
THE
AMERICAN
THEOSOPHIST



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JANUARY ★ 1940

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

THE MISSION OF THEOSOPHY



Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy must be made practical, and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. . . .

Theosophy, through its mouthpiece, The Society, has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications. . . .

The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men, and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.

FROM A MASTER'S LETTER in "Lucifer."



THE AMERICAN THEOSOPHIST

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No. 1

War

By DR. GEORGE S. ARUNDALE

THE WAR which I believed would not take place is now upon us—the second great war within a quarter of a century.

I had believed that the German people would rise up against their oppressors and free themselves. They have not so far been able to do this, so the duty has devolved upon outside agencies. It will be performed with all the more vigor because of that utterly ruthless spirit which would annihilate Poland as it sought to annihilate Belgium in the first Great War.

The actual result of the war is certain. Britain and France and their present allies will free Germany from Hitlerism, and Poland will arise greater than before because of the hell into which she is now being plunged.

But the world must be made free and in no danger from a third great war. The outlook for this essential result is less favorable on account of the attitude of neutrality which so many—too many—nations have taken up.

Every nation in the world knows well that this war is a war for freedom against slavery, for justice against oppression, for right against might.

It is not a war to satisfy any greed of Britain or France. They have no greed. They expect nothing from the war for themselves—not a strip of territory, not even the cost of the war.

How many nations in the world are going to hide in safety until they can come into the open to profit from the sacrifices Britain and France have the courage to make?

If there is to be no more war, the whole world must arise against the evil in its blood.

At such a time as this, neutrality is a condonation of the persecution of the Jews, of the

concentration camps, of the rape of Abyssinia and of Albania, of the violation of Austria and Czechoslovakia, of the savagery in China, and now of the unprovoked attack upon Poland.

Nation after nation is standing by, looking on, while gallant Poland is being overwhelmed. Such is not the way of Freedom or of Justice. It is the way of perpetuating the spirit of dictatorship, of tyranny, and of ruthless, insensate persecution.

Italy and Japan have assumed the cloak of neutrality. But they must undo the wrongs they have done if there is to be no more war.

And Britain must put her own house in order. She must render unto India that freedom and self-determination which is India's inalienable heritage and urgent need today.

There must be no more half-measures. There must be no more diplomatic adjustments when the war is over, still less any manifestation of a spirit of revenge.

There must be a United States of Europe, better still of the whole world—East and West—to mete out freedom and justice everywhere and to all.

The world stands at the parting of two ways—one way leading to peace, to prosperity, to Universal Brotherhood, the other way leading to desolation and barbarism.

Poland, Britain, France, Turkey and their allies have refused to be neutral at so supreme a moment. I pray that nation after nation, at present neutral, shall without delay throw off the cloak of neutrality, and assume the armor of knighthood to fight for a cause than which no other cause is nobler.

I should like my fellow-members of The Theo-

sophical Society to remember the following points:

1. That this present war is merely an aspect of the universal war between Right and Wrong which is ever taking place.

2. That while they may themselves feel compelled to observe the neutrality which their Governments impose upon them, the fact remains that there can be no neutrality for anyone who believes in the Universal Brotherhood of Life. The outer law may compel an individual to observe neutrality. But the inner law enjoins him to fight.

3. If a Theosophist belongs to one of the belligerent countries, he will probably fight with in that particular aspect of war with which the average individual associates the word, unless, of course, he is a conscientious objector in respect to such form. If he be a citizen of a neutral country, he may decide to observe neutrality, so far as this aspect of overt war is concerned. Yet surely no Theosophist can ever be a pacifist in the face of wrong, even though he may demand the right to choose the weapons for his fighting.

4. But every Theosophist by his very acceptance of the First Object of The Theosophical Society, dedicates himself to do all in his power to make Brotherhood a living reality. And the breaking out of war in one form should be a tremendous incentive to him to be more strenuous than ever in fighting on the side of Right against Wrong wherever Wrong exists. He must realize that war is everywhere—in his neutral country no less than in the belligerent countries, and he must be a valiant soldier engaged in ceaseless fight.

5. Wherever he is able to perceive wrong, injustice, cruelty, oppression, tyranny, he must seek to remove the ignorance which suffers their continuance, and to enthrone that Brotherhood which will cause their cessation. While these terrible and dangerous forms of ignorance continue, war must continue.

6. While wrong is being inflicted upon any

creature—human or sub-human,—war must continue. And insofar as we condone such wrong, we are fructifying war, so that it will break out over and over again until the world has finally learned its lessons. This present war is as much the result of cruelty to animals and of enslaving them to satisfy the personal cravings of humanity as it is the result of that cruelty spirit which Hitler has allowed himself to embody.

7. Let every Theosophist everywhere seek to right wrong, striving first to make himself as right as he can, and when crusading throughout his country—physically or otherwise—in the Cause of Right, especially on behalf of those who cannot speak for themselves and who are therefore subject to the tyranny of man.

8. Is Hitler's persecution of the Jews worse than the widespread vivisection of animals? Are Hitler's tactics of widespread cruelty worse than the cruelty every flesh-eater inflicts upon his younger brethren of the animal kingdom? Are Hitler's concentration camps with all their brutal horrors worse than the slaughter-houses, than the horrors inflicted upon the defenceless in the name of blood-sport, or in the name of blood-sacrifice? Is Hitler's indifference to the spirit of humanness worse than the indifference of those who think nothing of having animals tortured to satisfy their craving for what they think to be personal adornment? Is Hitler's arrogance worse than that arrogance which one race displays towards other races, which one faith displays towards other faiths, which one caste displays towards other castes?

9. In the war now going on Britain and France are fighting against one type of wrong. But there are many wrongs, and Theosophists must fight against all of them. From my own personal point of view, the duty of a member of The Theosophical Society in such a crisis as this is to form with his brethren throughout the world the Spear-head of Right against Wrong.

In the clarion call of Sri Krsna:

Therefore, fight, O Arjuna!

From The Theosophist for October, 1939.

... For *real Theosophy* is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth.

— H. P. BLAVATSKY.

Whatever strengthens and purifies the affections enlarges the imagination and adds spirit to sense, is useful.

— SHELLEY

Good Citizenship in War

BY ANNIE BESANT

In times of peace, and within the small area of Nations, the duties of citizenship are fairly well agreed upon, for the duty of the good citizen to preserve the peace, to help in its preservation, and to maintain the social order, is recognized. It is seen that to permit violence, to permit the brutal use of strength to override the right, would be to allow society to retrograde into barbarism. To be neutral in such conditions is a social crime.

Therefore, in such a time as this, all citizens worthy of the name, must surely recognize that they have a place, each a place of his own, in the great world-conflict that is raging, and that to each may fitly be addressed the question, to be answered in his own heart: "What is your Duty?" For each has a Duty, and on the right discharge of that Duty his future progress depends. In a sense this is true of every duty which is ours, for progress is made by the little steps of daily duties, and as we discharge them, or fail to discharge them, so we go forwards, mark time, or fall back on the path of evolution. But there are periods in the world's history when we stand at a forking of the path and the faithful discharge of duty means a step on the path which leads upwards, and the failure in the discharge of duty means a step on the path that leads downward. The world stands at such a forking of the road, today, and the trend of civilization in the West, will be either onward or backward, upward or downward, as the decisive step is taken. But we are concerned now not with the world as a whole, but with the individuals, and to each of them the question is put: "What is your Duty?"

There is but one Activity, wrought of many fibres of action—one Will, one Wisdom, one Activity, all Divine. And every true Theosophist, every lover and server of the Divine Wisdom, should realize that there is nothing common nor unclean in any act of service, but that all true service is Theosophical.

By "true service" I mean service done with the object of co-operating with the Divine Will in evolution. Naught else but that is Service. "Lo! I come to do Thy Will." Service does not depend on the outer shell of action, but on the inspiring spirit of motive. We may, therefore, choose any line of activity, realizing that our choice may fairly be influenced by: (1) That which is most necessary in the place where we are; (2) our opportunities. The first of these is greatly important, and is perhaps the more weighty consideration of the two. Next comes the consideration of the physical, emotional and mental equipment so that each may choose the work for which he is most fitted. And, lastly, let him consider the available opportunities, and seize the most suitable. Let each thus select his line of service, and then promptly labor on it.

If every member of The Theosophical Society would deliberately set himself to become a channel for the forces which make for Righteousness, for Justice, for Public Faith, and for the protection of the weak, a tremendous impulse would be given to the armies that are fighting for civilization, for the saving of all that has been won by humanity during the last thousand years. As the War drags on, the Nations are in danger of becoming ever more and more exhausted by the desperate strain, and there is a danger lest wills should weaken and strength be wearied out ere the object of the conflict has been gained. Endurance is the virtue most needed in this prolonged agony of War. Thought-power may well be poured forth to strengthen endurance in the hearts of the Allied Nations.

Our duty clearly is to draw our bonds with each other closer, and to remember our unity, despite warring nationalities.

Let our thoughts of peace and love mingle in the mental atmosphere with the thoughts of hatred that fill it, and while doing our national duties fearlessly and fully, let us remember the spiritual world where all is peace.



The day is not far distant when modern civilization will find that it has forged the weapons by which it will itself be destroyed; the terrible consequences of an intellectual progress to which there has been no corresponding moral advance.

— *The Theosophist*, March 1880 — "A Turkish Effendi."

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1940

It is, of course, all an illusion. Time does not stop. There is no starting point. The whole Solar System is flashing on and never does our world re-occupy a point in space. Our calendar year is astronomically imperfect and fractions have to be picked up at leap-year, readjusted every other decade, further corrected each century, and still there are decimal fragments of annual time that at less frequent intervals, have to be accounted for.

Nevertheless there is satisfaction in tearing the last page from the calendar and seeing January 1 loom up with all the possibilities of a new year. For each of us there is so much we would change, so many things we want to do. There are probably as many different new year programs to be achieved as there are people to make resolutions. Yet there is one thing above all else that all men desire—a world at peace.

It is natural, perhaps, that men who in their living depart so frequently and so far from their ideals should doubt their power to do much about a world so broken and distressed. Their latent power to become Gods they do not realize, and therefore the potency and possibility of being God-like in every moment is lost to them. But truly the power to banish war, to create world peace and unity is not a power remote

from ourselves or essentially distant in time. Men's desires expressed in New Year resolutions are universal evidence of unity of direction when men express their inward longings. All such resolutions, no matter what the particular vice to be conquered, the virtue to be strengthened, are determinations to express more of the real Self that in full expression would show itself a God. That men yearn and resolve is the surety of a better world, and as the God in men will inevitably aspire and achieve, the world will some day inevitably be happy.

This result is not so far away. What men dream of they can actualize. "In an evolving world humanity is not static and nothing men dream is too beautiful to come true."

To make men's dream of world peace come true but one thing is needed—that peace should dwell in each man's heart. This then should be the resolution of every one—that nothing that is not of peace and beauty shall find expression in his life. This resolve the Theosophist especially is obligated to make and to keep. He knows that there is God within him, he knows his thoughts have power, he knows that the world's regeneration can come only through men. He knows that ideas abroad in the world that cause war cannot be overcome by hating men, but only by each one creating peace and beauty in his own world all through each year.

Devilment — Even the Children

Opponents of animal experimentation by the medical "fraternity" have often used the argument that such misuse of animals would inevitably lead to a desire to carry the investigation, with its concomitant cruelty, into a realm where human beings would be the subjects and the victims. Denials naturally have been made, but there has been plenty of reason to doubt them. Besides, it takes no great knowledge of human nature in general, or of the nature of the ardent experimental scientist in particular, to make clear that when men in their search for knowledge, become so ruthlessly cruel with animals as does the vivisector and the experimentalist with serums, then little of human feeling remains to keep them from similar devilment with their own.

Proof has not been wanting, but here it is shamelessly offered. For in a recent science journal published in England, there is a letter from a noted medical research institute in this country describing the experimental propagation of measles through hen's eggs, and the production of the disease in monkeys. The report goes on to say that in association with certain named doctors of a named children's hospital in one of our

Eastern cities "a study is being made of the effects produced in several groups of children by inoculation with egg passage material."

We do not doubt the fineness of the motives that originally possess the animal experimenter. We do know, however, that continual disregard and repression of all natural tenderness toward the weak results in such hardening and brutalizing of the whole nature that not even children are safe from the devilish methods of the scientific medical researcher.

Theosophists are right to oppose cruelty in every form at its inception and on principle. No good can come from evil, and evil unopposed becomes evil greater still. Even the children.

The Theosophist and War

In principle the Theosophist must oppose war, for war is cruelty; war is destruction; war is usually hatred; war is wrong. It is the denial of brotherhood, and only brotherhood is right. War cannot be defended as a means of settling differences between nations. It does not settle them. Only peace can accomplish that end, though a peace created of war spirit fails to do so.

Far and beyond opposing war there is the necessity to oppose the causes of war. Those causes, too, cannot be ended by fighting, but only by peace and by the methods of peace. Yet as some nations are constituted today war must be fought to create opportunity to apply the methods of peace to the solution of the causes of war. And war can be fought without bitterness, without hatred, without resentment; with physical and moral endurance, but with emotional restraint. Such a war may be a righteous war.

In working for the cessation of war in participation in the peace that must follow war, no nation can stand aside. The fact that nations have grown great by war gives to none the right to isolation or indifference.

In her recent eloquent *Prayer for Peace*, Anne Morrow Lindbergh remarks that we may wonder why a just peace was not offered to a defeated Germany, or an unjust one enforced; why a struggling Pre-Hitler Germany was not sup-

ported, or a rising dictatorship crushed. The United States gave the Allies the dream of world peace and the ideal of collective security, but then left them with the problem of carrying the dream and the ideal into practice.

These are facts not to be denied. They are facts that carry a responsibility to our country, not a responsibility to enter the war, but an obligation to place the whole moral support of the nation behind those ideals and to work with other nations to make them practicable; to participate in due time in the creation of a just peace; to play a part in the readjustment of the world in its multiplicity of interests.

In the long run a nation, as an individual, stands or falls not by its theoretical ideals, but by the ideals it lives and practices. There can be no isolation in a world of people who, as Gilbert K. Chesterton remarked, are living upon a star. They are the inhabitants of one world rather than of many countries. All barriers are artificial; the Creator of the Star made them all one human race and the borders between countries men have placed there. Sooner or later the world must live as one people, and though a generation may appear to profit through isolation, its nation can but lose through delaying the ultimate and inevitable unity.

To Theosophists the war brings a new challenge to independently and thoughtfully weigh its real issues, its basic causes, and to play an active part through right thinking and speaking toward the creation of a new peace that shall be productive of international good will the world over.

This war must be won by the freedom-loving and freedom-giving nations. The peace that follows must be a peace generous and without bitterness, one in which every nation, combatant or neutral, contributes of its power and its influence and also of its resources and its trade that all nations, vanquished, victorious or neutral may cooperatively build a new and peaceful world.

Broader, deeper, more inclusive thoughtfulness about the war, based upon a realization that good can be created and war can cease through brotherhood expressed in peace is the part Theosophists may play with potent efficacy.

Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters.

—THE BHAGAVAD-GITA

What then is the panacea finally, the royal talisman? It is DUTY, Selflessness.

Principles of Education

BY JUUL VAN REGTEREN ALTENA

What do we understand by a fully "matured" human being, and what is the influence of that understanding on our principles of education?

Naturally our view and understanding of a matured human being is closely connected with our own degree of maturity and our experiences as such. It is for this reason that a few definitions in this regard may help us to clarify the experiences and social contacts which life itself has brought us, and to which we have been either open or closed. A critical point to be borne in mind at the start is that these definitions should grow from a recollection of experience rather than from a contemporaneous analysis of it. This is true because experience is fully definable only when the experience as such has ended and can be looked at in perspective. James points out in his *Principles of Psychology*¹ that "the attempt at introspective analysis is like seizing a spinning top to catch its motion, or trying to turn up the gas quickly enough to see how darkness looks." Yet it is only by the recollection of darkness, that we realize light. It is this very flexibility of our ideals and standards which makes us grow and urges us ever further along our path of life.

The best definition I can now find from my own experience is that real maturity means the ability to *stand utterly alone, yet without any walls around us* separating us from the rest of the world.

Let us not merely say: "to be able to stand alone," because too often we see that phrase used in such a different sense, meaning "isolated self-sufficiency." According to this theory an individual or a nation should be able, if necessary, to stand alone, cut off from others, a point of view we now see culminating in the spirit of nationalism and Naziism. No one can ever be really "independent" if he keeps a wall of defense around him to safeguard that "independence," because in the wall itself he shows so clearly his dependence on and fear of that which is around him.

Here in America an attempt to break down these walls between one human being and another is made in the intense struggle for real democracy in social life, in industry and in education. In this struggle we may see repeated the difficulties of life which come to us as

individuals: namely, those of egoistic thwartings of co-operation. For example, in the adjustment of the farmer to the cooperatives and of the laborer and employer to the union, we may see the same danger which on a larger scale besets the nationalistic tendency of "American Democracy" to idealize its own self-sufficiency at the expense of a deep understanding of the struggles and cultures of others. It is the open interaction between human beings, peoples and nations, based on trust and understanding, which gives us the capacity to learn and experience deeply.

But the inward experience is our own, and to become the fullest expression of what we can be we have to dare to stand alone in the midst of the crowd, to be alone and quiet in the turmoil of a big city. We have to learn to "create ourselves" out of the material which is around us instead of piling it up in the filing boxes of our intellect.

This process is the very essence of living and growing. We have to learn *how* to see and *how* to listen with that capacity in us which makes us whole, integrated human beings—beings differentiated from animals by the capacity to consciously learn from and *use* our thoughts and emotional powers as creative forces instead of letting them control our minds and actions. The force which makes us grow from dependence to maturity is the power of "transmutation." This we see most clearly illustrated in the way we take in food, which is metabolized upwards to become part and particle of our bodies in the form of cells of muscles, nerves and brains. In the same way we have to transmute our emotions and thoughts into living creative powers before we can really be called "matured." It is this process of maturation which we have to study. We have to try and find the laws of transmutation and study them in such an integrated way that the knowledge of this process becomes itself a transmuted, creative expression of our individuality which will naturally reveal itself in our actions.

Let us examine more clearly the analogy between physical and psychic processes. It is obvious that certain factors may either stimulate or hinder the process of digestion. We find that not only the amount and careful selection of food, but also the restfulness or strain of our emotions and our nervous systems while we

¹ James, *The Principles of Psychology*, 1 p. 244.

eat and digest it, may influence the changing of food into physical power. In the very same way outer circumstances may stimulate or hinder the processes of consciousness by which our experiences are made to yield nourishment for our individuality.

To some the beauty of proportion, color and form will be such a stimulant, a work of art or music which makes us "still." I am here reminded of a remark made by a young Japanese student in Tokyo who, comparing Japanese and Western ways of putting flowers in a vase, said, "When we arrange flowers it makes us still inside, while you just put them in a vessel of water."

For many this stimulation may be found in a close contact with nature which brings them this harmonizing influence, balancing their outer experiences and giving them the restfulness and relaxation they need to "think things over." But many people of this age have grown up in large cities and have never learned and experienced the deeper communion with nature, trees, plants and so many living things out in the woods and mountains. Thousands of children are growing up in noisy towns, deprived of this natural contact with growing life.

These facts make it all the more necessary to take into account a third stimulus which we find in the contact with people who live intensely and deeply themselves, without walls of prejudice, defence and mistrust to separate them from deep human contact with others.

People who are themselves alive in this process of building whatever comes to them as outer experience into their own creative uniqueness, call forth the same quality in those they meet. We all feel more helped in the process of growth, by relation with those in which we find this background of real sincerity than by contact with them who may have read much and can even reproduce what they read, who may have traveled more than those first-mentioned, but who have not given themselves the time and rest to digest the food they have taken in. It is as if a person were to try to make a cake by mixing the ingredients of the dough, and then forgetting to subject it to the heat of the oven.

It is through this third point that we come to one of the direct applications of what I have said, to the relation between adult and child, whether between parent and child or teacher and pupil. If the teacher wants to be a help to the children in the process of growth, of maturation she has to be a person in whom this process of ever deepening experience is going on, at its own level, as it is going on with such tremendous force in children. We have to give

them the time, freedom and opportunity to be alone with themselves, just as we need to take the opportunity to be alone with ourselves. We must have times of being "still" inside, although turmoil may be right around us. It is through this stillness and inner rest in the teacher that she has the real contact with the human being in the child. No word need be spoken about it, yet it will sustain and deepen the child's natural enthusiasm.

As all that has been said above may seem rather philosophical, I will try to give some illustrations which may throw some light on part of what I wish to make clear. In the more progressive schools of America we find many "social science courses," which often include possibilities of leading the children to fuller understanding of other peoples and countries. This work seems to be done in all grades, sometimes upward from the second grade where I saw "The Indians" taken as a project, or the third where some European countries came into consideration.

In an activity program the children have to do much of the planning, reading, drawing, etc. The teacher may have to stand more or less in the background, often has to be silent instead of speaking where the old-fashioned teacher would have spoken and taught. Yet her role is all-important in the activity plan.

If we teachers want to promote this deeper human understanding between the children and other people, we ourselves must have some of that deeper understanding of the people we are dealing with. Now this may seem rather difficult when the teacher has had no opportunity to go to that country. Yet, especially in larger cities, we will find many things which may be a help to us. If our class takes up a project on Holland, Switzerland, or Italy, would we not profit by taking some time to go alone to a museum and there sit down in a room where paintings done by Dutch or Italian artists are gathered together? If we try to absorb some of the character embodied in these creations, then some of the spirit of the country will sink into us, and we can compare it with what we sense of the spirit of France in the next room. Or if paintings do not speak to us, the reading of some modern novel, if need be translated, but written by, not about, the people, will serve to bring us into closer contact with the thoughts of the people concerned. Another suggestion might be to try to get some photographs of people of a foreign land, particularly of people of varying social status, and then compare them—the expression of their faces first, and their clothes second—with those of people from other countries. The

important thing is to get into touch with what these people tell us as human beings.

Thus we may find some of the character differences which have been built up in different countries in the course of ages. At the same time, however, we shall feel ourselves drawing nearer to the people themselves in human understanding. All this will give us a different view than we are likely to get from the widespread tourist-literature, which too often stresses the mere outer differences, or "queernesses" of other people.

Now in a novel we may find little to talk over with third grade children; as little as in thoughts about the innate human urge of conquering space and time, which might occur to us during the development of a project on "Transportation." Nevertheless the atmosphere of thought and feeling while reading, as well as any point of vital character appeal and understanding we can select, will bring us so much nearer to this human contact which we want the children to get. If we talk about the wooden boats, wide skirts and the dikes of Holland, we will sense something of the sternness and hardihood of the humorous Dutch people, who have had to maintain those dikes throughout the ages. Or if we show a picture of the Champs-Elyse's in Paris, there will be something in the back of our minds of the refined spiritual

qualities of the French. Or again, if we have for a moment experienced for ourselves the conquering of space by thought before we talk to the class about transportation, there will be just that subtle difference in our work which brings culture instead of mere experience, and which calls forth deep human emotion instead of mere excitement. It is even more by what remains unsaid than by what we say, that we help the children in their growth.

It is a notable fact that this unseen quality or background is more fully dealt with in books about the unadjusted child, than in books about the well-adapted child. Yet here is a field of positive influence, developing naturally in all social intercourse, the laws of which have to be studied if we want to realize what powers we have; powers which can do harm or good, depending on the use we make of them. Probably we will find that adults who have not become static in this sense, but at whatever age continue maturing, who remain, as it were, alchemists throughout their lives, will find an easier contact with children, who themselves are centers of such inner and outer powers of growth and transmutation. The teacher has to find herself there where she stands alone, but she has to do it through an ever growing and deepening contact with that which is around her.

The New America

Nearly a year and a half ago, Dr. George S. Arundale, a great International Citizen, came to America from his residence in India. Having for many years served as a devoted assistant to that famous philanthropist-philosopher, Annie Besant, he had a high conception of the spiritual unity of mankind and of the means whereby nations and men might hasten the day of its general acceptance as a practical political policy.

To that end Dr. Arundale formulated a Credo for "The New Citizen" of America, whereby each sympathizer declared in part:

"I pledge myself to do all in my power to further the well-being of my fellow-citizens above all distinction of race, creed or sex. . . to co-operate with all unselfish service for the betterment of the American people, irrespective of all parties; to help minimize inter-party, inter-religious, and inter-racial strife. . ."

The Better Citizenship Association was formed to publicize this Pledge, and it distributed many thousands throughout the country. It likewise began in October of last year, the publication of

a small quarterly magazine, *The New Citizen*, which is now continuing successfully into its second year. Short and interesting articles have appeared in it stressing the subjects germane to the higher ideals of American progress.

Among the topics treated are: "Wake Up America!" "America's Mission," "Americanism and the New Citizen," "That America May Endure," "Fire Pillars of America," "Challenging the Future," "Great Days," "Freedom Versus Regimentation," "The Social Reformation," and "Moral Re-Armament."

These articles, and others in *The New Citizen*, are permeated by a refreshing atmosphere of clarity, an exalting point of view, and a subtle spiritual attitude which help the reader to a better perspective and a deeper understanding of his place in America's progress than he can get elsewhere during this period of general bewilderment and obscurity.

Many deep students believe that the New Race that is now emerging in America will evoke new standards of action, emotion and thought

(Continued on page 9)

My Resolve

BY GEORGE S. ARUNDALE

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear: O clouds unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

Thus wrote William Blake in 1804. It may be that in 1939 Jerusalem remains but partially builded, if at all, in England's green and pleasant land. But in 1939 we have at least learned to realize that the mystic Jerusalem must be built throughout the world, and there are many of us who would similarly call for our bows of burning gold, for our arrows of desire, for our spears, and that out of the clouds shall come our chariots of fire. We too would not cease from mental fight, nor from any other that might be appropriate to us. We too would that our swords shall not sleep in our hands. We too would be ceaseless in our striving until the spirit of peace and freedom and justice dwells throughout the world.

In this year of grace—of grace for the victory of Right over wrong—we would be armed to fight for Happiness to be the lot of all of God's human world, and of His children in all other worlds no less.

So it is that I, among many others, say with all ardor and determination:

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear: O clouds unfold!
Bring me my chariot of fire!
I will not cease from eager fight,

Nor shall my sword sleep in my hand,
Till the whole world is enfolded in the peace
of Universal Brotherhood:

Till the soul of China is free once more;
Till the soul of India shines forth again in
pure and radiant splendor;

Till our brother animals and birds cease to be
in cruel enslavement to their elder brother man;

Till the poor and miserable no longer know
despair, but are lifted up into happy content-
ment;

Till the nations and faiths of the world live
together in brotherly understanding and mutual
respect;

Till ugliness throughout the world melts away
in the splendid light of Culture and the Arts;

Till human being no longer preys upon human
being in any wise;

Till Poland arises in splendid resurrection
out of her terrible crucifixion;

Till every other country in Europe, ravaged
and enslaved by the evil doer, is restored to
freedom;

Till the Jews are delivered out of their bond-
age, and fair justice is meted out to the Arab
people;

Till every neutral land casts off its blindness
and sees with compelling vision that it too,
in honor of the great who have made it great,
must enter the fight, nor cease from it, till it
has helped to build a world in which in every
land Peace and Freedom reign unchallenged, and
Happiness dwells in every home;

Till East and West at last commingle in
equal freedom and mutual appreciation in a
great Commonwealth of Nations which shall be
the heart of the United States of the World.

THE NEW AMERICA

(Continued from page 8)

in every phase of individual and national life. This little journal gives a hint as to what these new standards are.

The contributors impersonally veil their identities behind initials, such as H.A.S., S.A.C., H.H., J.S.P., R.G., N.D., and others. But the subject-matter need not be veiled at all, so interesting it is. On the contrary, the more publicity it receives, the better.

Filled with a noble purpose, devoted to the conception that America should lead the world to a better day in individual, national and international life, to read and support this little

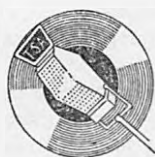
magazine is to help oneself and lend help to a cause that is highly important at this particular period of America's history.

The modest subscription price of twenty cents (yes, it is really only *twenty cents!*) is possible through the generous support of this project by interested workers for better citizenship, and The Better Citizenship Association (1218 Public Square Bldg., Cleveland) will not only gratefully receive subscriptions but will be glad to send samples copies to those who wish to acquaint themselves with this friendly and interesting publication devoted to the New America.

—H. H.

In Tune With the Times

BY CARLE A. CHRISTENSEN
(Chairman National Radio Committee)



"The program you have just heard was presented by the Everytown Lodge of the Theosophical Society in America, with Headquarters at Olcott, Wheaton, Illinois. Tune in next

week at this same time for another program dealing with the universal truths of Theosophy and their relation to your problems. There is no religion higher than Truth."

No, we are not on the air just yet—at least not on the physical plane! But we are, doubtless even at this moment, well along with our first series of radio broadcasts somewhere in the higher mental realm where Things That Are To Be and Things That Were blend in the Eternal Now. In that realm the seed was sown during this year's convention and since then it has germinated and taken root in a definite plan for developing our radio activities.

The fruits of our efforts thus far are a fifteen-minute recording of a talk by Miss Mary K. Neff and a transcription of a radio talk on Education given by Mr. Jinarajadasa over station W.G.N., Chicago, earlier this year. In addition, we have now in preparation our first radio play—a half-hour adaptation of a play entitled *Sixty Years of Theosophy*, by Alex Elmore, joint Editor of *The Young Theosophist*, of Adyar.

Still confined to the realms of thought is a series of programs of a historical nature based on *Old Diary Leaves*, which will be prepared primarily for use in the lodges; a series of Round Table Discussions relating the truths of Theosophy to current national and international problems; and a series of Question and Answer programs in a vein similar to that of "The Voice of Experience," applying Theosophy to the problems and perplexities of the individual. The last two, of course, will be designed for broadcasting. Also unmanifested, but none the less real, is a series of "Talking Books," or long playing records for the blind, sharing with those living in a world of darkness the inner Light and Truth of Theosophy.

An ambitious program? Yes, but one which, with eager cooperation, can be fully realized within a period of two or three years, but to a useful degree beginning at once.

How can you help? Well, first by faithfully reading this little column each month, by keeping informed as to the progress and development of our projected program, and by discussing it with other members. Your constructive support in the realm of *thought*, as well as *action*, will do much to aid in realizing our objective.

Second, we must, of course, discover all the available literary talent who think in terms of radio program building, and gain their valuable aid in developing our material. Our National President is planning a place for such radio material under an extension of the Olcott Lectureship.

Third, we must supplement here in the vicinity of Headquarters the dramatic talent already available for our production.

And presently, after demonstration and proof that this is a sound and practical development of our work, there will be established a special Radio Fund for this purpose. If there are some who wish to aid the project at its inception, as we hope, they may send contributions now directly to Headquarters at Olcott, Wheaton, Illinois.

Through the cooperation of one of our members in the business of making high grade transcriptions, the entire project is being handled on a cost basis, insuring the greatest possible returns per dollar invested.

Will any of our readers who are especially interested please feel free to write to Headquarters regarding this work? Letters of suggestion, or of helpful criticism to the Radio Committee Chairman, will be of the greatest aid in realizing our efforts.

"And now fellow members, the first episode of a stirring drama, 'Theosophy's Conquest of the Air,' comes to a close. Tune in again next month, same time, same column, for the second episode."

No man is worth his salt who is not ready at all times to risk his body, to risk his well-being, to risk his life in a great cause.

—THEODORE ROOSEVELT

Love in a Mist

(Continued from our January 1939 issue)

HE WAS A MAN of engaging, somewhat striking appearance. White hair set off a look of health, vigor, alertness and genial friendliness in his face, an effect which was reinforced by a beam of humor mixed with sadness in the eyes, which were blue. His name was Thomas Farwell. During his younger days he had been one of the leading organists on the Pacific Coast. A staggering blow had come to him, however, in the death of his wife. After this he had given up his more active work, and had been glad to avail himself of the position he now held, since its much reduced range of responsibilities offered him the leisure of semi-retirement.

It would be a mistake, nevertheless, to assume that Mr. Farwell's power as a musician had waned, or that he was as old as the whiteness of his hair seemed to indicate. He was actually in his fifties. Marion, who had begun to know him only recently, and had learned only the most general facts of his history, had already guessed the truth that his premature grayness was the result of his bereavement. In some way too, she connected this loss with the remarkable quality she had felt in his musical improvisations.

Here was a man, she realized as he stood before her, who had stepped out of the ordinary world of men into a different world. She could feel this difference, yet it eluded her. It was too deep within the man himself; his spirit seemed to be in communion with sources of inspiration inaccessible to her. But she found herself suddenly eager to understand. It seemed to her that his music must be a bridge by which he was seeking to connect ordinary existence — her world — with this other which he had come to know. It was this which made his music wonderful. She was in need of bridges!

"Hello," said the organist quietly. "I didn't know you were here. But I am glad when music finds a listener. I like to think there is something in it which enjoys being listened to." He smiled.

Marion rose to go. She yearned to pour out her gratitude, to tell him that this was not the first time she had been listening all alone, but a wave of anguish choked her. Do what she might, she could not keep from her mind the image of herself as a caged bird. She felt her heart go out to the man in front of her in a surge of imploring admiration, love, and a great longing for freedom. Yet there was a

spasm of fear, too, as she remembered the little lark which had won its freedom, only to meet probable death. The mixture of pent-up emotions within her was agonizing. She saw herself trapped, her husband trapped, and life a vast cage with bars forever coming between the soul and the far-off happiness for which it cries. She burst forth into tears, sat down again, and sobbed.

Mr. Farwell seated himself near her, gently dismissing the apology which she offered as she hastily dried her eyes. Marion felt that a supreme opportunity for understanding had come — one which the whole burning spirit of revolt in her enabled her to meet with new faith and daring. It seemed so utterly natural to tell this wise understander of the good, the beautiful and the true about things which she would not think of mentioning to anyone else, they would appear either so exaggerated or so inconsequential, and in any case perhaps a little foolish.

"If I could play the organ as you do," she began indirectly, "I could express to you how and what life is for me, and why I came here to listen to you."

She glanced at her companion and found his eyes looking deeply, steadily, compassionately into hers. She could see that he was profoundly touched. Whether it was from a sense of her dilemma, or her feeling for music, or both, she did not know. But what did it matter? Were not life and music essentially one, after all? Encouraged by this reflection, Marion went on.

"My husband does not realize how he is driving me to — to this," she faltered. "It is not because he is lacking in affection, but because he reduces me every day to sheer nervous exhaustion by his unconscious exactingness in the details of life. He preaches beautifully about love, and there are times when we seem to come to a real understanding together, when he is full of protective consideration for my needs as a mother. But as a rule this is only when I am actually ill. At other times the understanding we may have reached only an hour before is gone with the wind."

Marion paused and raised her eyes to one of the windows of colored glass through which the afternoon sunlight was pouring gloriously. "I have dreamed," she continued, "of a kind of love which demands nothing, makes no exactions, but thinks only of giving itself. George

agrees with this in theory, but he does not understand it in practice, any more than he would understand if he knew that I have come here to satisfy a hunger of soul and to gain a lost peace with myself and life and him. If he knew of my talking with you this way, he would not believe that the understanding between you and me is on the plane of music. He would think of me as somehow false to him, and would simply feel pitifully hurt and jealous. Nor should I hear the last of it for months, perhaps years!"

Marion moved as if preparing to depart. Her hour of freedom was nearly gone, and George would soon be returning from the horse paddock and looking for her. With a final impulse she turned and fully faced the man whom she had taken so completely into her confidence. His blue eyes, still upon her, were full of penetrating discernment warmed with a glow of sympathetic, tender affection.

"I have hoped," she said earnestly, "that by listening to your playing I might find my way out of the mist of these petty attitudes—mine and his. We, all of us, so often take them for granted as inevitable parts of ourselves! But your music has shown me that they are not. You have taught me in some mysterious way to know myself as part of a great, pure harmony which is independent of these. My greatest wish now is to find out how I can bring George to this same discovery. He knows life mostly through his mind; he would then know it fully through his heart."

A moment of silence followed these words, as Marion's listener allowed them to vibrate in his consciousness like a chord of music. Then he spoke.

"It is through your pain, my friend, that you have come to understand these things, so you can be thankful for your troubles. That is one of the greatest lessons life has taught me. It was in this way that I learned some of the most wonderful possibilities of music. You are the first person to hear what I now want to tell you. The secret of my improvising on the organ is communion with the spirit of her who was and still is the dearest comrade of my life."

Mr. Farwell brooded for an instant, and then resumed. "You see, music is life-giving, and for the true musician there is no such thing as death. He knows through his music that death stops with form, and so he is always in touch with essence, giving it new form. This is just where the relationship between my beloved one and me comes in. Her physical body is gone, but more than ever before I feel the reality and freedom of our love in its calls for forms in

sound, and so my playing is a continual rebuilding of the world of the ideal in which we live. I simply take the place of nature, so to speak, supplying musical forms instead of a physical one for the soul of her who lives consciously in my heart. Our union of spirit is *itself* music, and my whole desire is to let this have its way out into the world through me as I become one, first with my beloved, and then with the organ."

Marion, her face flushed with the glow of a new comprehension, seized the chance to affirm her previous intuition. "Mr. Farwell, I *knew* this was what you were doing, and this is why your music has had such an effect on me. I, too, long for a way of attunement, and the fact that you have realized yours helps me."

"What I have just told you," replied the organist, "is only the beginning. The rest is a story of consciously pursued methods of acting upon audiences through the magnetism of sound. The heart of every human being is an instrument which it should be the aim of the musician to awaken to the mastery of its own inner song of life. This cannot be done effectively, so far as I know, by written music. The musician must himself create and project the necessary correlations of divine energy which shall unite him with his hearers—mood with mood, thought with thought, will with will. You know," he he said smiling, "I think the time will come when we shall have musical improvisations in place of sermons."

Marion smiled vividly and was about to reply, when she heard her name called in accents of alarm from somewhere outside. Hurrying to the door and opening it, she saw a man who was evidently in search of her, and across the street another man running in the direction of her house. Following as quickly as she could she arrived at the front door just in time to see an apparently lifeless body, that of her husband, being carried inside.

"He fell from a horse," a neighbor told her. "We think he is alive. Be brave."

The verdict of the doctor, who had already been summoned, brought relief to the anxious group, but only after forty tense minutes of the most extreme efforts at resuscitation. His expression was very grave when at last he turned to Mrs. Barr. "Your husband will live," he assured her, "but it will be a long road to recovery."

For the next weeks, which lengthened gradually into months, life in the Barr household moved at a slow pace. There was much, however, to keep the tone of things from mere heaviness. In fact a greater degree of domestic harmony existed than before the accident. In

spite of the severe strain upon all of her resources, Marion maintained a steady cheerfulness amounting on occasion to vivacity. George's very helplessness gave her some of the freedom she had so long wanted for the giving of herself in service to him. He, released for the time from the customary burdens, anxieties and vexations of his daily tasks, was wonderfully gentle with her now, and in little ways which meant so much to her, showed his love and gratitude.

The children, too, were often irrespressible sources of brightness. With mother's help they devised, for their father's benefit, little theatrical sets in cardboard, which they used with no end of delight in producing miniature plays, dramatized by her from *Grimm's Fairy Tales*, *Alice in Wonderland*, or the ancient myths of Egypt, Greece and Rome. Not infrequently he

was called upon to read aloud from a text which they would act out in pantomime. At such times it was for him a secret source of amusement to misread some phrase or stumble over a cue, if thereby he might elicit from his elder daughter one of her favorite quips, "Keep in your saddle, Daddy!"

These were happinesses dear to Marion's heart. But how long would they last? Greatly as she prized each sign of returning strength, rejoiced at each additional step taken by the invalid when at last he had begun to walk again, she dreaded the possible, even probable recurrence of his former mood and ways, once he was reabsorbed in his routine. Had he really changed fundamentally, inwardly? She looked for signs that this was so, but she could not be sure. There were indications to the contrary.

Then one memorable day, the music!

(To be Continued)

"The Theosophist"

BY DR. GEORGE S. ARUNDALE

The October issue marks the Sixtieth Anniversary of our great journal, *The Theosophist*. It has had the honor of being established by H. B. Blavatsky, the Light-Bringer to the new world, and for no less than twenty-six years it had the honor of being edited by Annie Besant, to whom H. P. Blavatsky passed on the Light entrusted to her by the Masters of the Wisdom.

Inevitably it has had its ups and its downs, for a journal thus blessed must needs encounter both opposition and neglect. But it has never ceased publication, even though it was transferred for a very brief period to America.

The Theosophist is not the official organ of The Theosophical Society. The Society, as at present constituted, can have no official organ. But it is the channel for the considered opinions of the President in office for the time being, and its articles are, for the most part, from the pens of deep students of the Science of Theosophy.

The present world situation naturally hits the circulation of *The Theosophist* very hard, and I would earnestly appeal to members throughout the world to give it whatever support they can so as to help it through these difficult times. It may be possible for the General Secretaries of some of the Sections to concert plans with their members to make *The Theosophist* an integral part of the life of every member.

It is, of course, natural that there should have been in recent years a growth of sectional journals, against the competition of which in earlier years *The Theosophist* had not to contend. These journals have, of course, affected the circulation of *The Theosophist*. This does not matter if the sectional journals have value, as I have no doubt is the case, to the individual member. But I would submit that *The Theosophist* has something that not even the finest sectional journal can give. At the very least, it comes from Adyar and each copy carries with it something of Adyar's life. It was because of this that Dr. Besant felt constrained to bring *The Theosophist* home again to Adyar, even though it was being lovingly cared for by those two noble Theosophists, Mr. and Mrs. Henry Hotchener. I feel sure that we ought to be able to give *The Theosophist* not less than one thousand subscribers more. *The Theosophist* is not in debt. It is able just to pay its way. But a 30,000-membership of the Society should be able to achieve a little more than this.

In any case, our Sixty Years' journal is as strong as it ever was, and will move strongly onwards to the next great celebration which will coincide with the triumph of the Society's Centenary in 1985.

From *The Theosophist* for October, 1939.

Biography of a Lodge

Part II

BY ANN KERR

(Continued from December)

Doris Atwell had no illusions about the difficulties of organizing a Theosophical study class. She knew that advertising her intention to form such a class was only the beginning of her responsibility. If a few people signified interest, she must be prepared to start the class immediately and to have her material so well-planned that those who attended would have confidence in her ability.

As every worthwhile effort must have purpose, she must decide what the purpose of the class would be. Her decision was that it would briefly outline the important teachings of Theosophy, going deeply into none, but indicating how the application of the principles could make one's life worth the struggle that living sometimes becomes.

Realizing that most people enjoy a certain satisfaction from completing a project once they have started it, she decided that the class would not go on indefinitely, but would last twelve weeks meeting one hour each week, and would cover these eight subjects: What Is Theosophy?, The Plan and Purpose of Life, Man and His Bodies, Life After Death, Reincarnation, Karma, Thought Power, The Path to Perfection. Twelve meetings for eight subjects would allow two meetings for some of the most popular subjects.

The Atwell family library contained several elementary books, in addition to a copy of the "Introductory Course" compiled by Mrs. Emogene S. Simons. This course made a suitable basis for the class-work, but Doris recognized the necessity of anticipating the questions which would arise in the minds of the inquirers and of being thoroughly prepared to answer them fully and satisfactorily. For this, additional information would be necessary.

She knew how dull a study group could be when the leader read the lesson and the others tried to stay awake. She felt that even if she faltered or stumbled over her words and ideas at first, that her earnestness and sincerity, her genuine desire to be helpful to her group would more than compensate for her lack of oratorical ability. So, having decided to talk, not read, she began to gather together all the material her library could offer on her first subject "What Is Theosophy?"

She found that practically every Theosophical

book started by explaining what Theosophy is. She read carefully what various authors had to say about it in *Elementary Theosophy*, *A Text-book of Theosophy*, *The Ancient Wisdom* and *The Introductory Course*, and adding the results of her own thinking on the subject to the information thus obtained, she made the outline and notes for her first meeting. To avoid confusion and digression in the meeting, she planned to speak for about thirty minutes and then to answer questions for a similar period.

As you may have guessed, all this preparation required the spare time of several days. In the meantime Mrs. Atwell was encouraged by three responses to her advertisement, from one man and two women. All of these inquirers, as well as Mrs. Adams whom Doris had called on previously, were invited to visit the Atwells to get acquainted with each other and to make final arrangements for the class.

The evening for this preliminary meeting was a delightful occasion. The gracious host and hostess encouraged the four guests to talk about themselves and their reasons for being interested in Theosophy.

Mr. Harold Roberts, mechanic, had been seeking self-discovery through Hatha-Yoga; Mrs. May Winters, housewife, had dabbled in all sorts of cults and "new thought" organizations; Miss Jane Sims, bookkeeper with an invalid mother to support, was trying to find some explanation for her mother's suffering; and, of course, Mrs. Harriet Adams still hoped to communicate with her dead husband.

Such was the nucleus for a Theosophical study class in Sparta, the first meeting of which was to be held on Wednesday night of the following week.

In the meantime another advertisement was placed in the paper:

STUDY THEOSOPHY

Free Study Class Begins

WEDNESDAY, SEPT. 18, 8 P. M.

Subject

WHAT IS THEOSOPHY?

603 Penn. Ave.

Everyone Welcome

(To be continued)

The Poets' Page

If I Were King

(Written in England in 1912)

If I were King of this fair land of ours
No heart should feel in all my wide domain,
That God on earth was not, for stress of woe
That I could e'er prevent in Christ's dear name—
If I were King.

If I were King, by God and by my Right,
Two words should fade from memory of men:
Hunger and cold. Unsheltered none should be
While field and forest should their tribute yield—
If I were King.

If I were King, by forethought duly planned,
None should feel life's good imperiled by age,
Nor aught that fortune sends of accident,
To mar the spirit's vision of content —
If I were King.

If I were King, and all the world should say,
That past achievement I dreamed dreams in
vain,
Swift shall my tongue hurl back the hateful lie,
That gives to men for heritage a hell —
If I were King.

If I were King, and I stood all alone,
Dreaming the dream of heaven on our earth,
Still would I whisper with my dying breath,
"Some day Thy will on earth too shall be done,
O King of Kings."
— C. JINARAJADASA

You And I

When I can understand myself
Then I shall know you too;
For that which is the "I" in me
Is also "I" in you.

These personalities which hide
Our inner selves may be
As varied as creation's forms,
And moody as the sea;

But "I" in you and me remains
That Principle Divine.
Thus you and I are, truly, One
In God's unique design.
— HELEN GUSTINE FULLER

Life

Darkness, silence, death: To those who weep,
These are the ghoulish goblins of despair
That haunt the graveyard of their hopes, and
keep
By day and night their ghostly vigil there.

There is no darkness. E'en the gloomiest night,
Its blackness unrelieved by one faint ray,
Had we but eyes to see, is filled with light
More radiant and brilliant than the day.

There is no silence. What may so appear
With melody mysterious softly rings.
The Universe, had we but ears to hear,
With harmony celestial sweetly sings.

There is no death. That which we call its portal,
To those who hear and see and think aright,
Is but the Gate to realms Immortal,
Where there is naught but Love and Life
and Light.

— FRANK W. METTLER

My Garden

Sometimes the angels walk here in the stillness
of my garden.
I feel their subtle presence
And there is a strange, celestial perfume
That is even sweeter than the white star-jasmine
In the moonlit summer air.
I am sure the angels linger here,
For yesterday I heard the twinkling, whispering
of the poplars
As they confided in the sycamores.
And then today, I watched a green-gold hum-
mingbird,
Perch steadily in clear mid-air, its weight borne
by an angel-hand.
Oh yes, I know the angels walk within the quiet
of my garden
For there's a gentle, healing, presence always
here.

— DAISY MARSH



Theosophy for Children

The New Year

Not how many facts we learn, but the great Truth underlying all facts; not how many laws we know, but how we work with those Laws in justice and harmony; not who did what and when, but why they did it — these are the lessons the New Year holds.

"Mary Jane's Party"

Don't forget this really fine play. It was presented before the recent National Convention and enthusiastically received. Mr. Jinarajadasa's comment was: "It is better than three lectures." As a money-raising project and as pure entertainment it is very valuable and we urge you to add it to your lodge program for this winter. Send for a copy now — 25 cents.

Games for our Groups

Has any energetic person devised any games that might be useful in the gatherings of our Theosophical boys and girls? It is a medium which should not be overlooked. Perhaps the Young Theosophists can help. Please send us your ideas and suggestions.

Radio

Did you send that postcard asking the radio networks to continue giving the listening public the "educational" programs? Send it now and show your staunch support and approval of thought-stimulating programs over the air waves. We all know the power of "fan mail."

Our Writers

It is time we told you something of our writers. With two new books for children now on the market from our own Press, you should know more about the authors. Miss Ruby Lorraine Radford, of Augusta, Georgia, has written stories and books for children for the past twenty years. Mystery stories, fanciful tales and tales of every day life are among the products of her genius. We are proud that she is on

our Committee and that she writes some of our *Lessons in Theosophy for Children*.

Mrs. Rona Morris Workman has been a successful writer for many years. Mother of four children now in college, she writes from that point of view and her contributions of our *Lessons* help to make them different.

The Flag Contest

The handwork of the daughter of some member of the Society, the winning Flag will be preserved in the big Scrapbook of the United States in the international archives of our Great Center, Adyar. The contest closes on January 15. Three members have agreed to serve as judges. Their names will be announced on this page in February, when the name of the winning contestant will appear. There is still time for other entries, so hurry them along to Mrs. Carla Middlekauff, 928 N. Cross Street, Wheaton, Illinois.

The Order of the Round Table

Are there any Round Table robes among the possessions of your lodge? Will you pass them on to a new Table if there is no possibility of reviving the one in your lodge? Or swords, or banners? If so please communicate with the newly appointed Chief Knight Pro tem, Mrs. Elise R. Staggs, 3046 Meadowbrook Blvd., Cleveland Heights, Ohio. Lodges will be glad to clear their storerooms, and Mrs. Staggs will be happy to have your help in thus launching new Tables.

The Fourth Quarter

Will every family, or group, that will need the Fourth Quarter of our *Lessons in Theosophy for Children* please write to us regarding them? We are trying to work out some arrangement to issue these *Lessons* at a lower price, but we need your cooperation. Let us hear from you.

JESSIE R. McALLISTER

Meditation is but a name to the bewildered; the word is not understood until it is translated by the hungry spirit.

Hope for eternal life in the hereafter does not spring from a longing for a spiritual existence, but grows out of our love for life upon this earth, which we have tried and found good.

— ROBERT J. SHORES

Hints to New Members

BY ANN KERR

A member of The Theosophical Society is often the only one in his family who has any interest in Theosophy. He has found the solution to one or more of his problems through his study of the Ancient Wisdom as revealed through the Society, and his first reaction is to spread the glad tidings to all his family and friends.

Perhaps it is the idea of reincarnation that has meant so much to him, or life after death, or the possibilities of the power and use of thought. Whatever his particular interest, the evangelistic spirit pleases him and he is off to convert his entire world to the *new truth*.

The complications which follow are often disastrous, and frequently unnecessarily so. Wives and husbands who do not see to eye on this new subject are overcome with shock caused by the fear of losing something of the other's interest through its influence. Sons and daughters cannot understand mother's sudden enthusiasm for a "new-fangled religion" and her efforts to serve vegetarian meals, which in her inexperience are rather tasteless compared with the steaks they have a right to expect. Friends are baffled by the changes wrought in one of their number and soon grow weary of being told that they are going to live on earth again whether they want to return to this mad world or not.

Some of the older members of the Society know to their present sorrow that much of this misunderstanding in their own lives could have been avoided if they had used more kindness, understanding and tact with their families and friends when they became interested in Theosophy; if in their awakening to a larger vision of life, they had not tried to impose their ideas on others but had endeavored to see themselves as others saw them.

The knowledge of Theosophy changes all of us somewhat, and many of us completely. It gives

us a new sense of values, under the influence of which our actions, feelings and thoughts are changed.

Is it not putting too great a strain on friendships, marriages and other ties of affection to expect those dear to us to remain unaffected by our metamorphosis? The burden of responsibility rests with us in this instance. And that responsibility is at least two-fold: that of saving our present happy relationships and of upholding the integrity of the Society.

If Theosophy has filled us with the desire to be of service to the world, our first action should not be that of throwing our own small world into a chaotic condition from which it may never recover.

Be full of enthusiasm, by all means, but remember that one Theosophical book does not contain all the truth and that constant study is necessary if you are to understand what Theosophy is. Remember that it is not enough to learn about Theosophy. There is the necessity to learn also how to use the knowledge. We do not know Theosophy until we learn adjustment without sacrifice of principle and unaffected kindness amidst difference of outlook. Even years of study will not reveal truth to you unless you apply the knowledge you acquire to your *own* life. Then will understanding and wisdom be yours.

In the meantime, while you are learning all the ramifications of Theosophy, share (not impose) your new knowledge with others. If your words are misunderstood, your *life* need not be.

Remember always that *you* are the one who has broken away from the familiar pattern, and help others to realize that the change is good by your increased love, understanding and infinite patience.

It is the life we live that will reveal to the world what is Theosophy.

Let us not build ourselves idols in our own image, and accept the shadows for the Eternal Light.

— H. P. B.

There is only one way to get ready for immortality, and that is to love this life and live it as bravely and as faithfully and cheerfully as we can.

— HENRY VAN DYKE

Theosophy in the Field

Augusta Lodge was host to the Mid-South Federation gathering on December 3. Twenty-three were present at a luncheon at the Richmond Hotel and in the afternoon the Atlanta members conducted a public forum. The principal speakers were Michael Ehrhardt, Gala Hirsch and Geoffrey Stevens. The open discussion that followed these brief talks proved very interesting to the inquirers who attended.

Berkeley Lodge: The Vice-President of Berkeley Lodge, Mr. George Bartholomew, gave an exhibition of his paintings at the lodge rooms during November. About fifty paintings were chosen for this purpose and the exhibition was open to the public every afternoon for a week. Many strangers were drawn to the rooms by this attraction and newspaper comment was favorable. Mrs. Fisk Green gave an illuminating talk on the "Occult Influence of Music" at the last meeting of November, and later played some old Greek odes and chants written 500 B. C. when the marvelous civilization was at its height. She was ably assisted by Mr. Edward Rider, baritone, who sang a number of songs accompanied by Mrs. Frieda Holmes Hepson.

Besant Lodge (Hollywood) held its first class of the *Theosophy Is the Next Step* Campaign on December 12, the subject (Music and Art) being under the direction of Mr. Howard Coombs. *The Ritual of the Mystic Star* was performed at the Tea Table on Sunday, December 24, under the direction of Mrs. Gladys Goudey.

Besant Lodge (Seattle) has taken in six new members as a result of the visit of Mr. L. W. Rogers, and two reinstatements have been recorded. The Public Study Class which Mr. Rogers started is being continued during the succeeding months by Mrs. Margaret V. Sherlock.

Cincinnati Lodge held its annual Bazaar from December 2 to December 9 and, judging from the newspaper items concerning it which were sent to us, it was a commendable success.

Detroit Lodge writes: "This season we have had more social events than usual. The Young Theosophists did a very fine piece of work with their Hallowe'en masquerade and dance—the decorations were tasteful, the refreshments good, and the whole affair was well managed and carried out. Winifred Clark, the president of the Y. T.'s, as well as other members on the entertainment committee, deserve a lot of credit.

The Hindu Bazaar was another very enjoyable event. It started off with an Indian supper—the result of weeks of experimenting with Hindu dishes by the Wylies—which was attended by around a hundred people. Other events of the Bazaar were a tea, music, moving pictures, and finally, a very successful dance. To top all this, we had Fritz Kunz for a series of lectures on India—all well attended. We really feel ourselves very fortunate in having such an interesting program."

Harmony Lodge (Toledo) announces a fifteen minute Open Forum following the lecture on "Life in Business" for Sunday, December 17.

Hermes Lodge (Philadelphia) presented lectures by Mr. Oris J. Baker, Mr. Hugh F. Munro, and Mrs. Annie H. Vincent, during December.

Kansas City Lodge sends us an interesting program for December, which included a business meeting, at which *The Theosophist* was discussed, a Christmas Bazaar on December 9, a Review of *The New Humanity of the Intuition* by Mr. Joseph H. Anderson, *The Prophet*, by Miss Helen Perrin, and *Some Unrecognized Factors in Medicine*, by Mrs. Bessie Morgan.

Knoxville Lodge presented Miss Mary K. Neff in two public lectures on December 13 and 14. The lodge chose the titles, "What Do You Do When Asleep?" and "The World's Awakening to the Invisible."

Lakeland Lodge gave an attractive Christmas musical tea on December 10. The music was of the highest quality and although the audience was small it was an appreciative one.

Lotus Lodge (Philadelphia) reports a most enjoyable time with Miss Mary K. Neff, who spoke on "The Road to Utopia" and "Create Your Own Destiny." Mrs. T. Drew-Bear recently gave a talk on her experiences in Venezuela and on December 3 Mrs. Alice F. Kiernan presented an illustrated talk on the Cooperative movement, showing how it transformed a town in Nova Scotia. This is a good example of Brotherhood in Action.

Lotus Lodge also has a recently organized Library Committee under the leadership of Mrs. Anne Roger. The Committee meets on Saturday afternoons, at which time non-members are invited to join a book-review hour, or just to spend an hour talking or reading in the library's sunny window.

Maryland Lodge (Baltimore) was visited by Miss Mary K. Neff recently and the members enjoyed a most successful course of lectures delivered in her own inimitable style. The library and reading rooms are being used by the public more this year than formerly, and new books, new book-cases and a more attractive room for visitors has been arranged by the librarian. The annual Christmas party was held on December 28.

Miami Lodge presented lectures by Dr. Frank L. Keeler, Mr. Smith, Mrs. Jessie R. McAllister, and Mrs. Eva M. Harper during November.

Minneapolis Lodge writes: "The Theosophical Society was asked to send a member to give a talk on Theosophy to the Young People of the Plymouth Congregational Church recently. We decided to send Fred Werth, who gave a nice presentation and answered questions. The minister was there and Fred said that he mentioned among other things that his name is on our mailing list and that when time permitted he would attend our meetings."

Oak Park Lodge sponsored an Oriental Bazaar at the Lodge Rooms from November 30 to December 2 and added to its Treasury the proceeds from the sale of many beautiful objects on Indian design. On December 20 its annual Christmas Dinner (served by the men) was given, and was followed by a delightful program of singing, presents for the children, and the raffle of an Elephant Bell and a beautiful Indian Sari.

San Francisco Lodge writes: "Some of our members feel that they would like to prepare themselves for more active service in the work and we are combining the lodge work with a sort of training class. In succession, those who are willing are to prepare papers at home on some selected subject, bring it in and read it to the lodge, and then answer questions on the subject matter. Following the questions there is to be a general discussion of the topic under consideration."

St. Louis Branch Lodge sponsored a very enjoyable Christmas party on December 20. Mrs. Alice Connelly decorated the rooms and the effect produced by her arrangement made a beautiful background for the flawless reading of extracts from Sir Edwin Arnold's *Light of the World*, by Mrs. Vera Reichers. Appropriate music punctuated the reading and refreshments were served following the program.

St. Paul Lodge sponsors an interesting class in Theosophy on Monday evenings, a Woman's Guild on Wednesday afternoon, a popular dinner the first Saturday of each month and keeps the library open every day from noon to four p. m.

St. Petersburg Lodge is using the Adyar Campaign, *Theosophy Is the Next Step* and finding the subject very instructive and interesting. The Liaison Officer writes: "We gave a supper for the public, and while the money received was not what we had expected, we do feel that we did some good propaganda work among the seventeen strangers who came."

The Michigan Federation

Every lodge in the Michigan Federation was represented when seventy members gathered in Lansing on December 3 for the Annual Federation meeting. Mr. Edward Northam, President of Lansing Lodge, extended a most cordial welcome and the Federation president, Mrs. Golda Stretch, responded in behalf of its membership.

Mr. Fritz Kunz gave a public lecture on Sunday afternoon on the subject, "The Evolution of the Soul in Terms of Science and Religion," which attracted a fine, large audience and which was enthusiastically received. A number of years ago a Lansing woman, Mrs. Lewis Ayres, established a foundation in memory of her husband, providing for a lecture to be given each year on the anniversary of his death on the subject of "The Evolution of the Soul." It occurs some time in November and each year a prominent speaker is selected. One year Mr. L. W. Rogers gave the lecture. The subject chosen by Mr. Kunz was especially appropriate, therefore, and attracted many who regularly attend the Ayres' lectures.

It was announced that the second issue of the *Michigan Federation Bulletin* would be published in March, and for the present it was decided to issue two bulletins each year, one in March and one in September.

The next gathering of the Federation will be in Saginaw on April 7, at which time the guest speaker will be the National Vice-President, Mr. James S. Perkins.

Mid-South Federation

A group of members from Atlanta presented a public lecture at the meeting of the Mid-South Federation in Augusta, Georgia on Sunday, December 3, in cooperation with the Augusta lodge. Before the public meeting members from the several lodges became better acquainted at a dinner at which Mr. Adolphe J. Michel, President of the Federation, gave an inspiring talk.

At the public forum which followed, Miss Ruby Radford introduced Mr. Michel, who presided. Michael Ehrhardt, President of the Atlanta Youth Lodge, presented a talk entitled, "Thy Will Be Done"; Mrs. Geoffrey Hirsch, also of the Youth Lodge, spoke on "Our Debts and

Debtors"; and Mr. Geoffrey Stevens, President of the Atlanta Lodge, discussed "The Fulfilling of the Law." After these talks, the meeting was thrown open to questions from the floor. Many stimulating questions were asked and satisfactorily answered by the several speakers.

Work of Art for Adyar

Reporting progress to the President, Mr. James S. Perkins, Chairman of the Committee to select a work of art suitable for presentation to Adyar, has written to Dr. Arundale as follows:

November 22, 1939

Dear Dr. Arundale:

In these strenuous times, and amid the anxieties with which I know you are so preoccupied, I feel it will bring a certain happiness to you to hear of the progress that members of the American Section are making toward materializing one of your great dreams for Adyar.

Some of us from the first have felt that your plan to gather at Adyar a collection of works of art from all the nations of the world, each representing the spirit of a nation, was splendidly conceived. It is a truly noble idea, and one worthy of The Theosophical Society. If each nation would contribute a work of art honestly representative of the spirit of the nation, and were these placed side by side in one collection, we would discover wonderful unities, and a demonstrable brotherhood of the nations in ideal, as well as a key to the great cultural gift of each nation as it might be intuitively perceived by the artist. Such a collection would be a remarkable contribution to civilization.

With such realizations in mind, and inspired by your enthusiasm, we in America have taken steps toward its practical consummation. The folder I am enclosing explains the history of our procedure to the present. On its cover is a reproduction of the model executed by Mr. Richmond Barthé. He has utilized the concept created by the committee.

You may recall that upon the last afternoon of your Summer School visit to Olcott in 1938 I showed you a drawing I had made embodying the general idea for the statue. At that time you approved of the theme. Later, in New York,

Rukmini discovered the talented young negro sculptor, Mr. Barthé. Most fortunately he has become deeply interested in this project. This summer Mr. Jinarajadasa gave his approval of the model submitted.

Since it appears that Mr. Barthé is undoubtedly a young genius who is rapidly becoming one of America's important sculptors, we feel that we are well on the way to a happy fulfillment of the conditions laid down in your original plan; namely, that each work of art should be truly representative of the spirit of the nation, as well as of the spirit of art in the nation.

Mr. Cook has suggested that we write informing you of the progress made, and the fact that work has begun upon the finished statue with a schedule of completion by next summer's Convention. We do not, of course, plan to ship the completed piece to Adyar until after the war, when the world may once more turn its heart and mind to civilizing influences, and precious shipments be safe again upon the high seas.

Knowing that more than ever is it necessary now to think of Adyar as a flaming world center of Unity and Will, we feel that such an activity as this will, at this time, aid in turning our attention to Adyar at lofty and exalted levels.

With all good wishes,

Yours sincerely,

JAMES S. PERKINS,

Chairman, Adyar Work of Art Committee.

The Committee is seeking contributions to cover the cost of this gift to Adyar. It can easily be met with sums of \$1 by each member who wishes to be represented in this presentation.

Be more charitable for others than for yourself, and more severe on yourself than on others.

— H. P. BLAVATSKY.

Theosophical News and Notes

We Thank You

Mr. Cook and Miss Snodgrass, as well as every member of the staff, are most grateful for the many messages of loving friendship and warm good wishes for the coming year received during the Holiday season. To our friends everywhere we reciprocate most heartily, and send our appreciation of your friendship and wishes for your true happiness throughout 1940.

This miracle of exchange deepens and causes to glow more warmly the ties of our comradeship as we are dedicated to the great work of our Society.

Campaign: Theosophy Is the Next Step.

Several months ago members all over the world sent to Adyar material to be used as the basis for the series of Campaign booklets. The booklets were printed but many excellent articles remained which it was planned to share with members through the pages of *The Theosophist* and *The Theosophical Worker*. Late in August a war-time postal regulation was imposed making it impossible for India to send second class matter to neutral countries. Consequently some lodges have not received the leaflets they ordered and subscribers have received no journals since the September issue. Thus we have been deprived of the exchange of ideas which had been planned to assist us in the Campaign work.

It is expected that this postal regulation will soon be rescinded. In the meantime we urge members to work more strenuously than ever to establish Brotherhood in the world through the use of the Campaign program.

While we cannot at present share the material sent to Adyar from other nations, each lodge will soon receive from Olcott copies of some of the articles sent from this country. We shall also be glad to exchange with lodges any ideas for successful Campaign activities which they will send us. We can strengthen the World Campaign by doing our local work well.

Dr. Pieter K. Roest

The many friends of Dr. Roest will be happy indeed to learn that he has recently received an appointment to a government position in the Federal Surplus Commodities Corporation. Details of his activities, as well as his location, are as yet undetermined, but it is chiefly important that the difficult interim has ended, and that he is now on his way to new success.

The Theosophical Order of Service

Two new appointments in the Theosophical Order of Service have been reported to us as follows:

Mr. Ray W. Harden, National Head Brother of the Watcher Department;

Miss Esther C. Renshaw, National Head Brother of the World Peace Department.

Miss Lucia McBride of Cleveland, has been appointed Federation Head Brother for the Ohio Federation.

Mr. Ray W. Harden, new National Head of the Watcher Department, will have the closest cooperation from Mr. Fritz Kunz, of the Theosophical World University, but in order to avoid confusion this collaboration will be direct and simple, no title being used by Mr. Kunz (at his request) in this connection. Through the fusing of these two departments the term "Head Brother of the Research Division of the Watcher Department" is therefore dropped.

Mr. Knudsen in China

Friends of Mr. A. F. Knudsen, the Presidential Agent in East Asia, will be keenly regretful to know that Japanese interference in Shanghai has resulted in the loss of the T. S. Headquarters which Mr. Knudsen purchased there. Unfortunately, the change was imposed at considerable financial loss, so that our work is temporarily handicapped because of the unfriendly action.

Nevertheless, the work goes on and is being reorganized to meet the situation. All honor to Mr. Knudsen and to his assistant, Mr. James L. Hadaway, for their courage and devotion in the midst of many obstacles.

Please note that both Mr. Knudsen and Mr. Hadaway are to be addressed as follows:

Palace Hotel
Shanghai, China

Appreciated Abroad

From outside the United States the 58-page mimeographed report of our last Convention has received greater recognition than among our own people. Only a few lodge presidents have acknowledged it; very few others have sent in the fifteen cents to cover postage in order to receive a personal copy. (See page 284 of our December number.) An extra supply is still available. The report contains valuable data for those who are active workers.

Reports of last year's Workers Conference are also available on payment of postage—15 cents; the two together for 25 cents.

Ideas From a Successful Study Class

Another successful study class directed by Mr. E. Norman Pearson has just been brought to a close in Detroit. Following a custom found to be most effective, this class was divided into brief courses, each complete in itself and covering four—or not more than six—weeks. The subjects included "The Reality of the Invisible," "How We Are Affected by the Invisible," "How We Are Affecting Our Surroundings and Our Fellow-Men Through Invisible Forces," "The Cycle of Life and Death," "Men and Super-Men," "Evolution—Spiritual and Material."

A few other innovations used in these classes and helpful in building their success are:

All class members are required to register at the desk each night before entering the class, and at that time they place their contribution in a basket plainly marked for that purpose. This procedure adds dignity to the conduct of the class. Contributions have averaged around 20c per person per class—an increase over the less desirable method of passing the basket around.

The study period is preceded by a brief meditation, with music and a devotional reading, which help to balance the head and the heart. It is explained to the class that such a balance is desirable.

After the close of one course and before the opening of the next, an open meeting of a special nature is arranged. This presents an opportunity to add to the membership of the class at a convenient time. One of these special meetings, which drew particular appreciation, was a reading of the Rubaiyat of Omar Khayyam, with an accompanying interpretive lecture on "The Mystic Omar" and Reelslide Illustrations.

During December a special study of Mystic Christianity was offered, culminating in an illustrated lecture-reading of "The Other Wise Man," based on the story by Henry Van Dyke.

Valuable Buddhist Ms. Discovered at Adyar

Mrs. Miriam Salanave writes to tell us of the discovery of an ancient Buddhist manuscript in the archives of The Theosophical Society at Adyar. This manuscript, the *Upasampada Kammavaca*, is written in Pali and contains the instructions and admonitions of the Buddha concerning the attainment of the status of a Bhikkhu. The words "Upasampada Kammavaca" refer to the admission of a novice to the Shangha by a vote of a chapter of Buddhist priests.

This unique manuscript is considered "a masterpiece of calligraphy and decorative drawing

from the pens of some of the monks who flourished in Siam at the height of Buddhist learning in the early Sixteenth Century. Its calligraphy and illustrations easily outstrip any manuscript that has been produced in Ceylon, India, Nepal or Tibet. It may be recalled that this *Upasampada Kammavaca* was sent to Ceylon with the Siamese Buddhist Mission in 1430 when the Upasampada Order was brought here from that country to inaugurate the new era of Buddhist culture in the Island of Ceylon."

Creative Work

One element of our new development in the field of radio that has especial value is its creative aspect. Our members will write the scripts, plan the dramatic presentations, and give the talks. This is new work, and though it will present old subjects, that is to say subjects with which Theosophists are familiar, there will be new interest because of the creative work underlying all that will be presented through this new medium of radio and recording.

Congratulations to Herakles Lodge

A Lodge Bulletin is always tremendously useful to a group of members, and we are delighted to welcome the Thanksgiving issue of *Herakles News*.

It is a friendly little bulletin, with personal items about various members and brief accounts of lodge programs. I am sure that all the members will enjoy it, and those who are not able to attend lodge meetings regularly will be especially happy to share the numerous activities of the lodge through the pages of this small sheet.

"The Theosophist" coming

We learn from Adyar that the delayed numbers of *The Theosophist* are on the way in bulk by freight, fully insured against all war risks. Those who have been so patiently waiting may therefore now be reasonably sure that in due course these back numbers will be mailed from Olcott.

Civic Service by Mr. Park H. Campbell

One of our Florida members, and a former president of the lodge in Miami, Mr. Park H. Campbell, is serving his community as chairman of the Family Service Bureau which will consolidate the work of eight agencies for community betterment.

This is certainly a distinct service, and we are happy indeed that Mr. Campbell has so fine an opportunity.

Valuable Work, Silently Done

A Happy New Year to all!

And when New Year Resolutions are made, the Publicity Department hopes that it will be the recipient of many ideas for service that will make Theosophy practical to a world so sorely burdened with strife.

It is not clear to some members just how they can best serve, for they feel that everything they think of has probably already been thought of by others. But "each unselfish, poised and spiritually growing man is a center of constructive force," and it will be an encouragement to watch a good resolve, long hidden in the heart, materialize into action.

This Department yearns to cooperate with anyone who is altruistically inclined, and as it turns the leaf of the old year, it brings to the attention of those interested, the work of one gracious philanthropist who still prefers to work silently and to remain unknown.

In 1932 his idea was to place *Elementary Theosophy*, by L. W. Rogers, in a few university libraries and prisons, the Publicity Department to handle all correspondence and shipments and he to defray the cost of books and transportation charges.

As his finances permitted, the project in 1934 and 1935 included many special libraries. Then fed by his devotion and aspiration, the work so well begun became a widely planned activity which in 1937 through 1939 assumed such proportions as to cover the placing of *Elementary Theosophy*, by L. W. Rogers, or *Theosophy Simplified*, by Irving S. Cooper, or *An Outline of Theosophy*, by C. W. Leadbeater, in every library of any size in the forty-eight states of America, as well as colleges, hospitals and naval ships. Lodges, also, were recipients of *Elementary Theosophy* and *Hints to Students of Occultism*, by L. W. Rogers.

And the results? 1,025 volumes — messengers of Theosophy in every community, giving illumination and strength to all who are searching for that inner peace which is man's natural way of life. We know that our silent sponsor's heart will be filled with joy as so many kind thoughts are directed toward him in appreciation of his great service to the cause of Theosophy.

There must be many "hopes" which can be turned into definite channels of service, and as the Publicity Department eagerly awaits suggestions, it offers a motto for the year:

"With your soul turned towards the Fountain of Light work on to that great end for which you are here, your heart embracing all mankind, but perfectly resigned as to the result of your labors."

A Christmas Gift to Olcott

We are indebted to the loving thoughtfulness of the members of Bremerton Lodge for a very practical gift, including sheets, pillow slips, pot holders, bath towels, tea towels and similar essential household supplies.

We are most grateful to these friends not only for the kindness and generosity of the thought, but for their remembrance of the needs of their Headquarters.

Achievement by Mrs. Bow

Fellow-members everywhere will be happy to know that a new library has recently been erected, and that it will bear the name of Mrs. Lily Lawrence Bow. This new library is really a tribute to Mrs. Bow herself, since it has been to her untiring effort through many years that the library has developed and has grown to serve the community so splendidly.

Our congratulations and appreciation to our member, Mrs. Bow, for her accomplishment.

Congratulations to Helena Lodge

It was a most constructive action on the part of our members in Helena to present to their public library a copy of the Adyar edition of *The Secret Doctrine*, by Madame Blavatsky.

As a result they secured a very fine writeup in their local newspaper, excerpts from *The Secret Doctrine* itself, mention of Madame Blavatsky, and worthwhile publicity for the lodge itself.

We heartily recommend this action to other lodges.

Our Gratitude to Mrs. Mayes

Mrs. Catharine G. Mayes is always thinking of ways in which she can be helpful to Olcott, and in this last instance she has made available to us two old and valuable Italian chairs, with their supplementary piece, a quaint but useful glass-topped table.

We are most appreciative of this addition to our furnishings.

Captain George H. Wilson

In the passing on November 13 of Captain George H. Wilson of Louisville, Kentucky, our Society has lost a member outstanding for very many years in loyalty to the great work of our movement. For the past five years illness has prevented his participation in lodge work, although prior to that time he was an inspiring and devoted lodge president and lecturer, not only in his own community but among the lodges in the district.

Although restricted by illness he nevertheless continued cheerfully and helpfully in his con-

tacts with many friends and acquaintances. It is noteworthy also that in accordance with his own directions a very brief service conducted by the secretary of his Masonic lodge took place at the time of the cremation, accomplished so quietly and with such beauty that the occasion proved a revelation to the few friends who participated, opening as it did a view into the larger life into which he has entered.

Captain Wilson had been associated with a marine insurance company as field surveyor for very many years, and was widely known and honored among many friends and business associates.

Truly a stalwart in all the aspects of his life, he has left to those who knew him inspiration to live more truly and more nobly.

Mr. and Mrs. R. W. Hughes

The many friends of our members, Mr. and Mrs. Hughes, who traveled across our country last spring, will be very happy to know that although they were caught in Sweden when the war broke out they were able to secure passage to this country, and to return again to the Pacific coast, from which they sailed on December 14 for Singapore.

Although Mr. Hughes' leave of absence was thus broken and their plans disarranged, nevertheless it is happiness to know that they are safe and on their way home, where they may be addressed as noted below.

Mr. and Mrs. R. W. Hughes,
Boustead & Company Ltd.
Singapore.

To Those Who Mourn Club

Shipments of booklets from November 16 to December 15:

California	25
Georgia	5
Illinois	600
Kansas	5
Maryland	200
Missouri	50
New Jersey	400
New York	211
Ohio	115
Pennsylvania	300

Total 1911

A Lotus Blossoms, by Gwladys Price-Williams. Printed by Shenandoah Publishing House, Inc., Strasburg, Virginia, by the Author. Price \$2.00.

New Members for November

Applications for membership were received during the month of November from the following lodges: Besant (Cleveland), Billings, Covington, Houston, Joliet, Los Angeles, Miami, Oak Park, Paterson, Rainbow, Springfield, and National Members from New York City, and Woodstock, Illinois.

The Joke of the Month

In the routine activities of our lodges humorous incidents and situations are continually occurring. Some of them come to our attention and we believe that our readers would like to share in the enjoyment of some of them, so we plan to set aside this corner of our magazine each month for printing bits of humor and funny happenings that are sent in to us.

For instance, when one lodge advertised a lecture on "Man and His Bodies" recently, the editor of the local newspaper called the lodge to ask if the title should not be changed to "Man and His Buddies."

Will you share some of the jokes that the members of your lodge have enjoyed? Just mail them to the editor of THE AMERICAN THEOSOPHIST.

Statistics

November 15—December 15, 1939

American Theosophical Fund

Previously reported	\$204.65	
To December 15	2.00	\$206.65

Building Fund

Previously reported	\$263.50	
To December 15	5.00	268.50

Refuges Fund

To December 15	62.00
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Adyar Art Project

Previously reported	427.00	
To December 15	54.00	481.00

Olcott Gate Way Fund

To December 15	300.00
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Founders' Day Donations

To December 15	111.73
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Christmas Donations

To December 15	12.00
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Births

To Dr. and Mrs. F. Y. Takahashi, Fellowship Lodge, Chicago, a daughter, Anita, November 27th.

Deaths

Mr. J. D. Price, Seattle Lodge of The Inner Light, November 9th.
Capt. Geo. H. Wilson, National Member, November 13th.
Mrs. Cora C. Jones, Richmond Lodge, November 22, 1939.
Mrs. Emma A. Devons, National Member, November 8th.
Miss Anna D. Heick, Maryland Lodge, December 9th.

Marriages

Miss Moira F. Auner, Austria, and Dr. Frank S. Steiner, National Member, December 2nd.
Mrs. Louise Runyon, Brotherhood Lodge, to Mr. Octave Legendre, November 25th.

A THEOSOPHICAL LIBRARY IN FIVE VOLUMES

By ARTHUR E. POWELL



THE ETHERIC DOUBLE

A complete synthesis of information concerning the etheric duplicate of the physical body. Forty Theosophical works were used in the preparation of this book; authorities quoted are given in marginal references. Contains valuable material on health, healing, vitality, force-centers, mesmerism, mediumship, and etheric faculties. 136 pages—24 diagrams. Cloth **\$3.00**

THE ASTRAL BODY

This volume follows naturally "The Etheric Double," giving a full and detailed description of the astral body, the vehicle of feeling, the wise direction of which releases the power of true emotion while creating an efficient instrument for the use of the Self. Presents condensed synthesis of information available concerning the astral body, its form, color, and the varied phenomena observable in connection with it. 260 pages. Cloth **\$3.50**

THE MENTAL BODY

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