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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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MARCH ★ 1940

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*Under the Auspices of* THE THEOSOPHICAL SOCIETY ADYAR

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THE Easter season perpetually illustrates and commemorates that freedom which will be obtained by man at the end of his pilgrimage, when he has acquired all the knowledge to be obtained by human experience, and has cast off the last vesture or sheath of the spirit. When that freedom is obtained, the spirit will have finally left the Tomb — risen from the grave — and matter will know it no more.

— MABEL COLLINS





# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

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## The Discovery of Beauty Through Poetry

BY HELEN PALMER OWEN

(From a Talk Given at the New Year Week End Conference)

THE MOST priceless gift, I think, with which a man can come upon this earth is the capacity for wonder—wonder at anything, whether it be the eternal shining of the stars or the exquisite masonry of a bee—and the possibility of being amazed at all the thousand ways by which the beautiful is spun.

Each soul has its own dharma, of course, and our destinies are adjusted so that we each respond to the thing that is best for us. But supplementing, and making all the rest of life bearable, is this mystery of Beauty that Humbert Wolfe describes as the "everlasting useless." All the animals, birds and fishes, he says, go by the shortest way to their immediate goals, while man alone lingers by the way for the sake of beauty. Is it perhaps because man alone is endowed with that Divine Restlessness which is the God in him struggling for expression?

To all of us there is given this capacity for the sweet amazement that is Beauty. In all our hearts there is a longing for the good and beautiful, and around all our feet there are spread the simple glories of blossom and song. We are not always aware of them for our lives are complicated with schemes, and creeds, and things that must be analyzed; and we cannot see the eager eyes of children for the smudges on their cheeks, or feel the wings that music has for listening to the chords.

To these, and to those of us who cannot comprehend the Beauty that we feel, is given the vision of her prophets. They speak through miracles of tone sometimes, and catch the consciousness in arms of sound that lull and swing and beat, until in all the world there is no reality but music. Sometimes the brush of one who paints can capture a capricious mood of hers, or splash the brightness of her skirt across a canvass. Sometimes it is the play that catches "the conscience of the king." But by whatever way the beautiful within reaches hands of seek-

ing to the beautiful without, the voice of one of Beauty's Prophets stands to direct it safely to her shrine.

Poets, artists, musicians—they are all alike her ministers—and in a sense her missionaries, for they bring the gospel of loveliness to man. But it is the way of the poet of which I am to speak briefly tonight—the discovery of Beauty through the magic of metre and rhyme.

To the poet nothing is commonplace. Every element, function and idea that finds its way into his consciousness is a fascinating possibility to be explored; every blossom is an altar to his God and every phrase a formula by which her blessing may be invoked. The tapestries the poets weave are threads of our own dreaming, and the ecstasies they describe are expressions of our own inarticulate feeling. But they do not have a "corner" on Beauty, as we are so often inclined to think; the difference in their comprehension and ours is just that they encourage the wonder in their hearts and build of their marveling a channel through which Beauty may manifest herself, while we push it away from us as a kind of childishness.

To the poet it is given to show our souls to us and to voice the yearnings of our hearts.

To discover Beauty in poetry, therefore, we must cultivate the beauty within ourselves. The vision of the poet that inspires is only the theme of our own dreaming projected into a dimension more vast; the love they glorify is but the glow of our own passion transfigured in selflessness and compassion; the ideals they expound but the innermost strivings of our own hearts, fulfilled instead of neglected.

And the Beauty we discover in poetry depends, too, on the experience we have which corresponds with the experience of the poet. Have you ever walked alone, with your soul wide open to the sky, across a hill and felt the thrill

of an ecstatic wonder blossom within you?  
Lowell expresses the way you felt—the way  
you always feel when spring begins to turn to  
June—when he said:

“What is so rare as a day in June?  
Then, if ever, come perfect days.  
Then Heaven tries earth if she be in tune  
And over it softly her warm ear lays.  
And whether we look or whether we listen  
We hear life murmur, or see it glisten.”

Bliss Carmen describes the same sweet wonderment a little differently his *Daisies*:

“Over the shoulders and slopes of the dune  
I saw the white daisies go down to the sea,  
A host in the sunshine, an army in June,  
The people God sends us to set our hearts free.

The bobolinks rallied them up from the dell,  
The orioles whistled them out of the wood;  
And all of their saying was, “Earth, it is well!”  
And all of their dancing was, “Life, thou art good!”

The lines that we love in poetry are the lines that express in phrases grander and more skillful than we can ourselves command the experiences and ideas that have inspired and uplifted us. Do you remember how there was a stillness in you once that found the same calm satisfaction in “Waiting” as did John Burroughs when he said:

“Serene I fold my hands and wait,  
Nor care for wind, or tide or sea;  
I rave no more 'gainst time nor fate,  
For lo, my own shall come to me.

I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.

Asleep, awake, by night or day  
The friends I seek are seeking me;  
No wind can drive my bark astray,  
Nor change the tide of destiny.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

The waters know their own, and draw  
The brooks that spring from yonder heights,  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky,  
The tidal wave unto the sea;  
Nor time, nor space nor deep nor high  
Shall keep my own away from me.

And does not Emily Dickinson voice something of your own formula for living when she says:

“If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life from aching,  
Or cool one pain,  
Or help one fainting robin  
Into his nest again  
I shall not live in vain.”

And then there is that stanza from Browning's *Rabbi Ben Ezra*. Every Theosophist should respond to its mood of eager acceptance of all that will speed the soul on its way to its goal:

“Then welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids not sit nor stand, but go!  
Be our joys three-parts pain!  
Strive, nor hold cheap the strain;  
Learn, nor account the pang; dare, never  
grudge the throel

Yes, Beauty may be discovered in poetry. Beauty may be discovered in anything. And the only thing that is better than to discover Beauty is to create it. Look for the print of Beauty's sandal on the hills and the plains of your life, and when you have caught a glimpse of her shining, write it down in a poem, or an etching, or a melody. You will find that in creation, however crude and inadequate, lies the only true Discovery—the only real Beauty.



Accept no teaching from some self-appointed preceptor on the astral plane, but receive all communications and advice which comes thence precisely as you would receive similar advice or remarks made by a stranger on the physical plane. Take them for what they are worth and accept the advice or reject it as your own conscience dictates, without paying attention to its alleged source. Seek rather for teaching which satisfies the intellect and apply the test of intellect and conscience to any claims which are put forward.

— C. W. LEADBEATER



# New Year Week-End Conference

BY DONNA SHERRY

*(Continued from February)*

THE SESSION on Sunday morning brought an entirely different mood, but something of the spirit of the evening before persisted and there was a completeness of concept in the discussions that does not often characterize such meetings. We were prepared for this unification of consciousness in the meditation directed by Kathrine Perkins at ten o'clock.

All of the foregoing was fine preparation for the discussion of practical matters with which the next two sessions of the conference were to be concerned. The first was devoted to a discussion of "Looking Backward—1939 and Beyond (America and the world as it is and was; Theosophy's Contribution)," with James Perkins acting as Chairman. It was at this session that the experiment in recording was begun.

Mr. Perkins introduced the subject with a brief review of conditions from the close of the Eighteenth Century to the present time. He recalled that by the middle of the Nineteenth Century the philosophy of materialism had become so firmly established in the western world that the Adepts became concerned and endeavored to counteract that influence through the Spiritualistic movement, and later through The Theosophical Society. He spoke briefly of those three stages in the history of the Society—the first under the leadership of Colonel Olcott and H. P. Blavatsky, during which occultism was emphasized and the new ideal of brotherhood developed; the second period, under the leadership of Dr. Besant and C. W. Leadbeater, when emphasis was laid upon the discovery of purpose as revealed in the new Science; and now the present stage, under Dr. Arundale's leadership, with its emphasis on friendliness and understanding. This phase of the work of the Society brings the beauty and wisdom of the Ancient Wisdom to the man in the street, as evidenced by the pamphlets now issuing from Adyar. He spoke of the current recognition of the necessity to change the method of presenting Theosophy to meet the needs of the changing times, and ended his talk with the statement that just as it is the business of the Society to permeate the world with the great concepts and ideas contained in Theosophical teachings, so it is the business of its members to learn from the mistakes of the past to correct those mistakes and to more effectively perform their work in the future.

Ava Boman continued the discussion of "Looking Backward" with a review from the standpoint of the lodges. A reminiscent chuckle swept over the room when she said that she became a member of the Society during what she has since come to think of as its "brown period"—when the general color scheme of the lodge room was brown, with an occasional lighter taupe. In this connection she reviewed the efforts of the Greater America Plan to bring the lodge rooms to reflect more truly the beauty of Theosophy and described the decidedly constructive effect these efforts had had on the work. She thought that the inspiration of the program presented on the previous evening must certainly have an effect on the future presentation of Theosophy.

She recalled the period during which the Society seemed to be a magnet that drew queer people and seekers after sensationalism, and the perseverance and tolerance that grew out of that experience. She mentioned our schisms and the strength developed through them; and, speaking of the influence of the Society, said that while we are small in numbers our lodges have a decided effect on the thought of their communities. She spoke of the greatness of our literature, the fact that many great leaders of thought have Theosophical libraries, and referred to the Theosophists who participate in the governments of America and England, and who influence the trends in their countries. (Mr. Cook said: "and in France, also," adding that it is significant that there are Theosophists in the governmental offices of the three great democracies.)

Mr. William Renz, of Indianapolis, spoke then on the movements contemporary with Theosophy, stating that they had come into being largely because Theosophy had "pioneered the thought." He plead that our teachings be not standardized, lest we become dogmatic and orthodox, and questioned: "Is organization consciousness necessary for cooperation? And is cooperation necessary to brotherhood?" He thought it important that we face such questions. In closing he said that in our discussions we had overlooked one interesting contribution which the Society had made in the matter of influencing attitudes—the general change in attitude toward cremation.

*(Continued on page 61)*

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## The Society's Universality

We often speak of the neutrality of The Theosophical Society when we should rather speak of its universality. Its neutrality is to the end that every member, be his principles what they may, shall feel absolutely free to tread and expound his own individual way of life, and no less absolutely uncolored by any commitments whatever other than to the three objects of the Society to which he gives assent on joining. Neither the President nor the General Council nor any Section nor any member can commit The Theosophical Society beyond its three great objects. The President, for the time being, is often urged to break this neutrality for some great purpose. I have been asked to break it for the sake of the Jews, and I probably shall be asked to break it to range the Society on the side of Britain and France in the present war.

Apart from my powerlessness so to do, I should regard such action as in the highest degree subversive of the purposes to incarnate which the Society was given birth. The very first object itself demands that we shall establish a nucleus of the Universal Brotherhood, which does not mean that the Society shall be continually deciding what is and what is not brotherly, and act for and against accordingly, as will vary the necessarily changing opinions of

its members, and ignoring the minority for the sake of the majority. Rather does it mean that the Society shall be a Brotherhood, including all and excluding none, be a Universality which includes all distinctions and differences of whatever nature. I do not like particularly the words "knowing no distinction . . ." We want to know them. We do know them. And, knowing them, we include them all. I think we should be positive rather than negative.

All the more in these days of clash of differences must The Theosophical Society be universal in the widest possible sense of the word. It must be FOR ALL and AGAINST NONE. It must be a true home for all, especially in times when home is ranged against home, conviction against conviction. Thus is it that the Society cannot proclaim its allegiance to Britain and to France and to Poland, any more than it could proclaim its allegiance to Germany. Every country, every people, every individual, is within the Universal Brotherhood, and the supreme purpose of the Society is to be an outward and visible sign of this too often imperceptible fact.

G. S. A.

## War and Neutrality

We have been asked to state the official opinion of The Theosophical Society in America on the war, and on the question of neutrality.

The request is not in order, for the Society has not, and cannot express or make, an official commitment other than to its three officially declared objects as accepted by every member before admission. In this column the President makes his own statement to this effect.

But those placed in positions of leadership have the responsibility to clarify issues, to present broader and deeper views, to state if they can the less immediate, but often more important factors upon which individual decisions and attitudes may be based.

On this question of our country's neutrality, for instance, there is a more far reaching view that goes deeper than the statement: "It is not our war." This country of ours is not afraid of war, but is afraid it may become involved in a war that it considers not its own. Therefore it proposes to express no opinion as to what is right or what is wrong in anything involved with the war. For our neutrality's sake we make no protest against the murder of small nations. We hesitate to loan money to Finland lest we offend our own neutrality, into which we accept her overwhelmingly powerful aggressor as though aggression were not repugnant to our sense of right and justice.



It may not be our responsibility this time to send soldiers to the battle-field, but it is our responsibility, now as it always has been, to stand fearlessly for what is right. We cannot stultify ourselves as a nation by closing our eyes and ears and lips to the destruction in the world of all that in our nation we consider most sacred—human freedom and good faith.

In 1917 we cooperated in defense of the integrity of small nations; in 1919 we backed down from world responsibility in what was the world's greatest experiment in peace. Our influence was withdrawn for disapproval of certain points, although the whole plan of the League provided opportunity for rectifying Treaty errors, and the World Court that we refused to join was instituted largely by American jurists to adjust disputed questions. The machinery was there for a new world order. We withdrew part of its soul and what remained was not strong enough or sufficiently set toward the ideals that we stood for.

War is wrong, but to stand against evil, even to war against evil, is not wrong, nor so destructive of the national spirit, so undermining of the nation's integrity as to be entirely silent. Does the strong man of human sympathy stand idly with the crowd while a child is mistreated on the street? Yet the small and helpless among nations on the street of the world are destroyed while the crowd looks on and the world's most effective voice is silent.

Someone sends me the German white paper to prove Germany's effort to avoid war. The facts it offers are not very different from those in the British white paper. It merely omits the important point that Germany would negotiate only with her gun at Poland's head. The world had already seen the result of such methods. Austria and Czechoslovakia were recent examples and the promises to demand no more were never kept. These things the people of our nation know. They do not want war, but they also know that no nation can remain powerful or grow wise or prosperous unless it maintains a spiritual rectitude. That is the inexorable law of history and when a nation for immediate safety or for short-sightedness finds it expedient to neglect its duties, to ignore its own ideals "it has then begun to write the epitaph on its own tomb."

I have just read a letter from a lady who lost her husband in the world war. I knew her as a little girl, but she did not know her letter would happen to come to my eyes. Living on the East coast of England she writes of the terror of the coming spring: "I sometimes wonder if our

fate will be the same as Poland's. But we must face the grim realities. We cannot live with crisis upon crisis upsetting everything and threatening everything beautiful and good. Although we long for peace before all the youth of our country are slaughtered, we are set to put an end to these threats. We cannot be neutral. There is no question of territory. We are fighting for the freedom of our enemies. It seems strange, but it is only too true."

Greater than neutrality is the avowed recognition of wrong. Stronger than neutrality is a declaration for the right. A greater protection than neutrality is all proper aid to the right, all possible hindrance to the wrong. Between ruthless aggression and valiant defense, between right and wrong there can be no neutrality without moral degradation. To be silent is to incur self-contempt.

But this is no declaration of war. It may be that America has a different part to play, although if democracy and freedom were in danger of being banished from all the rest of the world we would have no choice but to fight for its preservation. It may be, as Bertrand Russell has recently so well stated, that one great nation must remain out of the war to insure a sane, unvindictive peace. For wisdom in the peace will be hard for those who have engaged in long and bitter struggle. But unless we unequivocally declare our position as to what is right and what is wrong in war and throw the full weight of our influence for the right we shall have earned no place, will have no respected voice, as to what is right and what is wrong, wise or unwise, in the peace. We must play our part through all the phases leading to the reconstruction—the Federation of the Nations.

To inculcate the idea that wrong must not be condemned even by protest, that the wronged must not be aided even to self-defense, is to destroy the nation's moral courage and self-respect, and the greater its unexercised influence the surer its downfall.

The Golden Stairs are not for individuals only. "A brave declaration of principles" and "a valiant defense of those who are unjustly attacked" proclaim also the way of progress and perfection of nations.

S. A. C.

*(The address of Mary E. Woolley before the New York State Federation of Women's Clubs last November, and that of Frederic Basedow on the Town Meeting of the Air of February 8 will prove of interest. Ed.)*

## Socrates Teaches a Child

**H**E DREW me very close to his shoulder. "Do you not always know what is right? Think carefully, little one; do you not always know?"

I pondered a long while. "Yes," I answered, "I do know, when I stop to remember; but how do I know?"

"You have said it. You remember."

"But when did I learn?" I cried, in astonishment.

He paused, holding me out at arm's length, and looking in my face. "It is hard to explain," he said. "It is almost too hard for a child to understand; it is often too hard for grown men. But I will do what I can to make it plain to you."

We were now between the Long Walls, and the low sun cast before us far-streaming shadows and tinted the battlements of the distant city.

"Do you see those walls?" he asked, "They stretch far; but you saw that they had a beginning and you know that they have an end. For all things that have a beginning have an end. But that which has no beginning can have no end. Can you think otherwise?"

"But is there anything like that?" I cried.

"You know the meaning of what men call 'time,'" he said. "Can you think that it had any beginning or that it will ever have an end?"

"No, it goes on always. But time—it isn't anything at all," I persisted.

"Well," he said, "you, at least, are something; for you can think and know. But can you remember when first you began to be?"

"No, I cannot remember."

"Perhaps, then, there is something within you that had no beginning. And if that is so, it has had plenty of time to learn. Some think," he said, "that what we call learning is really only remembering. Already you have much to remember, little son of Hagnon."

"Yes," I cried, harking back, "and if it had no beginning it hasn't any end either; for you said so. My mother thought that; but she did not explain it as you do."

"And if there is something within us that was not born and can never die, but is like time itself, can this be anything else than that part of us which thinks and knows, which men call the soul?"

"It must be that," I said; "for they put the rest in the ground or burn it up. I never understood about the soul before."

"And now," he said, "which part do you think is best worth caring for,—that part which we cast away like a useless garment when it is torn by violence or grows old and worn, or that part which lives forever?"

"It is foolish to ask me that; of course it is the part that doesn't die," I answered.

"I am glad," said he, "that you think this is a foolish question. Yet there are many who do not understand even this; for just as some care only for clothes, some care only for their bodies. And that, perhaps, is why people do not remember all at once, but very slowly and not clearly, just as one would see things through a thick veil, such as women sometimes wear before men. It is only when this veil, which is our flesh, is woven very light and fine, or when it has grown old and is worn very thin, that we can see anything through it plainly; and even then all that we see looks misty and does not seem real."

"Yes, but the women can peep over," I explained.

"And we, too, doubtless, can peep over sometimes," he answered, smiling. "It is better then, as you think, and I certainly think so, to seek the things that are good for the soul, which is your very self, than to seek what seems good to the body, which we keep only for a little while."

"And that is why you wear no shoes," I cried.

"What need have I of shoes?" he said.

Again I pondered. "What are the things that are good for the soul?" I asked him.

"There is but one thing that is good for the soul," he said. "Men call it virtue. But it is only always doing what is right."

There was a long silence after that. At last I spoke again. "But the gods," I said—"they do not die at all. And men die, at least, a part of them dies. And I do not understand about those things that have no beginning and do not come to any end. I never saw anything like that. Tell me more about that."

He set me down in the ruddy twilight and drew a little circle in the dust. "What is that?" he asked me.

"It is the letter the Syracusan called O," I said. "And it really has no beginning and no end," I cried, clapping my hands. "I remember now. And are our souls like that?"

"I sometimes think so," he said.

"But the gods—what are they like? And



why do they not die, like men?"

He looked about and picked up a dart that had fallen from a wagon. This he took by the end, and swinging on his heel traced with the point a larger circle, wide around the little one. Then he measured a handbreadth on each. "See," he said, "on the little circle even this short path is much bent, while on the larger it is almost straight."

"Yes," I cried breathlessly; for it seemed wonderful, all the things that he knew.

"And if the circle were larger yet, the line that makes it what it is would be still straighter."

"Yes," I answered again.

"And if it were made as great as the universe, which the gods alone can compass even in thought, then its path would be altogether straight in every part, running on forever and forever and never swerving or turning back, like the flight of time. Such is the life of the immortals; but the lives of men move in little circles."

I drew a long breath, but made no answer. For this was greater than all that my mother had told me of. I could not even question him further, though all was vague and dim within me. Again he lifted me up and went on; and when he had gone a long way, and it was now quite dark, hugging his neck more closely, "Tell me who you are," I said.

"You heard them speak my name," he answered. "And it may be that you have heard before of a certain Socrates, about whom some say foolish things. But what they say is not true,—neither that I am very wise nor that I am more foolish than others."

"No," I answered, "I have never heard anything about you till today. I did not mean what is your name, but what is it that you do?"

"I try to find out about the truth," he said.

"And is that all you do?"

"I try always to do what I think is right. Nothing else—unless it be something else to go about asking questions. I know that many dislike me, because I show them that they are believing lies and telling lies to others; but I know also that the gods have commanded me to live just as I do."

"The gods—those gods—they speak to you, Socrates?" I asked, with a greater awe than I had ever known.

"They speak to me," he repeated, bowing his head so that his cheek touched mine, "and I have never willingly disobeyed that voice, nor ever shall. It would come to others if they would listen."

"It is so strange," I said, presently, "that you are not beautiful, like Alcibiades. Perhaps it is only your clothes. My father is rich, and he shall give you clothes and money."

"I have no use for thy father's money, son of Hagnon," he answered sharply. And then he spoke softly, as if he were sorry for that one little harshness. "I take money from no one; yet the thought in your heart was kind, and for that I thank you. But perhaps I am richer than you suppose—richer even than your father. For he, I think, wants many things, and I want nothing."

"Do you mean," I asked, "that those are the richest who do not need anything?"

"Yes, that is exactly what I mean," he answered. "And as to my not taking money—not to speak of other reasons now, though there are other reasons—it does not seem to me to be right for one who is richer to take from those who are poorer."

I pondered over this; for to me these were new ideas, and I had never seen anybody, unless it were my mother, who did not seem to care for money. Even those who gave it away in great purses, like my father, and those who flung it about and pretended not to care, like Alcibiades, did care and set great store by it; that I saw clearly enough. But this man did not care for it at all. Then my thoughts went back to those still stranger things that he had said about the soul. That was the reason for his not caring,—he cared only for the soul, because that was the one thing that lasted. All the rest was to him like the things one leaves for the slaves to use.

—Theosophy — May 1919.

(This dialogue is an extract from *Gorgo*, by Charles Kelsey Gaines, Lathrop Publishing Company.)

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Do not believe in what you have heard; do not believe in tradition, because it has been handed down for generations; do not believe in anything merely because it is renowned and spoken of by many; do not believe in conjectures; do not believe in that to which you have grown attached by habit; do not believe merely the authority of your teachers and elders; but observe and analyze, everything; and when the result agrees with reason, then accept it and live according to it.

—BUDDHA.



# Biography of a Lodge

## Part IV

BY ANN KERR

**B**ECAUSE of the success of the first meeting of the class in Theosophy which they had started, the Atwells hopefully prepared for additional guests on the following week. Fresh flowers added to the attractiveness of the living-room, in which all the comfortable chairs had been arranged informally. Jane Sims arrived early to arrange an interesting display of library books, and of books which were for sale, since Mr. Roberts' work made it impossible for him to come early enough to take care of that detail.

Pencils and small pads were placed near the entrance on the same table which held the collection tray (a subtle and effective reminder) and on each chair was placed a copy of the publicity leaflet, "Theosophy Simply Told," which had been obtained free from the National Headquarters.

Two members of the class considerably telephoned to explain that they would be unable to attend the meeting that night, and when the clock struck eight, Mrs. Atwell arose to address a small group of only five people. Shortly after eight o'clock two strangers arrived, but the attendance for the evening remained much less than for the opening night the previous week.

Doris Atwell silently thanked the Law of Karma again for her past experience in a lodge of The Theosophical Society, for there she had learned "to work as those who are ambitious," leaving the result to the Great Law. In that lodge she had experienced the sickening disappointment of seeing a handful of people gather for a major event, and an overflow audience for an event of much less importance, both announced by the same sort of advertising campaign, with equal amounts of publicity and an equal expenditure of money.

Many other inexplicable occurrences in the lodge had given Doris a stability that could not be shaken merely by the small attendance at the second meeting of her class. She had hoped that the weekly advertisement and the bit of free publicity the newspaper had granted her would bring in more people that night, but again, her past experience had taught her that in new territory much work had to be done to make the public conscious of the word "Theosophy" and if that weekly ad did not result in an increased class membership, it was being seen by many people who were thus becoming

more and more familiar with the name of the Society.

As Doris stood before the group it occurred to her that perhaps her presentation of material the last week had been too abstract, too general, and now she must try to be more concrete in her expression and show how the theory she was about to explain could be applied personally by each one present. There was the sudden realization that those people sitting before her wanted something, that each was seeking for an answer to some problem of mind or heart. As she talked, Doris tried to feel what it was that each one wanted and how she could explain "The Plan and Purpose of Life" so as to illumine those problems.

Unexpectedly, through the intensity of that effort to understand and to feel with her group, she realized that she had been talking for some time without using her notes and that it was almost as if she were inspired to fill the need which lay before her. She found herself talking as she never had before, somehow sensing the unity of the group and speaking to them as though they were really only one person with whom she was having an intimate conversation.

Her animation continued through the questioning period, and it was then that she realized that for the time being at least, those who had listened to her had seen the possibilities in Theosophy for them. In fact, they were so eager in their questioning that it was difficult to close the meeting, and the discussion continued over the tea cups and far into the night.

Probably that meeting did more for Doris than for anyone else, because through it she gained a degree of self-confidence which she had never had before. At the first meeting of the class her self-assurance was mostly pretense. How could she have been warm and genuinely friendly when she was so concerned about her deficiency? "No wonder," she chided herself, "seven out of twelve stayed away tonight!"

But this second night had been different. She forgot herself in the effort to fathom the problems of those who had come to her for help and that forgetfulness had been her salvation, and, she hoped the salvation of the class as well!

In the excitement of the evening, Doris almost forgot to announce a surprise for the next meeting of the class—a Reelslide illustrated talk on "Man and His Bodies."

*(To be continued.)*



# In Tune With the Times

BY CARLE A. CHRISTENSEN

Chairman, National Radio Committee



Once again we begin our column with an imaginary picture. Think what it would mean if your lodge — *all* lodges — could receive each month a talk by our International President, recorded by him in India! Not formal addresses, perhaps, but recordings of a more intimate character, such as the "Roof Talks" which he delivers to the workers at Adyar as they gather about him on the roof outside his study. The same plan could include other Sections of our Great Society. Distance will soon be no greater than our ability to present recordings from all parts of the Theosophical world! A fitting prelude to the day when international broadcasting will be a common reality.

## A Brief Review

Some of the letters we have received indicate that we might well review the details of the plans of our committee. A complete statement of the plan was included in the mimeographed "Committee Reports and Recommendations" issued last year just after Convention, a copy of which may be borrowed from your lodge president, or obtained from National Headquarters for the postage cost of fifteen cents.

Briefly, however, our plan is this:

It is now possible to make large phonograph records which will play for fifteen minutes on each side. These records, which are larger than those used on regular phonographs, are played at a slower speed, and are technically known as "electrical transcriptions." It is a record of this type to which the radio announcer refers when he says, "The next program comes to you by electrical transcription," and it is on recordings of this nature that the greater part of our plan is based, although we will also issue some phonograph records which may be played on regular phonographs. Our plan to use transcriptions includes the following three projects:

1. A complete series of radio programs available to any lodge that may desire to present such a series over a local broadcasting station.

2. Several series of talks to be played on transcription equipment in the lodges. Included in this category will be talks by our leaders, with dramatized incidents to illustrate their points; dramatic productions of a Theosophical

nature; round table discussions to create the atmosphere for further discussion by the lodge; and recorded narration and dramatization to accompany existing reelslide productions.

3. "Talking Books" (long playing phonograph records) for the use of the blind so that they may become more easily acquainted with the teachings of Theosophy.

Sample productions of the above mentioned material will be demonstrated during Convention. From that point forward the plan will progress as rapidly as funds and personnel are available.

As to the equipment required for the playing of these transcriptions in lodge meetings, units will be available for from about \$35 up, depending upon requirements. The lower priced units will be designed to play through a radio or electrical phonograph. Other complete units will be available at higher prices, very likely something like \$60 or \$75.

## Two Transcriptions Now Available: More to Come

At present there are two fifteen minute talks available — one by Mr. Jinarajadasa on *Education*, and another by Miss Neff on *Clairvoyance*. Others are in preparation. They may be played on any standard 33 1/3 R.P.M. transcription turn-table. This committee will be glad to furnish further information regarding these transcriptions and play-back equipment if inquirers will address their letters to the Chairman of this Committee at Olcott.

Additional talks for lodge purposes will be available as the season progresses. We are at present working on a dramatic production, "Sixty Years of Theosophy," and a transcription of the talk on "Beauty" given by Miss Anne T. Cummins at the New Year Week-end Conference. Both are suitable for lodge, or for general broadcasting use.

We are planning a talk by our National President and one by our National Secretary, designed to create a yet closer link between Olcott and the lodges throughout the Section. We hope to make this available on regular phonograph records.

So, you see, our work is progressing. Next month we will share with you some of the letters we have received relative to our work.

# Hints to New Members

BY ANN KERR

**L**AST MONTH we reprinted suggestions about Theosophical literature which first appeared many years ago from the pen of our great leader, C. W. Leadbeater. Those suggestions were general, but presented an excellent outline of the types of literature offered by the Society.

This month in an effort to be more specific we give below some *suggested* reading courses for you who are new members. We must emphasize that these are *suggestions* only. If you want to study Theosophy thoroughly, you should acquaint yourself in the course of time with the *whole* of Theosophical literature. This, you will readily see, is no small task. The order in which you can read the literature is also of importance, if you wish to get the best out of it.

A clear outline of the scheme will be invaluable to you and you can fill in the details as you advance. Start with the elementary books, even if they seem too simple. You need not trouble too much about the details, but seek to absorb and assimilate the broad ideas contained in the elementary literature as you read. This method will help you to develop the *Theosophical point of view*, about which you hear so much in your lodges.

The introductory literature will be useful if you read it in this order: *An Outline of Theosophy, The Riddle of Life, A Textbook of Theosophy, Popular Lectures on Theosophy, The Ancient Wisdom, The Key to Theosophy, Some Glimpses of Occultism.*

Books on the ethical and artistic side might be used to vary the reading on the general outline, especially: *At the Feet of the Master, Light on the Path, The Voice of the Silence, The Path of Discipleship, In the Outer Court, The Laws of the Higher Life, The Three Paths, Dharma, The Bhagavad-Gita, Karma-less-ness, Art and The Emotions, and Life, More Life!*

Having this general outline, you will find the Theosophical Manuals of great value in filling in the details. These are: *The Astral Plane, Death and After, The Devachanic Plane, Karma, Man and His Bodies, Reincarnation, Seven Principles of Man.* The reading of these manuals may well be followed by a study of *First Principles of Theosophy*, and by the time you have assimilated that you will undoubtedly be ready to do some specializing.

If you find that your interest lies in the field of comparative religion, read *The Universal Textbook of Religion and Morals, Four Great*

*Religions, The Great Law, Hints on the Study of the Bhagavad-Gita, The Upanishads, The Wisdom of the Upanishads, An Advanced Textbook of Hindu Religion and Ethics, The Light of Asia, A Buddhist Catechism, Buddhist Popular Lectures, The Religious Problem in India.*

If it is the Christian religion which holds your interest, these books will give you the inner meaning not found in the orthodox writings: *Esoteric Christianity, The Christian Creed, Fragments of a Faith Forgotten, The Perfect Way, The Science of the Sacraments, and The Hidden Side of Christian Festivals.*

For a knowledge of the history of our Society we recommend: *Old Diary Leaves, A Short History of the Theosophical Society, Incidents in the Life of Madame Blavatsky, London Lectures of 1907, The Occult World, Episodes from an Unwritten History, The Mahatma Letters to A. P. Sinnett, Autobiography of Annie Besant, The Perfume of Egypt, The Golden Book of The Theosophical Society, The Letters of H. P. Blavatsky to A. P. Sinnett, Some Unpublished Letters of Helena Petrovna Blavatsky, and The Idyll of the White Lotus.*

For a further study of occultism: *A Study in Consciousness, An Introduction to Yoga, Clairvoyance, Man Visible and Invisible, Invisible Helpers, Thought Power—Its Control and Culture, The Chakras, The Lotus Fire, The Secret Doctrine, The Web of the Universe, and The Play of Consciousness.*

Those who wish to see more clearly the application of Theosophy to the present world scene should turn to *The Changing World, Some Problems of Life, Occult Essays, Theosophy and the New Psychology, The Laws of Manu, The Science of Social Organization.*

Obviously, this is a very brief listing, but even this will require months of hard reading and study. If the field of your special interest has not been mentioned, ask your lodge President to let you see the Lodge Handbook, in which you will find further suggestions on page H-9. Your lodge Librarian will be glad to help you also. We especially urge you who are not attached to lodges and who are without access to Theosophical libraries to write to the National Librarian, The Theosophical Society in America, Olcott, Wheaton, Illinois, asking for details about how you may become a member of the National Library and borrow books directly from Headquarters.



## The Poets' Page

### The Test Of Life

May I pass every test of life  
The day shall bring,  
And rise to meet the best of life,  
O Master, King!

Communion I would seek with thee  
Throughout each day,  
That I may ever speak with thee,  
Let come what may.

And when that final test shall come,  
This Lord my plea,  
That I your worthy guest shall come  
Triumphantly.

— HELEN GUSTINE FULLER.

### The Theosophist

"For shame," they cried, "you are too weak!  
How dare you try  
To preach, and teach and guide?"  
"I know," I sighed,  
"But there are some far weaker yet than I."

If I can help one soul today  
(I can but try!)  
Or give one groping mind a seedling thought—  
Far stronger than am I!

Life is a circle (as our symbol shows)  
If strength we wish to gain  
We must give the strength we have  
To forge another link within the chain  
Of Brotherhood.

— BUELA I. WISEMAN

### Preparation

Fear, doubt, anxiety —  
What a shattering of forces if I let thee in!  
Fear, I will not.  
Doubt, I must not.  
Anxiety? I will meet my problem then  
Not be troubled by it now.

— GRACE TOBEY PAINE

### Poet

You praise these words I write for you?  
They are but hints that filter through  
The tangled mazes of my mind  
From wider heaven far behind.

The little trickling beauty-drops,  
The stream that hesitates, and stops,  
Is all that I entomb in words  
Of greater beauty, still unheard.

Is this phantom loveliness  
Mem'ry of something glorious,  
Seen in sleep . . . or never seen,  
A thread of mist, a web of dreams?

End this futile effort . . . peace!  
Yet will I die before I cease  
To try to echo with my art  
The heaven singing in my heart.

— JULIA WHITE

### Beloved

I have a shrine within my heart,  
A quiet, holy place.  
Transcending all my treasures there  
I hold the vision of your face.

—DAISY MARSH

### Disillusionment

He was so tall and strong  
And wide of eyes,  
The people all along  
Had thought him wise.

I would have thought so, too,  
But for the way  
He walked upon a blue  
Flower that day.

— H.P.O.

### Futile Journeys

Never expect, by going here and yonder,  
To reach some fabled world you hoped to find.  
The traveler sees, wherever he may wander,  
Only reflections of his heart and mind.

— GEORGE BURT LAKE

## Correspondence

Editor

THE AMERICAN THEOSOPHIST

Dear Sir:

Referring to Mr. Rogers' article, "Advising the Masters," in the April number of THE AMERICAN THEOSOPHIST, and to an answer thereto in the May issue by Glen A. Kenderdine, I do not see that the latter applies to Mr. Rogers' point of view and purpose.

When we want anything, a special thing, we go to a certain place for it. As, for instance, for drugs we go to a drug store. But we do not expect to encounter drugless healing given out or advertised there! It has its own place—elsewhere. The same is true regarding hundreds of other things to be studied, known about, or procured. It saves time and trouble on the part of the seeker to go to the special place where the things he seeks are to be found.

As there are public libraries everywhere with thousands of volumes on every conceivable subject, and from just as many angles, why should it be expected that a Theosophical Lodge should duplicate the public library policy "giving everything available touching even remotely on the subject of the Ancient Wisdom, that students may draw their own conclusions"? For special information people come to Theosophical libraries, for general and remotely applicable data on Theosophical subjects they can go to general sources that perhaps do not discriminate but leave the seeker to exercise that quality.

I do not think Mr. Rogers means that a student is barred from seeking all the light he can possibly get, both for and against the teaching of the Ancient Wisdom. Anywhere and everywhere he must seek.

Faternally,  
MYRTICE G. LEGGETT



*From a Resident at Adyar to One at Olcott*

"Very dear ————:

It seems in a way a strange but happy circumstance to be the guest of a country now engaged in what can only be termed a most righteous war. I can remember back in 1917 when my heart beat with joy when the United States entered the war in the same spirit of knightly adventure to right wrong. I can remember the thrill in going to First-Aid classes in Los Angeles under Dr. Dorsey, though that was as far as I personally was able to participate in the war.

The outcome of this struggle is predestined by the justice of its cause, but, as our President says, there are many fronts on which we should be fighting. He sees this war not alone as a war to rescue Poland, Austria, and Czechoslovakia, though that, of course, must be its first objective. Before peace can safely come to the world there must be a resurrection of a free Abyssinia, Albania, and China.

He sees also, as Dr. Besant did before him, that only as India attains her freedom and be-

comes the keystone of the arch of a Commonwealth of East and West can the Indo-British Commonwealth, upon which literally the safety of the world depends, attain its safety and security.

He sees also that there can be no safety for the world of men unless and until they learn to recognize their duties to their younger brothers, fellow-citizens in the World of Life. That the cries of the weak undermine the throne of Kings is an Eastern maxim and we cannot have safety, we human beings, until we give safety to our friends who have no voice to ask it from us. As we become brutal in dealing with them, so do we become brutal in dealing with each other.

So here in Adyar we are living with eyes fixed upon the High Purposes of the War. It matters little on which front we may be fighting. It matters much that we are fighting.

I am not in the mood for letter-writing this afternoon. I meant to write a usual letter and have failed. The war does strange things to us.

Yours,



## NEW YEAR WEEK-END CONFERENCE

(Continued from page 51)

The discussion which followed seemed to indicate that such a looking backward over the Society's history and its contribution to America and the world had been valuable in bringing into proper focus the picture of Theosophy's contribution to the needs of the future.

After a few minutes of intermission, a recorded version of Alex Elmore's play, "Sixty-five Years of Theosophy," was presented by the Olcott Players. It was instructive, as well as entertaining, and was presented to illustrate the possibilities of transcribed radio programs. The play itself was voted a success, and the idea of such transcribed programs was enthusiastically endorsed. Mr. Cook stated that a dramatic guild might be formed within the Society to create this type of program, and explained that it is not an expensive method of presentation and that it is equally adaptable to small or large stations or lodges.

Following another short intermission Mr. Cook introduced the discussion of "Looking Forward, 1940 and Beyond (America and the world as it is to be; Theosophy's Contribution)." He stated that the closing session on the following morning would be devoted to gathering up the threads of our discussions and to an attempt to really understand the needs of the future in order to outline our work in relation to those needs. He said that we were endeavoring to visualize our place and function; that we *have* the Light—the Truth—and that the need of the times compels us to give of it as never before. "We pledge our faithfulness," he said.

The first speaker on this subject was Donna Sherry, of Detroit, who stated that she thought the unique contribution which Theosophy had to make to the future was its "wholeness" of concept; that in moving to meet present and future needs we must take the long view, and that the direction in which we move must be indicated by the next great step in the evolution of the individual—the development of intuition. She said: "America is the nesting place for that," and stated that she was considering the subject only in its relation to America. Environmental and hereditary conditions necessary for the development of intuition must determine the direction in which all future social, economic and educational changes move, she thought. And Theosophy alone can be the pointing finger in such changes. She suggested

that Theosophy should even be the instigator of them, since Theosophy takes into account the necessity for turning inwards to develop the intuition, and the necessity for the gradual elimination or modification of those factors in the present social, economic and educational structure which make unceasing outward-turned demands on the attention. In such a conference as this, she said, Theosophists should be inquiring: "What is real economic security? What is real social justice in the light of Theosophy?" There are many similar questions to which Theosophy gives clear and concise answers, always from the viewpoint of *movement* in a given direction, rather than a definite and final solution now.

Miss Phena Baker, of Milwaukee, was the next speaker on this topic, and she approached the subject from the standpoint of the situation in which she found herself as a teacher of the esthetics of music in a Teacher's College. She thought it was important to remember that each child's life is in his own hands, that his strength is in himself, and that anything we have to offer should be offered with a view to impressing that upon him.

She found many opportunities, she said, to indicate this, and often was able to share her philosophy with the young people whom she teaches. She made an eloquent plea for a recognition of the needs of young people in considering our work for the future and suggested that we develop methods and ideas that will be attractive and helpful to them. She said that she never fails to note a quickening in their faces when she dwells on real values and that they are eager to experiment with those values, as evidenced from their conversation and actions afterwards. She felt definitely that not only the beautiful, but the spiritual has a strong appeal for them.

In commenting on the talks, Mr. Cook said that he preferred not to consider America as a "nesting place"—that sounded altogether too cozy. He looked upon it rather as a battlefield where we had to fight to make things right. He was intensely interested in the suggestions put forth by Miss Baker, and was decidedly of the opinion that they should be taken into consideration in formulating our program for future work. Discussion was quite lively. Some held that we should not look so far ahead, and some

held that great scope and broadness of vision were the factors that made Theosophical contributions valuable.

At this point in the program a recording of a talk given by Mr. Jinarajadasa when he was here last summer was presented. He spoke on education and stated that the aim of education should be to help us to live happily, usefully and nobly. Mr. Cook pointed out that this feature of the program was offered not only for the value of the talk itself, but as an added indication of the value of capturing through a recording such an address and having it available for those who could not hear the original talk.

In closing the afternoon session, Mr. Cook commented upon some of the thoughts presented in the discussions. He found it encouraging that students generally have a wider view than the teacher, and that there is a great deal of Theosophical thought in current magazines from non-theosophical sources. We should look upon everyone as an opportunity to spread Theosophical ideals and thought, he said; that we should throw our influence against *any* type of reaction; and that there should be a balance in our view of things. His final note was one of encouragement to Theosophists to bring great truths to great problems—"The future, no matter what it may be, will bring us depth and strength."

On Sunday evening there was another journey into the world of beauty when we gathered around the blazing warmth of the beautiful fireplace in the library to listen to readings from some of the classical literature of Theosophy and related thought. When we were all assembled Ann Kerr read "Matthew on the Sermon on the Mount" from Gibran's *Jesus*; Byron Bole read the foreword from *The Doctrine of the Heart*; Donna Sherry read from *The Light of Asia*—that portion representing the perfect fulfillment of dharma in the words of the Indian wife of the Lord Buddha; and James Wycherley read excerpts from the "Comments" on *Light on the Path*.

After the readings Warren Watters played three piano numbers—Florsheim's "An Elevation," Chopin's "C Minor Waltz," and the first movement of a Beethoven Sonata. Miss Phena Baker sang "A Bohemian Folk Song," "Lullaby," by Cyril Scott, and "Take Joy Home," by Carolyn Wells Bassett. The program closed with a Haydn symphony played as a duet by Warren Watters and Gerald Bole.

While preparations were being made for the play which was to follow, Mr. Cook read the first chapter of *The Joyous Story of Astrid*, a

delightfully whimsical tale of how it happens that there is a rabbit in the moon. With everyone dressed in "party" array, with the great fire leaping in gorgeous flame, the quiet voices, the sympathetic artistry of the music, and the imaginative quality of the story, it was an evening of beauty indeed!

There was then a call to the third floor, where Helen Bole, Winifred Boye, Ann Kerr and James Wycherley gave a delightful reading of a beautiful play. Helen Bole in the leading role gave a particularly fine performance of a part which called for sympathy and discretion in its handling. The audience expressed real appreciation of both the story and the performance, and felt that in such a medium was still another way of presenting Theosophy.

Winifred Boye then rallied most of the crowd into groups for folk dancing, with Warren Watters and James Wycherley taking turns at the piano. There was a question as to which enjoyed this part of the program the more—those who danced or those who watched. There was a great deal of hilarious appreciation on both sides! A few moments before midnight we gathered about the piano to sing carols and old songs, and then *Auld Lang Syne*—and it was NEW YEAR! Fruit juice and cakes completed the evening for most of us, but some hardy souls fared forth into the freezing night air for a walk!

On Monday morning—New Year's Day—the final session opened at 10:00 o'clock with a beautiful song—"A Prayer," by Guyon—sung by Miss Phena Baker. Mr. Cook, in his usual appreciative manner thanked those who had contributed to the conference program and those who had come to it. The response in the room, while not spoken, was almost tangible: "The thanks should come from *us* for the opportunity of being part of an unforgettable occasion."

Mr. Cook then addressed the conference, stating that he was going to ask direct questions and hoped for definite answers. He began by stating that the world today finds itself in a war of Power against Liberty; that it is *our* war as much as anybody's, whether we recognize it or not. "Must small countries necessarily go in a reconditioned world?" He said that *we* must take *our* responsibility, and to do this there must be solidarity within the Society; that we must never subordinate human values to anything else; that whatever our program for the future may be, it must be a realistic program that moves with the moving times. For this work, he said, we have the same great



Truths that have always been embodied in our teachings, but there must be a new kind of presentation. "What kind of presentation then?" he asked.

How shall we reach youth? Will radio do it? What kind of material shall we use on the radio to reach them?

Is there a possibility of our reaching the rural districts? Shall we use transcribed radio programs for this?

Shall we spend our money for such work?

Will it interfere with our responsibility to local groups?

Mr. Christensen said that many small stations are eager to get such material as we have to offer just to fill in their time, and the cost in such instances would be little and usually nothing; that there are many types of program that could be used — drama, story, round-table discussions, lectures; that, for the information of those groups who might want to do their own recording, the cost of equipment for recording is \$50.00 and up.

In the discussion, many ways of using such a medium were suggested, among them the very fine idea of conducting a "Problem" department somewhat along the same lines as that of the "Voice of Experience." The following ideas were brought out in the discussion, as enthusiasm for this medium of presenting Theosophy mounted:

Mr. Cook: Should our work be more centralized, with writers, speakers, etc., coming to Olcott to develop programs and record them? Programs could be sent out from Headquarters to Federations.

Mr. Perkins: We need good stories for young people — really fine stories; we need a Problem Department; all such work should be centralized at Olcott

because that would facilitate planning and distribution, and cut costs.

Ann Kerr: Contributors would not necessarily have to live at Olcott; contributions could be made from the individual's home in many cases. In small communities, where orthodox thought has a restraining effect on attendance at lectures, etc., many could sit safely at home and listen to the transcribed radio broadcasts.

Mr. Renz: There must be discrimination in the centralization of the work; too much home rule is bad, but too much centralization is bad, too.

Mr. Strauss: Our biggest job is with people who have no contact with lodges, or even with the Society; our new emphasis should be on Headquarters' responsibility to new territory rather than to lodges.

Mr. Hardcastle: What about a magazine for people who are not members?

Mr. Watters: It is interesting to think of the effect of such an experiment on other Sections; they will be watching with keen interest.

In closing the conference, Mr. Cook said: "The Masters gave this wisdom to us not for ourselves, but because of the nature of our response to it, and we must never forget that there are others just as responsive." He said: "In a changing era we have to help the world to let go happily of outworn forms and ideas; to a world in change, we must bring the Unchangeable; to a world in failure, we must bring the Unfailing; to a world in man-made disorder, we must bring a world of Order; to a world in doubt, we must bring the certainty of immutable Law . . . We have the knowledge, the wisdom, the power. In our hands lies the future."

So closed a conference of earnest and sincere workers, who went home to bring to other just as earnest and sincere workers the tidings that we were girding our loins for a new day!

## Music

BY MARIE POUTZ

A Church, new, rich, white and gold. A congregation, rich, shining with the satisfaction of newly acquired wealth. At the altar, a priest, satisfied with conditions, going mechanically through the Church Ritual. At the magnificent organ, a well-paid organist playing at the offertory a stately Bach composition with faultless technique. Over it all, a heavy pall of self-satisfaction, a pitiful absence of that inspiring atmosphere which rises from a place of worship filled with the love of God.

Sensing a spiritual need, a passing Helper, clad in the body men wear in Dreamland, paused on her way and stood for a moment unseen beside the organist.

Startled, though not knowing why, the man began to feel a vague uneasiness and regret. He had not always been a well-paid organist in a fashionable church; he had known years of bitter poverty when the body was starved, but the soul was rich in aspiration and love of his art. Now, the body was well fed, but the soul was starved.

Knowing the tremendous power of music charged with deliberate spiritual intent, the Helper breathed into him the fire of her own understanding and enthusiasm. At once he seemed to wake up, the stately fugue became

(Concluded on page 64)

# Theosophy for Children

## Cooperation

The Children's Class in Portland, Oregon united with the Round Table recently and the weekly meetings are now held in the lodge room. Each meeting is opened with the Round Table Ceremony, the *Lessons in Theosophy for Children* are studied, and the session is then closed with the Round Table benediction. Thus does each organization benefit by the activities of the other.

## A New Class

There is no lodge in Mt. Clemens, Michigan yet, but the Michigan Federation has begun a study class there, and a class for children, under the enthusiastic leadership of Mrs. Nell Lohr, was begun by the Children's Department in mid-February. Boys and girls in the neighborhood meet on Sunday afternoon during the winter, and when the weather becomes more clement plan to meet on other days also.

## Handwork

The outline drawings we are gathering for small boys and girls have been coming in, and we now have twelve. We need fifty-two, however, so we hope to receive others to complete the set. The design should not be larger than seven by ten inches, nor should it be too complicated or detailed. We need your help in this and will welcome drawings on any Theosophical subject.

## "Good Neighbors"

Ralph Presnall, Knight One-Pointedness of the Earnest Servers Round Table in Seattle, traveled to Vancouver, B.C. one week-end during January and helped the Young Theosophists establish a Round Table there. He writes that he carried along our *Lessons* to show the group

what the Seattle Table is studying. Thus we link ourselves with our northern neighbors.

## A Correction

In announcing the winner of the Flag Contest we gave the name of the wrong state. Miss Maesel Gephardt, winner of the Contest, lives in Pueblo, Colorado, not California. We regret this error.

## Our Two New Books

Have you seen them yet—*Mary Ellen Through the Ages* and *Rose Colored Glasses*? They were issued by The Theosophical Press recently and will be a delightful addition to the library of any boy or girl. Give your children such books as these to read.

## Stories and Poems

Who will send in original material for our use? Short stories, poems, drawings and games created by boys and girls are needed for the Children's Section of *The Mothers' Bulletin*. Mothers, if your boy or girl has written a story, composed a poem, or a piece of music, or made a drawing that you feel is good, will you send it to us? We want to make this a real Children's Department, of children, not just for them and about them.

## The Fourth Quarter

The last thirteen lessons of the First Year are now ready for shipment, numbered from 20 through 52. Remember the new price—50 cents per quarter—and send money order or three cent stamps with your order. You will want to have your *Lessons* complete for the year, so order now. Address The Children's Department, 2600 West Flagler Street, Miami, Florida.

—JESSIE R. McALLISTER

## MUSIC

(Continued from page 63)

again to him what it used to be—the cry of suffering humanity—and under the influence of those poignant minor strains, the whole Church soon became vibrant with a new life.

Startled, though not knowing why, the priest also remembered his years in the seminary when his soul had been filled with the love of God and of mankind; and he began to pour a new devotion into the solemn words of the ritual.

Startled, though not knowing why, the congregation also seemed to wake up from sordid dreams of money-making, of worldly success and

ostentation. Many remembered how once upon a time they had tried to serve God instead of Mammon. Half forgotten prayers began to well up from depths of their consciousness. Soon God was again present in those poor starved human hearts, and the glaring richness of the Church disappeared under that rich color of Heaven which ever shines where men truly worship.

The Helper smiled. It had been a well-employed minute; the work was done. She smiled again and passed on to other errands of mercy.



# The Round Table

(Report from the Brotherhood Table of Detroit)

BY ELSIE PEARSON, Leading Knight

ONLY A FEW members participated when the Brotherhood Round Table of Detroit was organized in 1923, but today seven Knights, one Squire, twelve Companions and ten Pages take an enthusiastic part in its work.

The greatest problem in the early days seemed to be that of providing lessons that would be as interesting to the youngest Page as to the oldest Knight. It was finally solved by building the programs on the individual questions of the members and adapting any material we could find that would give an interesting and Theosophical explanation. This method has proved so successful over a period of many years that all efforts to vary the program have resulted a general desire to "have questions again."

The Leading Knight asks some particular member to present a question about some subject on which he would like more information, and when the question is given it becomes the lesson for the following week. There is always a great eagerness as the members answer each other's questions, and all members are encouraged to contribute anything that will make the program more interesting. The usual questions are: "Where do we go when we sleep?" "What makes us dream?" "What happens to us when we die?" "Are the Fairies real?" "What is karma?" At our last meeting one member asked of we could not discuss "Meditation" in our next lesson, and she is really interested to know more about it.

Difference of age is no longer a problem, and it is amazing how much the younger children can grasp of these discussions. Children do not like to be reminded of their youth; they respond very much more enthusiastically if they feel that they are being considered as persons and that their opinions are respected. The child

should be helped to realize that although his body may be small and troublesome he himself is a splendid and beautiful soul moulding the lower bodies into a fine instrument through which he can work. It is to this end that the Round Table member tries to live his Pledge in his daily life, and every Page repeats each day: "Live pure, speak true, right wrong, follow the KING."

From time to time we study the inner meanings of our Pledge, which was adapted from *The Golden Stairs*, by Madame Blavatsky. It is—"A clean life, an open mind, a pure heart, an eager intellect, a brotherliness for all, a constant eye to the service of the KING; may we live in the light of these ideals, may we be true Companions, and may the blessing of the King be with us every one." This act of remembrance covers every quality for perfect knighthood, and those who live it shall indeed be able to climb the golden stairs that lead to the Temple of Divine Wisdom.

We are invited by The Theosophical Society in Detroit to take charge of the Sunday evening public program occasionally, and for this we usually perform one of the Round Table Ceremonies, such as the "Ceremony of Light" if it is an Easter Program. Sometimes we give a play—one Christmas we gave a very beautiful play called "The Little Miracle." We are very busy at present working on a program to be given on Sunday evening, February 25, in the Theosophical Hall, and hope through this program to convey the following thought: "Many are the paths of service along which men seek, and one day shall find the KING. For He spake of old: 'However men approach me, even so do I welcome them, for the path men take from every side is Mine.'"



There is a third silent party to all our bargains. The nature and soul of things takes on itself the guarantee of the fulfilment of every contract, so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

—EMERSON.

## Theosophy in the Field

**Akron Lodge** has developed an interesting Question and Answer Program. Questions pertaining to Theosophy, or the individual problem of any member, may be written on a slip of paper and placed in "The Question Box." This box is opened later in the evening and questions are answered by the members.

The Liaison Officer reports that Miss Neff lectured in Akron recently, and that Mr. Fritz Kunz spoke again to the Young Democrat's Luncheon Group.

**Albany Lodge** sponsored a Christmas Sale for the Blind on December 19, and we are told that over \$100 worth of articles made by blind workers were sold.

**Besant Lodge** (Cleveland) held their annual Birthday Party on January 24. The lodge rooms were artistically decorated for the occasion and a charming musical program was rendered. A complete history of the lodge, written by Mrs. Herman Fessler, Lodge Historian, printed and leather bound (loose-leaf), was presented as a birthday gift to the lodge by Mr. and Mrs. Herbert Staggs.

An "Art Shelf" was also presented by Mr. and Mrs. Staggs, the purpose of which is to exhibit art handicraft executed by the members, as well as their brain children in the way of poetry, original stories and other interesting articles.

Mr. Clifford Price, president of the lodge, gave a stimulating talk on the lodge activities planned for the remainder of the year, following which a humorous skit was presented, and refreshments were served.

**Besant Lodge** (Hollywood) presented Mr. Mariano L. Coronado, Traveling Presidential Agent for the Latin American countries, in a lecture on "Light, Life and Work," recently. The President also reports that the "Theosophy is the Next Step" program is progressing nicely, and that Mrs. Hotchener is conducting members' meetings on the second and fourth Sundays of each month.

**Buffalo Lodge** profited by a visit from Mr. Rogers recently. The Secretary writes that he had capacity audiences two nights a week for eight weeks and that a Beginners Class, now under the direction of Miss Mildred Evans, was started with 35 people participating. The members in Buffalo are expecting a return visit from Mr. Rogers presently and anticipating another pleasant evening with him.

**Detroit Lodge** sends us clippings from a Detroit Newspaper describing the "Truth Trial" which members of that lodge presented one Sunday evening in January. The subject for debate was "Can War Be Justified?" and Floyd Merrick, who was a witness for the counsel for the negative, proudly relates that his side won.

**Fellowship Lodge** (Chicago) was host to the other lodges in the Chicago area on December 29 at the new Theosophical center in the Fine Arts Building. Mrs. Samuels welcomed the forty guests, led the meditation and the singing of a hymn, and then invited Dr. Smith, President of the Association, to direct the meeting from that point. The question of the neutrality of the Society and its President was discussed, and although there was no unanimity of opinion the majority favored neutrality for the Society and active partisanship for individual members. The right of Dr. Arundale to express his personal views in *The Theosophist* was upheld.

**Lotus Lodge** (Philadelphia) continues with its "Book Review Hour" on Saturday afternoon and reports that people seem to like to take advantage of their leisure time by meeting their friends and seeking relaxation in the lodge's library.

**Miami Lodge:** Visiting members from eight different lodges and two national members were present at the mid-February meeting of The Theosophical Society in Miami. This was a banner meeting for, not only was Miss Neff the guest speaker, but it was the Twenty-first anniversary of the Lodge Charter. Following Miss Neff's talk a roll call was taken and greetings were exchanged between the lodges. The last remaining charter member of Miami Lodge, Mrs. Elizabeth Atherton, who joined the Society in 1911, was introduced; and one visitor, Mrs. Klara Nymark, of Maryland Lodge, reported that she joined the Society in Germany many years ago.

Later the same week Miami Lodge gave a "Reunion Party" in honor of Miss Winifred Boye, of the Headquarters Staff, who formerly lived in Miami. She was vacationing at the home of her brother and his family at Ft. Lauderdale, and many members joined in welcoming her "back home."



**Milwaukee Lodge** writes: "When Mr. John Toren visited Milwaukee in October he organized a Young Theosophists group which is now meeting weekly to study Elementary Theosophy. Besides one public lecture, Mr. Toren gave a talk on 'Theosophy and Social Change' to the Young Theosophists and their friends, after which refreshments were served. In November the Rt. Rev. Charles Hampton visited the lodge and gave a public lecture on 'Healing.'

"The Adyar Campaign, *Theosophy is the Next Step*, is being followed out as a program for lodge meetings, with various members contributing. The Young Theosophists chose to present the subject of Art in three consecutive round table discussions.

"A class in Elementary Theosophy was begun in January and will continue through April. A new policy for the library was begun in January—the rooms are open each evening during the week and Saturday afternoon, rather than the latter only. This will make reading room facilities available to those who were unable to come on Saturday, as well as present an opportunity to discuss any phase of Theosophy with the member in charge.

"We are also organizing a new Arts and Crafts group, to be lead by the Rev. Dudley Brooks on Thursday evening. Any one wishing to follow a handicraft project can engage in this activity and at the same time learn about and discuss Theosophical truths."

**Minneapolis Lodge** received a new member at an impressive initiation ceremony on February 14, and celebrated Adyar day on the same occasion. The president sent us a copy of his interesting letter to Minneapolis Lodge members announcing this program, and we are pleased to note the appreciation with which he refers to our International Headquarters.

**Oak Park Lodge** brings the latest edition of its bulletin, *The Merry Mouthful*, to our attention and we learn that Mrs. Ava Boman gave a lecture on the "Law of Cycles" to 30 people on December 6, that Mr. Sam Wylie, of Detroit, spoke on the integration of personality on December 13 to 30 people, that the Christmas party on December 20 was a happy success, and that many members participated in the Shadow Convention held at the Chicago Theosophical Center on December 28.

**Portland Lodge** moved to new quarters soon after the first of the year and the secretary writes to say that the members are finding the new accommodations most satisfactory. Bishop Jose B. Acuna, of Costa Rica, gave a series of public lectures there on January 7, 8 and 9, which were well received and attended.

**Sacramento Lodge** enjoyed a visit from Bishop Jose Acuna on January 11 and were happy to have the Rev. Harold O. Boon with them on January 29. Bishop Acuna gave an illuminating address on "The Intuition," and the Rev. Boon spoke on "The Reality of the Masters."

A very worth while service was rendered to the community when Sacramento Lodge gave the Sacramento Public Library four standard Theosophical books as a Christmas gift.

### New York Federation Meeting

In accordance with plans commenced last summer, the National Officers—Mr. Cook, Mr. Perkins and Miss Snodgrass, with Mrs. Perkins—spent the Lincoln Birthday week-end in New York with a gathering of the lodges of the Northeast and Middle-Atlantic Federations. A fine group attended from New York City, Brooklyn, Baltimore, Hartford, Boston, Springfield, Paterson, Philadelphia, Norfolk and Albany, and participated in a well arranged program.

The Saturday evening, devoted to Theosophy and Beauty, opened with a song and piano recital by Mr. Hugh Frazer and Miss Eleanor Fiske. Miss Snodgrass and Mr. Perkins gave much appreciated talks on the assigned subject, and the evening closed with a dance group by Mr. Stephen Dessai and a social hour. The lodge had arranged an exhibition of paintings by members and friends for this occasion.

On Sunday morning, under the chairmanship of Dr. George W. DeHoff, Mr. Cook talked to the members. He briefly reviewed the problems of the Society and its work of recent years, and spoke with appreciation of the experiments which had been carried on by New York and other groups, by the results of which we could judge their probable value in Section-wide application. He referred to the rule of the Great Leaders and Teachers of mankind that They must take Their people with Them, and drew the inference that though there may be specialized activities for small groups, any generally applied scheme of work must be devised to draw the many into participation rather than the few. The fundamentals of our field work, the necessity for beauty, the new recording project, and a new territory plan were considered, and in closing Mr. Cook said that good work in the lesser required an awareness of the larger, and that the extent of the real in unity and brotherhood in immediate relationships could be judged by the degree that it extended its influence, for these things in the real could not be kept small; they flow outwards. Mem-

(Concluded on page 71)



# Theosophical News and Notes

## *The Theosophical Book Association for the Blind*

There is no one who is not warmly responsive to the work of this Association on behalf of those who are blind. Everyone will therefore be happy to know of the accomplishment reported recently by Mr. F. A. Baker, president of the organization.

The progress of the past year is most encouraging, and includes books loaned to 68 blind persons, and 100 copies per month of the *Braille Star Theosophist* distributed. This publication is circulated in nearly every state, as well as 13 foreign countries. Since the magazines are shared it is estimated that at least 500 blind people are reading Theosophy.

The work of volunteer hand transcribers is invaluable and has resulted in the addition of 18 titles and 38 volumes to the library.

Very interesting, too, is the work of the Braille Lodge itself, under the leadership of Mr. C. Raymond McDermott, a blind member, who directs the publication of a small monthly magazine which gives the members of this lodge an opportunity to express themselves and takes the place of lodge meetings. Very fine indeed is this effort which unifies the members, however scattered they may be, and gives them work to do each on behalf of every other.

Mr. Baker expresses his deep gratitude to The Theosophical Society and its members and lodges whose contributions make this splendid service possible. In addition, special appreciation should be given to Mr. Baker himself, as well as to his co-workers, Mr. Fred Hart and Mrs. Flavia MacKenzie.

## *Syracuse Lodge Gives Books to Hospital*

Our lodge in Syracuse has discovered a new way of service which other lodges may also find available if they will investigate.

The Will Rogers Memorial Hospital for the benefit of tuberculosis patients is located near Syracuse, and since the village library is closed to them they are especially happy to welcome books and magazines which may be made available to the patients and then destroyed. Certainly Theosophical knowledge may mean everything to these patients, who are isolated by illness.

We pass the word along for the inspiration of other lodges and members. It has been suggested that the United States Veterans Hospital might also be a field open to us.

## *Further Appreciation From Abroad*

The General Secretary of Canada is reprinting excerpts from our 58-page Convention Committee Report for the benefit of that Section.

From Mr. Georges Tripet, the General Secretary of Switzerland, comes this acknowledgment: "I have read these documents from the first to the last page with a great interest and assure you that for me as General Secretary they will be very useful." Then follows some requests for further information, which this Section gladly sends for the use of our brothers in Switzerland.

From Miss Flora Selever, General Secretary for Hungary: "I am very thankful to you indeed for your beautiful gift . . . I am sure it will be useful to us."

From Yugoslavia Miss Jelisava Vavra, the General Secretary, writes: "How to thank you for this splendid gift—the Convention and Workers Week-end Report? We are happy to have this treasure to take its values into our deliberations at the special committee meeting we are convoking for this purpose."

Thus is the work to which so many American members contributed finding its helpful place in other Sections of the world.

## *Madame Montessori at Adyar*

November 4 was a memorable day at Adyar, for it was on that day that Dr. Maria Montessori arrived with her son and interpreter to conduct a training course in the Montessori Educational System and to experiment with the needs of the Indian child. She was met at the plane by Rukmini Devi and several well-known educators of Madras and conducted to the Olcott Gardens at Adyar, where she was officially welcomed by the President.

A week later the Training Course was officially opened at Headquarters Hall, and we learn from *The Theosophical Worker* that Adyar has assumed quite a campus atmosphere, with the 316 students from many parts of India strolling about over its grounds with pencils and notebooks.

## *"The Theosophist"*

We are happy to report that the December number of *The Theosophist* has arrived in the United States and will be distributed shortly to its subscribers in this country. The October and November issues are on their way via ocean



freight and will undoubtedly be received soon. There is every indication that for the duration of the war the Adyar magazines will have to be sent to Olcott in bulk and then distributed from here to their many readers in the United States. We are glad to perform this service so that our members may have their magazines rather than that they should be stored at Adyar for a considerable period, but it will mean some unavoidable delays and we must solicit your patience.

### **The National Committee on Membership**

This National Committee, of which Miss Marie Poutz is the Chairman, has issued its eighth bulletin. It is distributed to lodges who have shown interest in this work and consists of the suggestions and experiences they have individually provided. Full of points of human interest and practical value in smoothing lodge relationships and making the lodge effective, this, and the previous bulletins, are to be recommended to all lodges who desire to increase the friendliness and the spirit of unity in their work.

### **Campaign Notes**

Here is good news for all lodges that have been patiently waiting for Campaign leaflets from Adyar. Mrs. E. Marion Lavender, Publicity Officer at Adyar, informs us that all orders which were delayed by the postal regulation prohibiting book-post to neutral countries, have now been filled and that the leaflets are on the way.

While many lodges have entered into the Campaign without the leaflets, those more fortunate have found them of great value. Each small booklet is so concentrated that it contains ideas, not only for one evening's program, but for many. In a number of instances lodges have based a whole month's program on the information found in one booklet.

Remember that the Campaign continues through June—four more months in which to emphasize the fact that *Theosophy is the next step*.

### **Help to Book Sales Agents and Librarians**

Adyar has published and sent to each lodge secretary an excellent little booklet on *Books, and How to Sell Them*, replete with valuable hints concerning the Book Sales Department and the Library of the lodge. The heads of these departments should secure their copy from the lodge secretary, and those who cannot do so should write to Olcott for a copy at once.

### **Bouquet for The Theosophical Press**

Headquarters is a place of constant effort in the work of the Society. It is the Service Department of the whole Section. It seldom publicly passes a bouquet to itself, though it frequently has occasion to praise the good work of members throughout the Section and unhesitatingly sends out the bouquet of acknowledgment.

Bouquets to the Staff should rather come from the members in the Section, but here is a bouquet that we must pass to the Press Department. Records of the past nine months show that over 90% of the orders received were promptly filled and that less than 10% were delayed by back ordering. The Press Department is not so proud of this result, but considering the service nature of its activities, that it undertakes to fill an order for practically any book still in print, this is a record that justifies acknowledgment.

### **Congratulations to The Theosophical Society in Cleveland**

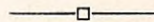
We are most grateful to Mrs. Hulda A. Fessler, the historian of Besant Lodge, Cleveland, and her fellow-members who have carefully compiled and presented in brief but attractive form the complete history of the Society's work in Cleveland over a period of more than fifty years.

The account is most interesting, and an exceedingly valuable contribution.

We hope that many more of our lodges will take similar action, and thus give to their own members, as well as to the Section, the inspiration of work splendidly accomplished.

### **A Visit to Mr. Barthe**

While the National Officers were in New York recently attending an Inter-Federation meeting, they called upon Mr. Richmond Barthé, the sculptor who has been assigned the work of creating the "Spirit of America," which this Section is to present to Adyar to represent America there. They found the artist busy with other assignments of national importance, but full of enthusiasm for this particular piece, which was taking shape under his deft craftsmanship. As yet in its early stages, it shows great promise, as does the artist himself, for he is rapidly gaining wide recognition as one of the foremost sculptors in America. The Society is indeed fortunate in its choice of an artist to execute this important work.



Ashamed of your Lodge Library? You needn't be. Section H of the Lodge Handbook tells you how to make it the most popular spot in town.



### Miss Elithe Nisewanger

A letter received by the National Secretary from Miss Elithe Nisewanger recently brings tidings of her arrival at Adyar. She had planned to be there in time for the International Convention, but shipping interruptions caused her to arrive for the closing sessions only. In the meantime she reports the stay at the Manor and the contacts with Australian members to have been most enjoyable. She is very happy to be at Adyar, and in spite of disappointment at the delay is thrilled at the prospect of presently being given a job to do—"probably," she says, "in the Publishing House."

### Mr. and Mrs. Geoffrey Hodson

Their many friends will be happy to learn of the very successful activities being carried on in Sydney under the inspiring leadership of Mr. Geoffrey Hodson, and, as always, in cooperation with Mrs. Hodson.

Mr. Hodson is just beginning his second year as president of Blavatsky Lodge, which has an active membership of 280, and is carrying on very splendid work indeed.

### To Mrs. Cunningham, Our Appreciation

We are indebted to Mrs. Dorothy Cunningham for the generous gift of a considerable number of books and magazines presented to our National Library. Such donations are always of value, and we are grateful indeed to every member who keeps the needs of the library in mind, and recognizes that it is always possible to place books with us, either for use here or for distribution to others.

### From a Finnish Member

"When in stress Finland stands as one unit. All divergences have ceased to exist. There is only one thing, one fundamental thing, that matters and it is the freedom and independence of our country. The language problem (it was rather acute, as you may remember) has ceased to exist. Class prejudice has vanished. The socialist and the conservative stand side by side in full agreement. Rich and poor, all feel alike. We went through a civil war twenty years ago, but then our people were divided into 'red' and 'white' and there was a deep gully that separated the classes from each other . . . Now there is not one who is not ready to do his utmost to support the Government and defend the country. It is worth going through difficulties when they bring forth pure gold like this. It is striking to see how secondary the things are about which we quarrel in ordinary times . . ."

From *News and Notes*, England.

### O Powers of Love

Those who are acquainted with this beautiful mantram, created by Dr. Arundale, will be happy to know that printed copies are now available from the National Peace Brother of the T.O.S., Miss Esther Renshaw. It is printed in two sizes—one on a postcard selling for one cent, the other about eight by fourteen inches on parchment with the title and capitals in gold. It is suitable for framing and sells for \$1. Those who are interested in distributing this timely peace mantram can secure copies from the National Peace Brother, 11100 Euclid Ave., Cleveland, Ohio.

### Mrs. Vera Ziloti

The Theosophical Society in New York lost one of its best and oldest members in January, when Mrs. Vera Ziloti, wife of the famous pianist, Alexandre Ziloti, passed to another plane. Mrs. Ziloti's warm and unfailing interest and loyalty to her friends of The Theosophical Society will always be remembered and appreciated by all of us.

— Emily B. Sellon

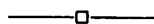
### Katherine Hurd Harris

Many friends will feel keenly the passing on January 27 of Mrs. Katherine Hurd Harris (Mrs. Ben A.) of San Francisco.

Always a staunch Theosophist, she was well known, first in Oak Park Lodge, and later after her marriage both in Ojai and San Francisco. Loyal to the ideals of Theosophy, she has served the work both directly and indirectly, but her immediate loss will be felt most keenly by her husband and two lovely children, to whom our hearts go out in deepest sympathy.

### New Members

Applications for membership were received during January from the following lodges: Brotherhood (New Orleans), Detroit, Gainesville (2), Houston, Lansing, Long Beach, Los Angeles, New Orleans, Norfolk (6), Oakland (2), Paterson, Pioneer, Port Huron, Rainbow, San Antonio, San Buenaventura, Seattle (3), Washington; and National Member from Hinsdale, Illinois.



Has it been a long, hard winter? A Lodge party can do a lot to brighten faces and outlook. See Section F. of the Lodge Handbook for helpful suggestions.

### To Those Who Mourn Club

Shipments of booklets from January 16 to February 15:	
California .....	95
Florida .....	50
Illinois .....	220
Maryland .....	10
Minnesota .....	100
Mississippi .....	2
Montana .....	15
New Jersey .....	650
New York .....	303
Ohio .....	200
Oregon .....	300
Pennsylvania .....	100
Texas .....	10
Vermont .....	100
Wisconsin .....	100
<b>Total .....</b>	<b>2255</b>

### Members' Corner

"I meditated upon these words from *Light on the Path*: 'The disciple cannot ask until in the mystic sense of the word he has attained the power of helping others . . . They demand that you shall give before you can be their kin.' I wanted so much to progress along the path toward a fuller life from the viewpoint of real, spiritual values. I desired so much to at least make a start towards some future life's attainment of kinship with the Masters. I saw in the mailing of literature to the bereaved the helping of others—giving; and I joined the To-Those-

Who-Mourn Club. That act has never been regretted, for it was the most important step in my life."

—A Club Member

### Statistics

January 15, 1940 to February 15, 1940

#### American Theosophical Fund

Previously reported .....	\$1,046.31	
To February 15 .....	603.95	\$1,650.26

#### Building Fund

Previously reported .....	\$ 280.11	
To February 15 .....	7.50	\$ 287.61

#### Refugee Fund

Previously reported .....	\$ 67.00	
To February 15 .....	22.50	\$ 89.50

#### Adyar Art Project

Previously reported .....	\$ 557.35	
To February 15 .....	11.00	\$ 568.3

#### Olcott Gate Way Fund

Previously reported .....	\$ 300.00	
To February 15 .....	201.00	\$ 501.00

### Births

To Mr. and Mrs. Jesse Bishop, a daughter, Susan Elizabeth, on January 29. Mrs. Bishop is a member of St. Louis Branch.  
To Mr. and Mrs. Robert Peale, a son, Robert Jr., on December 7. Mr. Peale is a member of New Orleans Lodge.

### Deaths

Mr. Julius Buchholtz, National Member, February 1st.  
Mr. Marcus Engleman, Dallas Lodge, December 9th.  
Miss Lina E. George, Oakland Lodge, January 22nd.  
Mrs. Katherine Hurd Harris, Pacific Lodge, San Francisco, January 28th.  
Mr. Clifford H. Lenzi, Spokane Lodge, January 14th.  
Mr. Warren G. Lester, Pacific Lodge, February 1st.  
Mrs. Vera Zilotti, New York Lodge, January.

## THEOSOPHY IN THE FIELD

(Continued from page 67)

bership was a comradeship, a vivid sharing of a common life "rooted together" in a common cause.

After a hot luncheon, prepared and served in the lodge rooms by the members of New York Lodge (it was a masterpiece of organization to serve a three course dinner to so many), a symposium discussion was opened with Mr. Cook as Chairman and six speakers, Mrs. Pearle DeHoff, Mr. John Roger, Mr. Robert Drew-Bear, Mrs. Fannie Pritzker, Mrs. Dora Kunz and Mr. William J. Ross, each giving a ten minute talk on "The Lodge in Relation to the National Society." These speakers, and the spontaneous discussion and questions that followed, brought out a valuable exchange of opinion on such subjects as the working of the democratic processes in the Society, the need for contacts with isolated groups, notices of Convention agenda, revision of literature, train-

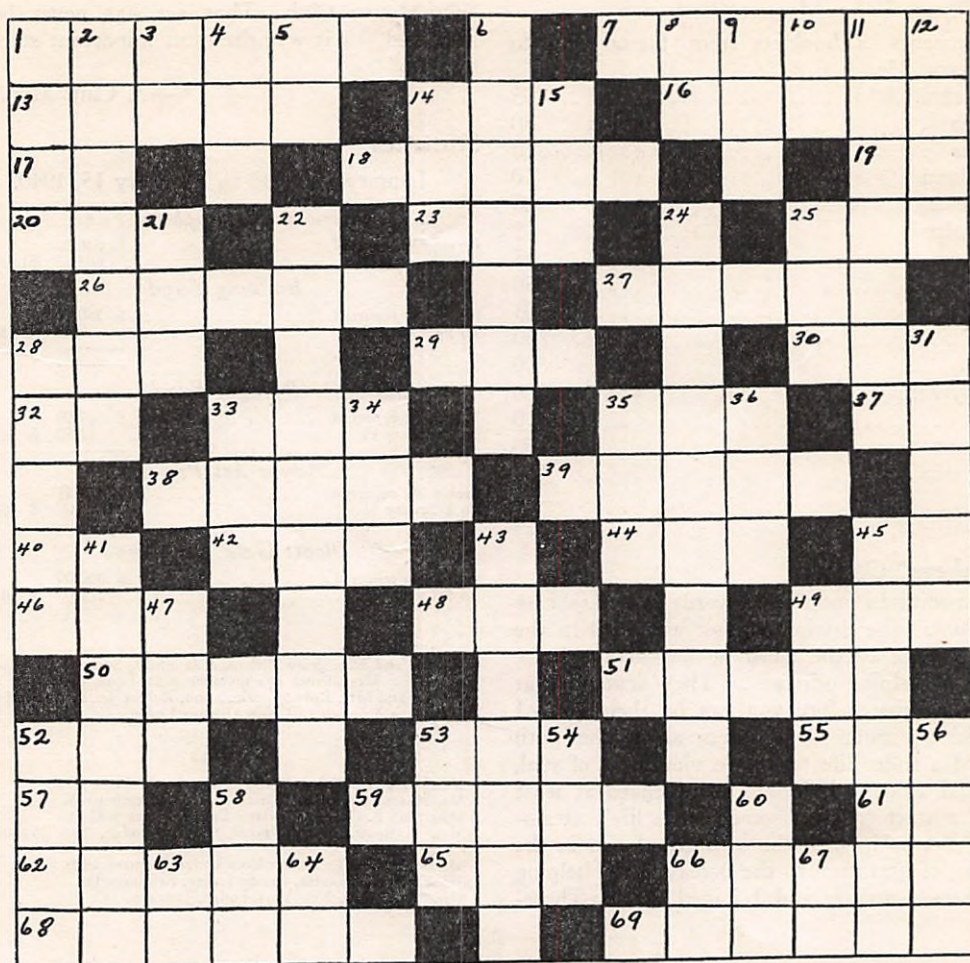
ing of lodge officers, the avoidance of Theosophical orthodoxy (on which subject interesting questions and cross questions arose), the value of experiment fostering individual effort, etc.

The afternoon ended with tea served by the ladies of the New York Theosophical Society, and in the evening Mr. Fritz Kunz continued his series of Sunday night public lectures, his subject on this occasion being "India, the Impact of the West."

The week-end was in every respect a successful occasion. Many took part and there was free discussion amid greatest good will and mutual appreciation. The National Officers were happy to meet so many members and deeply appreciated the opportunity afforded by the meeting for closer contact and exchange with those on whom the work in our Eastern area so much depends.

S. A. C.





## HORIZONTAL

1. Co-founder of The Theosophical Society.
7. Most recent incarnation of Bruno and Hypatia.
13. The Lords of the Flame came from -----.
14. Possessive Pronoun.
16. Mind.
17. Tense of "to be."
18. Spread ink upon.
19. Egyptian Sun God.
20. Drag.
23. Type measures.
25. To mistake.
26. Seven World Periods make a -----.
27. Universal Soul.
28. Cavity.
29. Insect.
30. Et cetera.
32. Musical note.
33. Anthropoid.
35. Initials of U.S. Liaison Officer at Adyar.
37. Exclamation.
38. Vitality.
39. Master.
40. Negative.
42. Sum up.
44. Ina Nancy Black (Init.)
45. Southern room of National Headquarters Building (abbr.)
46. Enclosure (abbr.)
48. Center of Solar System.
49. By way of.
50. Plods.
51. Lowest point.
52. Path.
53. Peculiar.
55. Greeting.
57. Either.
59. One who has taken the Fourth Initiation.
61. There.
62. Ceremonies.
65. To make an offer.
66. Scene of a contest.
68. "Primordial negation of matter."
69. A plane.
11. Tell.
12. Former Russian Ruler.
14. Unit.
15. A point (law).
21. Obtained.
22. Solar Plane.
24. First Life Wave.
25. Organ of vision.
28. "A field, or particular cosmic manifestation of the One Existence."
31. Pupil.
33. Constellation.
34. Finish.
35. Highest Plane.
36. She wrote *The Secret Doctrine* (initials).
41. One of the Great Lakes.
43. Plane of Intuition.
45. Supreme state of consciousness.
47. Weep.
49. By way of.
52. Labor.
53. Sphere.
54. Parent.
56. And others (latin).
58. Long fish.
60. Skill.
63. Musical note.
64. Thus.
66. Like.
67. Comparative ending.

## VERTICAL

1. Egg-shaped.
2. Land of the Third Root Race.
3. Charles Norton (initials).
4. Not in.
5. Theosophical Society (abbr.)
6. President of the Young Theosophists.
8. Type measure.
9. "Be-ness."
10. Article.



## Our Adyar Magazines — A Review

*The Theosophist* for October is a commemoration number and fittingly reviews the development and changes in the magazine since the first issue left the press sixty years ago. Besides a tribute to Dr. Besant, this number continues the "Baconian Studies," by James Arther, gives a spiritual synthesis of the world need by Clara M. Codd, and under the caption, "The Night Bell," a further account of the activities of an Astral Plane worker is given by Dr. Arundale. The correspondence columns are of interest, also.

In the November issue the President devotes the Watch Tower to a discussion of the causes and purpose of war, and Dr. Besant's "Neutrality," of October 1915 is reproduced. "India and the War," and the reciprocal responsibilities of England and India are dealt with by Dr. Arundale. The "Baconian Studies" and "The Night Bell" are continued, and in an article by W. E. Marsh an interpretation of the great truths hidden in popular stories (in this issue *Sinbad the Sailor*) is begun.

The December number is a war issue. In the Watch Tower Dr. Arundale makes it clear that the Society as such is neutral on the subject of

the war, but throughout its pages the magazine presents many views, including Dr. Besant's "Therefore Fight, O Arjuna," various scriptural declarations, "The Great War of Ancient India," and statements of many leaders in many countries on the rights of people. America is well represented in these columns.

January is the first of a series of numbers, each to be especially devoted to some nation, and this is the New Zealand number, celebrating the Centenary of that country. With the exception of Dr. Arundale's Watch Tower Notes, all of its pages are given to describing life in New Zealand, its people, history, statesmen, religion, education and youth. Our understanding of our Theosophical friends in New Zealand is deepened and broadened by the material in this issue, and the brotherliness we grope to demonstrate becomes more real as a result of having read these articles by, and about, our New Zealand brothers.

*The Theosophical Workers* for these months are loaded with news interest of Theosophical happenings all around the world. It is hoped that the numbers here reviewed will soon be in the hands of all members.

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