
THE
AMERICAN
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Official Organ of THE THEOSOPHICAL SOCIETY in America

FOUNDERS' DAY NUMBER

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NOVEMBER ★ 1939

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

The Path

THOU canst not travel on the Path before thou hast become that Path itself.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of being unto the peace and bliss known only in the land of silence and non-being.

— *The Voice of the Silence*



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H. P. B. The Messenger from the White Lodge to the World for the 19th Century...

By ANNIE BESANT

IT WAS in the 14th Century that the great Sage, Tsong Ka Pa, announced to the world that a Messenger from the East would appear in the West during the last quarter of each succeeding century, so that "the white barbarians of the West" might share in Eastern knowledge. It would appear—although it was not so stated—as though these had been chosen to lead the world in the teaching of science and in establishing political freedom and that it was thought best that they should learn, by their own bitter experience, that true and lasting Freedom must be based on Spirituality, that the only "Divine Right" to rule men consists in the possession of Wisdom, and that it is true that "the autocracy of the Wise is the salvation of the foolish." The lesson was hard to learn, for the wise are the few, and the other-wise are many.

The Messenger for the 19th Century was clearly Helena Petrovna Blavatsky. She was born into a world in which a materialistic philosophy was reigning over the educated. Christianity was professed by the white Nations that were in the van of human progress, but it was regarded as a superstition by the scientific world, and Comparative Mythology had undermined it among the educated classes; these tended to Materialism under the combined influence of science and of Comparative Mythology. Outwardly, they showed it some respect, as useful in the keeping of social order, but they disregarded its precepts. The women still attended church "to set a good example to the lower orders," but they confined their religion for the most part to public observances. For this world, dominated by Materialism, the Guardians of religion chose as Their Messenger a Russian woman of noble rank, whose body was said by a Master to be the most psychical born for 200 years, and who was connected with one of Their own group as a disciple—the above-named Helena Petrovna Blavatsky. En-

dowed with a strong and heroic nature, she was a stranger to fear and a rebel against social conventions. Already a disciple, she was supremely fitted to destroy Materialism by her psychical powers, producing the most startling results, which appeared miraculous, in spite of her constant declarations that they were produced by will-power, and were within the reach of every human being who had developed will-power and had learned how to use it to dominate certain natural forces by which she produced her so-called phenomena. To put the matter in a popular phrase, she "knocked the bottom out" of Materialism by producing the most astonishing results by exercising her will-power to control various natural forces. She would move objects in full daylight without bodily contact with them; make objects heavy or light at will, etc. There are records of these, written by people of unchallenged honor and of high intelligence. She practically destroyed Materialism as a philosophy. Her faithful co-worker and colleague, Colonel H. S. Olcott, stood nobly beside her with unflinching courage, and they founded The Theosophical Society. Ere they passed away, they had the joy of seeing it at work in some 18 different countries (today the number is 52). Magnificent was the result, and many thousands of men and women, to whom they brought the Light, daily bless them for their noble work. For half my life—I joined the Society when I was 42, and am now 84—I have been a member, and I have never known one second of regret. Theosophy has given me an ever-increasing joy, for it opens up vast vistas for the future of powers of Service, growing, like other natural powers, by exercise. All can share in these, but never must we forget that "as a man soweth, so must he reap." I never fail in gratitude to H. P. B. at whose dear and honored feet I lay this tiny tribute of an immortal love, of deathless respect.

From *The Theosophist*, September 1931.

The President-Founder

BY HELENA PETROVNA BLAVATSKY

TRUTH does not depend on show of hands"; but in the case of the much abused President-Founder, Colonel H. S. Olcott, it must depend on the show of *facts*. Thorny and full of pitfalls was the steep path which he had to climb alone and unaided for the first years. Terrible was the opposition outside the Society he had to build; sickening and disheartening the treachery he often encountered within the Headquarters; enemies gnashing their teeth in his face around; those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had but his Theosophical pledge and the sense of his duty towards Those he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up; the hand of the Master he loves and reveres so well, and serves so devotedly, though occasionally, perhaps, unwisely.

President, elected for life, he has nevertheless offered more than once to resign in favor of anyone found worthier than he, but was never permitted to do so by the majority—not of "show of hands" but *show of hearts*, literally—as few are more beloved than he is, even by most of those who may criticize occasionally his actions. And this is only natural; for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical Theosophy—than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guide his conscience, is of no

use, and may become positively injurious. The Founder claims no more rights than every one else in the Society; the right of *private judgment*, which, whenever it is found to disagree, with Branches or individuals, is quietly set aside and *ignored*—as shown by the complainants themselves. This, then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door.

And yet what is the reward of that kind man? He, who has never refused a service—outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young and old, from dissipated, often immoral lives, and saved others from terrible scrapes by giving them a safe refuge in the Society; he who has placed others again on the pinnacle of Saintship *through their status in that Society*, when otherwise they would have indeed found themselves now in the "meshes of worldliness" and perhaps worse; he, that true friend of every Theosophist, and verily "the readiest to serve and as unconscious of the service"—he is now taken to task for what?—for insignificant blunders, for useless "special orders," a *childish*, rather than untheosophical love of display, out of pure devotion to the Society.

Is then *human nature* to be viewed so uncharitably by us, as to call *untheosophical*, worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would—like the fanatical Christian of old, or the naked, dishevelled Yogi of India—have no more charity for the smallest human weakness. Yet the simile is quite correct; since the Society is the child, the beloved creation of the Founder, he may well be forgiven for his too exaggerated love for that for which he has suffered and toiled more than all other Theosophists put together. He is called "worldly," "ambitious of power," and *untheosophical* for it. Very well; let, then, any impartial judge compare the life of the Founder with those of most of his critics and see which was the *most Theosophical*, ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the members themselves; as he has been ever trying to promote its growth,

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H. P. Blavatsky

(Address read by G. R. S. Mead, B.A. (Cantab), General Secretary of the European Section of The Theosophical Society, at the Cremation of the Body of Helena Petrovna Blavatsky.)

HP. BLAVATSKY is dead, but H. P. B., our teacher and friend, is alive, and will live forever in our hearts and memories. In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as H. P. Blavatsky will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume among us at no distant period.

Dear as the personality of H. P. B. is to us, to many she took the place of a dearly loved and revered mother, still we must remember that, as she has so often taught us, the personality is the impermanent part of man's nature and the mere outer dress of the real individuality.

The real H. P. B. does not lie here before us. The true self which inspired so many men and women in every quarter of the earth with a noble enthusiasm for suffering humanity and the true progress of the race, combined with a lofty ideal of individual life and conduct, can in the mind of no Theosophist be confounded with the mere physical instrument which served it for one brief incarnation.

Fellow Theosophists, the duty that lies before us, her pupils and friends, is plain and simple. As we all know so well, the one great purpose of our teacher's life in this her present incarnation, a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we to-day call Theosophy.

Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the keynote of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an ever-present power in her life, and she was ceaseless in her endeavors to spread the knowledge of the living truths of which she has such full assurance, so that by

their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

With such an example before us, then, our duty as Theosophists is clear. We must continue the work that H. P. B. has so nobly commenced, if not with her power—which to us is as yet impossible—at least with enthusiasm, self-sacrifice and determination such as alone can show our gratitude to her and our appreciation of the great task she has committed to us.

We must, therefore, each individually take up our share of that task. Theosophy is not dead because to-day we stand by H. P. B.'s dead body. It lives and must live, because truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives that that truth may be thereby commended to others.

Most fortunately for all of us, H. P. B. leaves the work on a firm foundation and fully organized. In spite of failing health and bodily pain, our beloved leader to the very last moments of her life continued her unceasing exertions for the cause we all love so well. Never did she relax one instant from her vigilance over its interests, and she repeatedly impressed upon those who surrounded her the principles and methods by which the work was to be carried on, never contemplating for one instant that the death of her body could be any real hindrance to the performance of the duty which would then more than ever be incumbent on every earnest member of the Society. This duty, which lies so clearly before us, and of which H. P. B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, especially by the influence of our own lives.

Much as we love and reverence our leader, our devotion to the work must not rest on the transient basis of affection for a personality, but on the solid foundation of a conviction that in Theosophy itself, and in it alone, are to be found those eternal spiritual principles of right thought, right speech and right action, which are essential to the progress and harmony of mankind.

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The President on Founders' Day

I pay my most reverent homage to our Society on the occasion of its birthday. Members throughout the world may rest assured that we shall celebrate November 17 at the International Headquarters as it has rarely been celebrated before.

It is indeed an occasion for the greatest rejoicing that The Theosophical Society was born into the world some sixty-four years ago and is flourishing on its sixty-fourth birthday. Urgently does the world need Theosophy and The Theosophical Society in this, its darkest hour in what has so far proved to be a catastrophic century. The forces of darkness are having the upper hand for the moment, as they always have in the beginning. But we can calmly and safely await the time when before irresistible Right they will recede and, for the rest of the century at least, let us hope, be rendered impotent, even though not actually destroyed.

Members of The Theosophical Society throughout the world, whether in belligerent or in neutral countries, must more than ever now make Theosophy a living reality in their own lives and in their surroundings and make The Theosophical Society stronger than ever through increased membership and through an increasing respect on the part of the public generally for the work those members do in the

cause of Universal Brotherhood. I urge especially the neutral countries, far less preoccupied by the horrors of war than those which are belligerent, in every possible way to strengthen The Theosophical Society and to spread the great Truths of Theosophy. This service they can render, and is given to them to render.

On November 17 we at Adyar shall dedicate ourselves anew to the great Cause of Theosophy and to The Theosophical Society, and I most earnestly hope that when the war ceases, not only will The Theosophical Society be stronger than ever, but that it will be the means, as in 1918, for the drawing together of the erstwhile warring nations. — G. S. A.

Our Obvious Duty

We all know that territorial disputes run back hundreds of years and that the manner in which racial feelings—all very acute and tangled—were handled at Versailles in 1918 was such as to carry on the ugly tradition that it is proper to humiliate and cripple a fallen enemy. Nearer at hand, we know also that the social sense just now awakening in the race—the slowly growing recognition of the fact that human solidarity underlies all racial distinctions—has not yet proved strong enough to force governments to revise international relationships along fundamental and generous lines. Hence the rise of the national socialist movement in discontented countries has captured the popular imagination, not merely on its own worth as a modern and efficient form of state control of industry, but also because it lent itself to exaggerated claims of national grandeur. Thus dictatorships have sprung up which satisfied peoples would never have been willing to endure.

It is deeply true that only the still mind can mirror truth. The fact of brotherhood is hard to perceive when the mind of an individual or race is distorted by a sense of injury. The quiet consciousness of a sage perceives human beings to be basically one, without distinction of race, creed, sex, caste or color. He knows that problems of frontiers, of racial minorities, of economic inequality, of access to raw materials, could all be dealt with around a conference table if to that table were sent men of a new type, not overshadowed by the old thought forms of diplomatic alliances and national sovereignties, but prepared to pay as much for a permanent peace as their predecessors would pay to conclude a successful war.

Do such men exist? And is it not the fact that what is wrong with us, still, is that our values are all too material and external and that we do not rightly assess the importance of the

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Character Focus In Education

(Radio Address given by C. Jinarajadasa over Station W.G.N., Chicago, on September 5, 1939.)

THERE are many definitions of Education, but in the end they can mean but one thing, that the purpose of education is to help us to live happily, usefully and nobly. How this aim is to be reached is the problem. All are agreed that a child must be taught various subjects. Therefore the educational material is carefully graded according to some psychological system which keeps as its objective the Intelligence Quotient (I. Q.) and the Achievement Quotient (A. Q.).

I have, until lately, been a warm admirer of the educational system in the United States, where I have visited nearly a dozen times in the course of the last thirty-five years. I have praised that system in many countries, but I received a shock during my last visit, four years ago. Statistics then published concerning the prison population in this country showed that about 18 per cent of the prisoners were under twenty-five years of age. Of course there had been a bad economic depression previously, but if during a period of stress such a large percentage of young men and women, who had been worked upon by the most expensive and developed educational system in the world, had been unable to adjust themselves to life, surely there was something wrong in the system. I doubt if any other country at the time — and all countries were badly hit by the depression — showed such a large criminal population among the young.

Perhaps we get a clue to the fundamental defect in the system in these words of John Dewey:

"The distinguishing trait of the American student body in our higher schools is a kind of intellectual immaturity... The immaturity nurtured in schools is carried over into life. If we Americans manifest, as compared with those of other countries who have had the benefits of higher schooling, a kind of infantilism, it is because our own schooling so largely evades serious consideration of the deeper issues of social life; for it is only through introduction into realities that mind can be matured."

But how can this "introduction into the realities" of life be achieved? There lies the crux of the problem. For in the educational system today in all lands an appeal is made only to the intelligence, the emotions being

ignored. It is really as if the definition of a child were "an entity who thinks, whose emotions can be ignored." The mind of the child is appealed to all of the time, as he rises from class to class, and it is taken for granted that his emotions are valueless in the problem of understanding.

I have myself suffered greatly under this system of intellectual forcing, for I have had experience in three universities—that of London, Cambridge and Pavia in Italy. It was only in the last that the professors seemed to have any idea that the emotions also were avenues of knowledge.

I recall that four years ago I read in a student's manifesto here, that one of the reforms necessary in the American universities is to "debunk the Ph.D." Though crudely put, there is a truth underlying the phrase, for today the whole educational system is far too intellectualized. The fact that a man can put Ph.D. after his name does not mean that he understands men. The shadow of the Ph.D. extends from the universities to the training colleges for teachers, and from them to the school children.

The inability of the intelligence to understand life-processes as distinct from the movements of matter, is the theme of Bergson's philosophy. Bergson has shown that intelligence conceives all objects as inert solids and as divisible into smaller and smaller units, and the intelligence therefore construes the universe to be a mere mechanism. But the universe consists of life, too, although the intelligence fails to grasp the significance of this life. For this, the intuition is required. In other words, until the intuition enters into the problem of understanding, there is no real knowledge of the movements of life.

Bergson thus points out along what line must be developed the reforms needed in education, for an "introduction into the realities" of life, of which Dewey speaks. We must appeal in our educational technique not only to the mind of the child, but also to his intuition.

Now, there is a subtle relation between intuition and beauty. Surround the child with beauty, make him appreciate beauty, hunger for beauty, as Ruskin once put it, and this mysterious faculty of intuition grows in the child. He understands each subject in a new way.

Furthermore, the intuition is called into activity as the child becomes creative; let him be taught to draw and paint, sing and dance, write poetry, and create drama and act in it, there is then an awakening of the intuition.

Another way in which a child's intuition begins to blossom is when he is guided to love plants and flowers and animals. The child needs to be not only intelligent, but also creative emotionally. I think we need a new standard for a child's growth — the Creative Quotient.

The intuitive man comes into direct contact with life, in a way not possible to the person who is purely mental. He does not need a teacher, for he is himself the teacher. But for this, he must know something of the technique of creation in one or the other of the arts. We have unfortunately made of the arts a something "extra," outside the curricula of education. When we realize that the emotions can reveal truth to us just as he does the mind, our schools will be studios also.

Of course the mind needs to be trained; not to memorize any material, but to know where the material can be found in encyclopedias. Each topic presented to a child's mind must be set in a framework of beauty, so that his first reaction is "How beautiful!" It is this artistic reaction which is needed to help the child to be inducted into the realities of life. When so inducted rightly, the child will discover little by little, by his subtle intuitions, the nature of that supreme mystery which we call God.

Emerson once penetrated into this mystery — that within a man's nature exists goodness. With profound insight he says:

"To the soul in her pure action, all the virtues are natural, and not painfully acquired. Speak to his heart, and the man becomes suddenly virtuous."

The processes of the mysterious faculty of the soul's intuition could not be better described than in the words "in her pure action." It is that "pure action" which we induce in the child by the artistic training which we offer him. When all the scholastic material is presented to the child in a framework of beauty, then we speak to his heart. The problem of ethics is then solved automatically, for the child becomes "suddenly virtuous," as Emerson says, for the

child senses intuitively that all the virtues are "natural." He accepts them as his goal. The intuitive child does not require a set creed of religion; he will create it for himself as he grows.

Such a child will be truly educated, and when grown to manhood or womanhood, he or she will live happily, usefully and nobly.

Of course this new type of education implies a new type of teacher. In India we are working towards the new type in some of our experimental schools, like those of the Theosophists and of Rabindranath Tagore. They are mainly boarding schools; in some, the teacher, who is usually married, makes a home where a number of children live with him. Apart from the usual games, there is considerable emphasis on painting and modelling, and song and theatricals. The teacher himself takes part in the games. The root idea is that the teacher shall be recognized by the boys as an elder brother, not an individual of a class apart. Indian teachers have a great admiration for the Montessori system, and it is being developed considerably.

Next month Madame Montessori is to visit India and conduct courses. Last year, when in the countries of South and Central America, Mexico and Cuba, I called special attention to her latest book, *The Secret of Childhood*. It offers a startling new conception of the child, which inspires all who love children.

I am thoroughly convinced, from my experience of travel and observation in many lands, that we need many changes in education. The world is rapidly changing. In addition to national values, there are now international values. The modern child, in order to obtain in full what life can now give him, needs to be not only patriotic but also something of an internationalist. He must know not only administration, economics and science, but also art. He has, of course, a vast material to assimilate. But he cannot assimilate it all with his intelligence alone. He can with his intuition. His intuition will lead him to swift summaries, to the heart of his material and subject.

In fine, one word sums up the need of the child, the teacher, the nation and the world. That word is intuition.

An educational system which does not from the very beginning make due provision for the education of the feelings and the emotions, the desires, is most dangerously defective.

— G. S. ARUNDALE

"Baby Welcome" at Adyar

BY ANITA HENKEL

JUST across the Compound, near the entrance gate, stands the Adyar Baby Welcome. From eight until eleven o'clock each morning the wide veranda of the Dispensary and the spreading branches of the Banyan outside are open for all the sick and injured children of the nearby villages.

Bathing is first in order as the day's work begins, and in an open, cement-floored shed at the back of the Banyan tree water is heated in large copper kettles over an open wood fire and poured with cold water from the tap into large earthen jars. Two village women supervise the efforts of the children and the smallest are helped by mothers or sisters. Mingling freely with naked little children as they pour water over their bodies with small brass Indian pots, are the ever-present and noisy Adyar crows.

Little two-year old Raju, crying plaintively with an aching ear, came with his nine-year old sister, Saroja, one morning and leaned lovingly against her while they waited for their turn to see the nurse. Saroja looked like a diminutive and dignified little mother in a long and not-too-clean sari reaching to her feet, with tiny jewels in her nose and ears, and with bangles of silver about her ankles and wrists. Raju's baby brother, naked but for the silver bands around his thin little legs, sat astride Saroja's hip while she ate nuts from her free hand with unconcern and occasionally hunched him upward to a better position.

After the bath the little visitors gathered at one end of the veranda where the nurse was recording names and other necessary information and giving a few spoonsfull of pattani (a nutty dried pea) as a reward to each waiting child. Occasionally when hands were too small or too eager, or the nurse too quick, a few dropped to the ground and there was a scramble to retrieve each kernel.

When Nurse Lakshmi moved to her medicine table the little patients followed and stood on the ground at the edge of the veranda, opening their mouths as she approached with bottle and spoon like a row of hungry little birds waiting to be fed. It was a mystery to the layman how the right medicine always got into the right little mouth, as codliver oil, cough syrup or cow's milk were rapidly administered.

In quick succession sore-covered heads, legs and hands were then presented for healing salve, and little Raju laid his head on the veranda floor

while his ear was treated. Occasionally a sharp cry of pain accompanied the opening of a boil or the removal of an old bandage. The little girl with the swollen legs and the very ill little boy with the whimpering cry were taken into the Dispensary for advice from the doctor, while the small child covered with prickly heat was all smiles after a thorough application of talcum powder. But whatever the treatment, each little patient knew that at the end of the pain the large cup which he had brought from home would be filled with milk and followed by a cup of raggi (a kind of wheat porridge). So Raju, Saroja, and all the rest are happy to come to the Baby Welcome where pleasure follows so quickly on pain as they eat the food which nourishes their frail little bodies.

Then there is the hopeful little box on the record table marked "Contributions" but few who receive the benefits of the Baby Welcome can add anything to its support. That must come in donations from visitors or from members of The Theosophical Society, together with the small grant from the District Board which pays the nurse's salary of forty rupees (\$16) a month.

Nurse Lakshmi loves her work, and the people in the five surrounding villages which she serves love her, for she is their only hope in time of illness. No other medical aid of any kind is available unless she brings them to the Dispensary, or in cases of serious illness or complicated childbirth, she arranges for care in a Madras hospital. Everything must be free to the villagers—service, medicine, cotton, and bandages, for which they find it difficult to provide even the bottle in which to take home the medicine given to them.

An afternoon with the nurse on her round of home visits to expectant mothers or newborn babies means trudging two miles or more in the heat, for bicycles cannot go through the heavy sand of the village streets and no other conveyance is available. Stopping at home after home, most of them windowless palm leaf huts, we found a three day old baby lying on the floor beside its mother with only a square of thin cloth to protect it from the bare ground. In another more substantial pucca home the mother and baby lay on the cement floor and when the nurse put the beautiful curly-haired week-old infant in my arms the pride of the father and

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Three Minutes to Explain Theosophy

(Several statements have appeared under the above caption. It is interesting, therefore, at this time to see how C. W. Leadbeater proposed the subject should be dealt with when the question was put to him over twenty years ago.)

Q. When asked by an outsider to give a brief sketch of Theosophical teachings in a few words, how can it be done most effectively?

A. This is a demand which it is not at all easy to supply satisfactorily, because the whole of this great Theosophical teaching is interdependent and interrelated. You may say that it is the truth which lies back of all religions. or that it is a coherent story of evolution, but really you cannot state any one part of the teaching without having more or less to explain all the other parts.

But when you are compelled to be brief, it is advisable to give the most important things first, those things which, if understood and accepted, will alter a man's whole life. It seems to me that the most important of all are the ethics and the reason for them. Our ethics are the same as in all religions, but we differ from most in this respect, that we give a reason. We explain, for example, that you must be very careful of your thoughts because thought is in some ways more important than action. The thought you indulge makes the man of the future; it also radiates vibrations and forms which produce a marked effect upon your fellow-men. So we explain why you must not yield yourself to this or that type of thought. You would have to explain, however sketchily, that there is a law of evolution, and that there is a Deity, whose will is that all things shall evolve. This implies a good deal of explanation.

To me the whole of that statement depends upon what I have seen of change in the stages before and after the point at which we stand. Life is a ladder of progress with many thousands of rungs. You see the rungs that lie below us easily enough, and you see how the lower is gradually rising to be the higher; how through mineral and plant and animal the divine life is rising to the human, and then how it has risen from the savage to the civilized man by slow degrees. We can look ahead also. We can see the rungs of the ladder reaching on beyond us and men standing upon many of those rungs. We see the pupils of the Masters; we see the

higher pupils, the Initiates; the Masters themselves, those great Beings who seem to stand at an altitude so stupendous that it is difficult for us to believe that we can rise to it. Yet They assure us that only a few lives ago They stood where we stand. Beyond these we see others who are greater still, until our vision is lost in dissolving light, but even through that light the steps of the ladder still continue, and it is clear that we ourselves shall, in due time, have the opportunity of touching all those levels.

Now, that is a certainty to the man who has seen it and has himself tested the possibility of rising from step to step, in the same way and up to a certain limited degree only. But, the power of rising being there, there is no valid reason—given infinite time—why it should not be possible to rise to the very highest within sight, and from that assuredly greater vistas will open. I cannot guarantee you absolute immortality, because I know nothing about it, but I can guarantee you millions and millions of years of steady progress, if you like to take them. So I say that, while as to the beginning and end of all things we know nothing, we know quite enough. We can see ages and ages unfolding before us, and the certainty that we can tread the Path, that absolute certainty which arises from seeing pupils at all stages on it. Those below us are on the way to our level, just as we are on the way to loftier levels. That, to me, who have seen it, is the absolute proof of the whole theory of evolution.

This Theosophy of ours is the greatest thing in the world. It was the object of the teaching of the ancient Mysteries. All that was taught in those Mysteries to the initiated comes in Theosophical teaching now. It is, of course, presented by a different point of view. In Freemasonry you have a direct descendant of the ancient Mysteries, preserving their very ritual and their very form in many ways, but we have the information in Theosophy, only from a different viewpoint.

—From *Theosophy in Australasia*

There are three ways in which a man expresses his deep sorrow: the man on the lowest level cries; the man on the second level is silent, but the man on the highest level knows how to turn his sorrow into song.

—From an old Chassidic book

Lodge Management

BY L. W. ROGERS

The war brings minor as well as major troubles and so I find myself making lecture engagements in our eastern states instead of in England, as per previous arrangement, because it is impossible to get a passport. It seemed to me that going abroad to lecture on Theosophy should come under the head of "necessary business" but the application was returned with a very polite, but negative answer. So I am "cooling my heels" (who invented that odd but expressive phrase?) in the autumn breezes of the Atlantic coast for a few weeks, or months as the case may be, the while visiting various lodges. Naturally enough some new ideas and schemes for carrying on in hard times have been picked up which are quite worth passing on to members who are responsible for the success of the lodges of which they are officers.

Besant Lodge in Boston has a plan that is scoring a real success in attracting the public and bringing Theosophy to attention. The old saying that the way to the heart is via the stomach is, as everybody knows, a well established truth. Business men know that fact so well that it is common practice to take a prospective customer to dinner and talk no business to him until he is well fed! The aforesaid lodge has combined the intellectual factor with that social element and once a month serves a national dinner with a talk by a citizen of that particular nation on its customs and usages. Thus on one occasion it may be Chinese night, with a talk by a Chinaman and with a dinner such as you would eat if in Canton. The week of my visit it was to be Mexican night. The Mexican consul, if my memory is good, would do the talking and of course there would be plenty of chili in some of the dishes. No doubt the national colors of Mexico would be seen in the decorations. Tickets cost sixty cents. The scheme is an ingenious one. Everybody is interested in learning something at first hand about foreign countries and if they cannot travel to them what better than to eat one of their dinners and hear one of the native sons or daughters talk of their traditions or daily life?

Some of the lodges on the zigzag trail followed to Boston are carrying on under difficulties and are pleased to get a new member occasionally but at the moment I am with one who has in-

creased its membership more than fifty percent in less than a year. That is something of a record and deserves analysis and imitation. It is the Paterson Lodge which, they tell me, I organized twenty-nine years ago, though it had escaped my memory. It has had the usual ups and downs of the Theosophical lodge. At one time it had a fine, large hall and a stalwart membership. But many deaths among the charter members, removal of others to other cities and finally the depression, brought things to so low an ebb that Headquarters called for the charter. That was an electric shock to the remnant of the membership. Though getting well on in years and ill they gathered together some of the scattered remnants that were within reach, rented a small hall and set out to let the public know that there was a Theosophical center here. A request was made for the details of how the remarkable percentage gain came about; but some of it was apparent in the close attention to business by the lodge president. Although she is well past sixty and has not fully recovered from an automobile accident that sent her to the hospital for a month, she looks after every business detail from talking editors into liberal publicity to knowing that the hall is open at the right time. The social element, so very important in contacting the public, is never for a moment neglected. She greets every person who enters the hall, and if there is a new one she never fails to get the name and address. The result is a large and efficient mailing list. After the lecture she is busy for perhaps a quarter hour talking pleasantly with whoever lingers, giving particular attention to the newcomers and creating an atmosphere of genuine friendship. The result is that people like to come into such a homelike place and begin, after awhile, to think of joining. Of course, this is only a part of the story but it is the most important part. As one result of such a combination of alert business and social felicity the audiences have been the largest in any city of the same size and, in fact, considerably larger than in some of the cities with several times the population. Businesslike attention to management and sincere friendliness for all who come will work the same miracle, not only elsewhere, but *anywhere*.

Theosophy for Children

Peace

Instead of denouncing war, even as the radio blares news of the battlefields and the news reels present serious faced soldiers marching in ordered rows and ships standing grotesquely upended, The Theosophical Society must make *Peace* adventurous, exciting and breath-taking!

How rich is the Ancient Wisdom with the materials for such a task! That each of us has lived before and will live again is exciting just to think about! That "whatsoever a man soweth that shall he also reap" is breath-taking! That a magnificent band of Great Ones labor just beyond our physical sight, even as the leaders of men labor below; that these Great Ones were once human even as we are now human; that They, with our loving help, are unfolding a Great Plan called Evolution, is adventurous, dramatic, thrilling!

So let us not falter in our task of spreading the Ancient Wisdom before those now wearing young bodies; let us not fail to make *Peace* adventurous, exciting and breath-taking for them so that in this incarnation they may tread the Path of Adventure and be given every opportunity to *live* for humanity instead of merely dying for it.

The Flag Contest

To secure an American Flag for preservation in the United States Scrapbook now being prepared for permanent display at Adyar, Miss Anita Henkel suggested a contest be held under our sponsorship. Here are the simple rules:

1. Any girl whose father, mother or grandparent is a member of The Theosophical Society in America, and who was born in any month of the years 1925 through 1929, is eligible to compete.
2. The Flag entered must be the bona fide work of the girl whose name is attached. The material must be silk — either cloth or ribbon. This will include rayon or any like material of a durable quality.
3. Each entry must be uniform in size and in the correct proportions according to the accepted regulations for the Flag. The finished entry must be 12½ inches by 6½ inches. The blue field will be one third longer than its own width. The stars will be arranged in six rows of eight stars each.
4. Each entry will be judged for neatness, durability and beauty.

5. The judges will be chosen by The Childrens Department and their identity kept secret until the winner is announced.

6. The Contest closes on January 15th, 1940. All entries should be sent to Mrs. Carla Middlekauf, 928 N. Cross Street, Wheaton, Illinois. She requests that girls planning to enter a Flag write to her now.

New Class

In Highland Park, Mrs. Adeline Lennon, of Detroit Lodge, holds a Study Class for Children on Sunday morning at 10:30 at her home for the children of the neighborhood.

The Children's Bulletin

This is a new publication, beginning as a monthly letter reporting the activities of the classes. We hope it will grow in interest and material until it becomes the monthly voice of all our *Classes in Theosophy for Children*. Poems, stories and news by class members are especially welcomed. When sufficient interest has been developed a student Editor will be chosen. In the meantime we will send this Bulletin to anyone who asks for it, preferably those using the *Lessons* in either family, neighborhood group or Class.

Christmas Lesson

For the convenience of those parents or groups who purchased the First Quarter of our *Lessons* and used that Christmas Lesson last year we have prepared a new Christmas Lesson which we will send upon request.

Radio For Children

Does the school which your child attends use any of the fine radio schoolwork now available? Investigate and study the possibilities that lie in education over the radio. If your children are of pre-school age, study your newspaper listings for programs of interest to them. Every section of the country varies in this respect. We recommend "The American School of the Air" over Columbia network, "Science Everywhere" and "Adventures in Reading" over the N.B.C. There are several excellent fifteen minute broadcasts on Sunday afternoon to help promote quiet family Sundays. While listening to the radio may not be "quiet" for a tired business man, it is much better than a neighborhood ball game in the vacant lot next door, on a peaceful Sunday afternoon.

—JESSIE R. McALLISTER

Wanted, Friends!

BY FLAVIA B. MACKENZIE

One of the most interesting departments of the Theosophical Movement in America is the educational work done by The Theosophical Book Association for the Blind, 184 So. Oxford Ave., Los Angeles, California. There is published a Braille Theosophical monthly magazine which is sent free not only to Americans but to readers in fourteen foreign countries, a free lending library of over 400 volumes in Braille is maintained; and the headquarters of a Braille Lodge of Theosophy now numbering twenty members is located.

A recent enterprise has been undertaken to put the little publicity pamphlets into Braille and send them to new names. These pamphlets also advertise our library but we cannot advertise the magazine as we have not sufficient funds to print even enough copies to supply the present readers regularly.

During the past year eighteen new books

have been added to the library, and since the majority of the books in the library have been used for twenty years, the dots are so worn down and the bindings so dilapidated that almost two thirds of the library must now be replaced by new books, most of which are the elementary ones which we will be needing this year to supply these new readers.

Only about 7% of the members of The Theosophical Society contribute to our work and the replacing of the library is in addition to the regular work of the year. We are asking, therefore, that individuals or lodges make it possible to send us a dollar a month for the purpose. The lodges of the Southern California Federation have adopted this plan for the past year, making it possible to carry on the work of the Braille Lodge. The benefit to the blind is all out of proportion to the amount expended, and cooperation in this field will help to bring understanding to the whole world.

OUR OBVIOUS DUTY

(Continued from page 244)

unseen? The tendencies are toward a lasting peace. The moral war is already won; all we have to do is to enforce the moral judgment of the world upon physical plane conditions. It is as if a judgment in a law suit had been given: what remains to be done is to see that the judgment is carried out.

It is very necessary that we should also look beneath the surface of appearances in order to estimate truly the place of our Society in the world Plan, for otherwise many will rush into external activities related to the actual war process and neglect the more fundamental building for the future upon which our Society is engaged. It is our obvious duty to continue teaching and practising the basic principles which underlie all human nature and which should govern normal and international relationships.

We need to use all our thought power and steadily to develop more control over thought and feeling so that we may become vital and

radiant centers for the distribution of serenity and light. In the unseen worlds our Society is an outpost for the distribution of influence from the Inner Rulers of mankind.

More than ever now, let members be alive to the spiritual value of our meetings and studies, so that these may fulfill their function as distributing stations of the inner light. Our teachings are racially and socially revolutionary and full of creative meaning. It is certainly part of our present work to continue to change the racial consciousness so that it may be able to create conditions that will insure a lasting peace. We should do all in our power to evoke and to educate into clearer expression the emerging social sense of the nations and more particularly to create and maintain an atmosphere in which the terms of a generous and enlightened settlement can be discerned.

Condensed from an article by Adelaide Gardner, General Secretary for England, from the Journal of that Section.

Theosophy recognizes that the war spirit is an evolutionary stage. It has its work to do, and it will not disappear until its work is done. It will not disappear until the spirit of war ceases to exist altogether.

G. S. ARUNDALE

Mr. Jinarajadasa's Tour

It was just three months ago that we welcomed Mr. Jinarajadasa to America, and now that the wide Atlantic rolls between us again we reflect with a bit of wistfulness on the magic of the moment that he walked among us. Wistfulness? Yes, for the moment was so fleeting, but with a great happiness, too, for the deeps and heights of eternity were mixed up in it.

Now he has gone. On September 30 he sailed, and seven days later we received a cable saying simply, "Arrived." He has gone, but he has left in the hearts of us something of his spirit that no sea or space can come between. We find the fabric of our lives resplendent with a new purpose and the texture of our souls soft with a new understanding. And we remember with a curious little thrill the mystery of the way he could take the threads of our thinking into his hands with the most casual word or suggestion and weave into them the design of the Great Dreamer.

Yes, the summer of 1939 was a magic one for Theosophists. The last month began with a series of lectures in Chicago. The first was sponsored by Pioneer Lodge at their rooms in the Y.M.C.A. Building and during the next three days he lectured to the Federation, gave one evening to the Liberal Catholic Church, and on September 5 spoke for 10 minutes on the Character Focus in Education program over Radio Station W.G.N. Notes from this talk will be found elsewhere in this number of the magazine.

On the evening of September 7 Mr. Jinarajadasa arrived in Detroit, where he was entertained as guest of honor at the meeting of the Michigan Federation. Details of this gathering will be found on our "Theosophy in the Field" page and it is sufficient here to say that again Mr. Jinarajadasa "let his light so shine" that the lives of all who heard him were illumined and inspired by the clearness of his vision and the scope of his understanding.

From Detroit Mr. Jinarajadasa went to Cincinnati, where the largest audience of the tour

attended his first public lecture and a great enthusiasm permeated every meeting he conducted. Mrs. Perkins has sent us a description of the activities in Cincinnati during those memorable days so adequate and complete that we refer you to page 253 for further particulars.

The Secretary of Syracuse Lodge writes of the gratitude felt by the members in Syracuse for the privilege of having Mr. Jinarajadasa, and continues: "We were very pleased with the way the lecture was received—much better than we have had for quite some time. The lecture was well-rounded and very appropriate to the time for those who would look for a solution from a broader point of view."

Maryland Lodge reports: "It was a delightful gathering. We should have liked more members present, but those who did attend made up for the lack, for they were all charmed. Every lodge in the Middle Atlantic Federation was represented and many isolated members from quite some distances were present. The audience packed our rooms and we had extra chairs, which were all used..."

In Boston nearly 300 people attended Mr. Jinarajadasa's public lecture and the best small recital hall in the city was hired for the occasion. The Secretary writes that the event was well publicized and that "it has been years since we attempted anything so ambitious."

Although some lodges participating in this final month's itinerary have not sent in reports of the meetings under their auspices, we can well imagine how their members and public audiences must have been no less thrilled with his incomparable enthusiasm for the Work and the beauty that radiates wh'er he walks.

He is a great teacher, but it wasn't for his teaching alone that we loved him, nor for the sparkling of his wit or the depth of his devotion. We loved him, or I did, because he knows about latches and hinges and how to open the windows of one's soul. Soul windows are swung on special springs, you know, and Mr. Jinarajadasa seemed to understand the mechanism of them all.

Wherever he touched there was gleaming;
Wherever he breathed there was love,
And brightly was set on his dreaming
The seal of the Dreamer above.

Whatever was kind was his duty;
The ugly he came to destroy;
Wherever he walked there was beauty;
Wherever he spoke there was joy.

Mr. Jinarajadasa in Cincinnati

BY KATHRINE G. PERKINS

Mr. Jinarajadasa's visit to Cincinnati was the greatest experience that has come to our lodge. Someone has said that "the beauty of his presence is like a benediction," and certainly all of us felt this — and more.

He arrived in Cincinnati at 7:05 Monday morning, September 11. A group of us met him at the station and took him to breakfast. A reporter from *The Cincinnati Post* and his photographer arrived while we were eating and the interview appeared in the paper that afternoon — in fact, the first edition held it on the front page. The second edition printed it on the back page of the first section, which is another key position.

That afternoon he gave a beautiful radio talk, the script having been arranged in interview form with the main question concerning Mr. Jinarajadasa's views about education. He gave about fifteen minutes to this answer and altogether he was on the air about half an hour. We were in the broadcasting room while he gave the talk and it was interesting to watch the change take place in the woman who did the interviewing. She began in her usual way, seeming rather bored and as if it were just a routine work, but as the interview proceeded she appeared more and more interested and finally moved. Everyone was impressed and, as it was given on a very popular women's hour, it should have reached many. His message was primarily for the women.

The Banquet was held at 6 P.M. so that Mr. Jinarajadasa could have a full hour's rest between the banquet and the public lecture, and by arranging for a vegetarian Banquet preceding the lecture the hotel very kindly gave us the large ball-room free. The Banquet program was very simple — I presided, Mrs. Sallie Weis and Mr. James S. Perkins spoke for a few minutes and then Mr. Jinarajadasa gave a nice little talk. We had told him that it was only necessary for him to greet the members and then go to his room (reserved in the hotel) and rest. However, he very characteristically gave more

of himself and told some nice anecdotes, etc.

The public lecture was *magnificent*. There were over 600 people present, which is the largest audience we have ever had in Cincinnati since we have existed as a lodge. I have never seen a more attentive audience. They were absolutely absorbed in his message, and what a marvelous message it was!

Other lodges may be interested to know what other advertising we did besides the newspaper publicity. We mailed 1,400 one-cent post cards, 250 folders to the public, and 250 folders to members in Ohio and vicinity. Besides the radio broadcast mentioned above, a commercial firm (I believe Coca Cola) announced the lecture for several days before the date of the lecture (this is a service to churches and fraternal organizations) and it was also mentioned on the W.L.W. News Broadcast. One of our comparatively new members, Mrs. Eugenia Thorpe, is publicity chairman this year.

Members came from Columbus, Dayton, Hamilton, Knoxville, Herbert Staggs from Cleveland, Huntington, Indianapolis, Lima and John Toren and Helen Palmer Owen were here from Olcott during the three days of Mr. Jinarajadasa's visit.

The members' meeting was held on September 12 in the lodge rooms. The Young Theosophists presented a very lovely tableau for Mr. Jinarajadasa before the meeting and he was very pleased with it. It *did* create a beautiful atmosphere, and Mr. Jinarajadasa asked that they send a copy of the script to Dr. Arundale. All of the Young Theosophists worked on it but only one girl was seen — Miss Bettie Freeman. Miss Torre Perkins read the script. The members' meeting was inspiring and left everyone in a state of happiness that it was their privilege to be members of The Theosophical Society.

Each member did his appointed job so well that there was not a single awkward moment. Everything moved smoothly and, we thought, with beauty. It is an experience we will long remember.

Who sings through sorrow finds a deeper note,
As wind makes softer music in the rain —
No heart can truly live that stays remote
And never knows the brotherhood of pain.

— RUTH McCANN

Mysticism and Bhakti

BY C. RAJAGOPALACHARIAR

A MYSTIC is one who sees and realizes the presence of the Absolute in the relative, and experiences that realization as one which does not exhaust in the evolution of nature ("Bhuteshu Bhuteshu Vichintya"). This is called by the Vedantic mystic "Paripurna-Brahmanubhavam"—experience of Brahman in all its Wholeness. Watkins speaks of the mystic as "one who holds that the soul, even in this life, can unite herself with the Divine and who believes in the possibility and actuality of certain experiences in which the mind is brought in contact with what it believes to be God, and enjoys the fruition of what it takes as the ultimate reality."

It is love for the Divine that guides the mystic from start to finish. This love leads the mystic in his search for absolute Truth to a state in which the soul is permeated with the Divine. The question first arises whether this mystic sense is one which could be cognised by reason alone, without an element of faith. It may be said at once that it is above the reasoning faculty, and that is no judge of it—even as the eye cannot hear and the ear cannot see—as it functions in a higher sphere. There is a separate faculty higher than the senses and the intellect—that of spirit alone—in which mysticism functions and it is the purpose of the present writer to obtain a glimpse of the same and the workings thereof.

The *Brahma Sutra* says: "Tarka-Prathishthanat-*api*." (II-1-11)

Sri Ramanuja expounds the principles underlying the subject, and states that by means of the rationalistic faculty alone, which man possesses, no attempt could be made to understand matters relating to the Absolute. Though the rationalistic factor has its place, it cannot help us in matters relating to the cognition of the Divine, in which only the revelations of prophets and mystics have been of value to us.

A God of love and beneficence is, to the mystic, the fundamental basis on which he develops his art. While, therefore, neither rationalism nor revelation promises finality or certitude in this direction, the mystic tells us that his immediate experiences give him solace against all doubt and despair. Again, if it be said that such individual experiences cannot avail all men's understanding, we can only refer to Manu's elucidation when he speaks of the sources of knowledge of the human race:

"The whole *Veda* is the source of sacred knowledge (Revelation); next what has come down to us by tradition (Recollections of Saints); the virtuous conduct of seers; the ways of holy men; and self-certitude."

This mystic sense is one that enables the possessor to see the reality everywhere. It has been said his soul goes out to created things in a spirit of love to all things. The Vaishnava doctrine of Divine Immanence is one that naturally leads, more than any other system or school of thought, to the mystic sense. In that system of Philosophy the Universe is the body of Isvara indirectly, and He functions as "Antaryami" inside the soul, which functions in the body directly. Thus matter, soul and God form the three Ultimates ("Tatwa Traiyam")—each below being the body of the one above in the ascending path, and soul of the one below in the descending scale. Again, the *Brahma Sutras* come to our help. "Amsam-Nana-Bhedat," i.e., the soul is part (in the nature) of God; various, and separate.

Because the soul partakes of the nature of Brahman, and is part of it, it has no existence and no purpose besides Brahman. This quality of "Seshatwa" (remainder), as it is called, is the second very important relationship between God and the soul, and is one which enables us to realize the essence of Godhead.

This relationship (part and whole) is the inherent quality of the soul, being under the control (*Karma*) and at the disposal of God—the perfect functioning of which quality enables it to attain to Godhead. Disposability of the soul by God (aim and purpose of a *Bhakta*) is the closest kinship which is metaphorically expressed as Lover and Loved—being the spiritual Pilgrim's Progress towards God; it is symbolized by Radha's Love to Sri Krishna. This is summarized by the *Gita* in the Sloka:

"Yat Karoshi Yatashnasi Yadjuhosi

Tat Kurushwa Madarpanam."

i.e., "Whatever you do, whenever you eat and whatever sacrifice you make, dedicate it to Me."

"The central fact of the mystic's experience is an overwhelming consciousness of God and of his own soul," says Evelyn Underhill. According to the Western mystics, God is mirrored in the Universe and is present in the souls of men ("Antaryami") so that if we wish to find Him we must go into ourselves. The individual spirit is

the first and only reality, and the whole world is its mirror. This is the Monism of Sankara — pure and simple. In self-contemplation all contradictions vanish and the soul through meditation enters into the realm of the eternal. He who attains to this state is above all limitations.

It will be useful at this stage to refer to the opinion of Prof. S. Radhakrishnan. He says:

"That a higher principle operates in the Universe is the conclusion of the mystic insight. Absolutism satisfies the mystic element in man. Prof. William James recognizes that absolutism has given satisfaction to most noble minds and has thus pragmatist justification. It offers consolation for the shortcomings of mundane existence and gratifies the longing for cosmic emotion. It is not impossible for an average man to reach the mystic state when he can verify the truth of the absolutist vision. The mystic insight is within the power of all. We only need to employ the higher sense which so few use. While mysticism is not a part of the normal soul's experience, it still can enter into it."

Almost similar, in our philosophy, are the paths of *Karma*, *Jnana* and *Bhakti*, as pointed out in the *Gita*: this last state of *Bhakti* in its highest form (*Para Bhakti*, *Para Jnana*, and *Parama Bhakti*, i.e., intense devotion, higher consciousness, and all-absorbing love amounting to trance or *Samadhi*) is exhibited by the Alwars and is believed to have no parallel in the world.

The *Gita* traces the steps by which the mystic attains cosmic consciousness (also called "Narayanic" consciousness in our books). The aim of the mystic and the *Bhakta* is to attain this Narayanic consciousness, and Sri Krishna indicates the four steps which lead to the highest stage. (Chapter VI, 29 to 32):

- (1) The perception of spirit and soul in all objects and of all objects in the soul or spirit.
- (2) The perception of God in all and all in God.
- (3) The worship of God one-pointedly everywhere.
- (4) The feeling of every other's pain and pleasure as one's own.

Such spiritual life is the living expression of the soul which feels itself in tune with the Infinite. How this consciousness is related to religion may be expressed in the words of Dean Inge: "Mysticism is the most successful form of religion. Morality again is the life of the soul which feels its grip firmly on the spiritual destiny of the world." Hence, in all yogic practices, moral preparation is enjoined as a pre-requisite. Patanjali in his Yoga Aphorisms speaks of *yama* and *niyama* as the moral pre-requisites for spiritual experience. "Ahimsa," "Satyam," "Asteyam,"

"Brahmacharyam," "Aparigraha" constitute *yama*, i.e., non-violence, truth, non-thieving, asceticism, and non-receiving. The *Gita* also mentions similar qualifications for the higher life. The culmination of all this is the highest *Bhakti* — utter absorption in Him. Also, the highest love to the Lord in turn breeds the highest ethical life. Thus, the ethical and spiritual aspects of man's life have direct relation to the mystic sense, *Bhakta*.

The state of a *Bhakta* is thus described: "Tears stream down from his eyes; ecstasy thrills all the forces of his body; he is obsessed by contemplation of His attributes; such a saint is worthy of the sight of all men."

In trying to understand the mystic two main ideas, which reveal the nature of the inner vision, have to be borne in mind: (1) that God gives Himself, and (2) that He is Love. The *Veda* says: *Yah-atma-da bala-da*

"He gives Himself and gives the strength to enjoy Him."

Again it says:

Raso-Vai-sah, "God is Love."

These two ruling ideas are the Alpha and the Omega of all existence and of mysticism (*Bhakti*). A little thought will show that the two are related in a mysterious way as cause and effect. He gives Himself because He is Love. And He is Love because He gives Himself. As the Vedic passage says, *Atma-Vai-Putra-Namasi* (is not the soul — of the father — the son?).

There is yet another idea underlying creation. The Vedic cosmology tells us that "God was in the beginning" and "He was alone." An Upanishadic passage says, "Brahman was not pleased; alone He could not be pleased." Saint Vedanta Deisika explained this further in his "Daya Satakam." "Looking at the souls in *Pralaya*. He was moved (by grace and pity), for they could not manifest themselves, and hence they were encased in matter in order that they may evolve themselves." As the *Sruti* has it, *Saha Dwitiam Aichchat* ("He willed a second"). He divided Himself in twain, and the one between the many. And they were like *Pati* and *Patni* — Master and Mistress, or Lover and Beloved. Creation is thus the natural expression of love and grace. The *Purusha Sukta* describes how it was a sacrifice that wrought this world. The *Virat Purusha* was sacrificed and the whole universe came into existence.

What is the meaning of this sacrifice and suffering? They are necessary phases in the manifestation of Love. If the conception of God as Love is to be realized, we have to dwell on His immense Love; the capacity of God to love is as vast as the universe. And if the soul can attain to that

level of thought and of Love also, in consequence of that thought, it will in time evolve itself into God-consciousness or Godbliss. Prahlada in his ecstatic condition felt that he had turned himself into *Para Brahman*, and that he was pervading all things; that he was All, and from him all things radiated.

The Divine Love is seen in the *Rasa* circle of Sri Krishna and the *Gopis*. The *Gita Govinda* of Jayadeva relates the raptures of the soul in the presence of God. Vaishnava mysticism adopted these romantic songs of the love of the deified pair — Radha and Krishna — as the expression of the pain and rapture of the soul separated from God, yet ever conscious of, and yearning for, His infinite perfection and Love. Towards the end of his immortal poem, Jayadeva prays:

"Oh, may Hari unto each,
All the lore of loving teach,
All the pain and all the bliss."

This pain and this bliss are shared by the Lord in equal measure with His devotees. For, the maid depicts Krishna as pining:

"All day long and all night long
His cry is 'Radha' . . . only.
To find peace in the immortal
Beauty of Thy brow."

To the Indian, the brow is Cupid's bow which strikes the victim of love and vanquishes him. Compare:

"Pranava Dhanush Sarastu Atma
Brahma Tal-lakshyam Uchchate."

"The *Pranava* is the bow, the soul is the dart which is shot at the target — *Brahman*."

(NOTE: From *Triveni*, published at Madras. Mr. Jinarajadasa is on the editorial board of this magazine and the editor is Mr. E. Ramakrishna Rao.)

THE PRESIDENT-FOUNDER

(Continued from page 242)

and the majority of "Fellows" have either done nothing, or created obstacles in the way of its progress, through sins of omission as of commission. Better unwise *activity*, than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.

Nevertheless, it is the members who now sit in Solomon's seat, and they tell us that the Society is useless, its President positively mischievous, and that the Headquarters ought to be done away with, as the organization called Theosophical *presents many features seriously obstructive to the progress of Theosophy*. Trees, however, have to be judged by their fruits. It

was shown that no "special orders" issuing from the "Center of Power," called Adyar, could affect in any way whatever either Branch or individual; and therefore any Theosophist bent on "self-culture," "self-involution," or any kind of *selfness*, is at liberty to act; and if, instead of using his rights, he will apply his brain power to criticize other people's actions, then it is he who becomes the *obstructionist* and not at all the "Organization called Theosophical." For, if Theosophy is anywhere practised on this globe it is at Adyar, at the Headquarters. Let "those interested in the progress of true Theosophy" look around them and judge.

From *The Theosophist*, June 1924.

A Gift For You

I'd like to mingle sweet perfume
Of lovely, fragrant flowers
With joyous notes from free bird throats,
To make a gift for you.

I'd take the peace of thoughtful hills
Refreshed by cooling rains,
And poise of trees to balance these,
To make a gift for you.

I'd use the warmth of bright sun's rays,
The light of purest Love
And with these blend True, Faithful Friends,
To make a gift for you.

— OPAL MCCOY

"BABY WELCOME" AT ADYAR

(Continued from page 247)

mother and the joy of the neighbors who stood looking in at the window knew no bounds. But there is not always such joy to meet us, for here and there an expectant mother is developing serious complications, and not even the happiness of the little family which had just celebrated the naming ceremony of the eleven day old baby and had adorned it with beads around its neck, wrists and ankles, could wipe away the memory of one pale and suffering woman who rose from her bed on the bare concrete floor to talk to the nurse.

Although the maternity and infant mortality

is still appallingly high, it has been gradually reduced in the villages during the twelve years since the Baby Welcome was established, mainly through the efforts of Mrs. Bhagiratha Sri Ram and with the financial support and encouragement of Dr. Besant. Today it is recognized as one of the best Child Welfare Centers in the whole of Madras, serving as it does from eighty to ninety children every day on a monthly budget of 85 rupees, or \$34, a sum entirely inadequate to meet the terrific needs of the people for whom the Adyar Baby Welcome exists.

Duty

An old, old question, but asked afresh in each generation, is "What is Duty?" The *Gita* mentions it. Because once the right answer is found there is peace and happiness.

Man discovers what duty is by the long process of rebirth. The duty of husband to wife, of wife to husband, of parent to child, and all such duties which make up our daily life, are so many characters in a divine alphabet which we

must all learn, so that one day we shall read the Word which God has written on His creation.

That man or woman is truly successful who accepts the duties which his inner vision reveals as written by the hand of God on all occasions in life, and performs them to the utmost of his strength.

— C. JINARAJADASA

The Perfect Circle

The ancient people who desired to have a clear moral harmony in the world would first order their national life; those who desired to order their national life would first regulate their home life; those who desired to regulate their home life would first cultivate their personal lives; those who desired to cultivate their personal lives would first set their hearts right, would first make their wills sincere, would first arrive at understanding; understanding comes from the exploration of the knowledge of things.

When the knowledge of things is gained, then understanding is reached; when understanding is reached, then the will is sincere; when the will is sincere, then the heart is set right; when the personal life is cultivated, then the home life is regulated; when the home life is regulated, then the national life is orderly; and when the national life is orderly, then the world is at peace!

— CONFUCIUS

Theosophy in the Field

Atlanta Youth Lodge entertained its friends and members at a musical on Saturday evening, September 9, at the home of its President. The program consisted of piano solos by Florence Fespermann and Michael Ehrhardt, an oboe solo by Dwight Goldsby, a violin number by Mary Alice Shelton, and a recording of the Beethoven Seventh Symphony.

After the program, refreshments were served and those present enjoyed an informal social hour.

Besant Lodge (Cleveland) has just had the pleasure of a visit with Miss Mary K. Neff, who gave a series of three public lectures. The secretary writes that as always, her talks were most informative and highly inspirational. Next week the Rt. Rev. Charles Hampton will be in Cleveland for three public lectures and plans are under way for the Tri-State Convention of the Ohio Theosophical Federation, which will be held in the Hotel Cleveland on October 28 and 29.

Buffalo Lodge writes enthusiastically of their engagement with Mr. Jinarajadasa which attracted keenest interest on the part of their public as, of course, of the members also. With such a beginning for the new year they look forward to strong building. They are also anticipating the engagement of Miss Neff, and are happy in anticipation of visits from Mr. Rogers to be scheduled regularly each week for a considerable period. The young people are happily at work under the leadership of Miss Laura Kelsey, and the Round Table was established with Mrs. Jessie McGinity as the leader. This attention to young people is most encouraging.

Compton Lodge entertained the lodges of the Southern California Federation on October 22 at its new headquarters. The occasion was a very happy one since the most important business on the program was the dedication of the new building by Mrs. Marie Hotchener. An interesting symposium on "What Should America do in the Present World Crisis?" was also presented, with Mr. Eugene Munson, Mr. Ray Goudey and Mr. Henry Hotchener as principal speakers.

Detroit Lodge: "The month of September has been packed with excitement for Detroit Lodge — certainly a most auspicious start for the season! To begin with, we had Mr. Jinarajadasa for a series of lectures, followed by the Michigan Federation meeting in Detroit, at

which he was naturally the guest speaker. The meetings were all well attended by enthusiastic listeners and the Federation Convention followed an especially interesting program. Then, we had our lodge meetings and classes nicely under way, Miss Neff arrived on September 30 for a series of lectures to give us another impetus. One of the happiest events of Miss Neff's stay was a tea for members only, at which she held forth in her usual informal way, making us all feel like important members of the Theosophical family."

Houston Lodge held its first meeting of the season on October 12 in the attractive surroundings of the City Federation of Women's Club House. The meeting was enthusiastic, the members being happy to receive a new member. The study for the evening was based on Dr. Besant's *Riddle of Life*, which gives the Solar System from the occult point of view. Houston Lodge has recently organized a public study class in Astronomy, eighty persons being present at the organizing meeting. Fifty of these registered for regular class work under the leadership of Mrs. Laura S. Wood, who explains that Theosophy is the next step in Astronomy. Five members of Houston Lodge drove over to Dallas to hear Mr. Jinarajadasa and are most grateful to Dallas Lodge for their kind invitation.

Knoxville Lodge sends us an attractive folder describing their proposed activities for the coming season and we are very happy to note the interesting manner in which they are building their program on the Theosophy is the Next Step campaign. Public lectures by Mr. James S. Perkins and Miss Mary K. Neff are also scheduled.

Long Beach Lodge writes: "We are getting a good start in the year's work in our lodge. Last week we had a very successful dinner and a talk on 'The Work of the Life Wave through the Rounds and Races.' We expect to have a lecture once a month, the other meetings following to some extent the program sent out from Headquarters."

Maryland Lodge (Baltimore) began its lecture season a little earlier this year than usual with two public lectures by Mr. L. W. Rogers. The Rev. Harold O. Boon is now lecturing in Baltimore and since his visit will be followed by a series of lectures by Miss Mary K. Neff, Maryland Lodge seems to be beginning a very busy season.

Oak Park Lodge members were glad to welcome Mr. and Mrs. Alfred Strauss back into their midst upon their return from a vacation in Europe, and were especially appreciative of an illustrated talk which Mr. Strauss gave on September 27 describing this trip.

Olcott Lodge observed the anniversary of Dr. Besant's birthday at the first meeting of the season on October 4, by presenting a program designed to depict the events of her childhood, her early girlhood and married life and her work with The Theosophical Society. Mr. James Wycherley acted as chairman of the program and Miss Nedra Ruder, Mrs. Helen Bole and the Rev. Byron Bole contributed interesting and illuminating glimpses into these chapters of her life.

Paterson Lodge enjoyed a visit from Mr. L. W. Rogers recently, and during October presented lectures by the Rt. Rev. Charles Hampton, Mr. William Ross, Mr. William H. Pitkin, Rev. Viggo Westergaard and Miss Mary K. Neff.

Portland Lodge presented Mr. Fritz Kunz in a public lecture on September 11 and the recording secretary writes to tell us that the lecture was well attended. Portland Lodge members also enjoyed a visit from the Rev. Harold O. Boon recently, whose lectures on Christian interpretations of Theosophical truths were enthusiastically received.

St. Louis Branch members are looking forward to a visit from Mr. Fritz Kunz, who will speak on "Psycho-Spiritual Conflicts in Normal People" and "Telepathy: A Fact and its Philosophy." Mrs. Schwartzkopf is expecting to organize a class in Elementary Theosophy at that time, which class will be open to the public.

The Michigan Federation

The Michigan Federation held an outstanding meeting in Detroit on September 9 and 10 with Mr. Jinarajadasa as the distinguished guest of honor. Mrs. Zennia Potter very capably directed arrangements for a dinner held in the lodge rooms on Saturday evening and it was very well attended.

The Young Theosophists, under the direction of Miss Winifred Clark, then presented a program in honor of Mr. Jinarajadasa, and Mrs. Florence Sealey, of Grand Rapids, gave two beautiful classical dances. It was an exquisite prelude to Mr. Jinarajadasa's "Address to Members" and he commented on the fact that dancing gives greater flexibility to the astral body and stressed the importance of our seeking various modes of expressing Theosophy.

On Sunday morning Mr. Charles E. Swain, State Chairman of Miss Poutz's Membership Committee, gave a talk on "The Highlights of the 1939 National Convention," which was greatly enjoyed by all. At 3 p.m. a public lecture was given by Mr. Jinarajadasa at the lodge hall, the title being "The Life That Creates the Way and the Truth." The attendance totaled about 285.

There was a common consensus of opinion that this was indeed a memorable federation meeting and that the Federation President, Mrs. Golda Stretch, had done an admirable piece of work in her publication of the first Michigan Federation Bulletin.

The Middle Atlantic Federation

The fall meeting of the Middle Atlantic Federation was held in Baltimore on September 26 and 27. Sixty members were present and they enjoyed the two talks to members and the one public lecture given by Mr. Jinarajadasa, their guest of honor, very much indeed. The meeting closed with a feeling of greater friendship among the members of the different groups and with enthusiasm for a more vigorous local work.

The Ohio Federation

Activities for the Federation began early in September when, in conjunction with the Cincinnati Lodge, the visit of Mr. Jinarajadasa was made an occasion to draw together members and friends throughout the whole region, stretching as far South as Knoxville and as far North as Cleveland. The extraordinary success that attended every phase of the activity was due to planned cooperation by all the working members.

Members of the Knoxville Lodge, while visiting in Cincinnati, made arrangements for the Federation President, Mr. Perkins, to visit Knoxville for the opening of the new lodge room in that city. On September 30 and October 1, the first meetings were held in an attractively furnished room in the Cherokee Building. The friendly gathering of members of this new lodge in a fine spirit of dedication argues well for the future of Theosophy in Knoxville. Mr. and Mrs. Perkins represented the Ohio Federation. A member's talk on the meaning of a lodge as a center of Theosophy in the community was followed by general discussion, and Mr. George Pierce, the new president of the lodge, outlined some of the plans for future lodge activity. An attractive folder has been printed stating the season's program of public lectures, and other projects, and a library is being assembled, which at regular hours will be opened to the

public. Teas and other social gatherings are being planned. The lodge is located in the heart of the city in a newly renovated and pleasant building.

The most important engagement of the season's federation program is the Tri-State Conference being held in Cleveland, October 28 and 29. The subject is, "The Challenge of Theosophy to Modern Civilization." An experiment

is being tried of dividing the subject into five parts and having each part assigned to a different lodge to work out a *conversational* composed of several members, rather than have individual speeches by appointed members. In this way more minds may participate, and more viewpoints be expressed. The National President and the National Secretary will be present, Mr. Cook giving the public lecture on "The Challenge of Theosophy to Modern Civilization."

H. P. BLAVATSKY

(Continued from page 243)

We believe that if H. P. B. could stand here in the body and speak to us now, this would be her message to all the members of The Theosophical Society, not simply to those who are present, but to all who without distinction of race, creed, or sex, are with us in heart and sympathy to-day. She would tell us, as she has told many of us already, that "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the

ideal of human progression and perfection which the Sacred Science depicts—these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

And now in silence we leave the body of our teacher and go back to the every-day world. In our hearts we shall ever carry with us her memory, her example, her life. Every Theosophical truth that we utter, every Theosophical effort that we make, is one more evidence of our love for her, and what should be greater even than that, of our devotion to the cause for which she lived. To that cause she was ever true—to that truth let none of us ever be false.

From *The Theosophist*, August, 1931.



H. P. B.

Courageous Messenger whose torch flamed bright
Along the darkened deserts of the world,
Whose banner floated free, by you unfurled
As Herald of the forces of the Light;

Reviled, forsaken in those earlier years,
Walking alone upon your noble quest,
Humbly obedient to the high behest—
Behold how clear the happy Path appears!

Wher'er you stepped disciples followed on,
Braving the scorn that they might be God-
wise,
And the world wondered, seeing in their eyes
The shining beauty of a Heaven won.

May we so learn the Message that you send,
Following, rejoicing, counting not the cost
That all may know worldly desires well lost
When we may learn of you and call you "Friend."

— MARY ELLIS ROBINS

Theosophical News and Notes

The Recent Convention

The following is Mr. Jinarajadasa's interesting response given in California to a question regarding last summer's Convention:

"If I may sum up the particular value of that Convention there was an intense sense of joyousness and earnestness. The value of a Convention is that people gather together of an idealistic frame of mind. We were all gathered together not for any personal salvation but for a collective salvation. Therefore we were all trying to understand the great problem of humanity, and because of that there was this friendliness. Everything went smoothly and harmoniously. Our purpose was to meet each other and in so meeting we discovered something of the future of which we had dreamed. Wherever there are friends gathered together something of the future of the friendship in the world can shine through. That is the value of a Convention. It is far more the gathering together of men and women of good will, and through that spirit of good will and friendliness much can be done, particularly by the Elder Brothers of humanity."

The Theosophical Order of Service

We have just received announcement of the appointment of Mr. Fritz Kunz, of Port Chester, New York, as National Head Brother of the Research Division of the Watcher Department of the Theosophical Order of Service in America; and Mrs. Sallie Weis, of Cincinnati, Ohio, as National Head Brother of the Right Citizenship Division of the World Peace Department. Our congratulations to these two workers, who we are sure will serve the Order of Service with enthusiasm and energy.

Our congratulations, too, to the following Federation Head Brothers, also recently appointed:

Mr. Howard S. McIntire, Sacramento, California, for the Northern California Federation.

Dr. William M. Abt, Chicago, Illinois, for the Chicago Federation.

Mr. Floyd Merrick, Detroit, Michigan, for the Michigan Federation.

Mr. Robert Drew-Bear, Hartford, Connecticut, for the Northeast Federation.

Mr. George E. Pickett, Omaha, Nebraska, for the West Central Federation.

Miss Elsie W. Walter, Houston, Texas, for the Texas Federation.

A Changeful Convention

Under this caption we presented at considerable length in our last number, several questions

proposed by the President and his comment regarding them. The notice appearing with the article stated that the President invited opinions of members and hoped for a wide response from all sections. Some have been received for forwarding to Adyar; others should reach us promptly. The questions are vital and ought to have our consideration.

The Round Table — A New Head

After many years of leadership of the Round Table in America, Mr. Ray Harden has relinquished that position in order to separately carry on other youth work in which he has long been interested. The segregation of the two activities comes at an appropriate time when Mr. Harden finds that his own specialized work requires all of his attention and when there is a corresponding desire on the part of the Leading Knights of the Round Table that its work shall be revived and strengthened.

The work of the Round Table proper has languished somewhat in recent years. Like most organizations, it has felt the effects of drastic economic change, and warm gratitude is due to Mr. Harden for the protection he has given. Today, however, is the children's age. The troubles of the world do not press upon them as upon most mature minds and the channels of beauty and drama still carry their strong appeal.

For the renewal of the Round Table along these lines Mr. Ray Harden has relinquished the title of Chief Knight in favor of Mrs. Herbert Staggs, who becomes the Head of the Order in this country, and who will in due course appoint her council and take steps by the usual procedure for the confirmation of her appointment by the knights.

Mrs. Staggs (Knight Sir Launfal) was knighted by Mrs. Vida Stone in Hollywood early in the history of the Round Table in this country, and has actively shared in the work of that organization ever since. Her deepest interest is in children and in the organizations in which they participate, including not only the Round Table, but the Lotus Circle and in recent years the Children's Camp at Olcott, of which she was the organizing Chairman and of which she has had direct charge from its inception. She is also an active participant in the work of the Children's Department and Assistant Editor of *The Mother's Bulletin*.

In the reorganization and revival of the Round Table, which passes into her charge without funds on hand, Mrs. Staggs will have

occasion to seek good will and such voluntary offerings as they may be able to contribute from every Theosophical lover of little children. We do not doubt that they will be generously accorded. Mrs. Staggs' address is 3046 Meadowbrook Avenue, Cleveland Heights, Ohio.

Mr. Knudsen

Mr. A. F. Knudsen, who has spent the summer in California getting some little respite from his arduous work as Presidential Agent in the Orient, is on his way back to China. He sends greetings to all his old friends and is grateful for the many cordial renewals of old ties. The friendship of those "back home" counts for a great deal with those who have to labor in distant and isolated parts.

Mr. J. L. Hadaway is returning with him to be his assistant and it is probable that Mr. Knudsen will in the future be able to spend a few months of each year in the United States.

Olcott's Visitors

Among those who found it possible to pay brief, but happy, visits to Headquarters during the past month were the following:

Mr. E. Norman Pearson, of Detroit, who dropped in one evening to show us some of the pictures taken on his recent visit to the lodges in Florida;

Mr. Fritz Kunz, who came out on Olcott Sunday to hear Mr. Cook's lecture on *The Challenge of Theosophy to Modern Civilization*;

Mr. Edwin N. Lord, of Detroit, who spent a week-end with us in order to audit certain of the Society's records;

Miss Adelaide Wadsworth, of Cleveland Lodge, and her friend, Miss Bessie B. Darrow, who spent their vacations here. Miss Wadsworth is a cousin of one of our staff members, Mrs. Sarah C. Mayes, but her friendliness endeared her to all of us and it was not long before she seemed like one of the family;

Mrs. Iris White, of Hinsdale, Illinois, who spent several days at Olcott while working on the illustrations of the new children's book which The Theosophical Press will presently publish;

Miss Elithe Nisewanger, who stayed one night with us while final arrangements were being made for her trip to Adyar;

Mr. Augustus Traath, of Atlanta, who visited Headquarters while attending the American Legion Convention in Chicago.

Michigan Federation Bulletin

Michigan now joins the ranks of the federations issuing regular bulletins (see page 165

of our July number). The Michigan Federation brings out its first 24-page, 5½ x 7¾ bulletin on good stock, printed in deep blue with color of a lighter shade—an altogether attractive format.

Besides carrying notices of current activities, a directory of officers and notices about each lodge, there are some poems by local writers and by Mr. Jinarajadasa, information about the various departments of federation work, interesting historical data, a contribution from the National President and, last but not least, some advertisements. We look forward to other numbers of this interesting bulletin.

Miss Mary K. Neff

For many happy weeks this summer the halls of Headquarters were filled with the merry laughter of Miss Mary K. Neff, and her quick wit kept the very atmosphere sparkling. With the opening of the fall lecture season, however, we had to say a reluctant "good-bye" and commit her to the care of those lodges who are fortunate enough to have been included in her itinerary. We are glad to share her thus with our lodges, of course, but all the Headquarters Staff want her to know that we miss her and that we look forward to the completion of the tour when she will be with us again.

Mrs. Flint at Olcott

We heartily welcome the volunteer service of Mrs. Laura B. Flint, who comes to us to give her help for a period as long as may be required in helping us to perfect the organization of our National Library. Mrs. Flint was a member of the staff in the early days of Olcott, and is as happy to be here as we are to have her. Inasmuch as the maximum effectiveness of our Library is of paramount importance, we are grateful that Mrs. Flint is able to give of her time and experience.

Personal Contact With Your Newspapers

A good many lodges have found it possible to gain publicity for the article dealing with the World Day for Animals, sent out by Headquarters recently.

There is no question but that much can be accomplished if officers or publicity chairmen will themselves visit the newspaper offices, submit copy, be willing to revise or cooperate and thus establish kindly and understanding relationships which can be developed as time goes on.

Congratulations to those who have already succeeded, and encouragement to those who will succeed next time.

Founders' Day Collections

Elsewhere in this issue appear articles and references appropriate to Founders' Day. Most lodges will share in reverent remembrance of the Founders on November 17, or on their nearest meeting date. The Lodge Handbook, pages D-13 to D-18, carries valuable suggestions and data.

Lodge officers are reminded that it has for many years been the custom to take a special collection on this day to be sent to Olcott for the National Funds.

Congratulations to Oak Park Lodge

Something utterly new in commanding public interest in lodge activities is to be found in a fascinating and challenging announcement which Oak Park Lodge has sent to every person on their mailing list. Furthermore, they are not content with one mailing, but will send the announcement to a new list of names somewhat later, so that it may be given full effectiveness.

It does not merely contain a list of lectures and lecturers but asks the public this question: "Do you seek the answers to the 101 problems of life? This will help you find them." Then it suggests that in the program to be offered during the coming months answers to all these perplexities will be given.

Are there lodges which would like the benefit of seeing this announcement? If so I am sure that a request addressed to 320 Lake Street, Oak Park, Illinois, would secure a copy of this attractive folder.

Miss Beatrice Wood

Our members everywhere will be keenly interested in the accomplishment of a fellow-member, Miss Beatrice Wood, who is proving herself a distinguished artist in the field of Ceramics.

A most interesting series of occasions is announced in a folder which comes to our attention in which she will participate with a friend, whose particular gift is flower arrangement, in giving a number of programs.

Our congratulations to Miss Wood, and our appreciation of her success in making the ancient art of pottery a modern art.

National By-Laws

A new edition of the National By-Laws, incorporating the amendments authorized by the Conventions of 1938 and 1939, has recently been printed and copies sent to all our lodges for their files. It is important that all members be acquainted with the rules governing our organization and we hope that each lodge will keep them readily accessible.

The Peace Arch, Blaine, Washington

This Peace Portal is the only one of its kind ever erected in the world. It rises majestically to a height of sixty-seven feet, plain, simple, yet inspiring. Its extreme base dimensions are just about equal to its full height, with symmetry and graceful lines giving it pleasing proportions in all of its constructive details. Engraved upon the lofty plinth on the American side are these words in bold relief "Children of a Common Mother." On the Canadian side are the burning words: "Brethren Dwelling Together in Unity."

Wide open stands the gates, turned back against the walls of the portal's interior. Over one, in carved letters of wood appears the striking statement: "Open 100 Years, 1814-1914." Over the other emblazoned upon the wall the great hope is expressed: "May These Doors Never Be Closed."

The immediate area on either side of the International Border is to be developed into one common International Park, resplendent in trees, shrubs, flowers and lily pools, with freedom to visitors to wander at will. It is proposed to make this one of the outstanding beauty spots of the American Continent.

Four hundred and seventy electric light bulbs are set artistically along the interior frieze and up and down the massive pilasters both within and without. This furnishes ample illumination for the gigantic structure and gives it a stately appearance as it stands among the nightly shadows.

Set to a depth of one foot in the heavily reinforced roof are two spruce flag staffs, each extending twenty-four feet above the roadway carrying the Stars and Stripes and the Union Jack. These two national emblems float gracefully to catch and hold within their folds the spirit and purpose of all those who salute these colors as united in the interests of international good will. Standing upon equal footing, and flying at high mast, they silently bid all who are willing to put aside selfishness and greed to enter the sacred shrine and dedicate themselves and their posterity to the higher and nobler virtues of an everlasting peace.

Attention Young Theosophists!

If you are a member of The Theosophical Society and if you are under the age of thirty the Young Theosophists would like to have you numbered among their workers. Please write to the National Secretary, Mr. Welford Inge, 135 North El Reno, El Reno, Oklahoma, if you are interested in the activities of the Young Theosophists of America.

We are asked to announce that an effort is being made to revise the Y.T. mailing list and to request that all those who have been included on the old list reaffirm their desire that their name be retained. In other words, will every Young Theosophist in the country please send their names and addresses for enrolment purposes to Mr. Inge at once? This request applies to every Theosophist under the age of thirty, whether or not they have been previously registered.

Enlarging the Adyar Library

There is a request from Adyar to enlarge the Western section of its noted library, and Mrs. Lois Holmes has been appointed to organize the collection of books in the United States. This is an excellent opportunity for individuals to have a personal contact with Adyar in a useful way and Mrs. Holmes suggests that federations, lodges and other groups contribute a book or books so that individual members may participate and feel that although they can afford to give but little, still they may have the pleasure of a personal gift to Adyar equally with those who can afford to give a book individually. Why not a Christmas Gift to Adyar? Prices of needed books range from \$2.50 to \$5. Write to Mrs. Lois Holmes, 448 North San Vicente Blvd., Los Angeles, California.

V. C. Patwardhan

The Ojai, weekly paper of the Ojai Valley, carries a notice of the passing of Mr. V. C. Patwardhan following an operation in a hospital in Hollywood. Mr. Patwardhan came to this country a few months ago in company with Mr. Krishnamurti and has long been known to many members of The Theosophical Society. His native state, Sangli in the Bombay Presidency, will go into mourning since Mr. Patwardhan was the brother of the ruling Prince, the Rajah of Sangli. Although a ruling house, the Patwardhan family are Brahmins.

Mr. John Forssell

"A happy man, a successful artist, and one whose death from mere old age was an inspiration to those about him," John Forssell died on September 30, a few days after his eighty-sixth birthday. As he told his friends, he had given away all his things, his car, his paintings, and all possessions and very happily awaited his departure.

He had lived long and strenuously, but happily, and leaves beautiful memories of his dedication to the true and the beautiful, as well as a rare gift of friendliness everywhere.

For forty years he had been a loyal member of The Theosophical Society.

New Members for September

Applications for membership during September were received from the following lodges: Besant (Hollywood), Besant (Seattle), Cincinnati, Joliet, Portland, San Francisco, Tulsa, and National Member from Berkeley, Virginia.

To Those Who Mourn Club

Shipments of booklets from September 16 to October 15:

| | |
|--------------------|-----|
| Alabama | 300 |
| California | 100 |
| Florida | 25 |
| Illinois | 618 |
| Kansas | 9 |
| Michigan | 100 |
| Minnesota | 100 |
| New Jersey | 401 |
| New York | 109 |
| Ohio | 5 |
| Oregon | 200 |
| Pennsylvania | 555 |
| Tennessee | 10 |
| Washington | 30 |

Total 2562

Statistics

September 15, to October 15, 1939

American Theosophical Fund

| | | |
|---------------------------|----------|----------|
| Previously reported | \$154.64 | |
| To October 15 | 47.01 | \$201.65 |

Building Fund

| | | |
|---------------------------|----------|----------|
| Previously reported | \$ 78.00 | |
| To October 15 | 130.00 | \$208.00 |

Refugee Fund

| | | |
|---------------------|----------|----------|
| To October 15 | \$ 52.00 | \$ 52.00 |
|---------------------|----------|----------|

Adyar Art Project

| | | |
|---------------------------|----------|----------|
| Previously reported | \$301.00 | |
| To October 15 | 15.00 | \$316.00 |

Olcott Gateway Fund

| | | |
|---------------------|----------|----------|
| To October 15 | \$300.00 | \$300.00 |
|---------------------|----------|----------|

Births

To Capt. and Mrs. H. A. Kurstedt, a son, Harld A. Jr., September 15. Capt. Kurstedt is a member of Rainbow Group, Columbus.
To Mr. and Mrs. Warren Weaver, a daughter, Laurel Ann, October 15. Mrs. Weaver is a member of Herakles Lodge, Chicago.

Deaths

Mrs. Luella A. Bauman, Annie Besant Lodge of San Diego, September 8th.
Mrs. Mary Clemens, Besant Lodge of Cleveland, October 10th.
Mrs. Adelaide M. Cox, Oakland Lodge, September 28th.
Mrs. Olivia A. Craig, Dallas Lodge, October 9th.
Miss Birdie E. Ferris, National Member, August.
Mr. John Forssell, Ojai Valley Lodge, September 30th.
Dr. Anton P. Freund, National Member, October 15th.
Mrs. Laura V. Roach, Jacksonville Lodge, September 16th.
Mrs. Etta Worden, Pasadena Lodge, September 28th.

Marriages

Miss Elina D. Holbrook, Glendale Lodge, and Mr. Wm. W. Whittick, September 9th.
Miss Gertrude Goldsmith and Mr. Ludwig Guckenheimer, both of Besant Lodge of Cleveland, September 30th.

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