
THE
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THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America



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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

DECLARATION *of the* BROTHERHOOD *of all* NATIONS



FIRST, their countries seek no aggrandizement, territorial or other.

SECOND, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

THIRD, they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.

FOURTH, they will endeavor, with due respect for their existing obligations, to further the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials for the world which are needed for their economic prosperity.

FIFTH, they desire to bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic advancement and social security.

SIXTH, after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want.

SEVENTH, such a peace should enable all men to traverse the high seas and oceans without hindrance.

EIGHTH, they believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments.

FRANKLIN D. ROOSEVELT

WINSTON S. CHURCHILL

August, 1941

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXIX

SEPTEMBER, 1941

No. 9

Dr. Arundale's Convention Messages

Greetings

I send to my American brethren in Convention assembled my most Theosophical greetings, and by "Theosophical greetings" I mean greetings full of brotherliness—and brotherliness means appreciative understanding and support.

These are very difficult times for all of us, and it is not easy for any of us to steer through the storms and obstacles a straight and righteous way. I know how difficult I find the steering, and I have no doubt that most of my fellow-members feel the same.

Nevertheless we have at our disposal the unerring compass of Theosophy and that vessel of The Theosophical Society which has known storms and stresses before and has triumphantly emerged from them.

What we have to do, it seems to me, is ceaselessly to make use of a compass than which there is none more accurate, and to be very active and enthusiastic members of the crew of The Theosophical Society.

Let us interpret our Theosophy as we may. Let us interpret our membership in The Theosophical Society as we please. But let us be sure that we are constantly interpreting both to the best of our power and to the greatest service both of ourselves and of our surroundings.

We must be alive, vividly alive, with our Theosophy and with our membership in our Society. Thus alone are we really Theosophists and really members of The Theosophical Society.

And in these days of reconstruction we must more than ever be vividly alive, each in his own way. We Theosophists must help the old world to become a young world, and I hope that your

Convention will be sparkling with ways and means for our Society in America to enter upon a new year of increased service to The United States through Theosophy and through its own organization so that your great Motherland may increasingly fulfill the expectations of those mighty men and women who first gave voice to her mission, and who from time to time were followed by other noble Americans—lest America forget! My affectionate greetings to you all, dear brethren, and my grateful thanks for all the happiness and inspiration I have received from time to time as I have had the privilege to be in your midst.

An Additional Message

The thoughts of us all naturally turn towards you as the occasion arises for you to be in Convention assembled at your growing beautiful Headquarters, so rightly named "Olcott."

I had occasion in my Presidential address of 1940 to tell our Theosophical world how indebted the whole Society is, and the International Headquarters in particular, to the generosity of you all, especially through the contributions to the Adyar Day fund. I know that I have the same occasion to thank you all this year, though I have not yet heard at the time of writing what has been the sum total of your gifts to the Adyar Day fund for 1941.

What we should have done without your help I do not know, for not only have we been able to strengthen the work at Adyar in all its departments, but we have been able to keep every member in Europe living in German-occupied or German dominated territory in good standing, so that when the war is over he will not have to look back upon any hiatus in his membership. This is indeed a wonderful gift and of far greater strength and service to the Masters than probably any of us realize.

Our thoughts in India are even now turning to the 66th Annual International Convention which will be held in December at Adyar. We are trying to prepare for a great Convention, sounding the note of Reconstruction in the bringing about of a New World Order. We are trying in various ways, as for example, by our monthly Bulletins, the first of which appeared in June last, to make our Theosophical world Reconstruction-minded, for we feel sure that Theosophy has a great contribution to make towards Reconstruction and that already the whole world should be at work with the beginnings of those plans which shall in due course eventuate in a New Order for every country, and in a New Order for the whole world.

With all your own peculiar advantages of outlook I feel that the United States, and especially the Theosophists of the United States, could study the problems of Reconstruction with very special benefit, not only to their own country but to all countries. And I am hoping that some of you will gather together material to be available for the International Convention, so that Theosophists everywhere may have the opportunity to study Reconstruction from the point of view of a people that belongs in a very special way to the New World.

How happy we all should be if your President, Mr. Sidney Cook, could himself come to our Convention and present to the delegates assembled the fruits of the studies of American Theosophists. I have written to him privately in this regard, but of course circumstances are so kaleidoscopic that it is impossible to foretell at this distance of time what can be and what cannot be done. But so sure am I of the importance of America's contribution, and of the need for the study of Reconstruction in the very midst of the war itself that I do not hesitate to impress the urgency of this upon my brethren in the United States.

We need have no doubt as to the result of the war. It has to be won by Britain and her Allies. But the tunnel out of the darkness into the Light will be short or long according to the extent to which the world as a whole works for the Light and exorcises the darkness.

In any case, when the war is over Theosophy will begin to take on a new garb, and The Theosophical Society will begin to exercise a new influence. By considering deeply the problems of Reconstruction for the New World Order, Theosophy's new garb will be ready all the sooner and the world will be all the sooner receptive to the influence which our Society is destined to exert.

Reconstruction

Dr. Arundale to the General Secretaries

I AM proposing to make the theme of the great annual International Convention, which will mark the beginning of the new seven-year period, and will be held at Adyar in December next, "Theosophy, The Theosophical Society, and the New World Order." I am anxious that (1) we should have available from all over the world as many declarations of War and Peace and Reconstruction Aims as possible, and (2) that upon these we should direct the searchlight of Theosophy and the brotherhood-power of The Theosophical Society.

I am intending, if all goes well, to begin from June next a monthly issue of an International Convention Bulletin in which shall be published precis of these War and Peace and Reconstruction Aims with Theosophical commentaries upon them, and with the request that those interested will kindly help me, both to obtain such Aims from as many public bodies

as possible, and to throw upon them the light of their individual Theosophical understanding.

I shall hope at the Convention to have a number of very well-planned Symposia setting forth the great principles of Reconstruction in as many departments of life as possible, but animated by the scientific Theosophical outlook upon life. I feel that in this way our Society at its great annual International Convention may be rendering a distinct service in that Reconstruction which, as one of the Cabinet Ministers in Britain recently said, must be thought about from now in the midst of a war which clarifies the world situation so imperatively and which discloses so ruthlessly the roots of that living which have brought the world to its present pass.

May I ask for your very active cooperation in obtaining for me material developed in your own country towards the Reconstruction which must take place when the war is over. I very

much want to have very clearly set forth the prevailing note which sounds forth from your country, as far as possible animated by the Theosophical outlook of some of your most erudite members.

I am sure you will be willing to give publicity to this letter in your Journal and will especially direct the attention of your lodges to it, so that in each there may be a group of members working along the lines I have set forth above. I do not know if your members will have much time at their disposal for this preparation, certainly in some countries they

will indeed be otherwise occupied, but even if there are holidays about the time of year this letter reaches you, these might well be partially occupied by a careful study in the light of Theosophy of the way in which we can build the New Order.

These are not times in which cooperation is easy, and I am very conscious of difficulties involved in complying with my request. Still, if help can be given I shall be grateful for it, for it will make our forthcoming International Convention more useful than otherwise it might be.

Reconstruction: A Supremely Important Issue

BY GEORGE S. ARUNDALE

I MOST earnestly hope that the ensuing International Convention at Adyar in December next will occupy itself largely with the contribution Theosophy and The Theosophical Society can make to that reconstruction which must take place when the war is over.

There can, of course, be no official pronouncement, for every member must be free to interpret Theosophy and his individual membership of The Theosophical Society in his own way, within his acceptance of the three great Objects of the Society itself. But I think it is immensely important that our great Convention shall concern itself with an investigation of the problems which such reconstruction sets before us, of the way in which the world at large looks at these problems, and with the way in which the Theosophist regards the problems with the individual illumination at his disposal of his knowledge of Theosophy and of his membership in The Theosophical Society.

This monthly Bulletin is designed to invite the attention of members throughout the world to these great problems and to the need for their study in the light of Theosophy, so that as soon as the World War is over there may be ready at the hands of a number of members of the Society either actual solutions for such problems or at least ways of approach to them.

Our contributions must be practical and workable, and should, it seems to me, be divided into two sections—ways and means to help the world exactly where it is with the immediate problems which even now are so obviously before it, and ways and means to move forward to conditions which cannot now be achieved at all, but which must be reached if the world is someday to approximate in any measure to a Universal Brotherhood.

There must be an immediate solution available for immediate conditions. There must be a remote solution available for conditions as we may hope they shall be in the distant future—conditions far better, and therefore able to be solved to the consummation of something in the nature of a veritable Universal Brotherhood.

In the monthly Bulletins which will precede the actual Convention itself I hope to print numbers of ideas with regard to reconstruction culled from all parts of the world; and I shall be most grateful for clippings from books, pamphlets, journals, newspapers and speeches dealing with the problems of reconstruction as they appear in country after country, and with the various methods proposed for their solution.

Obviously, I cannot be in touch with all the literature which will gather round this supremely important issue of reconstruction. But I want to be in touch with as much as I can, and I want every member of the Society and every lodge to be on the lookout for me for such literature, and either to send the original matter or at least a precis of its contents. Naturally, I shall be particularly glad to receive copies of books and pamphlets and magazines in which reconstruction is considered. But I shall be thankful for references at least.

May I ask every member who has the inclination and the time to send to the Secretary of the Peace and Reconstruction Department at Adyar, Madras, whatever he can as often as he can, with any explanatory comments which he may think desirable? Already some help has come to us for which I am grateful. But we want much more.

*From Bulletin No. 1 of the
66th International Convention.*

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

National President.....SIDNEY A. COOK
National Secretary.....ETHA SNODGRASS
Publication Office, Olcott, Wheaton, Illinois
Editorial Office, Olcott, Wheaton, Illinois
Subscription Price.....\$1.00 a Year
Foreign Subscriptions\$1.25

Entered as second-class matter at the post office at Wheaton, Illinois, under the Act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 13, 1927.

Second class mail is not forwarded. Therefore changes of address should be sent promptly to The American Theosophist, Wheaton, Illinois.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Russia—Past, Present and Future

The world is in transition. Hitler is preparing for a new order in Europe. He will not establish his new order, but he is breaking down the old, without which a new could not be established.

A great deal of attention is being given to the form and spirit of a new order in which Hitlerism will have no place. Its spiritual elements and ethical principles will not be the basis for a new order in Europe only. They will be the foundation for change the world over. In principle they are expressed in the Four Freedoms and in the recent joint declaration of President Roosevelt and Prime Minister Churchill.

The United States will not go entirely unchanged. Her policy will be modified to accord with an advanced and enlightened understanding of international responsibility. Russia will not go unchanged. That country, too, is undergoing regeneration and it is perhaps pertinent to recall at this time something of recent Russian history.

Under the Romanoffs despotism ruled amidst luxury and complete disregard of the conditions

and the needs of the people. The cruelty of this neglect was no less than the cruelty of modern Russia. It was the purpose of the revolution to completely destroy that cruelty which was vested in a luxurious, despotic rule supported by a capitalistic system. The Imperial House was wiped out.

So terrible had been the conditions that for the past generation the avowed purpose of Russian leadership has been to prevent the return of any phase of the system that sponsored those cruelties, and at the same time to build and protect a new system that would stand even in its early weakness, though surrounded by countries where its discarded system still reigned.

Speaking generally, we know Russia only from the headlines and the incidents that display a ruthless dictatorship. The Party that supports the dictatorship of modern Russia recognizes its rule as but a temporary necessity to carry through a period of transition. The ideal of the Party is the establishment of true democracy—that is to say, government by elected representatives who represent all the people and who control for all the people the productive processes—an economic as well as a political democracy. To that end Russia, unorganized and weak from cruel tyranny, was provided with leadership ruthless in its intent to prevent the return of the system under which the people of Russia had suffered. That the people continued to suffer is beyond doubt. But their suffering has been not the suffering of neglect but the suffering of sacrifice, enforced though it has been, for the reconstruction of Russia.

The past ten or fifteen years have seen Russia make tremendous strides. The evidence of it is before our eyes in the effectiveness of her armies, with war mechanisms constructed in Russian factories. For a dozen years no foreign engineer has aided Russia. She has remained aloof and, it must be admitted, has built a protection against aggression such as no democracy provided. Only under a dictatorship could such preparation be made by a nation weak from endless suffering and misrule.

Russia has been despised for the practices of her leaders in their ruthless destruction of all that tended toward the re-establishment of that system and rule under which she suffered but made no progress. Russia is yet to be known for her reconstruction of more recent years. One outcome of the war, with the regeneration of Europe and its new order of

(Continued on Page 212)

From a Summer School Notebook

BY JOY MILLS

THERE was a new student at the Summer Sessions this year, and, because she was new, she kept a journal of first events:

Thursday, July 24: A buzz of voices in the corridors this morning tells me this must be the day between Convention and Summer School. It is a transition day and the brooding spirit of Olcott seems to settle even deeper. The very grass becomes a cushion for the spirit and the trees seem more communicative with the walkers in the grove. Little groups in the gardens speak with joyous eagerness of the coming days, and the air is still, not only with the sudden heat, but with hushed expectancy.

When the hour for convening came, I walked slowly toward the big, white tent—yet it was like running into white flame that was at the same time cool and refreshing. Yes, in the evening, all that was earth in me knelt to the ground in silent wonder, and all that was sky in me soared high in dedication; all that was fire in me burned with devotion, and all that was sea in me swept higher in encompassing love.

Two taps on the rostrum with the chairman's gavel and the Summer School was officially opened. Miss Snodgrass spoke of the spirit of the sessions: it was to be a deep and individual experience. Rhythm and beauty were the setting, the background as it were, against which we were to play our student roles in the House of the Spirit. I don't know which particular session seemed most interesting. First I thought it would be "Speech and Platform Technique" with Fred Werth, and then I was sure it would be the craft work under the guidance of Sallie Weis. When Miss Snodgrass talked about the coming discussions of "New Methods" with Gerald Bole and Norman Pearson, I was intrigued, and the reference to Ann Werth's course in "Lodge Standards" turned my thoughts to my own lodge. I was all anticipation when the Young Theosophists' program on "Greatness" was mentioned, and I think I shall always remember the little story Miss Snodgrass told that ended with, "Only people who have done washings know about greatness."

But when Mr. Knudsen rose to introduce his talks on *The Lotus Fire*, I was certain I had found at last the special little niche where I might climb on top of mountains. The majesty

of this man was compelling; his straightness bespoke a litheness of body and an alertness of mind common to the race of eternal youth.

Mr. Cook gave what I feel will be the keynote of the coming days, "Let this summer school be a meditative one, rather than a discursive one." Truly it shall be, if one can judge from the spirit of devotion and brotherhood, rich with differences expressed by those leaving the tent to wander a while in the grove in the cool of late evening.

Friday, July 25: Mr. Knudsen opened this morning's sessions with a statement that I shall not soon forget: "This is the Yoga of the acceleration of evolution; you do not leave out steps, but only take them faster." And for one hour he led us swiftly higher and higher, deeper and deeper into the first book of *The Lotus Fire*. Constantly he repeated that third and fourth dimension things are trivial; it is only the highest of the fifth dimension that are of importance. I held my breath: I could scarcely grasp the conception of fourth dimension. His words burned deep in my memory: "Every ray is your ray, ever color, yours, every temperament in you!" Indeed, it was not without reluctance that people moved from the tent for the intermission.

What a spirit of friendliness and brotherhood, of joy and good fun, when Fred Werth called us together for Speech and Platform Technique! And what wholesale "shell-cracking," as we began to flutter our speech wings! The class worked wonders in the brief time given to it. But presently afternoon was here, and Sallie Weis was talking about creating things, watching things evolve from the rough to the smooth, as we do in the polishing process of life after life. The hours in the basement working with clay or linoleum blocks or simple weaving went quickly by, and the Young Theosophists were talking in the big tent about Greatness. Everyone is great, they said: everyone has the elements of greatness in him, and as I looked at the audience, I was more convinced than ever that this was true.

All day I have swung from one peak to another, and the evening has been no exception. Gerald Bole, speaking of New Methods, outlined the cyclic approach to music and advocated a new education wherein all academic

books would be rewritten in terms of Theosophy. Tonight, too, I am remembering poetry:

*"Earth's crowned with Heaven, and
every common bush afire with God."*

Saturday, July 26: This morning I was sure I would speak in Fred's class, but now as I am waiting for Mr. Knudsen to begin his class talk on "The Essence Point," I am wondering just exactly what happened that I did not speak. Perhaps it was because my knees felt so weak and something inside me kept going up and down in a funny little trembling way. But I have made up my mind: Monday I shall talk! . . .

So soon the day is gone, and I remember only these things: Mr. Knudsen speaking with the voice of the ages: "You are not going forward to be a ray of light, but to be light!" I remember too Marcella Schmitt and Kay Munson talking about great men and great women: Madame Curie, and others in the outside world, Madame Blavatsky and Annie Besant in the work of Theosophy. And I remember reading somewhere, "The great man is he who does not lose his child's heart."

Sunday, July 27: Today is the public lecture, and everyone seems keyed to it: partly because it is Sunday, I suppose, and mostly because Mr. Knudsen is to speak. People are coming in continually, and the air is pulsing with anticipation. So often on Sundays time is not, and today more than usual that is true: the hours do not seem to exist, until the taps of the gavel in the tent announce the afternoon session. It is a brilliant hour: the sun is streaming in full radiance into the tent and the whiteness of the big top reflects it and diffuses it over all. The green of the leaves makes interesting patterns on top of the tent, and just outside I can see the graceful silver maples turning their leaves for the sun to glint on . . .

Monday, July 28: Yesterday is gone by, and all it held of beauty. Mr. Knudsen spoke of moral effort, and its work in the upholding of Democracy. There was folk dancing in Aubrey Garden and then the day was over, silence, which is the background of sound, settling over Olcott . . .

It is a rich and beautiful morning, glorious in its radiance, and Mr. Knudsen is speaking strongly and deeply: "Aum!" Just the one word, and then as though from the depths of the Self, he is giving the call of the drums: "Go, go on, become! Go, go on, become!" . . .

Now Ann Werth is telling about creating a practical vision for each lodge, creating stand-

ards worthy of the greatness of the work. And in the background is the sound of the drums: "Go, go on, become! Go, go on, become!" The Young Theosophists are talking: great ideas and great ideals manifest in every day living—and behind them, in the grove, in the garden, high in the tree tops, under foot in the earth, is the beating of the drums. It is evening, and Mr. Knudsen is speaking again: "Something more subtle than breath is silence," and somewhere in the distance, beating, beating, beating, are the drums: "Go, go on, become! Go, go on, become! Go, go on! Go, go on! . . .

Tuesday, July 29: The day has already passed, and now it is the hour sacred to the lamp. I am lying on the grass a little way from the tent, listening to Miss Ingeborg Pearson, for tonight is an evening of music. It does not matter so much what she is playing, whether it be Bach or Chopin or Beethoven: it is enough that I lie here with the trees above me, the earth beneath me, throbbing and pulsing with the small creatures of the ground, and with all of friendliness and brotherhood around me. The day is past, yes, but music recalls the dreams of it, and I would have the dreams always . . .

Wednesday, July 30: So soon it is the last day of Summer School, and the closing session is here with all the beauty attendant upon the opening session. The classes are finished, and the thoughts of all are turned toward work to be done at home in the lodges. My mind keeps quoting: "But in the realization of the adventure of work may we find beauty." Now as each rises to give a closing note—Miss Snodgrass, Mr. Knudsen, Ann and Fred Werth, Helen Palmer Owen for the Young Theosophist, Mr. Cook, who could see the whiteness of the tent gleaming each morning as he drove away and felt the power and spirit of the gatherings—as each comes to the rostrum for the last time for this Summer School of 1941, I am reminded of another bit of writing that memory has bailed: "For we must hold beauty fast . . . She is the first teacher of the child's inquiring mind, as her creation is the supreme achievement of the human spirit."

Dusk has drawn down now and is broadening out into the shadows of evening. Miss Pearson is playing Dr. Arundale's *A Yoga in Sound* and the majesty of its music is calling to all men to be brothers, is calling to all life to be One. It is over; the Summer School is given to remembrance—but such remembrance as will never permit me to miss a future one.

The Aims of the Theosophical Worker

BY C. JINARAJADASA

A gift to the members present at the Convention of The Theosophical Society in America, Wheaton, 1941.

THE phrase "Theosophical worker" naturally makes a distinction between the mere student of Theosophy, who is eager to gain knowledge for himself, and one who is not only the student but is also eager to share with others what he has found. The worker therefore undertakes duties and responsibilities which are not incumbent upon the student.

Obviously the aim of the worker is, first, to understand the nature of the work to which he is called, and, second, to do his best to equip himself for its accomplishment. Very briefly put, his work is dual: first, to instruct mankind in the knowledge of "God's Plan which is Evolution," and then, to cooperate with the Elder Brothers who are in charge of that Plan.

This Plan of the Logos embraces every possible type of manifestation. Therefore the worker, in order to understand the Plan, must develop a mind which little by little is aware of every type of activity of the Logos. He cannot of course fully achieve this till he becomes the Adept. But what is important to realize is that, as the worker, he must not limit himself to the study of only those aspects of the Plan which concern the outpouring of the Logos in the field of religion. There is just as much of an outpouring of that Divine Energy in science, art and literature, as too in the economic and political organization of the world. In other words, there is not a single department of human activity which is outside the survey and interest of the worker.

It is true that by temperament he may be interested especially in religion, or science, or the arts, or the reconstruction of men's affairs through politics and economics. But whatever may be his special interest, he must protect himself from being lop-sided in his reactions through limiting his interest to his special department only. In other words, the worker must try his utmost to come to the "Center," and from there survey the many departments of life through which the Energy of the Logos is pouring. The worker has to be broadminded, that is to say, he must keep the doors of his mind open, and in addition create new doors through which new visions may

come to him. He has at the same time to be both deep and wide in his sympathies. In other words, the problem of the knowledge of the Plan of God is not one merely for the mind; the astral nature and its true and pure reactions are equally necessary to understanding.

But the *knowledge* which the worker acquires must be correlated all the time to the *work* which he plans to do to help mankind. Every type of knowledge is certainly useful in the end, but there are certain kinds of knowledge which at the moment are not of very great need. Thus, for instance, the knowledge of higher mathematics is necessary for us all before we shall reach the level of Adeptship; but, at the moment, it would be a waste of time for us to specialize in mathematics (unless we happen to be born mathematicians), when what is needed is less mathematics and more science and mysticism.

Each of us as a worker needs to ask of himself or herself the question: "Of what use *now* is the knowledge I am gaining for the work that needs to be done?" And this leads to the next question: "What is that knowledge which it is necessary to give at this moment in order to help men?" But both these questions are linked to a third question: "What is the knowledge which *can be assimilated* by those whom I propose to help?" For the worker must never forget that the topics which interest him are not necessarily the topics which interest those whom he aims at helping.

Here we are confronted with the most difficult of problems, for it is the experience of all of us older workers that, with the best of intentions, we are not able to interest every one in Theosophy. Yet there must be for each person in the world some revelation of Theosophy which will be attractive to him; the problem is how to find out what it is, and present it to him so that it is attractive. But each man is like an equation which needs to be solved by us before we can approach him so as to be of greater use to him. Yet so great is the mystery of man's nature, that it will be only as the Adept that we shall find the solution to all the equations of all the individual men who compose mankind.

Nevertheless, in spite of the difficulties inherent in the problem, each worker must ponder constantly over the problem: "How can I come nearer to those whom I desire to help?"

So far in the history of mankind men have been inspired to noble conduct by religion. This is still the case with the masses and especially with those whose mentality is not very pronounced. Since religion is so important a factor in life, the Theosophical worker must necessarily incorporate into himself the truths not only of his own religion, but also those of others, in order to offer new presentations of religious appeal. It is however a fact that today large numbers of men and women no longer react to any appeal to an innate sense in them of religion. While they may not object to a religious presentation, yet it is apt to leave them cold.

A very noteworthy change in the world's evolution is the slow drift away from the problem of God towards the problem of Man. Where an audience cannot be "held" by a topic which deals with religion or philosophy, which aims at probing into the nature of God, they are far more likely to respond to any topic which describes economic and social problems, which deal with the interrelations among the classes and nations which have been created by the developments in science and by international commerce.

The "New Man" of today is drawn to economics, politics and art. Science in all the many branches of discovery is today offering a vast accumulation of material which deals vitally with these problems; those scientific facts are as it were the groundwork of knowledge for an intelligent man today. Theosophy as the Divine Wisdom has of course vital truths to offer concerning all these problems. The Theosophical worker, if he proposes to be up-to-date, must be in touch with all these problems. There is an old definition that a man of culture is one who knows "something of everything and everything of some one thing." This is a true description of the ideal Theosophical worker. Following his bent he is scientific, mystic, artistic or practical, and so a specialist in his own department; yet at the same time he tries to keep in contact with the other departments in which too are embodied the outflowing energies of the Logos.

One element has entered into the life of the Theosophical worker of today which was absent in similar workers of past civilizations. Schools of philosophy existed both in India and in Greece; in India each school was grouped

round a teacher, and those who desired to be accepted as his disciples traveled to his Ashrama. It was the same in Athens with the Academy of Plato and the Lyceum of Aristotle. These philosophers of course expounded the problem of Truth and Reality; but their message was to the individual, and it had very little relation to the reorganization of society. The Pythagoreans, however, were unique, because their philosophy aimed at bringing about a reformation of everything in the State. Plato discussed the establishment of the perfect Republic, but he did not, as did Pythagoras, charge his disciples to take up the reconstruction of the City State.

It is different with the Theosophical worker today, because of the conception that there is behind the World-Process the Will of the Logos which unbuilds and builds everything towards an ideal structure. The Wisdom, to the Theosophist, is not just a body of ideas; it is a dynamo of *energy*. To the Theosophical worker the ancient Hebrew phrase about the Wisdom that "mightily and sweetly doth she order all things" has a significance of profound import.

This reconstruction, which is being carried out unceasingly by the Divine Wisdom, is at the moment trying to create a perfect channel for its action through The Theosophical Society. Therefore, under the guidance of the Masters of the Wisdom, the conception of Universal Brotherhood has been made the First Object of the Society. From this it follows that every Theosophical lodge is expected to be a centre of all ideas and schemes dealing with reconstruction. The worker therefore has the responsibility of aiding Theosophical lodges to understand the principles of reconstruction and to put them into practice. He is not merely an exponent of a Wisdom; he is at the same time an organizer of the activities of his fellow-members.

Some workers are more successful as exponents than as organizers. Nevertheless the ideal worker is a combination of both. Since the Wisdom, which today we term Theosophy, is, as it were, an encyclopedia which narrates the operations of the Will of the Logos, and since this Will is revealing itself every moment in ever new creations, Theosophy is not a "cut-and-dried" philosophy, but an ever-active and ever-increasing revelation of the Divine Mind. And since the Wisdom is an *energy* working towards an ideal reconstruction, every event has behind it the "Plan" for it. The worker therefore needs to be keenly sensitive to the vast

(Continued on Page 224)

Future Program Possibilities

"Town Hall Meeting" Symposium, July 20, 1941

(From Stenographic Notes Revised by the Authors.)

Mrs. Ava Boman:

As I look out over this audience, your faces seem so delightfully expectant that I think all who are program chairmen or lodge presidents are thinking "Now my work is over. These people will tell me just what to do this coming year." It would be a fine thing if "these people" could; but all we can say is that we have had a good deal of experience which may be worth sharing with you, and that we recognize experiment to be the order of the day in lodge work. The day of routine is over, and the day of experiment is at hand. By that we grow.

I want to pass on to you two experimental ideas which have been working in my mind for some time, one for the public and one for members.

In Chicago we have observed quite a phenomenon. There are a few individuals there who give free public lectures week after week after week, and develop an enormous following. So many people have asked me the question "Why does So-and-So attract such huge crowds? Look at our little meetings in comparison," that I set myself to doing some analyzing. Now I answer that question with another. "Suppose So-and-So were suddenly to change his system and present his subject as we do—by having a friend of his talk one week, a member of his class next week, followed by Mr. Jones, then Mrs. Brown, and so on and so on, after the heterogeneous manner of most of our lodge programs—would he continue to have the large audiences?" I don't think so. Audiences grow because people in the audience invite their friends, or tell them of their enthusiasm. They know the speaker; they know his method of presentation; and, if they like it, they feel secure in inviting a friend to share the enjoyment with them. On the other hand, I think it is important to remember that if they don't know the speakers whose names appear on the programs and if there is no actual continuity, they simply do not know whether they are going to be interested or bored. And in these days of multitudinous entertainment, people do not risk boredom.

This is not true of all lodges, of course, but I know that a great many programs are built

up on an idea like—"Who can we get to talk on the third Wednesday in October?" The program is ready to go to the printer and no one has been secured for that date. The answer may be "Oh, I don't know, but Mrs. Jones has been reading a lot lately—she ought to be able to tell us about it."

"Is she a good speaker?"

"I don't know, but I think she would be" and on, perhaps, no more than that a date is filled and the programs go out through the mail. Quite likely that lecture is a fizzle. And it may be that on that particular evening people have brought friends in good faith and in confidence. Would they ever have the same confidence again?

So I suggest that we might try an experiment. We might borrow an idea or two from these persons who are making a real success of their public lectures although their material is decidedly less valuable than ours. Suppose that for two or three months we use the best available speaker in our area—one who can really reach the hearts and minds of an audience—giving that speaker the sort of topic he is best capable of dealing with, and letting him make his own changes on it by way of subtopics for ten or twelve successive Tuesdays or Wednesdays, as the case may be. Let the public become accustomed to a certain type of presentation and to a particular leader who can be heard any or every week. Allow the desired confidence to develop whereby they will feel safe in inviting a friend to come along.

When that series of lectures comes to a close, let the president of the lodge give a heartfelt and warm invitation to those attending to become members of The Theosophical Society, which all this teaching represents. Let him also tell them what classes they may attend as members, what specific privileges will be theirs, and what opportunities they will have to work in the spreading of this great Wisdom.

Then, if you are fortunate enough to have in your territory a second speaker of good caliber, let another series be started with all its due publicity, drawing on another section of the public which will respond to this new type of presentation, plus those enthusiasts who will

carry over from the first series. The whole thing could be cumulative, you see.

Of course we all know that this is the time of all times on earth when we must help the public to recognize the true value of the times through which they are living, and give them answers to their questions and clarity for their confusion. Because the need to reach the people is so great, we offer such suggestions as these as possible aids.

I would like next to make a suggestion for our relationship with our new members. It seems to me that this is vital. It is this: that over and beyond giving him classes and privileges with his membership, we should help him to become aware that at the time of his joining he changed his way of life, that he became an essential part of a great forward-looking movement. I think the way to do that is to give him something definite to do, beginning with the day he joins—something that will link him with his fellow members inwardly and make him a part of the great inner work of the Society. The simplest thing, probably, is to teach him our mantram, the "Invocation to the Powers of Love" to be recited daily in the privacy of his own home. Suggest to him, also, the worth of a five minute morning meditation. This is far more important than any committeeship to make him feel he is a part of our work and needed herein.

The sense of individual responsibility ought to be inculcated in a new member from the day he joins—not from the day he takes on a chairmanship, not even from the day he is formally received into membership—but from the day he becomes a member. That day should actually be a turning point in his life. It is just possible that this new daily mental effort would make it so.

Our great leader, Mr. Jinarajadasa, has said that every lodge should be a center of service and a house of philosophers. Our classes and discussion groups can help members to become partners in a "house of philosophers," and our work in the Order of Service and, more particularly, in this inner work of which I speak, can help them become aware of their actual connection with a "center of servers."

This is a key which, I believe, can set every new member right. Perhaps we will not then have members simply drifting in and drifting out again because they feel there is no place for them. It sometimes happens that persons feel that if they cannot be officers in a lodge there is no particular place for them. But if,

as I suggest, they can feel that they have immediately become part of the inner work of The Theosophical Society, that they can in these simple ways help Those Who are forwarding the Plan of the Logos, the way of evolution—if, I say, new members could feel that they were being admitted to such work, admission to the Society would become a vital and unforgettable occasion for them.

Mr. John Sellon:

I would like you to consider what I have to say tonight as being in some sense a continuation of what Jim Perkins said this afternoon. Once in a while you have the experience of finding someone whose thoughts echo what you have been thinking for months before. I had that experience this afternoon and I am grateful to Jim for it. You would oblige me if you would remember what he said as I go on.

As members of The Theosophical Society we are, of course, dedicated to carry on the work for which the Society was formed. The Elder Brethren are dedicated quite clearly to a certain type of work and I believe we have had a strong indication as to what this is. I believe that all the Elder Brethren are trying to lead humanity into a way of life which will be more in the line of Divinity and less in the line of the confusion and struggle in which we find ourselves today.

The Christian religion, and all religions, have given us precepts as to how to live a happy life, how to live a life that is socially secure, a life which is constructive and in which one can really accomplish something from the standpoint of a true sense of values. These precepts should form the basis of a social order based on brotherhood—a recognition of the right of the individual to live his own life, provided he is not in conflict with the welfare of the community, and in addition to that a dedication to a spiritual purpose, a goal which is union with God. A man who lives in accordance with those precepts, who understands that those are fundamental values in life, has a happiness, a sense of security and accomplishment which is real, which is true.

The Christian teachings as given to the people of the world, to western people particularly, did not make much of a dent. Unfortunately, there was an objection to it. The struggle for existence in the competitive system made such a way of life appear impractical, for the compe-

tition for livelihood in the old days was a factor which superseded all others. However, now there has come along a war which has stimulated and accelerated all the factors leading to a different way of Life. This war will do away with the fears and insecurity which have made the competitive environment so strong an influence in every man's life.

No government which arises in Europe after this war will be acceptable to the people unless it can assure them of security from external violence, security from exploitation, security and freedom of thought and aspiration. With that situation in Europe—and it will spread to this country, too, or because we are interdependent—there will be greater opportunity for people to search for and recognize values that are truly fundamental for happiness, security and attainment.

The Theosophical Society, it seems to me, has an unparalleled opportunity in these times—and an obligation no less than an opportunity. We have spent sixty years in building up a philosophy which is sound, correlated with scientific knowledge and based upon the truth which is fundamental in all religions—the effort of sincere people seeking truth with great guidance. I believe we have a real conception of truth; we know the soundness of our philosophy, are convinced that it is practical.

With the new conditions that are facing the world it seems that our obligation in planning a program for the future is to bear in mind very clearly the fact that we must help the world awaken to a realization of the fundamental importance and practicality of idealism—not an idealism based on faith, but on knowledge and understanding of the true course of life in manifestation. Nothing can be more important at this time than the demonstration of a philosophy of life which carries with it the answer to the search for real personal happiness, and the solution of the problem of a world society in turmoil. We must help to give a new direction to the way of life of our fellow men.

How to do it? A philosophy is only practical when it is lived. We recognize that we strive to live it. A group like this one at Wheaton is, more than any book, a demonstration of how practical is our philosophy. We in our lodges strive to live in accordance with our philosophy. I believe that any time people who have a sincere understanding of Theosophy get together they are a social unit which is a fine example of what is desirable for all. I should like to suggest that lodges make it their business

to open their doors for social gatherings of friends outside The Theosophical Society. Let them come into the lodges and mingle with us as a group—not constantly, of course, but let us make sure that every so often the friends of all members come to the lodge and see demonstrated just what Theosophy makes of us.

It is very important to our work that in our public lectures we attempt not so much to expound a knowledge which, after more than sixty years of study, has become tremendously intricate. It would seem to me more valuable to speak of truths which people will understand in the short time available to such a meeting. You will find that a public lecture on the subject of brotherhood from our standpoint will reap a greater response than a detailed exposition of the make-up of the cosmos. It takes the time that the proper presentation of a comprehensive picture requires in order to bring people to a recognition of the authentic and scientific background of our philosophy. In class study that must be carried on, and through the individual work of our outstanding members this can be accomplished. But the majority of us are humble people, and although we strive towards our own greater understanding of all aspects of Theosophical knowledge, many of us seek a contribution to the work which we feel is more suited to our present powers. There is no question but that the greatest contribution which most of us can make is by demonstrating in our own lives the sound and practical philosophy which the Theosophical knowledge has brought to us.

Just one other point, based on this question of humbleness. We are humble people, and we pride ourselves on it. Are we not too humble? After all, we have received a gift in being given an opportunity to develop the philosophy which we have gained. We are in ourselves convinced of the value it has been to our Society, so let us not be too humble about that value. Let us permit other people to realize what has been done for us and know what we have found in The Theosophical Society. Let them realize that a new way of life, a new vision and understanding have come to us who have contacted Theosophy. Then our membership problem will be different. Let us not be too humble—not boastful, but let us fully share with the public what we have received.

Mr. Eugene J. Wix:

In considering the question of future program possibilities for The Theosophical Society in America one is confronted with the difficult problem of determining not only what should

be included in such a program but what must be eliminated so as to provide a program that is possible of accomplishment. There are so many things that need to be done and could properly be done by the Society that one must discriminate carefully between various program possibilities so as to choose that which is most needed and most beneficial.

We are living in a great transition period of history. It is a period of dynamic action. Any program of the Society must therefore be dynamic for we must be in tune with the present. It must be a program of doing, a program of action. Great things are transpiring in the world today and a new order is being created. We must have a part in the building of that new order.

Undoubtedly everyone will agree that the first requirement of any program adopted is that we give to our International President, Dr. George S. Arundale, whole-hearted cooperation. During these difficult times we should look to him for our keynote and follow his able leadership. By reading carefully the Watch Tower and other articles written by him, we can keep ourselves closely attuned to him and to present day world conditions and gain from him valuable suggestions for future action. When he makes a suggestion we should proceed to carry it into practice. This does not mean that we should expect Dr. Arundale to do our thinking for us or make our decisions. We should think for ourselves and make our own decisions but in doing so we should not fail to avail ourselves of his greater wisdom. The National Society should take the lead in implementing and carrying into effect the suggestions made by Dr. Arundale and the lodges and members should, of course, cooperate and do their part. This program will require constant alertness so that we may catch the keynote as it comes from him and then go forward to do our work with greater clarity of vision and definiteness of purpose.

Probably no one will deny that it is the duty of every member of the Society to do everything possible to preserve the democratic way of life, for the very existence of the Society depends upon its preservation. We know what has been the fate of Theosophy in Germany, Italy and other countries where totalitarianism has been substituted for Democratic processes. Our Society can have no more important program for the coming year than that of doing its share in this work. Throughout the world a great conflict is raging between the forces of Democracy standing for liberty, justice, equality and

freedom and the forces of aggression and totalitarianism seeking to destroy these values and to enslave all people. The Society and its members cannot avoid taking sides in this conflict. We take sides either by action on one side or the other, or by inaction, for by inaction we help the forces of aggression. Neutrality is impossible. We cannot be neutral when the very principles upon which the Society is founded are jeopardized. We are duty bound to defend these principles and in doing so we defend the Society itself. At this point it is well to stress most emphatically one phase of this problem. It is this: that as citizens of the United States we should not be interested in our country alone but we should rise to the defense of Democracy in every land and seek to prevent cruelty and injustice everywhere. It is as much our duty to defend the Democratic Way of Life as it is that of England or any other country. We must not follow in the footsteps of the countries who have sought to stand alone hoping vainly to save only themselves while their brothers perished. To do so is selfish and unbrotherly and the fallacy of such a policy has been well demonstrated over and over again.

The first object of the Society is that of forming a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color. We have long been advocates of brotherhood and now we have a special opportunity to practice it. The suffering and misery of every human being in every land should be felt by us as our suffering and misery. Their crucifixion must be our crucifixion and ours is not only the duty but the privilege of easing the burden of their cross. There is but One Life. The people of every country are a part of that One Life. Whatever injures any part of that Life injures all of it, and whatever helps any part of it helps all.

Jesus said: "Feed the hungry, give drink to the thirsty, clothe the naked, visit the sick and imprisoned." The practice of brotherhood requires that we feed the hungry in devastated Poland, give drink to the thirsty in Belgium, France and Holland, clothe the naked in war-torn Spain, and visit the sick, imprisoned and enslaved in all of the countries that have fallen victim to cruelty and aggression. We cannot do this by merely talking. Action is required. A campaign should be conducted during the ensuing year to raise funds to be used for the alleviation of suffering in devastated countries wherever needed.

The Society is today confronted with the challenge of demonstrating its adherence to its first object—Brotherhood. We cannot and should not evade the issue. The manner in which we face and meet this issue will, in my opinion, determine to a large extent the future of the Society. If in meeting this challenge we repudiate the first and most important object of the Society, no amount of talking about it will qualify us to carry the torch of brotherhood in the future. If we fail to meet this issue brotherhood can no longer be the object of our Society because by our failure we will have rejected it as our first and primary object. The principles or objects of a Society are something more than mere words. They are living things. They exist or they do not exist. Either we stand for brotherhood or we do not. The test of whether or not we stand for brotherhood does not depend on the words we speak or print but on the lives we live. Our Society will be a society standing for brotherhood only if we as individual members inculcate brotherliness in our every day life. We may delude ourselves with high sounding phrases but the real test in the final analysis is found in what we do, not in what we say.

Dr. Arundale has heretofore sounded the call to the Society and its members to unite in working for a lasting peace and a sound and practical plan for world reconstruction. Following that suggestion provision was made on the Convention program this year for a forum discussion of the problems of peace and reconstruction. It is hoped that this will only be a beginning but that the work will be continued. To be successful this program must be widespread. We must enlist the active support of all lodges, federations and members. We can make no worth while contribution toward the solution of the problem of securing a lasting peace unless we undertake it seriously. This will mean much hard work. Research will be required and thoughtful consideration must be given to the information obtained in order to determine what should actually be done. We must approach this problem in a practical manner the same as we would a problem in our own business. There is a solution but it will never be found unless we search for it and are willing to make certain sacrifices to find it.

The National Society must take the lead in this work. It should urge the members as well as every lodge and federation to make their respective contributions. While making every effort possible to defend the Democratic Way of Life so long as it is endangered, let us at the

same time begin now to lay the basis for a lasting peace and a workable plan of reconstruction.

In dealing with this problem we must ask ourselves some very searching questions. What are the broad principles upon which a lasting peace must be founded? What kind of a world have we now? What kind of a world do we want in the future? What social, economic and political changes will be necessary to bring about such a world? Are we willing to make these changes and to make the necessary sacrifices to bring them about? If so, how is it to be accomplished? Who is to write the peace? Will it be, as in the past, those who have led us into war, or will youth, women, men of good will and those who actually do the fighting be represented at the peace table?

These are only some of the questions which must be answered correctly if the peace we are all yearning for is to be just and permanent. It is our duty to help find the right answers to these difficult questions because not only our happiness but the happiness of all the world depends upon finding the right solution.

Despite conditions existing in the world today we must carry on our usual Theosophical activities. In many countries the light of Theosophy has been temporarily obscured. Entire Sections have been forced to discontinue their activities. The number of active lodges and Sections throughout the world has been greatly decreased. Hence the necessity of the remaining lodges and Sections carrying on their work more diligently than ever before so that the increasing brightness of their lights may make up for the temporary dimming of others. The American Section is one of the few that is still permitted to work unhampered. We are thus presented with a great opportunity and a great challenge. Today more than ever before the burden of carrying Theosophy to all the world rests upon the American Section. Theosophists and members in other lands have thrown the torch to us; we must grasp it and carry on. In meeting this challenge our National Headquarters must plan ever more vital activities for the members and lodges and they in turn must respond willingly and enthusiastically. We must not adopt a policy of resting on our oars waiting until the war is over, thinking that nothing can be done until then. It is vitally important that we do everything possible now to strengthen the Society. We must keep our old members, strive to secure new ones, and a program of organizing new lodges must be undertaken. It is also important that our public work be carried

on more vigorously than ever. In this field many changes must be made so that we may bring our methods of public presentation of Theosophy up to date. In the past we have used the radio very little. In the future we must use it more and more. The radio has proven practical for other organizations; its use in presenting Theosophy is equally practical. A comprehensive radio program should therefore be worked out by the National Society working in cooperation and conjunction with the lodges and federations.

In order that Theosophy may be presented in the most acceptable manner, considerable research will be required. We must link our Theosophical teachings with the most advanced scientific knowledge of the day. Our teachings have always been in advance of science but we must constantly relate our Theosophical teachings to new scientific discoveries. Hence the necessity of research to show the relationship between Theosophical truths contained in our literature and scientific discoveries made since our literature was first published. It is not that our teachings are behind science, but our method of presenting Theosophy must be brought up to date so that we can make use of scientific advances. Much valuable work can be done by pointing out that scientists are daily proving in the laboratory the very truths that have long been taught by Theosophists and scoffed at by Scientists. It should always be borne in mind, however, that in improving our methods of presenting Theosophy to the public, it is not necessary or advisable to dilute the truths of Theosophy. The world needs and wants straight Theosophy but let us use modern and up to date methods in presenting it to the public.

We are all more or less familiar with the power of thought. Many of us have undoubtedly read and studied Dr. Besant's splendid book, *Thought Power, Its Control and Culture*. It is questionable, however, whether we are making the best use of the available knowledge on this subject. It is, therefore, suggested that under the guidance of the National Society some definite, practical and concrete work be done along this line. First, we must learn to use our thought power effectively. Definite exercises should be provided for individuals and groups. This would serve two purposes: First, it would enable those who participate to gradually develop greater power of thought and the ability to control their thinking processes, thus enabling them to become masters of themselves. Second, we can do an untold amount of good by concentrating our thoughts at certain speci-

fied times on one and the same problem. For the great majority of us the only contribution we can make to the solution of the chaotic conditions in the world today is through our thinking. Fortunately we can make a most helpful contribution in this manner. Hence, we should learn to think correctly and should systematically and regularly turn our thoughts to the solution of certain definite problems. At present most of us are thinking in a hit and miss fashion. One person thinks about one thing and another thinks about something quite different. Our thinking is not coordinated or systematized; it is not rhythmic and frequently it is not harmonious. The thoughts of many people are vague and confused and many of us are frustrated and depressed. Under these conditions our thought power is largely wasted. Individually we must learn how to make the most effective use of thought, and we must also learn how to think together and how we can most efficiently combine our powers of thought. We must select a focal point for our thinking and then all of us all over the world pour the combined force of our thinking on that focal point. In this way we can do effective work. We are too much given to impractical day dreaming, which accomplishes nothing. We must learn to be realists. We must be practical and we must apply our knowledge in the solution of practical every day problems. It is essential that we not only believe in but actually know the power of thought and make some use of it. The National Society can and should sponsor a program that will help us to develop our latent powers along this line.

Mr. Cook, as Moderator, called for discussion between the speakers.

MRS. BOMAN: Mr. Wix, perhaps you can tell us the best way quickly to make the public aware of what we are endeavoring to do, and that if they would just come to us for what they want they would get it. How are we going to get people into our lecture rooms and classes and let them know what we have?

MR. WIX: If we offer them what they want, they will come. I feel very definitely that if we have not had large audiences in the past it has not been because of the people, but because of our own lack. We have been in the habit of thinking that we were superior and that if people did not like what we had to give they were out of step with us. Instead, we must give them what they want in such a form as they can understand and accept. Theosophy can be presented in such a simple and understandable manner that every person will be able

to understand and will then accept it. Without compromising on principles or our teachings we can learn from the many pseudo-occult organizations who enjoy such great favor with the public. If we put ourselves in the position of the person who is listening instead of the person who is talking we will get along better.

MR. SELLON: It seems to me that the main factor in whether or not Theosophy is going to become a vital force in this country and in the world depends upon the true value of what we have here in The Theosophical Society. If the Society is merely another organization of students teaching a theory it is not going to have much effect on the world. If we are a sincere group of people, we are going to get associated with the Society more and more people who find that here in the work of The Theosophical Society is something of great value. I believe that the whole issue in a way depends upon having the membership face the fact that the Society is still a pioneer organization with a definite trail to blaze for the world. If we realize that and have a sense of accomplishment in ourselves along that line people will come and join us. This means trail blazing from all standpoints, whether it be scientific, sociological or activities such as those sponsored by the T. O. S. We can do all kinds of trail blazing by living a real spiritual life, by being happy and true ourselves. If we have that quality we will have the answer to this question of support of our programs.

Mr. Wix, don't you think that there is some danger in such a diffuse program as you outline if we start in to be both an institution for the relief of the war-torn places of Europe and also an institution for the specific promulgation of the objects for which we were formed? Might we not weaken the accomplishment of the Society?

MR. WIX: No. I call attention to the fact that the First Object—and the most important object—is to form a nucleus of *universal brotherhood* of mankind. I don't know how you can possibly square yourself with an adherence to that principle and be indifferent to the sufferings in the devastated countries of the world. Certainly if you are brothers of those people you must do something about their suffering. Their suffering must be your suffering. I believe that right there is a very subtle danger. It is so easy for us to simply let George do it and take the easy way. That is the danger that so many people fall into, and if The Theosophical Society, as it is being tested today, fails to meet that issue it is going to fail the

Elder Brethren and be denied the privilege of carrying the torch for brotherhood and truth.

Mr. Sellon, you mentioned a social program and social security, but you were not particularly specific as to what you had in mind. What should the Society do in the way of solving the problem of Social Security?

MR. SELLON: When I spoke of social security, I was speaking of a situation which was being taken care of by the natural turn of events, due to the outgrowth of the war and the recognition of social obligations by the Government. I made no suggestion that the Society should work toward social security.

MR. COOK: I think you said that social security was being worked out for the people in Europe, but the people in Europe feel very insecure. Please clarify that point.

MR. SELLON: What I said was that the war has produced a situation in Europe so that any government to be acceptable to the people after this war must provide for those people a security in the sense of the social security which we have been working toward in the New Deal, a security against oppression and force, and a security giving the individual the right to live according to his own ideals. Those three securities will be absolute requisites of any government which arises in Europe, in my opinion, after this war is over.

MR. COOK: It has been said that "the tears of the poor undermine the thrones of kings."

(At this point the audience was invited to address questions to the speakers.)

MISS POUTZ: (to Mr. Wix): You said that many organizations manage to get great audiences, and I think you referred to organizations giving teachings similar to ours, and said that we might examine and take lessons as to how they get their audiences. I want to ask if their drawing card is not that they use their psychic powers to their own advantage. Do you mean that we should really take such lessons?

MR. WIX: I don't think that we should take lessons in *that* way, but I do think that we can copy many of their methods of contacting the public. Of course, we should not compromise on the matter of truth or try to sell the idea of getting saved or rich, etc. We may not get as big crowds as they get, but we would get better than we do now.

MR. Fouser (to Mr. Wix): You stated that we should collect funds and supply food. How can we get it over? Will Germany permit it to go through?

MR. WIX: There are many ways to use the money. There are various organizations all over the country that are raising money for these purposes, and there are various ways to distribute it. Mr. Cook has sent some through Switzerland. We could buy an ambulance, and give it to Russia or England. The important thing is the collective effort at this critical time.

MR. DE SAAS: You outline a very delightful program. How shall we carry it out?

MR. WIX: The Theosophical Society is competent. It is not a question of how much. We can do something and all we can do is our best. But we should do something very definite as a Society.

MR. WITTENBURG: (to Mrs. Boman): What can we do in the case of people who are afraid of our name?

MRS. BOMAN: I don't believe in compromise on the question of our name. Going back to my original suggestion, I think perhaps if you can build up a public that is sufficiently interested in a definite, continued presentation, that share of the public will overcome its prejudices. And then if you are fortunate enough to have another fine speaker to draw upon, you will attract another section of the public and overcome their prejudices. That must be done a little at a time.

MR. COOK: If you have someone who is afraid and who is intelligent, bring him to a good member.

MR. PERKINS: (to Mr. Wix): What kind of a radio program would you have in mind?

MR. WIX: In the first place you must have a committee that passes upon programs. Then material that is submitted should be submitted anonymously, so it would be dealt with on its own merits and would not be put on the program if it was not up to standard. Material must be high grade or not used at all. I think that the National Society should work with the federations so that one federation would not have one policy and another a different one resulting in a hodge-podge of ideas. In offering the teachings of Theosophy the program should be correlated, coordinated and supervised from Headquarters. Let the National Society take the money that would otherwise be spent by the Ohio Federation, for example, and add to it a specific sum contributed by Headquarters and with the approval of both Headquarters and the Ohio Federation put on a program that will cover that particular part of the country. It has been demonstrated that radio will pay for itself if you know how to use it, but we

must use it in the proper manner. And whether it pays for itself or not, let us use it to spread Theosophy. The programs will have to be simple and understandable, getting down to terms that people can understand because we shall be talking to all classes of people. There is no other philosophy that can be so related to life as Theosophy. We are simply chumps if we cannot translate the teachings of Theosophy into real life.

MR. COOK: Is it your thought that we should use speakers or recordings?

MR. WIX: It is probably less expensive to use a recording system. The name of the speaker should not be announced. It should simply state that the program was presented under the auspices of The Theosophical Society.

MR. RENZ: Mr. Wix, are you advocating that we become an aggressive organization in all things, or just in this world crisis? Are we abandoning our neutrality, and if so how far do we go?

MR. WIX: When an issue confronts the Society and its fundamental principles are endangered by conditions existing in the world, then there is only one thing that The Theosophical Society and its members can do and that is to fight for the preservation of those principles and the Society.

MR. RENZ: Then is that stand permanent or temporary?

MR. WIX: It is permanent for so long as the fundamental principles of the Society are challenged. We have to defend those principles—at this time, by defending the Society itself.

MR. SELLON: As a Young Theosophist, I was an ardent pacifist. To a certain extent I am still a pacifist. However, at that time I asked Dr. Arundale: "What is a Theosophist who is a pacifist to do?" Dr. Arundale said that it is a matter of personal choice when two principles are involved. It is essential that a principle as fundamental as harmlessness and pacifism be preserved and it is necessary that people carry that principle in their hearts as a guidepost. It is a question of your choice of which principle you are going to carry through and fight for one way or the other.

MR. COOK: If the Society departed from its traditional neutrality what would happen within the Society as to its membership?

MR. WIX: Some members might leave the Society, but I don't know that there would be any particular loss. If people are not willing to take an out and out stand for the principle of brotherhood, then they have no place in a

Society that stands for those principles. Their very presence in the Society is an act of hypocrisy. They are theoretically standing for something that they are not willing to stand for openly. In regard to pacifism and harmlessness, there is no member more sold on the principle. When I was here before I read *One Life, One Law*, and it opened my eyes. I have tried to live that principle. I take every precaution never to kill or take the life of anything, but, here we are concerned with an issue, and we must think straight. Shall it be cruelly imposed by an aggressor, or shall we stay the hand of the aggressor when he would be cruel? You cannot stand aloof and say, "I will not do anything." You have to choose who shall suffer, the innocent victim or the aggressor. The aggressor who is living a life of active cruelty is not entitled to have the principle of harmlessness invoked in his behalf. Shall we let him trample on innocent people or prevent him from doing it?

MRS. WAGNER: Mrs. Boman, you said, "If you happen to have another good speaker." Do you think that good speakers are found by happenstance, or would you favor a well organized plan of national speaker training, where all would go through the same course?

MRS. BOMAN: I think it would be excellent if it were practical and possible. What I was referring to was not National Lecturers, but people out of our own lodges who will stay on the job and be consistently available to people who have heard them. If there is just one good speaker in a lodge there is a tendency to work that person to death and to develop too much personality. This development of speakers is a great problem. They are more or less born. Some people who can give excellent dissertations leave their audiences cold, but other people who don't talk nearly so well have a good effect on the people. So the question of speaker training should be dealt with locally. If a person has a flair for speaking, encourage him to prepare himself for platform work. It is asking pretty much of Headquarters to go into the work of a dramatic school—voice, platform presentation, gesture, etc. Let us encourage the people who have the gift to develop that gift—even to the extent of financing some of their training.

MR. COOK: Also, lodges which are conveniently located can exchange their speakers and still maintain a consistent program.

MR. GABRIELSON: The H. P. B. training course—how about that? Isn't it excellent training.

MRS. BOMAN: An H. P. B. Training Class is marvelous training, but not sufficient. There must be for public work a knowledge of the use of the voice, proper platform presentation, etc., before one is quite ready for H. P. B. work. H. P. B. classes help to relieve the speaker of unpleasant mannerisms and make him aware of various types of people in the audience, and conscious that he is talking to all of them. Those classes are excellent, but not enough for a trained, finished speaker.

MRS. HARDY: Mr. Wix, how can lodges present their program to the public in the light of existing world affairs, which many Americans approach in an attitude either of isolationism or intervention? The public is so divided as to whether our defense lies in helping Britain now.

MR. WIX: The very fact that the public is divided is the reason that we should take a definite stand. We stand for brotherhood and we should hold to that principle. A program can be built around the idea that isolationism is contrary to brotherhood. President Roosevelt has taken the attitude that when we help Britain we help America. That is selfish and unbrotherly. We must take the larger concept of standing for the oneness of life, for all the countries of the world and suffer when someone else suffers.

MR. ROGERS: Can Mr. Wix give us some idea of the actual results obtained by the radio broadcasting in Southern California?

MR. WIX: A large mailing list has been built up with quite a number of listeners. We made no effort to get money from the public, but quite a bit was sent in, although not enough to maintain the program. The broadcasting went along fine until the manager of the station objected to something one of the speakers said, and we were then off the air. In the short time that we were on the air, however, we got a great deal of favorable response from those who wanted literature, which we mailed to them.

MRS. MCMYLER: Does Mr. Wix think that as a Society we should send an ambulance some place?

MR. WIX: The Society as a Society should have some definite program of raising money to help the people in the devastated countries so that we can be a part of this thing—not aloof, inactive and indifferent.

Theosophical News and Notes

Peace and Reconstruction

In the course of Convention a session was devoted to this theme to which many members had contributed during prior informal discussions in groups organized at the opening of Convention. These discussions are continuing through three committees under the leadership of Mrs. Myrtle Cromwell, Mr. Fritz Loenholdt and Mr. Edwin N. Lord. The purpose is to correlate the ideas of members everywhere into a single presentation which is to be sent to Adyar in time for consideration with other suggestions received from all over the world toward the preparation of a Charter of Peace which the Society can present to the world as representing Theosophical principles practically applied toward the world's reconstruction and the building of a relationship of brotherhood between nations.

All members are invited to send their contributions toward the creation of such a program of peace and reconstruction. These contributions will be sent to the respective committee chairmen for incorporation in the report and contribution of this Section for the Adyar compilation. Let not American members be backward or The Theosophical Society in America be lacking in contributing toward this platform or charter for the building of a new world. As Mr. Wendell Willkie said recently:

"We must begin now to shape in our minds the kind of world we want. We must not await the war's end to make these purposes clear. For then some men will feel the gloat of victory, and others the bitterness of defeat; demagogues will capitalize the passions of the people and the greedy grasping of some will teach only an immediate material advantage; and super-patriots among us all again will shout the shibboleths of nationalism and isolationism.

"We must have the imagination to dare and the vision to see that from such cataclysms as we are experiencing today, great ventures are possible. My own beloved country, with its priceless tradition of liberty, was born and grew to life in a similar period. And we can, if we have the will, convert what seems to be the death rattle of our time into the birth pains of a new and better order."

Adyar Day Fund Thanks

Crowded out of recent issues is the cabled acknowledgment from Dr. Arundale of the magnificent contribution in the neighborhood

of \$10,000 made by American members to the Adyar Day Fund. The cabled expression of overwhelming gratitude and relief read as follows:

"Thanks cable intimating New York remittance is Adyar Day Fund. Most Thankful. Urgently needed help, especially Besant School in grave financial stress. Do not know how again thank wonderful generosity American Brethren. Beg you convey organizers, subscribers, deepest gratitude.

ARUNDALE"

Dr. Rabindranath Tagore

The passing of Dr. Rabindranath Tagore, poet, philosopher, and educator, early in August, recalls his many associations with The Theosophical Society. Although he was never officially a member of the Society, he was known to be in sympathy with its objects and was for many years a close friend of Dr. Annie Besant. Whenever he had occasion to be in Madras, he stayed at the Headquarters Building at Adyar, and the two friends would sit for hours under the Banyan tree in the Blavatsky Gardens, talking of education, the ideal school, philosophy. In 1901, Tagore founded his famous Santiniketan, a school in which the child himself becomes his own teacher. He was awarded the Nobel prize for literature in 1913 and his poetry stands almost unrivaled in the world of thought:

"Ah! It is not for you to open the bud into a blossom.

He who can open the bud does it so simply."

Convention Comment (One of Many)

DEAR MR. COOK AND MISS ETHA:

I want to thank you both for the very inspiring Convention and Summer School, held recently at our Theosophical home.

The whole program was so well-balanced, so instructive, and democratically carried out with free discussion by everyone who cared to participate. For my part it enables me to carry on with the work here with an enthusiasm that I am afraid would have been lacking had I not attended this year and gleaned added encouragement and strength to go on.

A week ago I called our members together and told them as much as I could about Convention and Summer School, and when the Fall season opens later, I hope to give them more of the benefits of the notes I brought

back and the clear and precious memory of what transpired there.

I do hope we of this Lodge and Federation can and will avail ourselves more and more each year, of this wonderful opportunity we have of attending our Conventions and summer work that we may gain inspiration from those wiser and more experienced in the work.

With best wishes and personal regards.

Liaison Officers

Some time ago, at Dr. Arundale's suggestion, most of the lodges appointed a Liaison Officer to be a direct and additional link between the lodge and Adyar and Olcott. The duties of these officers consist mainly of keeping Adyar and Olcott informed of the work of the lodge and also of keeping the lodge members in touch with Adyar and Olcott by bringing to them interesting material from *The Theosophist*, *The Theosophical Worker*, and other Theosophical periodicals.

A few Liaison Officers have remained enthusiastically active, but it is to be regretted that others have not been heard from for several months. With correspondence between America and India delayed and sometimes lost entirely, the service of the Liaison Officer becomes increasingly important.

Most of our lodges begin a new season of work in September. It will be encouraging to our recently re-elected International President to receive through Mrs. Laura Chase, the Adyar Liaison Officer for this country, a report of the new season plans of each lodge in the American Section.

Liaison Officers, let's let Dr. Arundale know that the Society in this country is alive and forging ahead. Send *your* report to Adyar NOW!

Address: The Theosophical Society, Adyar, Madras, India, attention of Mrs. Laura Chase. Send a duplicate copy of your report to The Theosophical Society, Box 419, Wheaton, Illinois.

WHY NOT DO IT NOW?

Richmond P. Wetmore

Birmingham Lodge lost a faithful server and its president for several years in the passing early in August of Richmond P. Wetmore. He had been a loyal member of the Society for many years, and a sincere worker for Theosophy. He regularly taught a class in philosophy in Birmingham, the principal tenet of his philosophy being "The Brotherhood of Man," a theory which he carried over into everyday living.

Dr. George A. Carr

The news of the passing of Dr. George A. Carr, of Paterson, New Jersey, on August 15, will be received with deep regret by his many friends throughout the field. A member since 1910, Dr. Carr was a staunch worker for Theosophy, and was for many years President and leader in the Paterson Lodge.

Valuable Violin

A member has presented to the Society, as a gift to be converted into cash, a historic violin. It is listed in *Rare Old Violins* as "J. C. Shoenfelder, Newkirken, about 1800-10," and has a value on the purchase of any musical instrument of \$125.

If any member is about to buy any substantially priced musical instrument this valuable violin would be accepted in trade and its value (\$125) thereby released to the Society. Members interested should write to the National Secretary.

Northeast Federation Invitation

Over the Columbus Day week-end—October 11, 12 and 13—the Northeast and the Middle Atlantic Federations are holding a joint gathering at Boston. By invitation, the National President and National Secretary are to be present and a practical and inspiring program, including some informal and social features, is being arranged.

The Northeast Federation and the Besant Lodge of Boston, hosts for the occasion, extend a very cordial invitation to members throughout the two federation areas—indeed to members everywhere—to reinforce with their good will, as well as with their presence, their opening federation meeting of the year.

Miss Marion Swift, President of the Northeast Federation, would like to hear from those who intend to be present. Her address is 146 Tappan Street, Brookline, Massachusetts.

To Those Who Mourn Club

Shipments of booklets from July 16 to August 15:

California	255
District of Columbia	1
Illinois	2
Indiana	1
Mississippi	20
New York	400

Total 679

*Serve humanity, and then you can go to God.
In Service is Salvation.*

—SORABJI

Youth Agrees on America's Future Policy

Writing in an intercollegiate contest on the subject, "American Foreign Policy in the Next Decade," students in our colleges and universities held divergent views as to some aspects of our foreign policy. It is notable, however, that without exception they were in accord that the United States must play a leading part in some international association of nations if the world is not ultimately to go down to destruction through endless warfare.

New Members for July

Applications for membership were received during the month of July from the following lodges: Aurora (two), Cleveland (three), Chicago, Colorado Springs, Fellowship, Honolulu, Julius Slowacki, Long Beach, Mt. Clemens (three), Oakland (three), Orlando, Tulsa, and one National Member from Fairbanks, Alaska.

Statistics

July 1 to August 15, 1941

American Theosophical Fund

To August 15	\$147.68
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Building Fund

To August 15	3.87
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War Relief Fund

To August 15	\$348.00	
Specified "for Polish Relief"	2.00	350.00

Adyar Day Fund

To August 15	2.00
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Adyar Art Project Fund

To August 15	68.00
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Deaths

Mr. Richmond P. Wetmore, Birmingham Lodge, recently.
Miss Annie C. McQueen, Los Angeles Lodge, Aug. 5, 1941.
Mr. George A. Carr, Paterson Lodge, August 15, 1941.
Miss Eudora Morey, National Member, August 9, 1941.

Marriages

Miss Ethel Matthews of Tulsa Lodge to Mr. Fred Ptak, June 1, 1941.

THE AIMS OF THE THEOSOPHICAL WORKER

(Continued from Page 208)

transformations which the Will operates in life every moment. He must extract out of these transformations the Wisdom which he is to expound in order to inspire all Theosophists towards *work*, if they desire to cooperate with that Will.

One special work which needs to be done is to bring the imagination of Youth to grasp the beauty and the inspiration which come into their lives the moment they see "the Plan of God which is Evolution." In these days when the burden of reconstruction is definitely laid more and more on the shoulders of Youth than on the elders, the Theosophical worker must seek to give the message of the Wisdom in such forms as will appeal to young men and women, and indeed to boys and girls also.

The ideal worker is less one who is clever and full of energy, and far more one who is so surcharged with enthusiasm that he infects others, especially the young, with his enthusiasm. A prophet of Palestine said that "young men dream dreams and old men see visions." There is scarcely a more useful work which the Theosophical worker can do for Youth than to make them "dream dreams." It little matters if Youth

is disinclined towards a detailed study of the Great Plan, so long as through their emotions they sense the beauty of that Plan, and from those emotions there springs up in them a desire to be heroic in action and loyal to the Plan to the end.

In these days, where modern science with her vast body of facts is still negative on the matter of Idealism and Immortality, and indeed among the more backward scientists the old deadening materialism still persists, the greatest need in the world is an unshakable confidence in Hope. The true student of Theosophy penetrates beyond the dark clouds of failure and depression, both in his own life and that of the world, and feels an unbounded Hope that all events are moving towards an indescribably beautiful consummation. The Theosophical worker must radiate this Hope which the world needs today. His love of the Wisdom, and his increasing enthusiasm for the Great Work, will transform his nature, till he becomes Hope embodied. To give Wisdom, and with it Hope, is the Theosophical worker's "work" which abides with him night and day, in life, and after, in the life to come.

LODGE PROGRAM AIDS

Headquarters offers three study courses to solve Lodge program problems:

1. **THE HISTORY OF THE THEOSOPHICAL SOCIETY**
(new study outline—just off the press)
2. **THE ART OF FRIENDSHIP**
(discovering the technique of Brotherhood)
3. **THE LAWS OF MANU AND THEIR APPLICATION TO SOCIAL AND POLITICAL PROBLEMS TODAY**
(using the Ancient Code as a modern guide)

Program Chairmen: Get these free courses and plan now for a successful season of study in your Lodge.

BOOKS REQUIRED FOR ABOVE COURSES

(History Course)

1. A Short History of The Theosophical Society.....\$3.00
—Josephine Ransom to Members 2.00

(Friendship Course)

2. Gods in Exile—J. J. van der Leeuw.....\$0.75

(Manu Course)

3. Manu—Kewal Motwani\$2.00
Science of Social Organization—Bhagavan Das....\$2.00

• **THE THEOSOPHICAL PRESS** •
WHEATON, ILLINOIS

Sources of Christianity

You will understand the Christian Faith better by studying these works. The authors have traced Christianity to its Source, and plumbed its depths.

The Christian Creed, by C. W. Leadbeater.

Bishop Leadbeater goes behind the formulas and, by revealing the underlying cosmic truths, he makes the Creeds intelligible. The mighty Plan of Salvation is fully expounded, not as it is known in the church, but as it really is. Much of the interest of the book is in the colored diagrams, showing correspondences between man and God.

CLOTH \$2.50

Esoteric Christianity, by Annie Besant.

Dr. Besant gives the true nature of the Christian doctrine and the sacraments, and relates the vital stages in the life of the Christ to the experience of every individual in his ascent to cosmic consciousness. This book has been the means of bringing a new and deeper faith in Christianity to many who had left the church. Some inspired passages touch great heights of beauty and eloquence.

CLOTH \$1.50

The Science of the Sacraments, by C. W. Leadbeater.

The greatest seer of the modern world describes the occult forces at work during the celebration of the Holy Eucharist and other ritualistic services. This book is revolutionizing the attitude of churchmen and others towards the Sacraments, and giving them a new idea of worship, and the cooperation which may be cultivated between the people, the priesthood and the Angelic Orders. Illustrated with many pictures of church ceremonies, diagrams, etc., and a colored plate of the completed Eucharistic form.

CLOTH \$4.00

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