
THE AMERICAN THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

IN THIS ISSUE

Some Limitations and Privileges of
Theosophists

DR. WELLER VAN HOOK

The Master Jesus

BYRON BOLE

India and Britain Together

GEORGE S. ARUNDALE

Objective and Subjective Service

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Watch Every Word

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MOTTO: *Watch ceaselessly or you will fail.*

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Some Limitations and Privileges of Theosophists

BY ER VAN HOOK

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THEOSOPHY

Vol. 1, No. 1, January 1895

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The man who enters upon the life Theosophic takes part in a movement on the inner planes which interferes with the routine and transcends the world's law. He brings upon himself a huge discharge of force—the evil of the world, that part of the world's karma which fits the man and corresponds with the errors of his past and the weaknesses of his character. Only a limited part of the karma of the world will thus be discharged upon him before he will have learned his lessons, and passed on beyond the possibility of the world's difficulties interfering with his personal peace. Then he will have learned how to make use of his forces, how to live so that he will no longer in such wise challenge Nature. He himself is free.

That every Theosophist has had part of the karma of the world to bear is a familiar statement, yet each new discharge of karma is, as a rule, a surprise to us. Every Theosophist, continuously working at the study of Theosophy, thinks he understands the Law, and yet is continually being surprised with new views of it. What he knew yesterday is not the truth at all, but only part of it. Whatever is in his character will be brought out by the discovery of the new view of the Law, which he for a time must hold. But we need not look with dismay upon the new view of truth, because with each new vision of the Law we share a little more fully the view which the Master has.

The Masters do not work without order, without definite system. There is a very wide liberty in the spiritual world, and there is also something quite the opposite of that. There is a cold and almost cruel exactness about the Law. We know how every child finds it must not go near the hot stove, how the mother takes the child to the stove and tells him that the closer he gets to it the greater will be the pain; yet almost all children, sooner or later, burn their fingers. So it is with the higher laws. There are things that Theosophists may not do. Most Theosophists (all, in fact) do some things they ought not to do, and get burned; and then, if they are wise, they try to learn the lesson. Nor may the Masters wholly protect them.

Are Theosophists always to be beaten and crushed? Are they to be as nothing, to have no rights, no privileges, but only limitations and insistent duties? Quite the contrary. The privileges that we have, the opportunities that are before us, in return for the comparatively small acts of self-sacrifice we make, are so tremendous that we can scarcely think of them without the deepest emotion.

Personal privileges we are not to expect. Personal experiences for our lower selves we must not look forward to, although we may accept them with joy if they come to us. If a man wishes the benefits that pertain to the physical plane, he may find he cannot have them, perhaps for the reason that he wants them and that he must learn he must not desire them. When he no longer cares for them, or expends force along such lines as to bring them to him for his gratification, he may have them for the use to which he can put them.

The reaction that comes upon us from introducing our personalities into Theosophic work is, as a rule, very swift and severe. Yet when one abstains from entering upon new enterprises or assuming responsibilities with reference to the work of the Master, because he feels that he may take upon himself some obligation that will lead him into trouble, he has made a grave error. For us to seek personal advantage or ease by sparing our lower selves in any way is to precipitate upon ourselves immeasurably greater difficulties.

One of the great privileges which is ours is to know the law of Evolution—what it means and toward which way we are tending. This gives us immense satisfaction and relief from the uncertainty which the world at large is trying to drown in its little pleasures.

It is a great privilege that we may know there are in the world Heavenly Men—Those who have gone over into the heaven side of life and can reach down into the earth side to help us; that the gulf between has been crossed. Life immediately has a new value when we know that there are those Who will aid us (if we will rise to it) and our inner hearts will swell with the thought that we belong to that Band—that we are of Them. They will draw us up to Them, we shall be Theirs forever; and then one day we may do the same for others.

Theosophy teaches of the wonders of God, of how our own powers to aid humanity may be made to grow. I do not know of any earnest Theosophist who cannot fairly be seen to grow. As he spreads out into new powers of thought and feeling he becomes more and more able to curb the lesser part of himself, and to carry

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THEOSOPHY EXPLAINS



What is the meaning of it all—
The destinies that rise and fall,
 The losses and the gains?

What is the Power that moves our sphere
And guides the life evolving here?
Who is this God we love and fear?

Theosophy explains.

What is the purpose? What is real?
Where shall we seek? To whom appeal?
 How may we burst our chains?
Why are we born? Why do we die?
Where do we go, and how, and why?
And who are you and who am I?

Theosophy explains.

There is an answer; we may know—
The Great Designer planned it so;
 His Consciousness sustains.

Theosophy reveals the Plan
Whereby the whole creation can
Reflect the Brotherhood of Man.

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H. P. O.



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Some Limitations and Privileges of Theosophists

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THREE are different grades and different kinds of Theosophists. One of the most exquisite things the Masters ever did for us was to constitute Themselves a first and higher order of Theosophists, we being the members of another and lower grade—but Theosophists with Them. A Master once addressed His pupil as "Brother" and signed Himself, "Your loving brother in Christ." They wish us to be at one with Them in every way possible. Even the smallest and weakest one of us has his own place in the hearts of the Masters, which no one could take away from him if he would.

There are certain limitations attached to the lives of Theosophists according to their grades; that is, for each step in the ranks there are additional precepts of living which the world at large would consider as restrictions within narrow bounds. Those who have barely heard of Theosophy, who hold the lowest grade in the ranks, who have sacrificed but little and have gone but a little way out of the ordinary life and customs of men, find such limitations are but slight. But when one takes up seriously the life of the Theosophist, one must begin to throw overboard the useless rubbish of the personality and adhere more closely to that which belongs to the "higher" life. As soon as the man discovers the value of casting aside those wants which encumber him in the race that St. Paul described, he rejoices to see that he can get rid of them.

We are told in the New Testament that though we are to live in the world, we must not be of the world. Not that we do not wish to associate with others who are of the world, but rather that we may only do what they are doing if we do it from a different point of view.

It used to be that when a man entered the inner Theosophic life, he had to go away from the people interested in the things of the physical plane, but that is no longer necessary. The life Theosophic is now lived in many grades in the world.

There are duties for the Theosophist as well as limitations. The first duty is to accept the Law—the great law of evolving. Then learn to live it. There is always difficulty in adjusting the personal to the impersonal life, and that difficulty brings about the refining friction of the Path. On whatever round of the ladder one may be, the adjustment between the personal and impersonal constitutes the battle, the difficulty of the Path.

There are other duties besides those which pertain to the individual—namely, those which pertain to the work for Theosophy. It is to aid in the evolving of God's creation, with knowledge and wisdom, with love and power. We must take part in the organized work of the Master in such a way that all our effort will be properly expended for all.

There are other things we also have to do, such as bearing a part of the karma of the world. Dr. Besant has said that the younger disciples find much trouble in doing their work and living the Theosophic life because their forces are used by the Great Ones in harmonizing the world. We are all so related to the scheme of evolving that it is we who, for the Great White Lodge, must bear the roughest contacts with that part of the karma of the world which the Great Ones are resolving—at first in a passive, rather than in an active manner.

Let us see why this is so. The world is moving along according to its own order, its own low conception of the Law. The man who

leads the easiest life from the world's point of view, is the man who fits into the life-view of his time. He must not move too swiftly, but just go along in the average of things so that he does not conflict with his neighbors. The great majority of mankind is trying to find the easier way, but the idealist-reformer who looks and lives far ahead of his time interferes with the worldly law of march, and in effect endeavors to establish another law—a higher, a more inclusive and more universal law.

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Theosophy teaches of the wonders of God, of how our own powers to aid humanity may be made to grow. I do not know of any earnest Theosophist who cannot fairly be seen to grow. As he spreads out into new powers of thought and feeling he becomes more and more able to curb the lesser part of himself, and to carry

the burdens that belong to the higher life. This growth is the more rapid the farther we go. A Master once said that he who takes up the Theosophic life does not grow by slow increments of addition, but as by the accretions of the snowball rolling downward—not by an arithmetical progression, but in geometrical progression. Those who are upon the Path actually grow enormously day by day. Each passing day brings a new light, a new view of things.

And that leads to another consideration, namely, that the earnest Theosophist never has a stagnant life, but one of great activity. The force of the Logos drives through him so strongly that often he cannot hold those forces, and when he cannot the Master gives him added strength; and then he becomes able to hold them and wield them in the Master's service. He comes to see that Theosophy is more and more inclusive; he sees more and more the largeness of life.

Then think of the wonderful guidance we have. The Masters know how to draw us to Them. They may for a while protect us from the storms of the world, and then They may plunge us out into them again, so that we may get strong and be able to stand in those storm currents. After man has learned the lessons and gained the powers of the lower worlds, he no longer needs to use his forces to overcome difficulties for himself, but can use them for others.

What, then, will be our future? It will be to bear the burdens of the world. We may think that we will have an easy time; it will not be so. We have not entered here to be nurtured or to find peace with freedom from action. We must bear some of the burdens of the world, and have sufferings and difficulties in proportion to our karma and our strength. But instead of being cared for according to the wider laws that govern those not under such supervision, we shall have the immediate tutelage of Those Who have been men, Who know every step of the way, Who are able to tell just when the burden is too heavy.

There is no man who goes through the Theosophical life but who meets with defeats. We do not march through victories only, but through defeats to Life everlasting. We could not go through this life without defeats without being proud; but sometimes when we feel that we are defeated, the Master says the victory is won. The victories we shall attain will be won, not

through ourselves, but through the Masters. The New Testament puts it rightly when it so often says, "Our victory is in Christ Jesus."

It is the compelling love of God—the force of the Logos—that keeps The Theosophical Society, in all its grades and orders, moving harmoniously. Without that love force, our work would not be possible at all. The heart of God is love. The center of all things is love, and from that center comes the infinite force of the love of God. A man cannot be pushed further in the work of Theosophy than his love will enable him to go. If, when we are most burdened, we cannot think of the Master and say, "I rejoice that this burden has fallen on me for Him," there is no basis for the Master to work upon. If a man say, "I am willing the pain shall go to this or that one," he has been most bitterly defeated and must be released from his agony.

The future contains as the supreme promise of all, the promise that we shall be at one with the Master. Admitted first to His feet, afterward he will take us up into His very heart and we shall be at one with Him. But though we love that Master—so near and yet so distant—we feel that our love for Him, and His for us, would be incomplete if both did not contain love for those dear to us and for those who love Them; and so, on and on, until all the world is included in that great heart of His. And we may know that we can enter and find in that heart all that we can love, an infinity of loving—individual as well as universal. There we shall not only find all those we love, but we shall find an infinite power to love them with, and we can love each one in his own Master.

If there is anything that can comfort the little ones amongst us—and I think we here today belong to those—it is the thought that the great Masters are looking forward, not only to the remote period when all humanity will be raised from the possibility of suffering, when the lower worlds will be swept away from manifestation, but also to that nearer time when They will be close again, even on the lower planes, still nearer to the little ones They have so much loved in the past.

The privileges, then, of the Theosophist are all that he can wish them to be. As Mr. Leadbeater has said of Theosophy, there is nothing too good to be true!

(Condensed from a lecture delivered in Chicago.)

For either Theosophy is life, and joy, and light in a man's life, or it is worse than useless, a shibboleth, an empty word, an amusement, a thing to be played with, not *lived*.

— H. P. BLAVATSKY.

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All Of The Rest Without It

Theosophical work naturally and properly develops along lines corresponding with the temperaments of individuals. Some are attracted by its scientific, research and mental aspects; others by the devotional and philosophic. All are necessary. All impersonal application contributes to the knowledge and progress of mankind. But, as a great Teacher has said, "Love is the most important . . . all of the rest without it would never be sufficient." It is mutual appreciation, an impersonal affection, that binds people together in effective work.

Colonel Olcott emphasizes over and over that the Society was safe so long as it was "a united whole." Madame Blavatsky wrote:

"There is a power behind the Society which well give us the strength we need, which will enable us to move the world, if we will but unite and work as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow workers."

One mind and one heart, but above all a true unity among all members. The essential to such unity is impersonal and genuine affection each for every other, regardless of his capacities, the nature of his work, and one's ability to agree with him as to the method of its doing. The Theosophical Society cannot make its work fully

effective until it is able to display within its own ranks and in the midst of its various types of temperament, and of activity, an enduring unity based on affection and appreciation. No amount of effort along one line, say the mental, can create the *real* Theosophical Society. The heart, too, must contribute, for the essential is that through mutual respect and good will all shall together seek that unity which exists in the intuitive world, beyond the realm where reason rules. All men possess the power to rise into that realm of insight. Aldous Huxley describes as the principal condition of its attainment the practice of *disinterested* virtue. Without this disinterest, that is without virtue for virtue's sake alone, all the rest is insufficient.

Christmas brings its message essential to solve all ills and create all progress — "that ye love one another."

Dabblers

Schemes and schemers constantly attract in all fields, and the field of occultism is no exception. Dabblers in finance get caught, and so do dabblers in the field of the occult. The only safe way is to make an investment of effort and study so that one can be wisely discriminating in any field that one enters. Those who do that do not dabble, trying this and then that pseudo-occult attraction, or following this and then the other claimant to spiritual powers. The crowds follow those who make emotional appeals, no matter how unsound those appeals may be. When falling emotionally in love, wisdom is seldom permitted to guide, and the result is only a temporarily happy one.

Always members of The Theosophical Society will have tests to meet. Books are written to destroy our faith; Theosophical technicians compare words and phrases and meanings, judging Theosophy by the human failings of individuals, and failing to recognize the ageless character and the magnificence of the conception behind the Theosophy that any individual for the moment can convey. In what is our faith founded? If our allegiance is only to individuals instead of to the great principles they, perhaps falteringly, present, we are among those easily shaken loose under the tests with which Theosophists will always be met. But eternal principles have to be worked for and lived for and discovered for what they are, each for himself and made his own, or they are simply someone else's ideas, which someone else will in turn displace. Those who know the realities would continue to live in the Theosophical life even if there were no Masters and no Society, but while the Society exists, nothing can tear them away from it.

Science Supports Vegetarianism

That organisms disintegrate with the withdrawal of the life is common knowledge, but that the process of decomposition commences instantly with death is not at once evident to the senses. Yet science so declares. In all reason there is no basis for delay. The form has no purpose when the life has given it up; the life alone sustains.

Theosophists have long known these facts, hence many are vegetarians, preferring not to pollute their bodies with even the beginnings of decay. Now comes science in industry and, in the adoption of modern freezing methods for the preservation of meat, announces the discovery that only by practically instantaneous freezing immediately after death can purity be assured. What a vindication of the view of the vegetarian who prefers, not on the ground of brotherhood alone, but on the ground of personal physical purity, not to partake of the poison of partially arrested decay!

True, man's body, at least until its later years, can deal with some amount of poison, but who among really thoughtful people will knowingly take poison in any quantities merely because noses or palates are too insensitive to detect them?

Science, too, has long recognized the effect of anger, hatred and fear in releasing into the physical body the poisonous secretions of certain glands. What of the animal or the fowl killed in the midst of its fear? In the consumption of its body men also consume the poisons generated by this fear. Is there any wonder that men hate and fear each other when they feed to themselves the poisons of hatred and fear created by their cruelties upon the lower kingdoms? Science knows these facts and warns us, if we will but understand.

Where Art Fails

There is but one test of Art: does it elevate and inspire?

Modern Art, hailed for its realism often fails to distinguish between realism and reality. Portraying life as it is, it only succeeds in showing what man has done to life, its ugliness, its crudities, its betrayal through the restricting forms of modern social conditions. This may be realism, but it is not Art, for it lacks beauty, upliftment, refinement — those qualities that pertain to life itself. Life is not crude, life is not ugly, though it must needs oft find expression through the forms and under the conditions that man provides.

The Divine Artist makes all things beautiful; only where man enters in does the sordid and the ugly enter too. The true artist pictures life beautiful, life inspiring, life magnificent, life triumphant. That is life the real, leading man to aspire, showing him what he can become. Realism shows him only as he is.

"God Sends Threads . . ."

"God sends threads to webs begun." These are the words and the experience of a philosopher, who in this instance was a research chemist. He discovered that when the human will and the human mind went to work upon a problem human effort was supplemented by an inflow of thoughts and ideas and powers that seemed not to have their origin in human consciousness. Our philosopher uncovered for himself the truth that Theosophists understand, but often have yet to discover, for discovery follows true effort.

We really know only what from experience we make our own. When this philosopher's discovery has once been made for and by ourselves, when through effort we have found powers within ourselves greater than we thought, when achievement has thus been made beyond our dreams, we find ourselves possessed of courage to attack new problems and to undertake new enterprises.

Our leaders constantly place before us new opportunities, new lines of interest and activity. Whether their dreams materialize and their plans meet success is less important than that some are inspired to invoke afresh their own power, to apply anew their own effort to some piece of Theosophical work. Such effort, made absolutely without thought of self in fulfillment of a great ideal stirring within the individual, brings to the web of his achievement threads of helpfulness from a source deep within where he is more closely in touch with all that is divine.

So can our achievement become greater; so do we individually grow. To seize our opportunities to venture somewhat beyond our already proven powers, to attempt new enterprises, even when the way is not entirely clear, these are the perogatives and privileges of the Theosophist who knows something of the power that stands ready to be invoked for all that will contribute to the cause of brotherhood.

S. A. C.

From the Bulletin of the Michigan Federation.

Co-operation is better than criticism.

The Master Jesus

BYRON BOLE

THE child whose Jewish name has become "Jesus" was born in Palestine, B.C. 105, during the consulate of Publius Rutilus Rufus and Gnaeus Mallius Maximus. His parents were well-born, though poor, and he was educated in a knowledge of Hebrew Scriptures. His fervent devotion and a gravity beyond his years led his parents to dedicate him to the religious and ascetic life, and soon after a visit to Jerusalem, in which his extraordinary intelligence and eagerness for knowledge were evident in his seeking of the doctors in the Temple, he was sent to be trained in an Essene community in the southern Judaean desert. When he had reached the age of nineteen he entered the Essene monastery near Mount Serbal, which was much visited by learned men traveling from Persia and India to Egypt, and where a magnificent library of occult works—many of them Indian of the Trans-Himalayan regions—had been established. From this seat of mystic learning he proceeded later to Egypt. He had been fully instructed in the secret teachings which were the real fount of life among the Essenes, and was initiated in Egypt as a disciple of that one sublime Lodge from which every great religion draws its Founder. The Mysteries spoken of in history as Egyptian were the shadows of the true things "in the Mount," and there the young Hebrew received the solemn consecration which prepared him for the Royal Priesthood he was later to attain. So superhumanly pure and so full of devotion was he, that in his gracious manhood he stood out pre-eminently from the severe and somewhat fanatical ascetics among whom he had been trained, shedding upon the stern Jews around him the fragrance of a gentle and tender wisdom, as a rose-tree strangely planted in a desert would shed its sweetness on the barrenness around.

This superhuman purity and devotion fitted Jesus, the disciple, to become the temple of a loftier Power, of a mighty, indwelling Presence. The time had come for one of those Divine manifestations which from age to age are made for the helping of humanity, when a new impulse is needed to quicken the spiritual evolution of mankind at the dawning of a new civilization. For Him an earthly tabernacle was needed, a human form, the body of a man, and who so fit to yield his body in glad and willing service to One before whom Angels and men bow down in lowliest reverence, as this Hebrew

of Hebrews, this purest and noblest of "the Perfect," whose spotless body and stainless mind offered the best that humanity could bring? The man Jesus yielded himself a willing sacrifice to the Lord of Love, who took unto Himself that pure form as a tabernacle, and dwelt therein for three years of mortal life.

To that manifested presence the name of "the Christ" may rightly be given, and it was He who lived and moved in the form of the man Jesus over the hills and plains of Palestine, teaching, healing diseases, and gathering around Him as disciples a few of the more advanced souls. The rare charm of His royal love, outpouring from Him as rays from a sun, drew to Him the suffering, the weary, and the oppressed, and the subtly tender magic of His gentle wisdom purified, ennobled, and sweetened the lives that came into contact with His own.

One scene of the mission of our Lord may here be described. Jesus had been preaching in a large, open space in the center of some town. It is an extraordinary sight to see the faces of the simple folk, many of whom are completely lifted out of themselves by the magic of His words and His Presence. Though He has finished speaking and is talking with His friends, the crowd remains motionless and still. The eyes of many are vacant; for them the walls of flesh have disappeared and they are unconscious that He has ceased to speak. Many children play at His feet, careless and unconscious of all that is happening, and, for the time being, forgotten by the mothers who brought them. There are more women than men in the crowd, and most of the men remain standing on the outskirts. Some came to scoff, but not one, even the hardest heart, has been able to resist His all-compelling Presence.

Jesus was singularly unaffected, frank, open, natural, and very like the picture by Hoffman of the boy Jesus in the Temple. At this time He was about twenty-eight, although He looked younger. He was paler than most of the other people, His skin being fair for that district. He was wearing a light and somewhat downy mustache, medium-colored hair worn rather long, and loose garments. His temperament was singularly happy, and a wonderful light shone all about Him. He bore evidence of having led a rather sheltered life, and seemed to prefer the companionship of the younger people,

(Concluded on page 273)

India and Britain Together

BY GEORGE S. ARUNDALE

AS I SURVEY the world as a whole, I feel very happy that so far as India is concerned the spirit of Hitlerism is practically absent. There may be differences between the Government of India, or the British Authority generally, and certain sections of the Indian people. Some of us may feel it necessary to insist that this war shall be a war for India's freedom no less than for other freedoms in other parts of the world.

But while there may be this much of conflict, it remains very true that India is governed in a spirit of peace and goodwill. There is a freedom in India, even despite the Defense Ordinances, the like of which exists in very few other countries. There is an individual liberty of speech and of action, and an impartiality of justice, entirely without parallel as regards any country which is subject to a measure of foreign rule. There is a very wide variety of freedom of the press, and the very Governments themselves may be attacked as to their policies with a very wide impunity.

I remember very well after traveling through the continent of Europe last year, feeling how delightfully free I was when I returned home to England. The atmosphere of no other country compared with the free atmosphere of England. I felt that my free individuality was honored by a free State, and therefore I felt all the more eager to give reverence to the State because of the reverence it gave to me.

I felt the same when I returned home to India. I am in a free country again, even though it may be a freedom which many of us believe should be exchanged for another and deeper kind. But I say very deliberately that India might go farther and fare worse, even if she went farther into Swaraj.

I am definite and emphatic that India must have her Swaraj, that she must govern herself, for there can be no true freedom which does not come from within. She must be herself, for only through being herself can she be real and true. And I no less emphatically believe that only India's self-rule can be the best for her and also for the world, even if her self-rule compare unfavorably in form—it never can in life—with other-rule.

But let us not be led away into undue denunciation of what is, through our eagerness for what we think should be. The Government of India is a very honest Government and I am

quite certain that the members of the Indian Civil Service, while their British personal equation must necessarily have its weight with them, are very honest in their eagerness to do their best; and so often their best is a very wonderful best.

There must be no enmity in India as she enters the last lap of her progress to the goal of freedom. It is very easy to point out the defects of British Rule. Is it after all so very difficult to point out the defects of the Congress Governments under the rule of which we are now living? So far as regards the common people, among whom I class myself, there is not as much to choose between one Government and another as there sometimes seems to be, though I well know that a really good Indian Government must be far more advantageous to the Indian people than a really good British Government.

But as Indians march together in India for the achievement of Swaraj, let them take care to cherish the good that has been done in India by their British friends, and, if it may be, let the British and themselves march together to that which shall result in the greater common happiness of both.

I feel very sure that India and Britain must fight together in the war which is now upon us, and I am eager that, as the months of warfare pass, Hindus, Musalmans, Buddhists, Parsis, Jews, Jains, Sikhs, Christians and all other communities, shall come closer and closer together, so that that Universal Brotherhood which is the high objective of the war may at least be achieved within the smaller area of that which Dr. Bhagavan Das has called, as Dr. Annie Besant called it before him, the great Indo-British Commonwealth. Let us establish a wonderful Brotherhood of East and West to be the very heart of the greater Brotherhood which shall some day emerge.

From one point of view different sections may be fighting for different rights, but the war is to help us to perceive the One Right, and to adjust the different smaller rights to the Supreme Purpose of the Universal Right. Even where differences cause conflict, there must ever remain unbreakable friendship. Our foes must be our friends. Each one of us must be true to his own conscience, and there are many consciences. But enfolding them is all the One Conscience which the war will help us to discover and honor.

Objective and Subjective Service

BY C. JINARAJADASA

Study and Action

I would like to point out that there is a certain principle in connection with work and its close association to Theosophical propaganda.

The Theosophical Lodge exists to inculcate the Wisdom, but there is an important relation between study and action. Wherever a Theosophical lodge continues merely to study, has regular meetings for the reading of the *Gita*, and so on, a time comes when everything is in danger of becoming mechanical, and in some curious way there is no longer a vigorous vitality. That is because, in the attempt to understand the Wisdom, one necessary element is to turn to the world of action. In so far as you can act, there is a reaction on your understanding.

Therefore, if there is a Theosophical Lodge properly organized, it should not merely be for the study of Theosophy and giving lectures on Theosophy, but also to help every individual member to know more of Theosophy. There are many members whose approach to Theosophy is not through study but through action.

I will illustrate: Sometimes new members come in. They are attracted by the brotherhood ideal, but when they come in, nobody is interested in their particular temperament which probably is of action. They actively do things as an objective expression of their ideal of brotherhood, and thus there comes to them more of an understanding of Theosophy. But if you impose your own ideas and think they will understand more by enrolling them in study classes, which are a subjective expression, presently you will find that they drop out of the lodge.

In a good lodge there should always be one section of it which is organized to get hold of the new members particularly and put them into various types of work, work for which they are temperamentally fitted.

Suggest to new members that there are many lines of work they can do to help humanity in the name of brotherhood. That was the view of Dr. Besant when she organized the Order of Service. We have the very wonderful exposition of the Wisdom in our lodges, and many members go out into the world and transform it into the power and the activity of Wisdom. I know many lodges in the past which have had these groups connected with the Order of Service, and every time a member is inducted

he is told that there is this Order and there are suggested to him lines of work wherein he will find others in the lodge interested.

Fields of Service

At one time in India some lodges had work for the welfare of Harijans, for day and night schools, and other things. All such service work is good. In one or two places our Theosophists have done very noble work for prisoners. I was taken by a group to address some prisoners, and one of our members went every week and gave a kind of discourse. Some years ago one of our blind members was taken inside the prison regularly to help the prisoners — a most striking act of service. That work for prisoners, of giving them something they could not find within the prison, has been done in many countries. In Brazil I spoke to such a group. Work for animals is also needed on all sides.

Then in many parts of the world there is much work needed in connection with children, such as Lotus Circles — child welfare work. This brings the children together to make them happy and give them certain ideals. In the Round Table there is a very simple ceremony. One expression of this is the Golden Chain for very young children. Every lodge can organize something of that nature, so that on certain days the children come together, and one can teach them songs and little dances that make people happy. The children will feel the divine spirit if you give them beauty.

Always when you manifest as action your intellect is clearer. It is for that reason that wherever there is a Theosophical lodge, which is not merely studying but is also turned outwards to aid the community, looking all the time to see what can be suggested in the life of the people as improvements (not alone in what way it can arrange more religious discourses), there is a brightness in that lodge — a kind of freshness. It is along such lines that the Order of Service is so very essential.

The understanding of Theosophy is not alone a matter of reading books, even the wisest, or even listening to Convention addresses of the best kind — those are only incidents. The real thing is contacting the great life of humanity. What are we here for, but for that?

It is essential that those of you who belong to Theosophical lodges should remember that as

you want to give of the Wisdom which releases people from suffering, you must not forget your own understanding of the Wisdom is dependent upon your action, and the lodge as a whole becomes a greater centre of spiritual fire as the lodge becomes more closely associated with the problem of the suffering of the world and the purifying of the world.

Every Lodge — A Temple of Help

There is so much you can do to bring a touch of beauty. Fortunately we have today something of the spirit of art, of organizing people to present beautiful things in drama and song. You can take the message of Theosophy to the masses along that line. I know many lodges which make a point of giving something of this spiritual touch, which comes through some phase of artistic expression not only to the members but to the general public. There are ways of Theosophical propaganda which are not on the ordinary lodge program. If you will feel for your-

self, imagination will begin to awaken, and then it is a matter of your getting some others with you and beginning something. Never mind if you fail after three months. Somebody else will come along and take up the result of your work. Do not say: "We cannot do anything, because we have not enough money and people." Do not begin by making a set of rules. The besetting sin of such an attempt is a constitution and by-laws. Begin something, and you will find as you open up the aperture for the life forces to flow through, later on the form will come. Open up, and you will find that from Those who are the True Guides much force will be given to you, for remember They are the Elder Brothers of mankind. Every element of suffering and ignorance touches Them closely. They are watching as closely to give help along that line. Every Theosophical lodge should not only be a Temple of Wisdom, but also a Temple of Help.

From The Theosophical World.

THE MASTER JESUS

(Continued from page 270)

amongst whom He had certain special friends. He was deferential to the elders of the party, and almost childlike in His obedience to them. There were a number of very great people in His train, who would almost appear to have reached Masterhood. Some of the women too, were remarkable for their wisdom, as well as for their beauty and gentleness.

By parable and luminous imagery He taught the uninstructed crowds who pressed around Him, and, using the powers of the free Spirit, He healed many a disease by word or touch, reinforcing the magnetic energies belonging to His pure body with the compelling force of His inner life. Rejected by His Essene brethren, among whom He had first labored,—whose arguments against His purposed life of loving

labor are summarized in the story of the temptation — because He carried to the people the spiritual wisdom that they regarded as their proudest and most secret treasure, and because His all-embracing love drew within its circle the outcast and the degraded — ever loving in the lowest as in the highest the Divine Self — He saw gathering round Him all too quickly the dark clouds of hatred and suspicion. The teachers and rulers of His nation soon came to eye Him with jealousy and anger; His spirituality was a constant reproach to their materialism, His power a constant, though silent, exposure of their weakness. Three years had scarcely passed since His baptism when the gathering storm outbreak, and the human body of Jesus paid the penalty for enshrining the glorious Presence of a Teacher more than man.

Flower of Cactus

Ah, now I know of what you remind me, your delicate face framed in thorns, your bright color gleaming in the desert like a flag placed by brave pioneers in a new-born land.

You make me think of a bird's song on a battle field, heard when the bombs cease for a while.

For you and he, in your so different ways,

proclaim a sovereignty whose power is above that of nations. Your beauty in an arid land and his melody in the midst of chaos are as royal standards of a kingdom which no human wars can vanquish — the kingdom of Beauty, invincible, eternal and whose territory encompasses the farthest star.

— ELWIN HUGHES

Biography of a Lodge

Part I

BY ANN KERR

IT REALLY began when John Atwell was notified of his transfer to the branch office in Sparta. He knew that Doris, his wife, would not want to leave Utica. All her friends were there and her chief interest, The Theosophical Society, would miss her constant helpfulness, as she would miss her work in it. But business is business, and in these days one does not argue about where the living is to be earned. Doris would be able to make the necessary adjustments in the new town, but he did regret having to uproot her.

A few minutes of sadness was all Doris allowed herself and she immediately set about making plans for Theosophy in the new town. The directory of lodges in the Lodge Handbook indicated that Sparta had no lodge, so she wrote the National Secretary to inquire if any members of the Society lived there or if by chance there had been any recent inquiries from non-members in or near that city. Then she began getting her records in order to be turned over to her assistant in the lodge, blessing her "guardian angel" for the strength with which she had insisted upon having an assistant when she was elected to her office. Now she could leave knowing that the work she had started would be carried on without interruption and with the least possible inconvenience to the rest of the lodge members. She did love efficiency!

In a few days the National Secretary responded with the information that Sparta could boast of no members of the Society and that but two inquirers had been heard from in the past year, their interest having been aroused by a Theosophical book borrowed from the public library.

So Doris and John set out to their new home determined to carry Theosophy to Sparta "or bust," and armed only with that determination and their own small Theosophical library, but with the encouraging promise of aid from Headquarters whenever they were ready to start their Theosophical work.

After six months Sparta seemed rather like home, the neighbors had called and been called on, John's office comrades and their wives had all been friendly and helped the newcomers to get acquainted with the new location.

A sufficient number of the recently acquired friends had accepted dinner invitations to make it generally known that the Atwells were vegetarians and had lived for years in better than

average health on a meatless diet, and that vegetarian meals can be really delicious. Vegetarianism was a bit of a shock, especially to the men at the office, but John's keen intellect and his excellent good-nature created such respect in his fellows that even the skeptics felt there might be something to it, though none of them became converted to the vegetarian diet.

Shortly after moving to Sparta, Doris joined the "To-Those-Who-Mourn Club" and sent a copy of the leaflet "To Those Who Mourn," to several sorrowing families each week, obtaining the names and addresses from the daily obituary notices. She frequently mailed "To Those Who Rejoice" to the parents of new-born babies and thus she hoped that she would not only bring joy and understanding to some of her fellow citizens, but that a few would remember the word "Theosophy" and would respond to her efforts to organize a study class when she felt the time was right for her to do that.

She made a point of getting acquainted with the city Librarian and found that five Theosophical books were on the main library shelves, and that they were very seldom called for. Then one day she arranged to visit the two inquirers. One had left the city and the other was Mrs. Adams, a sweet elderly widow who talked to her for hours about her deceased husband and who wanted desperately to know how to contact him so that she might be assured that he was living and happy on the other side.

After briefly explaining the Theosophical teaching of the conditions after death and suggesting that Mrs. Adams borrow *Elementary Theosophy* from the public library, Doris returned home resolving to start a study class within the month.

Another letter to the National Secretary brought her some bulletins prepared by the National Committee on Class Organization, containing instructions for the organization of study classes, and with her husband's cooperation she placed the following advertisement in the morning paper:

THEOSOPHY EXPLAINS the purpose of life and the mystery of death. Free study class now forming. Inquiries welcomed. Write, or phone, Mrs. John Atwell, 603 Penn Ave., Foster 6312.

In a day or two she would know if she would really have a class.

To be Continued

Abreast of the Times

LEADING the world in the field of philosophy because of the fundamental nature of its teaching, and with science ever corroborating its basic scientific concepts, The Theosophical Society has taken a valiant part in the development of modern thought. In the field of publicity techniques it maintained a leading position, and some of the finest lectures ever given were uttered by our leaders from the Theosophical platform. Our literature is replete with the Wisdom and its application to the world's problems. With this background it is natural that the Society should be giving consideration to more modern and effective methods of keeping abreast of the times.

Examination of the possibilities of using radio in our work began as far back as the fall of 1935, and a very considerable amount of technical data on the subject has been accumulated and studied. In the middle of 1936 we were in touch with the Federal Radio Commission and discussed with them the possibility of establishing a broadcasting station at Olcott, commencing at low power in a special wave band, which the Commission was then considering, and which would be restricted to cultural and educational programs. Our correspondence also included the World Wide Broadcasting Foundation, and from a number of other sources valuable information to guide our development was obtained. There was a prospect, not without sound basis, that we might establish a station at Olcott, gradually increasing its power and the radius of its broadcasts. Our studies, however, indicated probable substantial difficulty in maintaining continuity of programs, which the Federal Radio Commission demanded, with a consequent hazard to our license, were one obtained. We learn that even now private stations, with much more adequate personnel than we could command, still constantly face this problem of maintaining continuously attractive programs.

To settle the matter for us at that time, the anticipated funds were not forth coming from the source from which they were expected, and by the middle of 1937, after a year and a half of study, it was quite clear that we would have to work along lines other than the establishment of our own broadcasting station. This was perhaps fortunate, for less expensive and more effective means of utilizing radio have in the meantime, through technical developments in the field, become available to us, and our hopes are now about to be realized.

A radio committee was established some time ago under the Chairmanship of Mr. Carle Christensen and its report and recommendations, which were presented at the last Convention, have been included among the Convention Committee Reports recently distributed to all lodge presidents. Further developments since the Committee met now make it practically assured that within a few months we can embark upon a program of radio publicity that will be extensive, and yet within our means. Improving technique and increasing use of transcriptions in all the broadcasting stations open up to us vast possibilities. Proven talent is already available to us — technical, production and dramatic — and a studio in Chicago, with which the Administration has close association, is thoroughly equipped and available to serve our needs.

Here are the possibilities — they are already almost practical certainties:

For the public: Dramatic presentations introducing Theosophical concepts; talks interspersed with dramatic descriptions portraying the development of world thought along Theosophical lines; Round Table discussions on current topics, with Theosophical summarization; a "Problems Club" broadcast, placing on the air the solutions that only Theosophy provides for those deeply involved in personal problems. Transcriptions of these and similar Olcott Productions on records of the very highest quality, all carrying essential and acceptable publicity announcements besides the Theosophical content of the material, could be inexpensively rented to lodges and to groups who, for a weekly cost of from \$2.50 to \$10 spread throughout their activity year, could maintain a series of weekly broadcasts over a period of three months. The cost (\$2.50 to \$10) depends on the size of the community, the time of day and the power of the station. This means that any lodge or group, for an expenditure of from \$100 to \$400 spread throughout the year's program, could have a steady course of weekly broadcasts for a period of three months. No such far reaching or powerful publicity has ever been offered to our lodges. It is much less expensive than a public lecture course of similar length and is more varied and more dramatic in its appeal.

Lodge programs, member and public, for merely the nominal cost of the record rental, could include weekly or monthly lectures or talks with interpretative dramatic sequences presented by our leaders and our best lecturers. Convention

lectures and transactions would reach directly into the lodge through the medium of recordings. An inexpensive reproducing machine could circulate among the lodges of each federation area, and the records could similarly pass from lodge to lodge. Programs for special occasions could be presented simultaneously in lodges throughout the Section. Each week, or each month, the voice of Dr. Arundale or the National President could be heard giving a direct message to members. Something constantly new would be regularly available, presented in a form suitable to the occasion, with or without artistic or dramatic effect. Nothing could be conceived to bring about greater unity and awakening throughout the Society.

A tryout has already been made. At a meeting of members and friends at Olcott recently, the Olcott Players, speaking into a microphone in another part of the building, and with all essential sound effects, dramatized a Theosophical presentation. Such productions, some applicable to reel-slide use when reduced to records,

could be circulated and reach every one of our members, and all our public, through our own lodge rooms. Thus in every lodge, regardless of the limitations of its personnel, programs of the highest order could be offered; and not only from our platforms, but from the hundreds of broadcasting stations seeking continuity programs, some without charge, some for fees within our reach.

At the next convention five or more such programs will be given, demonstrating to the members present the possibilities of various forms of presentation, both for member and for public use. Arrangements have already been completed for these productions and the programs are assured. Thus does The Theosophical Society keep abreast of the times; thus does its improving financial position make possible the development of our work.

Naturally with such a development in prospect we are anxious to discover additional talent in the writing of scripts or stories suitable for adaptation to this new medium.

Practical Mystics

Someone has said that there is a no more potent individual than the practical mystic. Theosophists are often practical mystics. This is eminently desirable, for the mystic dreams great and true dreams; being practical, he may dream them into reality through action. A valuable additional quality to practical mysticism is that of cooperation — by laboring together our dreams become real.

The Adyar Art Collection is a great and true dream by Dr. Arundale, and America's forthcoming contribution has already been satisfactorily conceived by your Adyar Work of Art Committee. At Convention last summer the delegates enthusiastically endorsed the project, and supported the collection of a fund of \$1200 to defray the cost. A nationally famous young sculptor is ready to work. Mr. Barthé says, "I want this to be my very best piece of work." Over half of the fund has been collected or pledged. Now is the time for action among those

who can dream as well as act. Will those members in every lodge who feel kinship with this project please assist in gathering this fund? All together, and it will be easily done.

Perhaps there exists a tendency to feel that the present world situation dwarfs the value of what we plan, but let us remember that never before has it been more important to conceive and create Beauty embodying Truth in works of Art, that mankind may be inspired to nobler living.

Will all members who have pledged aid please remit their pledges as early as possible? To the many members who have not so far assisted and wish to do so please communicate with Miss Ann Kerr. Your smallest contribution will be welcome. If you have not heard of the Adyar Work of Art write Miss Ann Kerr at Olcott for a folder illustrating and explaining the matter.

— JAMES S. PERKINS, *Chairman*

Within the heart and mind of every thoughtful individual there exists some vital question unanswered. Why not piece together the fragments that we have at hand, and see whether from them some shape cannot be given to the vast puzzle?

Reincarnation—A Theme in Modern Literature

BY MADELINE B. HEUBNER

FROM the earliest ages, and in all lands, man has told stories of the human soul as a traveler, a pilgrim wanderer in strange lands. In many an ancient folk tale, legend and poem is this idea repeated in various forms. We find it prevalent in Egyptian, Greek, Hebrew, Persian, Norse, Celtic and Druidic legends as well as in Hindu, Chinese, Tibetan and other Asiatic tales.

This belief in the reincarnation of the soul was promulgated by Pythagoras in Ancient Greece. He taught that the soul passes through a "circle of necessity," bound at various times to various bodies. Pythagoras could remember his previous incarnations and his doctrine was commented upon by both Greek and Roman writers. This address, were it not devoted to modern literature, might contain copious quotations from such Roman writers as Plato, Cicero, Virgil and Ovid.

The Romans, having learned of the doctrine of reincarnation through the writings of the Greek philosopher, Pythagoras, were astounded to find upon Caesar's conquest of Britain, that the Druids held a doctrine similar to that of Pythagoras. Caesar and his contemporaries made many comments concerning the beliefs of the Druids and, judging from these comments, the Druids seemed to hold a still purer belief in the evolution of the human soul. Caesar said:

"As one of their leading dogmas, they (the Druids) inculcate this: That souls are not annihilated, but pass after death from one body to another and they hold that by this teaching, men are much encouraged to valor, through dis-regarding the fear of death."

Diodorus of Sicily writes in the same vein concerning the belief in reincarnation held by the Druids.

In the writings of the early Christians, there are numerous allusions to the journey of the human soul from darkness to light. Origen says in *De Principiis*: "Every soul comes into this world strengthened by the victories or weakened by the defeats of a previous life."

English poets such as Milton and Dryden at the dawn of our modern era in literature, sang of the progress of a deathless soul, while Shakespeare makes several of his characters in various plays refer to the doctrine of Pythagoras.

The excerpts to be read this evening will be for the most part the writings of outstanding literary names which have flourished during the

last century. So far as my knowledge goes, only those names have been chosen which have never been identified with Theosophy or any kindred cult or movement.

As the real modern era in literature begins with the opening of the 18th century, I should like to read some quotations from the writings of such profoundly radical thinkers as Goethe, Nietzsche, Lessing, Schopenhauer and Voltaire, the last two named being noted iconoclasts and skeptics. Goethe asks the ancient question:

"Tell me, what has destiny in store for us? Wherefore has it bound us so closely to each other? Ah! in bygone times thou must have been my sister or my wife . . . and there remains, from the whole of those past ages, only one memory, hovering like a doubt above my heart, a memory of that truth of old that is ever present in me."

Schopenhauer by the process of induction concludes:

"Were an Asiatic to ask me for a definition of Europe, I should be forced to answer him: It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life."

Then with Gallic brilliance of simplicity, the cynical Voltaire tells us:

"It is not more surprising to be born twice than once."

The mind of Nietzsche cries out for reincarnation:

"Oh how I could be ardent for Eternity, and for the marriage-ring of rings—the ring of the return?"

"Never yet have I found the woman by whom I should like to have children, unless it be this woman whom I love: for I love thee, O Eternity!"

The mystic is a person who early recognizes the faculty of intuition and consciously develops it, while the poet, highly sensitive, rather unconsciously develops his intuitive powers through the interpretation of the rhythm of life. Among the English poets, Blake stands out as an example of the poet who, without being a true mystic, yet brings to verse in delicate expression all the mystic yearnings and aspirations of the human soul. Writing of Milton, he says:

"And Milton said: 'I go to Eternal Death!' Eternity shuddered;

"For he took the outside course, among the graves of the dead, a mournful Shade. Eternity shudder'd at the image of Eternal Death.

"Then on the verge of Beulah he beheld his own Shadow.

"A mournful form, double, hermaphroditic, male and female.

"In one wonderful body, and he entered into it

"In direful pain . . . Milton bent down

"To the bosom of Death: what was underneath soon seemed above,

"A cloudy heaven mingled with stormy seas in loudest ruin;

"But as a wintry globe descends precipitate, thro' Beulah bursting,

"With thunders loud and terrible, so Milton's Shadow fell

"Precipitant, loud thundering, into the Sea of Time and Space."

Other literary immortals of England who treated this theme are Shelley in *Queen Mab*; Carlyle in *Sartor Resartus*; Alfred Tennyson in several poems, among them *De Profundis*, and *In Memoriam*; Robert Browning in *Evelyn Hope*, and *Paracelsus*; Matthew Arnold in *To a Gypsy Child by the Seashore*; George Eliot in *Spanish Gypsy*; and Daniel Rossetti in *Sudden Light*.

Then there is Kipling who certainly cannot be considered a Buddhist, or even a metaphysicist. Indeed, he treats all his Oriental motifs with a vigorous Western viewpoint. Yet Kipling cannot help the inescapable conclusion that the soul does not die when the body does.

"Strangers drawn from the ends of the earth, jewelled and plumed were we.

I was Lord of the Inca race, and she was Queen of the Sea.

Under the stars beyond our stars where the new-forged meteors glow,
Hotly we stormed Valhalla a million years ago."

"They will come back, come back again,
As long as the red earth rolls.

He never wasted a leaf or a tree;
Do you think he would squander souls?"

Consider George Bernard Shaw, a realist if ever there was one, yet a writer who paradoxically interpolates the theory of reincarnation over his merciless mundane probings. He has his character, Savvy, say in *Back to Methuselah*:

"I believe the old people are the new people, reincarnated, Frank. I suspect I am Eve. I am very fond of apples; and they always disagree with me."

Another poet who treats life in a direct, ingenious way is John Masefield, yet observe how analogous his *A Creed* is to the credo of Theosophy. The first stanza reads:

"I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise,
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again."

Walter de La Mare's poetry has a beautiful lyric quality and the imagery of his pen finds full play in the subtle questioning of two souls concerning the possibilities of meeting again and having met. The poem is *All That's Past*, and the prose selection is *The Return*.

Among the American writers Benjamin Franklin's amusing epitaph bears out his belief in reincarnation. Emerson, Whittier, Longfellow and Holmes have treated the theme. In Walt Whitman's poetry we find a glorification of the cosmic and the commonplace; for Whitman, although an esotericist, realizes that one is merely the continuance and refinement of the other, and his racy, religious mysticism finds expression in his poem *Song of Myself*, the theme, of course, being Whitman's deathlessness.

Vachel Lindsay, for all his realistic modernism, appreciates the Oriental idea of Reincarnation as expressed in *The Chinese Nightingale*.

Eleanor Wylie, though born in the States, seems to feel that her earliest memories were of lives and deaths in England, as exemplified in *A Strange Story*.

Natalia Crane, as a child wrote the curiously involved and amazing poem *My Husbands*, which in its occult deviation seems to prove that she must have had real visions of past marriages.

Several plays have been written during the last twenty years touching upon the theme of reincarnation. They include such dramatic hits as *The Return of Peter Grimm*, and *Berkeley Square*. Algernon Blackwood's *Karma* is a play dealing solely with the Karmic significance of reincarnation. Among present day writers of fiction who have dealt with the idea of reincarnation are L. Adams Beck, Langdon Smith and Maurice Howlett. Virginia Wolf's novel *Orlando* relates the experiences of a human soul, born sometimes as a woman, sometimes as a man, in England from the time of Queen Elizabeth until 1928.

In conclusion I would say that I have used only a few of the well known names in literature who have considered the possibility of the journey or evolution of the soul. Time and time again I have found, on reading the poems of both the great and the minor poets, a line here or there that would indicate that this idea of human reincarnation has a most universal appeal for the sensitive and highly evolved soul of the poet.

Theosophy for Children

Christmas

Every religion, we are told, has arisen from the same source. Many have attempted to interpret this legend of the birth of a Christ Child, but few have explained the gift-giving part of the Christmas festivities as it is celebrated here in the United States.

Do we not owe it to our children to interpret this for them; also to offset in some fashion the commercialization of the Christmas of our calendar. For weeks before the holiday our children hear about "shopping." Occasionally someone remembers to relate the story of the gifts the Wise Men brought to the Christ Child, but the explanation does not satisfy the questioning minds of all our children.

It is easy for children to picture the gorgeously dressed Wise Men dismounting from their camels, bearing in their hands the lovely gifts of gold, frankincense and myrrh. We see them ceremoniously placing their offerings at the feet of the tiny Christ Child as He lay in the arms of His pretty young Mother. The children love this picture and treasure it.

But where does a necktie for Uncle Willie, or a pretty pin for Aunt Minnie, come into such a picture? That is the question in the minds of our children here in America, whether they have ever put the question in words or not. We who are studying Theosophy should be able to help them to understand.

In our times we do exactly as the Wise Men of old: we give gifts to the Christ Child. But where is the Christ Child? In Church? Yes, but the Christ Child lives within all of us, too; in every living thing, in every creature. Best of all, the lovely little Christ Child, whose birthday we celebrate so happily each year, has a permanent home. Where is that home? Right in the heart of each one of us, of every human being everywhere. Let us show the Christ Child within each one of us, to our children. Let us speak of it casually yet reverently, making it a vivid, yet ordinary, living thing to be recognized and greeted in daily living.

The Christ Child that dwelt within the hearts of the Wise Men of old gave gold, frankincense and myrrh to the tiny Christ. Gold — what did gold represent in those days? Material things, food and shelter for daily living. Frankincense — what did it signify in those ancient days? Purity, love and compassion; ideals, and goodwill. Myrrh — what did it mean then? Bitterness, suffering — the experiences that only life upon earth can give to humanity.

Think of these three gifts. Could we possibly have given Uncle Willie or Aunt Minnie anything better than these — food and shelter, love and compassion and the myrrh of life's experiences? In short, we give a gift of Life itself.

Christmas Vacation

Do utilize this respite from school to acquaint your boys and girls with the Radio programs we have been recommending. That fine program of last year, "Americans All — Immigrants All," is now available only in transcription. Urge your local station to give it a place on their program. Here are some others:

Gallant American Women — 2 P.M. Tuesday
The World is Yours — 3:30 P.M. Sunday
Milestones in the History of Music — 11 A.M.

Saturday
Ideas That Came True — 2 P.M. Thursday
Torch of Progress — 6 P.M. Friday

New Classes

Robin Hadley lives in Hillsboro, Oregon. He is eight years old and almost every afternoon the boys and girls of his neighborhood gather at his house. His mother has asked for help in guiding this group by stories and games, rather than by formal "lessons." See how the work grows? Are you doing your part?

Under the guidance of Miss Dorothea M. Trotter, a group of High School girls meets once a month in Grand Rapids. Mrs. Florence Sealey, the Lodge President, is helping her. Here is another side to this work of spreading Theosophy.

— JESSIE R. McALLISTER

Karma predestines nothing and no one. It is not the Wave that drowns a man, but the personal action of the wretch, who goes deliberately and places himself under the impersonal action of the laws that govern the Ocean's motion.

— H. P. BLAVATSKY.

The Ceremonial of Speech

BY DOROTHY M. CODD

Much has been said lately of ceremonial, and only recently our General Secretary pointed out to us the importance of beauty in the lodge rooms and in the lodge meetings; and at the same time he has called our attention to the paucity of good lecturers in the Society.

It may seem on first thought that these two points are widely divergent of each other; but on further consideration we find that both are due to a common cause, to a certain *lacuna*, not alone in this Society, but also in the world outside. At the present time ceremonial is at a discount; in the outer world it has almost reached the point of extinction. The reason for this would seem to be that hardly anywhere in the world today do people realize and understand the tremendous importance of beauty and art. Is it not quite common in putting forward some idealistic proposition to receive the reply: "That is all very beautiful?" The words are full of their own hopelessness, as though the very plea of beauty should not vouch for the practical value of a proposition, instead of placing it outside the scope of serious consideration. To most people, in fact, beauty is only beautiful, but not necessary.

The Theosophist knows better; he knows that beauty is absolutely essential to spiritual growth; that nothing can be great or splendid without it; that it is one of the three great pillars — Wisdom, Strength, and Beauty — on which the universe is founded. He knows, also, that the age of ugliness, in which man has gained great intellectual and spiritual strength, is nearing its zenith. Surely part of the work of The Theosophical Society is to inaugurate an age when beauty will be scientifically studied and applied. We cannot look upon beauty as merely ornamental, as purely pleasurable, as selfish, or as anything but an indispensable need for the individual and for society as a whole.

Now it is the *art* of speech, the beauty side of speaking, that the Theosophical lecturer needs to study, calling to his aid the natural forces of sound, rhythm and poise. The ordinary lodge lecturer is often interesting to listen to, but sometimes certainly dull. He has studied the Theosophical teachings, and has

some valuable arguments of his own to offer; but does one not remember how sometimes a dry, monotonous voice (perhaps it was hoarse, or husky, or hard to hear) went on, and on, and on, and the brain grew numb with over-many ideas and arguments, and at the end of forty minutes the yawn grew harder to stifle? A harsh voice, a dry tone, a jerky irregular delivery, cannot produce a harmonizing effect on the atmosphere of a lodge room. Surely it is not enough that one should have a few original ideas and plausible arguments to present. One needs also some appreciation in one's heart of the wonder and beauty of Theosophy, some understanding of the thirst for spiritual knowledge and beauty which is in men's hearts, in order to gain that inspiration which may draw one's listeners nearer to its well of life. It is that rare and subtle power which reaches the hearer through a beautiful voice, through the magic of modulation, the spell of rhetoric. We know that the mantram or chant are indefinitely more powerful than the merely worded prayer; and the Greeks, who valued beauty, studied rhetoric and the art of oratory more than any nation has since thought it necessary to do. Deeper and loftier things can pass through the speaker to his audience than the bare ideas his words would convey, and it is the music and art of speech which form the channels of inspiration. A little original expression, simple, flowing language, well turned phrases and good grammar all take part in this ceremonial of speech.

Our President said in her closing address at Convention:

"There are some of you who have power of speech, but who have not had the advantage of the early training which would make that speech all that it should be. If such love Theosophy, they will train themselves in the drudgery of good expression, or educated tone, of careful pronunciation, so that they may not injure the cause that they desire to serve. Surely the privilege of speaking on Theosophy is so great that no pains can be too much to make one's tongue worthy to speak, one's lips pure enough to teach."

From *The Vahan*, November 1912

In your hands, Brothers, is placed in trust the welfare of the coming century; and great is the trust, so great is also the responsibility.

— H. P. BLAVATSKY.

The Lotus Fire: A Study in Symbolic Yoga

Those who heard the President's lectures on Symbolic Yoga last summer have been looking forward with keenest anticipation to the publication of his book incorporating these lectures with much additional material. The book has just been received and The Theosophical Press is now ready to fill all orders.

Excerpts from a preview given by Dr. Arundale himself at Benares last December will be very welcome indeed to the members in the United States. The President writes as follows:

Cosmic Ultimates

You wonder as to the origin of the book. Its origin lay in the fact that I have been for a very long time interested in symbology as a means of conveying metaphysical conceptions within a very limited and tangible compass. It all arises from one's necessity in the distant future to plant as seeds symbols here and there, as required, so that there may be a constant radiation to affect and modify the surroundings.

"I venture to believe that if you were to go to the highest reaches of consciousness, you could reduce great cosmic events into a formula, a Symbol. Is not the coming of the Lord Christ to the world symbolized in the Latin Cross? The Supreme Enlightenment of the Lord Buddha in the Wheel of the Law?

The Dance of Shiva

A symbol arises on the earth, because God works in formulae. We are symbols, very extraordinary symbols, and I have always desired to understand these symbols, as many of them as I could. When I watched Shrimati Rukmini Devi dancing, I said to myself, each one of those gestures, each one of the postures is a Cosmic Symbol. If only I could understand and get to the background of the Dance of Shiva, I should then be able to perceive the ultimates of the Dance, the Ultimates of Being,

of Life, and I should be able then to see how every gesture, in fact every movement of the hand, has its own cosmic significance, so that anyone who knew the dance, as the dance really is, would see in each gesture of the hand the release of power.

"I pondered over that for a very long time and then one night I was shown great symbols one after another in their cosmic significance, Symbolic Ultimates, of which the whole vista of the meaning and purpose and process of evolution gradually unveiled itself before me, and I have done my best to write it all down as I have perceived it, and where I could obtain corroboration from the great books of our Theosophical classical literature.

Purpose of the Book

The purpose of the book is to release a certain somewhat different aspect of the evolutionary process and to help any people who are genuinely interested in Yoga to study a line which will be safe and at the same time fruitful.

"I am perfectly convinced that this particular form of Yoga is really the same as those forms which you are in the habit of studying in the sacred books of Hinduism, but I do definitely feel that the translations which are at our service, and even the original Sanskrit, are by no means adequate. In fact, I think they are cleverly arranged to prevent people from discovering what they had better not discover.

"In this different approach to Yoga you see symbols for the concentration of your attention, and, practically speaking, symbols alone. There is no question of modes of breathing or any other type of physical exercise. There are certain preconditions which are necessary for this Yoga development, but all is within the compass of the ordinary everyday individual who is moved to ascend the ladder of growth."

□

The great European nations have now reached their Iron age—an age *black with horrors*. They are moving onward through ways unmarked from guilt to punishment.

—H. P. Blavatsky in *The Secret Doctrine*, 1889

□

There are two worlds; the world that we can measure with line and rule, and the world that we feel with our hearts and imagination.

—LEIGH HUNT

Theosophy in the Field

Berkeley Lodge is using the *Theosophy is the Next Step* Campaign one meeting a month, which meeting is open to the public. The Liaison Officer writes: "One of our members is a gifted artist and on the last meeting of October he displayed his paintings for the meeting and gave a talk on art which was followed by discussion. . . . Needless to say, we greatly enjoyed Mr. Jinarajadasa's visit in August. Members from several lodges in California, as far south as Los Angeles and two members from Reno, Nevada, attended the members' meeting. A most happy occasion. . . . Mr. Fritz Kunz lectured to a good sized and appreciative audience in late September. One lecture only."

Besant Lodge (Cleveland) was host to the Tri-State Conference of October 28 and 29, and succeeded in creating a spirit of warm friendliness and happy sincerity which inspired all present to a closer cooperation in the work to which the lodge is dedicated. The secretary sent us an excellent account of this week-end, which we are happy to have for our files. Details of the Conference are given in the official report on page 283.

Cincinnati Lodge: The special activity of October for Cincinnati Lodge was the visit of Miss Neff. Miss Neff gave two public lectures before audiences so large that the Y.W.C.A. auditorium had to be used instead of the lodge room, and a number of new members for the Monday and Wednesday public classes resulted therefrom. In November the "big occasion" was the visit of Mr. John Toren. Mr. Toren met with the Young Theosophists on November 10 and on the following Monday addressed a gathering of members.

Fellowship Lodge (Chicago) entertained its friends and members at a special Founder's Day program on November 16. Musical selections were offered by Miss Grace Schallerer and we were delightfully surprised to have her sing a prayer by Dr. Besant which she had set to music. Mrs. Gertrude Blanchet and Mrs. Mabel Lattan talked about Col. Olcott and Mrs. Ben-Allen Samuel about H.P.B., following which each of us read an excerpt from the teachings of H.P.B. The president, Mr. J. C. Myers, told of the purpose and significance of the founding of the Society, and 18 projected pictures of the founders, the turban left Col. Olcott by the Master, etc. were shown. Tea and a social hour was then enjoyed by all.

Hermes Lodge reports that Mrs. Baker and Mr. Munro, Jr., are holding classes on Wednesday evenings to attract strangers, and giving those who attend the Sunday evening lectures as visitors an opportunity to feel that they are a part of the lodge. Many of their Sunday evening lectures are based on the *Theosophy is the Next Step* Campaign.

Lansing Lodge resumed its activities in September, after a short vacation, with a public lecture by Mr. Charles E. Luntz, and in October sponsored two lectures by Mr. Fritz Kunz. Mr. Knuz also spoke before a high school assembly, stressing the necessity for a better understanding between the East and West, and giving many interesting descriptions of the culture of India. On November 5 and 6 the Rt. Rev. Charles Hampton gave two lectures on *The Inner Side of Healing* and *The Mystery of Evil*.

Miami Lodge: The Secretary writes that the public meetings have been changed from Sunday to Friday evening in the hope that by thus avoiding competition with the churches more new people will find it possible to attend. Members' meetings are on Tuesday and the Secretary extends a cordial invitation to all members who may be visiting Miami during the winter to attend these meetings. "Our Program Committee," she writes, "is trying hard to evolve some interesting meetings, digging deeper into the truths of Theosophy."

Olcott Lodge met with Wheaton Lodge on November 15 to celebrate Founders' Day. Under the chairmanship of the president, Mr. Dale Richardson, short talks appropriate to the occasion were contributed by Mrs. Sarah Mayes and Miss Helen Palmer Owen, following which everyone present read an excerpt from the work of one of the Founders. Later in the program a play entitled "Sixty-Four Years of Theosophy," adapted for radio presentation from a play by Mr. Alex Elmore, was presented by the Olcott Players under the direction of Miss Winifred Boye. The characters spoke into a microphone in another part of the building and rendered a most delightful program through the "radio" installed for the purpose in the library.

The Mid-South Federation

Headquarters is always happy when a group of lodges unite to form a new federation. We are especially delighted, therefore, to have a report from the president, announcing the formation of the Mid-South Federation in Atlanta, on November 5, 1939. Representatives of Atlanta,

Augusta, Georgia and Atlanta Youth Lodges gathered to bring this new federation into being, and elected the following officers:

Mr. Adolphe Michel, President
 Mr. Geoffrey Stevens, First Vice-President
 Mr. Geoffrey Hirsch, Second Vice-President
 Miss Mary Alice Shelton, Secretary
 Mr. Jerry Cothran, Treasurer

Following the business meeting the Reverend Harold O. Boon talked on the evidence and witnesses available as proof of the existence of the Masters, and the second and third movements of the Bach Concerto for two violins were played by Miss Mary Douglas and Miss Mary Alice Shelton, accompanied by Mr. Michael Ehrhardt.

In the evening members of the four lodges enjoyed a dinner, at which Miss Ruby Lorraine Radford, of Augusta, the Reverend Boon, and the newly-elected officers of the federation were introduced. A moving picture taken at Convention and Summer School this year by Adolphe Michel was shown, and the group enjoyed seeing the beautiful building and grounds of Olcott, as well as the various notable persons of the Society assembled there.

The activities of the day were ended with a lecture by the Rev. Boon on "Christianity and the Ancient Wisdom." The lecture, open to the public, was well attended, as was also a second lecture given on the following night.

Tri-State Conference

Mr. Sidney A. Cook and Miss Etha Snodgrass were the guests of honor at the Tri-State Conference held in Cleveland, Ohio on October 28 and 29.

The program was planned very frankly as an experiment, but the efforts of the Michigan, Western New York and Ohio Federations, as well as individual member participation, made it a notable success.

The banquet, with which the sessions opened, was no ordinary vegetarian course, but a carefully and interestingly prepared menu. A great deal of credit goes to Besant Lodge members for their effort to make this the real banquet that it was.

The keynote of the Conference was given by the President of the Ohio Federation, Mr. James S. Perkins, after which Miss Snodgrass was presented, and later, Mr. Cook. These three talks to members created an atmosphere so vital and inspiring that the unity which everyone felt became an almost tangible reality.

The Conversational Forum held on the following Sunday morning was one of the outstanding features of the Conference. All participants came well prepared to discuss different phases of Theosophy in its application to modern civilization and the statements, which covered a broad scope, indicated a comprehensive understanding of today's world problems.

After a most delightful musical program on Sunday afternoon, Mr. Cook closed the Conference with a well attended public lecture on "The Challenge of Theosophy to Modern Civilization," and everyone began the journey home resolving to carry on as Miss Snodgrass suggested: "Singing on our way, with inspiration and happy hearts. We have a work to do; let us do it joyfully, being thankful that we have the privilege and the opportunity."

Vision

There is no other way at all to go—
 No other way of living worth the while.
 O there are little stones, and mile by mile
 The pathway lies uphill; sometimes the slow
 Feet bleed and hearts catch in the undertow
 Of streams they have to cross; sometimes
 the light
 Is dim, and hands go groping in the night
 For stronger hands and greater hearts that glow
 With fire like to their own; but never pain,
 Or joy, or loneliness, or anything
 Of earth, or any finite plane, can bring
 Those who have seen to walk old ways again.

The striving ones of us will always know
 There is no other way at all to go.

— HELEN PALMER OWEN

Theosophical News and Notes

Shadow Convention

The International Convention takes place at Adyar from December 26 to 31. It is becoming the increasingly general practice for lodges the world over to devote one or two meetings during that period to a kind of "Shadow Convention," themselves participating in a program like that at Adyar so far as it is known to them, and in any event meeting in a mingling of thought and feeling with that emanating from Adyar on such a special occasion.

More than ever in this period of world strife are these thoughts being devoted to peace and brotherhood.

Absentee Delegates — Last Opportunity

In view of the war's almost certain curtailment of attendance at the International Convention during the Christmas week at Adyar, and the world's great need, the President in an article in our October number urged every member individually to give of his thought to the Convention at that time. He asked that members write a letter to him enrolling themselves as Absentee Delegates and affirming their intention to give their thought to Adyar during the Christmas week. If they could also enclose a small contribution as further evidence of their interest in Adyar the donations would be added to the Faithful Service Fund for old workers. Members should not wait, for war has delayed the mails.

The Olcott Foundation

We have had some experience and considerable success with the yearly Olcott Lecture. The idea is to be extended into other fields—an Olcott Short Story, an Olcott Poem, an Olcott Drama of the year, the Olcott Painting (symbolical-mystical), the year's musical composition. Full particulars appear in our April number, but will be sent by mail to anyone who has interest along any of these lines. And who is there who would not like to write a story or a poem, or create a play, or some other work of art? Headquarters would like to hear from those contemplating entry in any of these departments.

A Lodge Biography

In this issue there appears Part I of "Biography of a Lodge," to be carried on month by month by Miss Ann Kerr. It portrays in practical and story form, this lodge's birth and evolution. Like every other lodge, in its evolutionary

course it encounters all of the problems and goes through all of the experiences through which a lodge progresses. How this lodge dealt with all of these elements, which in their handling made it strong and successful, will be portrayed as its biography unfolds. In its experience many lodges will see their own problems, and perchance find also their solution.

Convention Report

The report of the unique program of Committee activity at the last National Convention, has been prepared and placed in the hands of all lodge and federation presidents, and the chairmen of all committees and some others. In an attractively bound, mimeographed, 58-page format, this report furnishes valuable and interesting aid to Theosophical workers in all departments.

The results of the deliberations of sixteen separate sub-committees are included in this report dealing with all phases of our work. An extra supply is on hand and will be sent upon application and the receipt of 15 cents per copy, which is the average cost of postage.

"Theosophy Explains"

With this issue you receive, tucked inside the front cover, a three stanza poem, "Theosophy Explains," by Helen Palmer Owen. Here is a brief statement of Theosophy which makes a unique appeal. It is admirably suited for general distribution. Every member should have a supply, and through him they should reach his friends. Scatter them broadcast. They tell in simple, but beautiful language that in Theosophy can be found the answer that every one is seeking. Attractive, but inexpensive publicity. Send only fifty cents for one hundred.

From Adyar to Liaison Officers

"Vignettes of Adyar," the material sent by Miss Anita Henkel as National Liaison Officer at Adyar to local Liaison Officers in America, has been placed in the mail. Additional reports of equally entrancing interest will shortly be ready.

Ordinarily the material would be mailed directly from Miss Henkel at Adyar, but war time restrictions have made it necessary that copies be made at Olcott from Miss Henkel's original. Each lodge should have this Adyar contact. Those without Liaison Officers are missing valuable association and interesting reports.

Mr. Jinarajadasa's Scarfs Lost

Lost: A small green box, about 15 inches long, 10 inches broad and 5 inches deep, containing some of Mr. Jinarajadasa's Indian Scarfs, possibly left at the back of a high shelf or a drawer in a hotel or home. Mr. Jinarajadasa would appreciate an effort to discover them. Will the finder please return to Headquarters?

Regretfully We Lose a Lodge

In September of 1938, without prior notice to the National Society of any such intent, St. Louis Lodge applied to Adyar for direct affiliation with International Headquarters, citing as the principal reason for such action, "our financial obligations by reason of our large building and many activities are enormous," and the consequent difficulty that was anticipated incident to the raising of the National Dues. The National Board of Directors, recognizing the unique position of St. Louis Lodge with its substantial ownership of property and heavy debt, immediately and unanimously met the situation by a resolution offering relief to the lodge over a term of years, to the extent that its officers might consider necessary.

The application of the lodge was placed before the General Council at Adyar. The President, by cable and by letter, urgently appealed to the lodge to reconsider and to withdraw its application, and the National Administration offered to give utmost consideration to any proposal of the lodge, short of a reversal of Convention action.

There seem, however, to have been other barriers to an understanding, with the result that Dr. Arundale has reluctantly consented to the temporary affiliation of the lodge directly with Adyar. By his request his decision, dated September 25, 1939, is published as follows:

"I grant the request of the St. Louis Lodge for direct affiliation to the International Headquarters as from October 1, 1939, or such later date as may be agreed upon between them and the National Headquarters at Olcott, Wheaton.

"It is understood that the dues to the International Headquarters be the same as are ordinarily payable to the American Section, in accordance with Rule 41a, of the Rules and Regulations of the International Theosophical Society, as from October 1, 1939.

"It is understood that this affiliation is a temporary measure for a period not longer than two years from October 1, 1939, when it shall automatically determine unless the

President of The Theosophical Society decide otherwise, upon application from the St. Louis Lodge."

The President also requests that there be published his statement that "no other application for direct affiliation to Adyar will be entertained during the present war. This is not a time for such application, but rather for making all possible sacrifice for strengthening the Section, regardless of all differences and inconveniences."

There will be, on the part of all of us, a very genuine sense of sympathy with the officers of St. Louis Lodge in the financial problem that they have long faced, and that compelled them to seek this unfortunate solution — the first break in the solidarity of the Section for very many years.

It is with "deepest regret" that the President received the lodge's insistent request. The National Administration feels an equally deep regret that its efforts at reconciliation were unsuccessful. Unfortunately, the lodge permitted no personal contact between its representatives and those of the National Society.

Time, the Great Restorer, will surely bring understanding where misunderstanding has prevailed, and within the two years specified in the President's decision, will re-establish solidarity in the Section's ranks. All members, we are sure, will work and hope for a renewal of our unity and will rejoice that while one lodge must for a time go its rather independent way, it nevertheless still shares in the one Great Work. It is true that unity in that purpose is of even greater importance than unity of organization, but a great welcome awaits St. Louis Lodge when, desiring accord in action as well as in purpose, it in due time seeks reaffiliation with the National Society.

The Theosophist Delayed

Word reaches us from India that restrictions in mail, or censorship (the situation is not at all clear to us yet), have caused a delay in mailing the October and November numbers of *The Theosophist* and *The Theosophical Worker*. As soon as a clear report of the conditions is received we will advise subscribers what may be expected as to these and future numbers.

A New Field

One of our members, Mrs. Walter Colby, who is an active club woman, sends us an attractive program of her club activities for the coming year. It is an interesting evidence of the many ways in which Theosophy can be introduced to the public. However indirectly the seed may be sown in new fields, the effort increases the prospect of a rich harvest.

Another American to Adyar

At some time or other every Theosophist finds Adyar tugging at his heartstrings, and would like to just pick up his life and set it down in the middle of the Adyar Compound, or under the Great Banyan. But all of us are not so fortunate as Miss Elithe Nisewanger, who decided this summer that it wasn't enough just to dream about the beauty and inspiration of Adyar and set about making arrangements to see that dream come true.

On October 25 she sailed from Vancouver, and hopes to arrive in India in time for the International Convention to be held during the Christmas week. We have not heard from her since she sailed, but if the boat is running according to schedule she should be arriving in Sydney now, where she will spend a few days before proceeding to Madras.

America has always given freely of her best workers to International Headquarters, and we are happy that Miss Nisewanger has found it possible not only to make a dream of her own come true, but to contribute of her time and talent, as well as the fineness of herself, to the work in India. Knowing Miss Nisewanger as we do, we are quite confident that she will find a place to fill and will fill it beautifully and well.

Thank you, Miss Hallowell and Mr. Fleischmann

Headquarters is grateful to Miss Jennie Hallowell, of Billings, Montana, for her thoughtfulness in sending a box of Gladioli bulbs for our gardens. Miss Ann Kerr, who saw some of the flowers when she was in Billings with Mr. Jinarajadasa this summer, reports that they are of an especially beautiful variety.

Also, the Pierre Garden boasts two new trees since this summer. Mr. William Fleischmann was the gracious donor, and we express sincere gratitude to him for his generosity.

Sponsors Not Needed

Under a ruling of the General Council about two years ago applications for membership do not require the sponsorship of two members. All lodge officers have been advised and application blanks have been reprinted, but we still find lodge programs and lodge by-laws that contain this requirement. Will those in authority please note?

Fellowship Lodge

The Liaison Officer of Fellowship Lodge, a new lodge in Chicago, has sent to each of its members a little reminder of Dr. Arundale's article, "Convention Consciousness," and of their opportunity to contribute a delegate fee to the

Faithful Service Fund, and to enroll as an absentee delegate through a letter to Adyar, which the Liaison Officer would forward.

The lodge has added to its program an Adyar hour and an Olcott hour on alternate Thursday afternoons for the purpose of better understanding and closer cooperation with National and International Headquarters, "ever seeking better ways to serve in Thought, Feeling and Action."

Olcott Sunday

Headquarters' series of lectures on Olcott Sunday was opened on October 29 with a lecture by Mr. Sidney A. Cook on *The Challenge of Theosophy to Modern Civilization*. Mr. Cook quoted numerous examples of the development of brotherly feeling in the affairs of the world, showing a gradual change in attitude, despite the struggle still going on. He emphasized the responsibility of each individual to create around himself those conditions in which the spirit of brotherhood could grow. The ideal of filling the earth with true brotherly spirit could be attained only as each person so filled his own little universe and corner of the world.

The lecture was followed by "Open House," with the service of tea, and a program in the library, which on this occasion consisted of the showing of colored movies of mountain scenes, instead of the usual music.

A New Pamphlet — Invitation to Membership

In the last annual report the National President announced that a new pamphlet would presently be available for those about ready for membership, presenting in a dignified manner an invitation to join the Society. This pamphlet is now in the course of preparation and should shortly be available.

Mr. Jinarajadasa Remains in England

From Mr. Jinarajadasa himself we learn of the abandonment of his plan to be at Adyar for the Convention at Christmas time. The war creates uncertainties as to future travel if he were first to return home, so he will remain in England, probably proceeding later to Java and Australia.

The Seven Rays and The Holy Eucharist

By Arthur M. Coon.

An excellent essay upon a subject of perennial interest — **THE SEVEN RAYS**. Full of unusual and instructive charts and diagrams. Invaluable to the student of the Ancient Wisdom. Price 50c, and when ordered in lots of 10 or more, 40c. Address Mr. Arthur M. Coon, 15804 Prevost Avenue, Detroit, Michigan.

Mrs. Arundale's Discovery

If a friend of Mrs. Arundale's had not told her of the remarkable young artist whose work was creating such acclaim in New York, and if Mr. Cook had not been in New York to see the Arundales off on their last visit, we probably never would have secured Mr. Richmond Barthé as the sculptor of "Freedom," the piece of statuary in bronze that is presently to be sent to Adyar to represent there the spirit of America.

That we have thus made the contact with Mr. Barthé is fortunate for The Theosophical Society, for he is a young sculptor whose fame is in the making and whose work in future years will be worth infinitely more than its cost today. His Brisbane Memorial Plaque was recently unveiled in New York, and he has been commissioned to do a large piece in stone that will be installed over the main doorway of the new Social Security Building in Washington.

But his fame and the value of his work are not the only reasons for our good fortune. He is an artist who has caught the spirit of what America wants to express in India. The Committee which for several years has had the matter in hand, and has finally selected Mr. Barthé and suggested to him a theme, now desires that every member shall have an opportunity to make some contribution. Who is there who will not want to be represented in America's gift to India? Over 1/3 of the required sum has already been subscribed and a small gift from each member would insure the completion of the work and the giving of the gift.

Our Telephone Numbers

We renew our appeal to our lodges to list "The Theosophical Society in " in their telephone directories. Even if the lodge has no telephone such a listing should appear, giving the telephone number of one of the officers. Such a listing is much more useful than one under such a name as Besant or Blavatsky or Olcott Lodge, for strangers in our cities seeking Theosophical connections do not know the names of lodges or of officers, but only "The Theosophical Society."

Wanted: Ideas for an Ideal Theosophical Funeral Service

Funeral services should not only aid the deceased, but should bring peace, strength and beauty to the bereaved.

Many of you have conducted such services, and some have given instructions to relatives for your own rites.

Will you send your ideas to us so we may share them with those who are asking for this information?

Compton Lodge Dedicates New Home

Over a hundred Theosophists, representing lodges throughout Southern California, gathered in Compton recently to participate in the dedication of the new Compton Lodge rooms. The beautiful ceremony was conducted by Mrs. Marie Hotchener, of Hollywood, assisted by Miss Marie Poutz and Mr. Eugene Munson, of Ojai, and Mr. Eugene Wix, of Glendale. The dedication was made especially impressive by the solemn processional music played by Mr. Howard Coombs. Mrs. Hotchener presented Compton Lodge with a bell fashioned at Adyar, with the laughing assurance that it would prevent speakers from using more than their allotted time in discourse.

During the afternoon a symposium was presented on the subject, "What should America do in the Present World Crisis?" Speakers were Mr. Eugene Munson, Mr. Ray Goudey and Mr. Henry Hotchener. Following the symposium refreshments were served by Compton Lodge, during which the Compton Lodge orchestra played several selections. This string music was well received and added a touch of beauty to an impressive afternoon.

The building, which is headquarters for Compton Lodge, was recently purchased by Mr. Erwin P. Cooley, president, and remodeled to fit its needs.

A Page for Poets

It is a risky venture to promise to publish poems, but the intuitional quality must have opportunity to grow. From time to time, therefore, we shall publish a page of poems, the first to appear in January. Poems for publication must be limited to sixteen lines, should preferably have a Theosophical theme, and all work must be really poetry, not merely rhyme. But even those poets who are uncertain as to the quality of their lines should be as venturesome as we are in daring to have a Poets' Page.

Old Theosophists Needed

The National Library will be most grateful to any members who may be willing to relinquish old copies of *The Theosophist*. We are especially in need of Volumes 7 to 14, inclusive, October 1885 to September 1893.

We also lack the October issue, 1893, in Volume 15.

In addition we have a call for Volumes 2, 3, 4, 5, 8 and 9, or the years 1879 to 1886, as well as Volume 26, October 1895 to September 1896, inclusive.

These are precious old magazines which certainly should be found in our National Headquarters. We hope that some members will be generous enough to make this contribution.

Flag Presented to Headquarters

We are indebted to Mrs. Margery Parks, of Oak Park, Illinois, for a new and beautiful flag to replace our old one with its frayed edges.

We are most grateful to Mrs. Parks for her thoughtfulness.

A Costly Fire

The many friends of Mr. and Mrs. Frank Kilbourne will be keenly regretful to learn of the destruction by fire of The Ojai Publishing Company's newspaper and printing plant. The estimated damage of \$20,000 was covered by insurance to the extent of only \$6,000, so that the loss is heavy indeed.

The Ojai, however, almost immediately resumed publication with the help of printer friends and the courage and initiative of Mr. and Mrs. Kilbourne, who will no doubt find a way to reestablish themselves even though at such a heavy expenditure of time and effort.

If only good wishes could have tangible effect we are sure that the establishment would be rehabilitated as if by magic.

New Bulletin

The new bulletin, which deals with the Pre-School Age, has just been released by the Mothers' Advisory Group.

These bulletins are of tremendous interest and value, and certainly should draw the cooperation of parents and teachers, and of all Theosophists who have the interest of children at heart. Truly our building for the future must be through our children, and too much emphasis cannot be placed upon their well-being, and our increasing wisdom in their guidance and education.

It is interesting to note that this issue begins Volume 6. We heartily congratulate the department on five years of accomplishment, and wish for them a sixth of still more outstanding achievement.

Copies of this edition of *The Mothers' Bulletin* may be secured by sending 25 cents to The Theosophical Press, Olcott, Wheaton, Illinois.

Books for Children for Christmas

Two books for children are just coming off the press, *Mary Ellen Through the Ages*, and *Rose-Colored Glasses*, both of them in story form, devoid of any technical terms, telling the truths of Theosophy. Beautifully illustrated and attractively covered, these books are an experimental venture on the part of The Theosophical Press to discover to what extent a department of children's publications would receive support. Members should see that these books are given wide distribution, both in and out of Theo-

sophical circles. They are suitable for children everywhere and are popularly priced.

Campaign Leaflets Available

We have at Headquarters 40 sets of the 22 "Next Step" Campaign leaflets remaining, now that our local needs have been taken care of. Inasmuch as a number of lodges have had difficulty in getting their supplies from Adyar, these 40 sets are being offered for sale at the price paid by Headquarters—45 cents per set (including duty and postage) as long as they last.

To-Those-Who-Morn Club

Shipments of booklets from October 16 to November 15:

| | |
|--------------------|-----|
| Alabama..... | 200 |
| California | 400 |
| Illinois | 362 |
| Kansas | 200 |
| Missouri | 25 |
| New York | 8 |
| Ohio | 115 |
| Oregon | 300 |
| Pennsylvania | 300 |
| Washington | 6 |
| Wisconsin | 10 |

Total..... 1926

New Members for October

Applications for membership were received in October from the following lodges: Besant (Cleveland), Besant (Seattle), Billings, Braille, Cincinnati, Dayton, Detroit, Genesee (Rochester), Glendive, Grand Rapids, Hamilton, Los Angeles, Lotus (Philadelphia), Minneapolis, New York, Oak Park, Rainbow (Columbus), Seattle Lodge of the Inner Light, Washington; and National members, Chicago and Detroit.

Statistics

American Theosophical Fund

| | |
|--------------------------|-------------|
| Previously reported..... | \$201.65 |
| To November 15..... | <u>3.00</u> |

Building Fund

| | |
|--------------------------|--------------|
| Previously reported..... | \$208.00 |
| To November 15..... | <u>55.50</u> |

Refugee Fund

| | |
|--------------------------|--------------|
| Previously reported..... | \$ 52.00 |
| To November 15..... | <u>10.00</u> |

Adyar Art Project

| | |
|--------------------------|---------------|
| Previously reported..... | \$316.00 |
| To November 15..... | <u>111.00</u> |

Olcott Gate Way Fund

| | |
|---------------------|----------|
| To November 15..... | \$300.00 |
|---------------------|----------|

Deaths

Mrs. Louise B. Jordan, National Member, October 22, 1939.
Mr. Nathal Ronneberg, Chicago Lodge, October 29, 1939.

Book Reviews

The Bible of the World, Edited by Robert O. Ballou, in collaboration with Friedrich Spiegelberg (Columbia University), and with the Assistance and Advice of Horace L. Friess (Columbia University). The Viking Press, New York, N.Y., 1939. Price \$5.00.

As Theosophists we have reason to be especially appreciative of the grandeur of the conception which has inspired the assembling into one volume of the highest religious utterances, the most dramatic and poetic legends, the most beautiful sacred literature of all the peoples of the earth; to provide the reader with the vital writings of not only the Old and New Testaments but of Buddhism, Mohammedanism, Hinduism, Zoroastrianism, Confucianism, and Taoism as well.

The scope of the book, and its sympathetic approach is in entire accord with the second Object of our Society, and undoubtedly individual members as well as lodges will welcome this compilation which provides such excellent source material for our studies.

The Jivan-Mukti-Viveka (The Path to Liberation-In-This Life), of Sri Vidyaranya. Edited With a New Translation by Pandit S. Subrahmanyam Sastri and T. R. Srinivasa Ayyangar. The Theosophical Publishing House, Adyar, Madras, India. Price, \$3.00.

Freedom and Liberation are alluring words in this era of reshaping human rights.

Here is a book that leads us beyond the maze and froth of the popular use of the words to the reality of the meaning of freedom and liberation, and we realize the Individual as the Self. To us "He is the Atman, the Soul and Substance of the Universe." In this sense liberation means the true freedom of the Spirit, "The Spirit that is All."

The book has logical divisions. The first is a rich discussion by the editors of the reality of Jivan-Mukti as presented by the author; then follow three chapters on the method and purpose of attainment of Jivan-Mukti, and the last chapter is a fine discussion of the renunciation of the Seeker and the Enlightened.

— H. B. C.

The Play of Consciousness, by E. L. Gardner. The Theosophical Publishing House, London, England. Price \$1.75.

A most useful and instructive companion to the author's earlier work, *The Web of the Universe*. All students of *The Secret Doctrine* will be thankful to the author for more illumination and further instructions in the light of Esoteric study.

The Quest, by Lily A. Long. Published by Harbison & Harbison, Oceano, California. In Imperial purple paper cover. \$.55.

A small book suitable for gift purposes, it tells beautifully the story of a young man's aspirations and, after years of striving, his finding of true service. Charmingly illustrated, it should fill a high purpose in inspiring to a life lived nobly under the leadership of humanity's great Servers.

Social Organization in Ancient India, by A Member of The Theosophical Society. The Theosophical Publishing House, Adyar, Madras, India, 1939.

The recognition of the fundamental need in our Western world for right organization in social and economic life urges upon us all the necessity of wisdom in selecting procedures, and in the discovery of principles sufficiently fundamental to promise enduring happiness for the peoples concerned.

This little book points out clearly and briefly the great laws of social organization laid down by the Manu for ancient India. Those basic principles apply today as in the past, and we would therefore do well to give them careful attention that we may build not only for the immediate future, but for a future out of which the new race may develop as ordained by the Plan.

A Strange Language, by Pundit Acharya. Published by the Prana Press, New York City. Price \$1.00.

There are beauty and wisdom in the simple language of this title, which is forthright, but poetic, in its challenge to every man to live the life of the God within.

The course of evolution is the drama of the soul, and nature exists for no other purpose than the soul's experience.

Two New Books: *For the young in heart . . . and for the young in body*

ROSE-COLORED GLASSES

By Ruby Lorraine Radford

A delightful new book for the young in heart and for the young in body. The joyous pranks and capers of Dimply Dell and Deeny Dew will utterly captivate you. The author weaves a spell of mystery and enchantment around you as you peer through the magical Rose-Colored Glasses into the mysterious Kingdom of Faerie. Enchantingly illustrated by Iris Weddell White.

Paper, \$0.65



MARY ELLEN THROUGH THE AGES

By Rona Morris Workman

At last! A charming reincarnation story especially suited to young people. Mary Ellen, through the aid of her lovable grandfather, remembers the happenings of her former lives on earth. This proves to be a thrilling memoryland. The author tells her story with beauty and simplicity. MARY ELLEN THROUGH THE AGES is one book you can give to anyone with the guarantee that it will bring delight. Attractively illustrated by Iris Weddell White. Paper \$0.50

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