball room to an audience of 240. His subject, "The War in Man and the Finding of Peace," was most timely and inspirational. Many new comers were present and expressed much interest and enthusiasm.

Besant Lodge (Hollywood) resumed weekly meetings on September 5, the first Tuesday meeting being under the direction of Mr. William Wattles. During the month Mr. A. F. Knudsen, Mr. R. F. Goudey and Mr. John Steinstra also contributed lectures to the lodge's program.

Brooklyn Lodge announces public lectures in September and October by Mr. Jinarajadasa, the Rt. Rev. Charles Hampton, Mr. William H. Pitkin, Mrs. Margaret Crume, Mr. Ernest Kresse, Mrs. Emily B. Sellon, and Mr. W. J. Ross. This lodge also maintains a public study class in Elementary Theosophy, meeting each Tuesday Evening at 8:15.

Detroit Lodge reports that although there were no lodge meetings during the summer months Mr. Wylie's class continued and drew an average of over fifty interested people each week. Members in Detroit feel that this indicates an encouraging interest in Theosophical study in Detroit.

Glendale Lodge writes: "Tuesday, August 22, was a happy day in the history of Glendale Lodge. The Lords of Karma, smiling graciously upon us, have permitted us to acquire our own home. It is an artistic bungalow with a lovely garden all ready for us to entertain our friends, and is situated in the shade of some very large trees. We were especially grateful for the privilege of having Mr. Jinarajadasa conduct the Dedication Service, which was also our first meeting."

Kansas City Lodge sends us a copy of their September bulletin which announces an Introductory, as well as an Advanced Class in Theosophy, a Class in Theosophy for men, a

Beginners Class in Astrology and an Astrological Clinic. These activities, in addition to a Members' Meeting each Wednesday, make a rather full week for Kansas City members.

Lotus Lodge (Philadelphia) is basing its Sunday evening programs for the year largely on Dr. Arundale's new Campaign, "Theosophy is the Next Step." Specialists have been engaged to speak on *Progressive Education*, *The New Leisure*, *The Future of Art*, *The World of Today* and *World Peace*. There is a Right Citizenship class on Tuesday evening, a Members' Meeting on Wednesday evening, a Creative Study Group on Thursday morning and a Discussion Group on Friday for members and friends which proves very stimulating, since everyone participates.

Ojai Valley Lodge sends us an interesting program for September, including a report on the National Convention by Miss Marie Poutz, public lectures by Mr. A. F. Knudsen and Mr. Fritz Kunz, and a lodge study class led by Mr. Harold A. Kirk.

Oak Park Lodge: "Twenty-two Oak Park members assembled at Olcott on August 6 to plan for the coming fall season. This meeting was patterned after the Workers Conference held at Olcott last New Year, and after a brief explanation of the purpose of the meeting by the President, Mrs. Cecil Boman, three groups gathered in different parts of the Grove to discuss Programs, Business, and Public Contacts, each member being free to go to the group most attractive to him. After a delicious dinner in the Headquarters building and a brief rest period, the groups combined, the chairman of each group reading the report of the wishes of his group. It seemed a good plan, a real democratic way of procedure and the results of a day of careful thinking and dreaming for our lodge may appear in this column through the year!"

Paterson Lodge reports the closing of a very happy and beneficial season of lodge activities, expressing especially appreciation of the lectures of Mr. William B. Conrad and the Rev. Westergaard, and of the class work of Mrs. Margaret Crume.

Portland Lodge members were very happy to have Mr. Jinarajadasa with them as guest speaker recently and shared his visit with members of Forest Grove and Longview lodges. The secretary writes: "Mr. Jinarajadasa's talk was most inspiring, bringing out the seldom con-

sidered emotional side and describing the new vistas of understanding of Theosophy that result from a consideration of this aspect of human nature. Everyone, including the two visiting lodges, enjoyed the visit with Mr. Jinarajadasa and we were very happy to have him here."

Spanish Lodge (New York) announces the opening of a Center in the Spanish thoroughfare of New York City for the spreading of Theosophy among the Spanish speaking people. The president, Mr. Enrique de la Hoz, writes: "In order to further our work we are taking the necessary steps to deliver public lectures to those Spanish organizations that will accept our offer in their own quarters. Besides this we will undertake the translation of English Theosophical literature into Spanish to be sent to lodges in South and Central America... We wish to kindly request all the assistance that every one of you could possibly give us with his thoughts, in order that our little work be of service and help in the name of the Masters."

The Florida Federation

Members of the lodges of the Florida Federation gathered at the Arrow Cabana Colony in St. Petersburg on September 2, 3, and 4 for their Sixth Annual Convention. The program included an informal reception of the guests of honor—Mr. and Mrs. E. Norman Pearson and Miss Helen Pearson—a picnic supper on the beach, a contribution by the Children's Department, Moving Pictures of the Convention and Lectures by Mr. E. Norman Pearson, Mr. A. Lewis Bare and Mrs. Nella Cole.

The following new officers were elected to guide the affairs of the Federation during the ensuing year:

Mr. A. Lewis Bare, President
Dr. John J. Heitz, First Vice-President
Mrs. Nella H. Cole, Second Vice-President
Mrs. Jessie R. McAllister, Secretary-Treasurer.
Our congratulations to these workers who have assumed the glorious responsibility of furthering the cause of Theosophy in Florida.

The Northern California Federation

The Northern California Federation meeting was held in San Francisco on August 13, with Mr. Jinarajadasa as guest of honor. Mr. Jinarajadasa said he did not consider himself as a guest, however, but rather as a sort of Theosophical uncle. He addressed the gathering on the approach to Buddhi through the creative arts and to the Divine Feeling through the emotions, punctuating his ideas with illustrations from his own poetry.

Following the adjournment of the main session Miss Ann Kerr outlined the work of the "Theosophy is the Next Step" campaign to lodge presidents and other interested workers, stressing the importance of cooperation with Adyar in developing this new Plan.

The Southern California Federation

The Theosophical Society in Southern California presented six outstanding lectures in September at their new headquarters in Los Angeles. Mr. A. F. Knudsen, Presidential Agent in the East, spoke on "China's Need in the Light of Theosophy," Dr. Pieter K. Roest on "Learning to Live," Mr. Alastair Taylor on "The Philosophy of Henry Bergson"; and Mr. Fritz Kunz contributed a series of three lectures on "The Brotherhood of the Adepts."

NIGHT REVIEW

(Continued from page 234)

Have I done *something definite* today — not a mere vague and general aspiration?

Have I shown some brother how to do those things, by example and by word of mouth?

Holy Master, I lay my humble sheaves at Thy feet, my small harvest of success. And now I gladly and peacefully lay my body to

sleep. Grant that freed from its weight and clad in my lighter body, I may go forth to other labors — thus working day and night, night and day, that the world may become brighter and happier, more responsive to the Divine Will in Evolution.

The Messenger — May, 1919.

Theosophists, with their knowledge of the Real as disclosed through the Science of the Eternal which is called Theosophy, should be those in the world who are most truly practical, because they are endowed with that common sense of the future which is uncommon today.

— GEORGE S. ARUNDALE

Theosophical News and Notes

The Meditation for the Comradeship of Peoples

In our last number there appeared this meditation and the President's appeal for its universal adoption. In a more recent letter the President adds: "If there are any friends in your country who would like to join us either for the whole week and week after week, or for a particular country or more than one country, it will be useful for the Publicity Officer here to have their names. They should, of course, synchronize their time with ours. Such cooperators should seek to be generally receptive to Adyar during the hour even though they may have other occupations. It is always possible to do more than one thing at a time. But in any case they should try to make a special point of being receptive on the day selected for meditation on the people of their own particular country."

Dr. Arundale especially emphasizes that in this meditation "we do not concern ourselves at all with governments. Our meditation is to the end of a closer comradeship of the various peoples of the world, families in the great Brotherhood of Life."

It is to be hoped that many have responded to the President's appeal and have communicated their names as participants to the Publicity Officer, The Theosophical Society, Adyar, stating whether they will endeavor to follow the whole week's schedule or to join in only when certain specific countries are undertaken.

Class Organization and Study Courses.

The National Committee on Class Organization and Study Courses in starting a new year of activity cordially invites the cooperation of all members of the Section.

The committee would like to hear from lodges regarding the needs of their work. It is anxious to know of methods of study and plans for development which have been found successful. It is equally anxious to know of plans which have been tried and have failed.

A considerable amount of work is being planned which can be made much more practical and effective if lodges will help by stating their problems and by giving the Committee the advantages of their experience.

The Chairman may be addressed at 455 W. Hancock Avenue, Detroit, Michigan, or mail will be forwarded from Headquarters.

E. NORMAN PEARSON, Chairman
National Committee on Class Organization
and Study Courses.

Mr. Jinarajadasa's Tour

Complete details concerning Mr. Jinarajadasa's visit to the various lodges of the Section have not as yet been sent in to Headquarters, so it is impossible to include a satisfactory report of his activities in this number of the magazine, as we had hoped. Enthusiastic letters and the remarks of individual members and friends, however, testify to the joy provoked by his presence and the inspiration which marks his trail as he travels about from lodge to lodge.

We hope that all lodges that have had the pleasure of meeting with Mr. Jinarajadasa will send in reports of those meetings in order that every member may enjoy a more complete account of his activities through the pages of this magazine.

Itinerary — Miss Mary K. Neff

September 30—October 5	Detroit, Michigan
October 7-11	Cincinnati, Ohio
October 16-18	Cleveland, Ohio
October 19-22	Western New York Federation
October 19-20	Buffalo
October 21-22	Rochester
October 24-25	Syracuse, N. Y.
October 26-27	Albany, N. Y.
October 28—November 16	Northeast Federation

The Mothers Bulletin — Infancy

A new Bulletin, Vol. 5, No. 4, July, 1939, with Mrs. Rona Morris Workman as guest editor in charge of this particular issue, has just been released, and we congratulate both Mrs. Workman and Mrs. Lewis.

Certainly all mothers should be keenly interested in the very practical, as well as helpful thoughts and suggestions dealing with the problems of babyhood, and because our children are of supreme importance everyone should be interested in this Bulletin and do all in his power to give it as wide circulation as possible.

It is splendid that Oak Park Lodge, Oak Park, Illinois, through the effort of their member, Mrs. Margery Parks, is undertaking the very important task of publishing these Bulletins. We are heartily glad that this fine cooperation is being given to Mrs. Lewis, and on behalf of a project so worthy of wholehearted help.

Orders may be placed at \$.25 a copy, or \$1.00 for an annual subscription of four Bulletins, with The Theosophical Press, Olcott, Wheaton, Illinois.

"Temple of Heaven" — A Gift

When Mr. A. F. Knudsen, Presidential Agent in the East, was in Honolulu last August he found a painting of the ancient Chinese "Temple of Heaven" and, thinking how appropriately it could be hung on the Headquarters walls, had it forwarded to Olcott. It shows a modern Chinese artist's use of the European oils and technique in painting, the artist being highly thought of in his own country. The famous "Temple of Heaven" is well over a thousand years old and is the spot where Emperors take their vows of consecration to their office and to their country.

This picture now hangs on the north wall of the National Secretary's office and we are indeed grateful to Mr. Knudsen for his thoughtfulness in sending this beautiful gift to Headquarters.

Snow White

A profound interpretation of the story of Snow White and the Seven Dwarfs, so charmingly portrayed in Walt Disney's film of the story, has been sent to us by the General Secretary for Ireland. This evolutionary interpretation was prepared by Mr. William Henderson and is published by the Society in Ireland. We recommend it to all grown-ups, for it is not written for children. It is a sixteen-page booklet with an attractive linen weave paper cover in green.

Send 15 cents to The Theosophical Press (10 cents per copy when ordered by the dozen). It is an interesting pamphlet to pass around among friends and good propaganda material.

"The Spirit of America"

Folders describing the work of the Committee appointed several years ago to choose a work of art representative of the spirit of America and presenting a photograph of the piece finally chosen by that Committee for presentation to Adyar, have been sent to many members in the hope that they will be able to aid in the collecting of funds to compensate the artist for his beautiful work. If you are interested in this project please get in touch with the Chairman, Mr. James S. Perkins, 123 Kinsey Avenue, Cincinnati, Ohio.

Congratulations to Dr. Weaver

Theosophists everywhere will be greatly interested in the scientific work to be released in the near future, *The Plastic Basicranium*, whose author is Dr. Charlotte Weaver, one of our members and an osteopathic physician. Dr. Weaver's distinguished record indicates that this particular work is of special importance in her own field and worthy of hearty congratulation.

Bernard Shaw — Vegetarian

Upon being told by doctors that he would die unless he ate some meat, Bernard Shaw wrote to the London Daily Chronicle:

"My situation is a solemn one. Life is offered to me on condition of eating beefsteaks. But death is better than cannibalism. My will contains directions for my funeral, which will be followed not by mourning coaches, but by oxen, sheep, flocks of poultry, and a small traveling aquarium of live fish, all wearing white scarfs in honor of the man who perished rather than eat his fellow creatures. It will be, with the exception of Noah's Ark, the most remarkable thing of the kind ever seen."

Visitors

Staff members were especially happy to welcome Mr. Jinarajadasa and Miss Ann Kerr as they returned from the Western half of the tour and enjoyed the several days Mr. Jinarajadasa spent at Headquarters before resuming his visit to the lodges of the eastern section very much indeed.

Miss Nedra Ruder arrived on September 5 to spend the winter months at Olcott, and already she is proving a very delightful person to have around.

Miss Juul van Rhetergen Altena departed on September 8, after spending most of the summer with us. We were very sorry indeed that she had to go.

Other members and friends who dropped in for shorter visits were as follows:

Dr. Bruce Gordon Kingsley, of Hollywood, California

Miss Myrtle Cook, of River Forest, Illinois

Miss Edith Armour, of Larkspur, Colorado

Dr. H. Douglas Wild, New Brunswick, New Jersey

Mr. Byron Casselberry, of Hollywood, California

Miss Betty Hancock, of Chicago, Illinois

Mr. Edwin N. Lord, of Detroit, Michigan

Miss Ruth Powers, of Cincinnati, Ohio

Miss Lydia L. Karnopp, of Fort Smith, Arkansas

Mrs. Mae Karnopp, of Kansas City, Missouri

Mr. and Mrs. L. Mortensen and daughter, June, of Spokane, Washington

Mrs. Emma M. Schmitt, of Aurora, Illinois

Mr. E. A. Northam, of Lansing, Michigan

Mr. and Mrs. William Yerington, of Syracuse, New York

Mr. William Fleischmann, of Chicago, Illinois

Dr. William Abt, of Chicago, Illinois

Miss Frances Innes, of Dundee, Illinois

Claude Bragdon honored in Mexico

The many friends of Mr. Claude Bragdon, not only in the United States, but in almost every country where Theosophical studies are conducted, will be glad to know of the honor paid to him by a group of distinguished Mexican artists. They have founded the "Friends of Claude Bragdon" club and presented Mr. Bragdon with a large embossed parchment with the following inscription:

"The undersigned assembled in the City of Mexico on the twentieth day of July of the year nineteen hundred and thirty-seven with the purpose of founding the hereby named club, "Friends of Claude Bragdon," pursuing the following ends:

"To pay due tribute to the great philosopher and artist who has achieved mastery in spiritual science, architecture and aesthetics.

"To found a group of Mexican artists and writers bound by the same feeling of gratitude towards the eminent thinker who has always shown the greatest sympathy and comprehension for Mexican art, and generously helped those of our artists who have been in the United States.

"To read, comment, and discuss the works of the master, gaining through them a greater human sense and better intelligence between thinkers and artists of the United States and Mexico.

"Such being the aims and purposes of the signers, they declare hereby constituted the club."

C. OBREGON SANTACILIA
ADOLFO BEST MAUGARD
GERGE PALOMINO
JOSE JUAN TABLADA
LUIS HIDALGO
ALBERTO LE DUE.

New Lodge in Mexico

Inspired by the leadership of Mr. L. W. Rogers, thirty-eight members in Mexico City have joined hands in a new lodge for the spreading of Theosophy in Mexico. Mr. Rogers writes that thirty-six of these members are entirely new to the Society.

A Birthday

Just sixty years ago on October 1 there was born with the blessing of the Elder Brethren, for They were sometimes contributors, and through the careful nursing of H.P.B., for she was its editor, a magazine. That magazine was *The Theosophist*. Passing at her death into the hands of Colonel Olcott, it has ever since been the organ of the President of The Theosophical Society. Its publication has continued for sixty

years and its pages still carry material inspired by the Great Ones, although They are no longer direct contributors.

At this time, on its anniversary, would it not be appropriate (if you are not already a subscriber) to place your subscription and thus support this work that for sixty years *The Theosophist* has represented and helped to carry on? Order through The Theosophical Press. Annually \$4.50.

In Memoriam

The Board of Trustees of the Krotona Institute sends us a copy of the following resolution unanimously passed in honor of Mr. A. P. Warrington:

WHEREAS the Krotona Center has suffered an irreparable loss in the passing of its Vice-President, its Founder and Guide, Mr. A. P. Warrington,

BE IT RESOLVED that the Krotona Board of Trustees hereby express their deepest gratitude for the inspiration he has constantly been to the Center.

BE IT FURTHER RESOLVED that the only way in which we can prove that gratitude is by making every effort to live according to his constant ideal of Brotherhood and Service, so that the Center he founded shall be a worthy channel of help to the world.

Mrs. Kate C. Havens

Mrs. Kate C. Havens, charter member of Miami Lodge, passed quietly from her physical body after a week's illness on August 28. Her summers were spent in the mountains near Cloudland, Georgia and this year she waved a cheery adieu to her class members in Miami Lodge and drove north, never to return.

She had told a member that when word came that she was finished with the tired seventy-seven year old body she wore she wanted everyone who heard the glad news to shout "hurrah," so Miami Lodge is trying to shout, but it is not easy. We shall miss her crisp comments, her endless tales of the early days when Colonel Olcott and Dr. Besant were her house guests in her Chicago home. She knew Mr. Jinarajadasa as a young man, for he, too, visited in her home, sometimes remaining weeks at a time.

She knew *The Secret Doctrine* as few living members know it. To her it held endless possibilities in intellectual adventure and joyously she led Miami Lodge along its many trails. Some of us stumbled on the way, but she never faltered, though she kept a steady hand out for those who did. Sanskrit was as familiar to her as English and her translations were careful and accurate. As a teacher she held the interest of her class and

every student was quizzed and corrected until he knew the topic thoroughly. Her hearty laugh was as important to the class as the well-thumbed copy of *The Secret Doctrine* which she used.

— JESSIE R. McALLISTER

Dr. Dwight Goddard

Although not technically a Theosophist, Dr. Goddard was indeed one of us in the true spirit of a life lived beautifully and selflessly. His unique dedication was to the purpose of bringing to our Christian land the power and beauty of Buddhism, and in his passing on July 5, 1939, the Theosophical Movement has lost a real friend.

"Dr. Goddard first became interested in Buddhism during the years spent in China as a Christian missionary. Struck by many resemblances to the Christian teachings, he naturally desired his friends in the west to know also that the Buddha he loved had centuries before Christ taught the Golden Rule, preached the gospel of peace and good will, and the way of salvation for all. With true missionary zeal he set out to interpret certain important Buddhist scriptures as he understood them from his own western viewpoint, since to many in the west these teachings seem abstruse. For the past ten years he devoted his entire time, energy and private means to this labor of love, so that in the west today, especially America, where Buddhism is at all known, his is almost a household name to many.

"This distinguished man, therefore, needs no long eulogy. Indeed a long one would be redundant since the books he left behind speak more eloquently than any poor words of mine. And *A Buddhist Bible*, which he edited, is a more impressive and enduring monument than any graven-granite one which may be erected to his memory.

"Lament not then the passing of our friend and brother; 'to live in the hearts we leave behind is not to die.' Think not of him as dead, but that he has entered into deep meditation, 'into that state,' Aniruddha described to Ananda, grieving at the Master's death, 'where sensations and ideas have ceased to be'."

— MIRIAM SALANAVE

New Members for August

Applications for membership during August were received from the following lodges: Besant (Hollywood), Brotherhood (New Orleans), Central (New York), Cincinnati, Glendale, Long Beach, Oklahoma City, Pioneer (Chicago), Portland, Richmond and National members from Los Angeles and Chicago.

Form of Bequest

Those desiring that the Society shall benefit under the terms of their will, will find the following clause suitable to express their wishes:

I give, devise, and bequeath to The Theosophical Society in America, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum ofdollars (\$.....) (or the following described property:.....

The above is not a form of will, but a clause to be included in such a document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

To Those Who Mourn Club

Shipments of booklets from August 16 to September 15:

Alabama	200
California	300
Florida	25
Illinois	125
Kansas	203
Maryland	200
Michigan	150
Montana	60
New York	100
Ohio	100
Vancouver, B. C.	250
Washington	200

Total.....1913

Statistics

August 15 to September 15, 1939

<i>American Theosophical Fund</i>			
Previously reported	\$136.64		
To September 15	18.00		\$154.64
<i>Building Fund</i>			
Previously reported	59.50		
To September 15	18.50		78.00
<i>Refugee Fund</i>			
Previously reported	12.00		
To September 15	40.00		52.00
<i>Adyar Art Project</i>			
Previously reported	264.00		
To September 15	37.00		301.00
<i>Olcott Gateway Fund</i>			
To September 15	300.00		300.00

Death

Mrs. Madeline Baird, Ojai Valley Lodge, September 14, 1939.
Mrs. Kate C. Havens, Miami Lodge, August 28, 1939.

Marriage

Miss Mary Bell Nethercut and Judge Glenn A. Kenderdine, both of Des Moines Lodge, September 1, 1939.

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