



THE THEOSOPHIST

ADYAR

JULY 1940

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited ; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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

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(Price : See cover page iii)



THE LINCOLN MEMORIAL



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

HOMAGE TO U. S. A.

THIS July issue of THE THEOSOPHIST is reverently dedicated to the United States of America, in homage to the spirit in which she was conceived more than a century and a half ago, and to the spirit of that future she was aforesaid called to embody. The United States of America is an experiment in Brotherhood on the part of the Inner Government of the world, as is also the British Empire. The American experiment is a new experiment. It has proceeded along new lines, with one particular feature similar to the experiment we know as the British Empire. Each experiment is in the

nature of a melting-pot into which are poured a number of diverse elements for adjustment. Each is a mixture for the production of a new type of individual and of a new type of government. Each belongs to the future more than to the past, although in the case of the British Empire, which may soon be called by another name, the world-wide sacred traditions cradled in ancient India will become, through an active comradeship of the East and of the West, the foundations of the new civilization-to-be.

GREAT BACKGROUND OF BROTHERHOOD

No new country, starting on her way in the world, could wish for a greater background than has had

the United States of America. Her Declaration of Independence ranks among the greatest Charters of Liberties the world has known, and those who fashioned it need yield to none in spiritual or practical worth. The great objective of the new nation—the pursuit of happiness—showed that those who declared it had plumbed to the depths of the purposes of life. The result is that while America's traditions may not go back into the dim distances of time yet are they nonetheless splendid on that account. Their inspiration may well cause the United States to become one of the greatest forces for good throughout the world, as each young citizen is brought into the most intimate possible contact with them, so that they affect the very details of his or her individual life.

That they are very much alive today is evident to all who have the privilege to visit America and to come into friendly contact with her people. As in the case of that other young country, Australia, and, in a different way, New Zealand, the spirit of Brotherhood is abroad, despite all that may seem to negate it. We hear much of lawlessness in connection with America. Perhaps this is inevitable as a phase of her unfoldment, though we may contrast such lawlessness with other lawlessness in other parts of the world, and wonder if after all there is so very much more in America.

But let us remember that—even if there be, and I am not the one to admit this—there is on the other side a very real brotherly spirit in the heart of every American whoever he may be, and in the very lawlessness itself there is a saving grace of the brotherly spirit.

My visits to America have always been visits of refreshment, however strenuous they may have been, and while I have, of course, mainly moved in the fine atmosphere of the American membership of The Theosophical Society, I am sure that the brotherly spirit is universal throughout the land; and this is a priceless asset for the whole world, while a lever of supreme value for the lifting up of the American people to the heights they are intended to achieve.

BRIDGE BETWEEN MATERIAL AND SPIRITUAL

I am very conscious of the exaltation of material values and comforts generally which it has been the opportunity of America to display. America is the abode of a comfort which is not reserved for the few and for the well-to-do, but is for the people as a whole, so that every American home, even though the family be poor, may have a standard of comfort nowhere else in the world to be perceived. India reconciles simplicity with comfort—simplicity is the ancient word for comfort. America writes

comfort otherwise. But we have no cause to accuse her of materialism on that account. On the contrary, there is no crude or vulgar materialism in her home comforts. They are right. But perhaps their spiritual contents have yet to be disclosed, so that more and more they may help to identify the spiritual with the material, to show that essentially there is no distinction between the two, if each is well conceived. So is it that I feel one of the purposes of the United States of America to be the fashioning of a bridge between the so-called material and the so-called spiritual, that life may be perceived as one in all its veriest details, that all days, all times, may be Sundays, and all activities offered to the glory of God and to the service of man.

America is spiritualizing the material in everyday life conveniences, and the time will come when she will spiritualize leisure, though she has yet to go a long way from much of the kind of leisure her people at present "enjoy." But for the modern world the art of leisure is still in its infancy and therefore in a certain crudeness, from which incidentally poor India suffers dangerously as there are poured into her cinemas films essentially anti-Indian in their treatment of life-episodes which in India are sacrosanct and beautiful. We look to America with all her wonderful film technique someday to give to the world a code of refine-

ment both delightful and inspiring through an order of films which shall be amusing, uplifting, instructive, fanciful, but never coarse, and never unmindful of that stirring to greatness which is the most glorious incentive in life. We look to America, too, to identify spirituality, that is brotherhood, with business, so that business may become one of the greatest of the arts and one of the principal manifestations of life's creative spirit. And we no less look to America to show us unmistakably that what is called the materialistic spirit is truest to its nature when it is permeated through and through with reverence—that quality so lacking everywhere. I should like to speak of the three qualities of Faith, Hope and Reverence, and to declare that the greatest of these is Reverence. May America lead the world to a new exaltation of reverence.

EXPERIMENT IN BROTHERHOOD

I wrote at the beginning of this Watch-Tower that the United States of America is an experiment in Brotherhood on the part of the Inner Government of the world, that Government of the Wise which is forever shaping human and sub-human evolution to finer and finer ends, rough-hew the approaches to these ends how we will. Let me now add that the founding of The Theosophical Society in New York in 1875 was a reinforcement of that

experiment, for The Theosophical Society is nothing more nor less than an insistence upon the universality of Brotherhood.

From all parts of Europe and elsewhere fine types of humanity have been poured into America that their very differences may make stronger and richer the Brotherhood that ever is but which mankind has yet to acknowledge. Into the melting-pot devised by the Wise Men, and which we know by the name of the United States, have innumerable diverse elements been poured and they are commingling to emerge as a new human order. For the moment there may seem more confusion than order, more antagonism than understanding. But there is youth. And this youth is the saving grace of the United States, as it is ever the saving grace of most lands throughout the world.

Thus to young America came from the Wise Men the precious, however little recognized, gift of the birth in her midst of a great movement for Brotherhood, founded by two great American citizens—one American by birth, Colonel Henry Steel Olcott, the other American by adoption, Madame Helena Petrovna Blavatsky. It is true that the International Headquarters of The Theosophical Society is now at Adyar, Madras, India. But there must be a very close link between the birthplace and the centre as finally estab-

lished; and I am always hoping that just as gradually we are in India establishing a Theosophical triangle with Adyar as the apex and Benares and Bombay as the angles at the base, so in the United States there may arise a triangle composed of Wheaton, New York (the east) and California, though I will not commit myself to the respective positions these centres will occupy. In any case the New York angle would have to be outside the actual city itself.

America is fruitful soil for the seeds of Brotherhood. I shall never forget my own tours throughout the country. Everywhere the warmest of welcomes, and visits from enthusiastic members, often living far away, to the various stations at which my train might halt for a brief moment, so that they might catch a glimpse of the President of their Society. Sometimes I go through these tours with the aid of memory, and I see how sincere was the welcome wherever I went, without a single exception, from different types of people, but all with the same unaffected and kindly friendship. At the Headquarters of the American Section, Olcott, Wheaton, Illinois, I felt as if I were at another Adyar, at home in another dynamo. I want very much to return to the United States, and would have so returned this very year itself, with the invitation of the National President,

but for the war and for the difficult situation in India. For the same reason The Society's Recording Secretary, Mr. N. Sri Ram, has had to give up his projected tour in the States. But we both hope, and so does Rukmini Devi, that when the world has achieved this readjustment we may have the happiness of coming.

HAVEN OF REFUGE

Through a long period of reaction and intolerance the soil of America has been a Haven of Refuge for the oppressed and persecuted, for all who were denied that freedom of belief and of opinion which is the life-breath of progress and the heart of all true prosperity. The spirit of freedom in the West was born in England and was nurtured by England through stormy times, so that England was a Haven of Refuge for every victim of bigotry and selfish pride. In the seventeenth century the seed of freedom was planted in America, and under the shelter of the century-old tree of Liberty the then colonists preserved freedom from the onslaught of tyranny, and their own successful defence inspired the oppressed in France to shake off their fetters and so to kindle throughout Europe the fire of the freedom of peoples triumphant over the tyranny of unworthy rulers. That liberty in France went into orgies of excess was no fault of America, where the growth of free-

dom has been attended by so great a sobriety in action. Is not modern liberty in Europe largely due to the example and inspiration of America?

And since that time America has been a wonderful refuge for the destitute, for her home has been open, freely open, to all, until for the time being she can hold no more if the Spirit of America is to dwell in the heart of each of her citizens. For the moment she must needs close her doors save to a comparatively small number, that she may be about the business of setting her own house in order, seeing to it that her own people forget not her glorious traditions and her high purposes.

HOME OF FREEDOM

Yet thus so rightly concerning herself with her domestic affairs, let her never forget that she must ever be a Haven of Refuge from tyranny, intolerance and oppression not merely for those without but no less for those within. Let her seek everywhere for fetters, in every aspect of her manifold life, and with the fine courage descended to her from mighty forefathers break them into pieces.

The air American citizens breathe today must be as free as the air in which the great Declaration of Independence was born, as the air breathed by the master-souls who gave it birth as a precious inheritance for all who came after them.

In 1917 the spirit of Freedom triumphed over all elements of difference, and America entered nobly into the conflict to preserve for the peoples of the world, for all peoples no less than for those in central Europe, that freedom which the forces of oppression were making once again an effort to destroy.

She will be on her guard against all attacks on freedom no less from within than from without. She will see to it that no opinion, no custom, no habit, no convention, no belief, no conviction, no assurance, ever tyrannizes, is ever allowed to coerce, though the will of the majority of the people must ever be joyfully fulfilled by all save those whose conscience and passionate love for the Motherland compel them reverently and by all law-abiding means to stand against such will.

For every citizen liberty, a liberty eagerly accorded by all. For every citizen liberty of opinion, liberty of spirit, liberty of action, so long as a similar liberty for others is not endangered. For every citizen liberty of courteous and respectful opinion, liberty of courteous and respectful speech, liberty of honourable action, for courtesy, respect, honour are of the essence of true freedom. America must ever remain a Haven of Refuge not alone on the physical plane, but on the planes of thought and feeling. Free thought, free speech, free activity, but everywhere the harmonization

of the freedom of the smaller with the freedom of the larger, and from each individual a definite contribution to the ordered freedom of the whole. Living in an ordered freedom himself, each citizen must add this to the ordered freedom of others, to the ordered freedom of the Nation as a whole. And better the limitation of the freedom of the one than the limitation of the freedom of the many. Let him be willing to have his own freedom restricted if thereby he may aid the finer expression of a collective and co-operative will on the part of the many. And let him remember that while heretofore the world needed freedom to *live*, today freedom must be dedicated to *service*. Freedom to live is the lower freedom, which most enjoy. Freedom to serve is the higher, the true freedom, which must be the privilege of all who love America and find their happiness in adding to her own.

EXAMPLE TO THE WORLD

The American citizen will set an example to the world of placing duties before rights. Let but the duties be fulfilled and the rights will take care of themselves. For those who have the advantages and status of American citizenship the most cherished right should be the happy duty of service.

The citizenship of all in every land must be a citizenship of constructive and positive activity and

not of negative and passive acquiescence.

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THE PRESIDENT APPRECIATES SINCERITY

I very gladly append to this issue of the Watch-Tower a letter I have received from some fellow-members who are in sharp opposition to myself regarding the war. I am all the more glad because the pacifist outlook is essentially the outlook of us all, and it is indeed well that some of us should have the courage to stand for it when the majority of us may well be in the process of being carried off our feet by the tremendous waves of public opinion surging through the belligerent countries. It is easy to be infected by the war spirit. It is much more difficult to extricate oneself from the crowd and to cherish opinions which expose the holder to ridicule, contempt and often to persecution.

I well remember how in the last war Mr. and Mrs. Baillie-Weaver, those great humanitarians who honoured our Society with their membership, heroically fought for the conscientious objector, and made superhuman efforts to save him from the persecution to which he was subjected by the insensate prejudices and evil propensities of those who lived on brutality. And I had the happiness of helping them a little.

So I honour the writers of the letter which follows, and give them and it the best prominence I can, declaring that there must ever be freedom for every member to speak his honest word :

DEAR PRESIDENT,

We, the undersigned members of the Northampton Lodge of The Theosophical Society, feel we must protest against the pamphlets and writings you are publishing from Adyar in support of the war. The type we refer to are such as those entitled :

The High Purpose of War,

A Theosophist Looks at War, etc.

Whilst we appreciate that these writings are supposed to be only your own personal views, we are afraid these pamphlets are being turned out in such a manner as would lead the public to believe that such were the ideas of Theosophists generally which we do not believe to be the case.

We understood that the first and foremost object of The Theosophical Society was to form the nucleus of Universal Brotherhood. We, ourselves, fail to see how one can make a brother of another by charging at him with a rifle and bayonet. Neither do we take too much notice of a part of *The Bhagavad Gītā*, alluded to by some Theosophists, as Krishna did not appear to indicate that this particular teaching was for the promotion of brotherhood.

If a man supports war, all well and good if he considers that the best policy. We have no wish to interfere or criticize. But if he at the same time belonged to a Society whose professed object was that of promoting brotherhood he might

be regarded by a good many people as a humbug or hypocrite.

It would therefore be much appreciated by the likes of us if you would make it abundantly clear, especially in view of the fact that you are the President of The Society, that these writings are not by any means intended to represent the policy of The Theosophical Society, as you are aware that there

may be quite an appreciable number of members of the Society who are pacifists.

Yours sincerely,

RUTH SHELTON
C. H. SHELTON
GRACE GOLDING

Northampton, England,
27 March 1940.

George S. Arundale

WHICH NATION WILL LEAD THE WORLD?

The majority of men on the earth today are men of the Fourth Race, but the Fifth Race—the keynote of which is individualism—is leading human development.

The dawn of the Sixth Race is yet afar in the future, and of that the keynote will be unity not individualism, brotherhood not combat, service not oppression, spirit not intellect. And the birthmark of the spirit is the longing to pour itself out in sacrifice, never asking what it can take but only what it can give.

The fundamental unity of mankind is the central truth of the coming race, and the nation which first grasps and practises that great conception will lead the future, humanity falling into line behind it. Those who see it, who teach it, may fail for the moment, but in their failure is the seed of inevitable success.

ANNIE BESANT

EMERSON'S ODE TO AMERICA

4 July 1857

O tenderly the haughty day
 Fills his blue urn with fire ;
One morn is in the mighty heaven,
 And one in our desire.

The cannon booms from town to town,
 Our pulses beat not less,
The joy-bells chime their tidings down,
 Which children's voices bless.

For He that flung the broad blue fold
 O'er-mantling land and sea,
One-third part of the sky unrolled
 For the banner of the free.

The men are ripe of Saxon kind
 To build an equal state,—
To take the statute from the mind
 And make of duty fate.

United States ! the ages plead,—
 Present and Past in under-song,—
Go put your creed into your deed,
 Nor speak with double tongue.

For sea and land don't understand
 Nor skies without a frown
See rights for which the one hand fights
 By the other cloven down.

Be just at home ; then write your scroll
 Of honour o'er the sea,
And bid the broad Atlantic roll
 A ferry of the free.

And henceforth there shall be no chain,
 Save underneath the sea
The wires shall murmur through the main
 Sweet songs of liberty.

The conscious stars accord above,
 The waters wild below,
And under, through the cable wove,
 Her fiery errands go.

For He that worketh high and wise,
 Nor pauses in His plan,
Will take the sun out of the skies
 Ere freedom out of man.

TWO NOTES ON THE UNITED STATES OF AMERICA

BY ANNIE BESANT

"THE LAND OF THE FREE"¹

TODAY, one hundred and forty-three years ago, thirteen States in North America declared themselves "free, sovereign and independent," and broke the bonds that fettered them to an England made unworthy by her unworthy King. It was on June 7, 1776, that Lee of Virginia offered to the American Congress the resolution "That these United Colonies are, and of right ought to be, free and independent states"—a resolution which drew from Benjamin Franklin the famous witticism: "Yes, we must indeed all hang together, or assuredly we shall all hang separately." On July 4th was adopted that outstanding literary and constitutional masterpiece—the Declaration of Independence. On September 3rd, 1783, peace was signed at Paris between the United Kingdom and the United States, and on April 6, 1789, George Washington became the first President of the United States of America under a system of Government revised to meet the needs of State autonomy

¹ From *New India*, 4 July 1919.

combined with a definite measure of federal authority.

Close upon three hundred years ago, the beginnings of a new world were made by those pilgrim fathers who travelled to a new continent in order to found a new civilization. Says President Wilson:

A mere sea Captain's ambition to trace a new trade route gave way to a moral adventure for humanity. The race was to found a new order here on this delectable land, which no man approached without receiving, as the old voyagers relate, sweet airs out of woods aflame with flowers and murmurous with the sound of pellucid waters. The hemisphere lay waiting to be touched with life—life from the old centres of living surely, but cleansed of deplement and cured of weariness, so as to be fit for the virgin purity of a new bride. The whole thing springs into the imagination like a wonderful vision, an exquisite marvel which once only in all history could be vouchsafed.

Since then the United States of America have been finding themselves, and for one hundred and forty-three years the American citizen has been the pioneer of a new world in the midst of a world outworn. A virgin heart was set on

virgin soil, and the two grew up together in a manner all their own, each reacting happily on the other.

Surely can the hand of Providence be traced in the wonderful growth of the American Nation, and in the part it has recently played in compelling the old in every country to make way for the new. By a series of epoch-making declarations and actions the United States have justified their mission. The Quakers in America were the first people in the world to abolish slavery, full twenty years before the British Parliament declared it to be unlawful. The Civil War was a war between the vestiges of the old world surviving in the new and that new spirit which had been so magnificently cradled and nurtured amidst the grandeur of the natural scenery of the continent. Half a century ago one of America's greatest pioneers—Abraham Lincoln—kept the new race on the course set for it by his mighty predecessor—George Washington. And now, a little over half a century later, another great pioneer, Woodrow Wilson, has helped to make the new world a reality, not merely in the new world of America but throughout the rest of the world as well.

That the Allied powers would have fought magnificently to the bitter end, would have gone under with flags flying, had Germany been permitted to triumph, goes

without saying. The spirit of Liberty is abroad in the West as well as in the East—its home is everywhere—and had it been in the design of Providence that Freedom must suffer eclipse until a more favourable moment for its emergence, at least the Allied Nations would have gone down with it. But the death-cry of the old world was at last to be heard, and America, the symbol of the new, was to be in at the death, to hasten it, to make it complete. The Allies might have conquered alone. Indeed, does it not look as if they were left to struggle alone that they might experience supreme suffering in the great cause to which they were committed, that they might dedicate themselves to it with unalterable and unswerving purpose? This they did, and then America, held back until it was clear that the forces of righteousness in Europe could know no diminution or weakening of purpose, was given her place in the struggle. . . .

How the great transition stage which has now come upon us will work itself out we can only guess. It has not begun as well as could have been wished, although, perhaps, no other immediate conclusion to the World War was to be expected. However much we may make a festival of Peace, each one of us knows that there are times of grave and anxious trouble ahead before the world can hope to settle

down to a Peace that is harmony and progress. The real end of the War will not be until we begin to put into practice those ideals for which the Allied Powers and America have fought so bravely and so long. The enemy without the gates has been driven back into the past, never to emerge. But there is an enemy within—prestige, whether of rank or wealth or class or creed or race—which must now be fought and conquered. This enemy lives in every country. In America it may be the prestige of monopolies and trusts, in France and in England it may be the prestige of one class against another, in India it may, with the European, be the prestige of race; with the Indian, the prestige of caste. Everywhere it lives and paralyzes all true freedom. But signs are not wanting that, belonging to the dead past as it does, it too has almost had its day, is about to cease to be. And if there be one champion in the world to fight it, one S. George to fight the dragon of prestige, it is Woodrow Wilson, President of the United States of America. He is the one man whom the world believes to be without a shadow of ulterior motive. He is the one man we can trust to go on until he goes under; and we are convinced the American Nation will not allow him to go under until his task is done. And in this confident belief *New India* salutes today in the United

States and their President the new spirit of a new age which three centuries or so ago began its life in the world, and this day one hundred and forty-three years ago deliberately consecrated itself to its mission.

THE FOURTH OF JULY¹

If proper valuation has to be assigned to the two most important days in the history of America there is little doubt that the Day of Independence would be given the place of honour in preference to the other—the day on which Columbus discovered the New World. The latter event extended the boundaries of the then civilized world, but that extension is nothing as compared to the widening of the intellectual horizon and the expansion of moral purview that the Day of Independence brought to humanity. The story of the struggle, in which the Declaration of Independence occupied a unique position, has been narrated many times; also the full text of that world-famous Declaration, given to humanity through the instrumentality of Thomas Jefferson, who later became President of the U.S.A. This great man based his life's labour on a teaching he conveyed in a few simple but sublime words: "The God who gave us life, gave us liberty at the same time." Thomas Paine it was who referred to the American crisis as "the times that try man's souls,"

¹ From *New India*, 4 July 1916.

and the inspiring story of Washington and his men, and we must not forget the heroic women, shows of what fine stuff they were made. Grievances there existed for a number of years prior to 1774, in which year the first meeting was held, consisting of a number of men chosen by the several Colonies in North America "for the purpose of discussing certain grievances suffered at the hands of the Mother-Country." The next day it was resolved that each Colony should have one vote, and thus began an organized struggle between the rulers and the ruled, which culminated in two years' time in the Declaration of Independence in 1776.

That serious objections were raised against the ruling authorities is evident from such an incident as this: In 1765 Patrick Henry made a speech in the Virginia Convention in which he said: "Cæsar had his Brutus; Charles I his Cromwell; and George III"—"Treason!" cried the Speaker—"may profit by their example. If *this* be treason, make the most of it." The troubles and sufferings of the American people were many and varied, and so, when by organized effort on 4th July, 1776, the Declaration was given to the world, it produced the effect prophesied by John Adams. It was decided on July 2nd to assert the Independence of Americans, and John Adams wrote to his wife on the

3rd: "Yesterday the greatest question was decided which ever was debated in America; and a greater perhaps never was, nor will be, decided among men. A resolution was passed without one dissenting Colony, that those United Colonies are, and of right ought to be, free and independent states"; and referring to the "most memorable epoch in the history of America," he added: "I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the Day of Deliverance by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this Continent to the other, from this time forward for evermore." At the close of the last century the able author of *The Constitution of the United States* complained that the American people allowed themselves to be laughed out of the old-time celebration, and that "the day as a patriotic anniversary was almost lost, and a family picnic day or a base-ball day substituted. It is coming back and we ought to aid in reinstating it."

U.S.A. AND ENGLAND

What followed the Declaration can be read in history books. In the Mother-Country great excitement and stubbornness prevailed,

and it cannot be better described than in the words of the great historian Gibbon, writing privately to John Holroyd, later Earl of Sheffield: "In this season and on America, the Archangel Gabriel would not be heard." And still in the good old England there were people like Burke and the elder Pitt and Fox who struck notes of warning and tried "to instruct the throne in the language of truth." But British obstinacy, miscalled prestige, answered American challenge with attacks, and displayed the mood which Kipling has well described :

"Let 'em have it!" and they had it,
And the same was serious War.

The end of it all is known, and no more humiliating confession of defeat exists in the pages of English history than in passages of the Royal Speech of the King on the opening of the Session of December 5th, 1782. Edmund Burke criticized this royal expression as ascribing to a resolution of the House of Commons what "was clearly the hand of Providence in a severe punishment of our conduct."

Thus America separated from England to the everlasting loss of the British Empire. But out of it the British people learnt a lesson which stood them in good stead in the cases of Canada and Australia and South Africa, and which, let us hope, will not fail them in the great times that await us here. If Eng-

land had heeded the words of her great Democrats, and put the good of those whom she ruled before the greed and selfishness of her own sons, America would have remained an equal partner in the Empire, and by this time the world would have progressed faster, for war and plans of war would have already been abolished. There is a truth in the statement that history repeats itself, and a similar opportunity is being given to the British Empire in this day and generation in the case of India. . . .

U.S.A. AND INDIA

For us in India that is the lesson to be taken to heart from the story of the American struggle. We had our Patrick Henry in Pheroze-shah Mehta, our Samuel Adams in Gopal Krishna Gokhale; we have our sturdy Declaration of Independence in our Congress Constitution. . . .

Another great American, Hayne, once said: "There have existed in every age and every country, two distinct orders of men—the *lovers of freedom* and the devoted *advocates of power*." We have them too in this country of ours today. . . .

What the High Gods decree that must come, and we of India feel that the Gods have decreed that India shall be free, but in a way different from that of those whose sacred memory we salute today, as lovers of Liberty.

YOUR CUE, AMERICA!

BY JAMES S. PERKINS

ON the world's stage today the curtain has risen again upon a more serious phase of the drama of our times. The play continues to develop toward its critical solution and the denouement that shall suffice for the succeeding centuries. The players in the drama (the nations) are one by one assuming their definite roles. Yet one great nation alone appears uncertainly awaiting her cue. Yes, what of America?

WORLD ORDER, OR CHAOS?

Shall we name the drama "World Order, or Chaos"? The stage is darkened with blackouts, the music is the rumble of drums and marching feet, the atmosphere is heavy with brooding depression and with stagnant indecision. The audience? The audience, watching intently for Truth and Light to prevail, are the many millions of souls who have gone before us, who have given their lives and their energies that the world may become an ever more ordered garden for human unfoldment; those, and the unborn millions who await the blessing or doom of the world into which they must be born.

The drama has developed, as it ever does. From age to age, in the

history of the world, change becomes necessary and the question arises: How shall it be brought about? Will it be by voluntary creative action, the action of a people spiritually strong enough in leadership to move forward upon the energies of vision and idealism, or by the involuntary action of inevitable destruction and slow, painful reconstruction? The world has become more lawless; might and force have spread terrorism, and those who would stand for an enduring order have known a period of fear, of doubt, of confusion, and of reticence. The increasing aggression of the lawless has precipitated a critical period when, for the moment, decision has rested in the balance. Suddenly the poise dissolved, the tide turned, the trend swiftly developed, the inevitable course was discerned, and the forces of Order, Justice and Freedom united and moved in concerted action.

THE CRISIS NEEDS A WORLD-LEADER

All this has taken place; yet there is a stalemate. Gathered for action, armies face each other, silently entrenched. Strange and significant is the quiet along the

major battle-fronts. Armies do not march without a goal, nor do men volunteer to die without a dream. Is it not the cue given for the next player to enter upon the stage—and shall he not be a S. George, armed with sword, a shield and a *Vision*? Shall he not sound the clarion call that will unite the world?

“World Order, or Chaos?”—the brotherhood of nations, great and small, or the jungle law of survival? What great nation in the world today knows more than all other nations that its destiny is the establishment of brotherhood as an ideal to be practically attained in orderly living? What nation more than America has learned through its own sorrow and disaster to see that such an order cannot exist half free and half enslaved?

America, the part was made for you! You have rehearsed it and in your heart of hearts you dream of playing it. Always you want to move to the aid of the down-trodden. Always you stir to the call of ancient wrongs righted, and of life made more abundant for all. The mantle of world leadership falls upon your shoulders—the royal purple that weighs heavily on youthful shoulders—and like a young King you tremble on the portal of awesome responsibility. You tremble because you are fearful, not knowing your strength and your power to achieve.

Look back, America! Frontier life taught you sternly to obtain knowledge that you might act. There was no superfluity of knowledge, no stagnation of action, no fatal break between knowing and acting. Today you falter, knowing so much more than you ever act upon. Your spirit languishes; the wisdom of the ages is at your hand to open your eyes to Light and to Vision. Yet it has become too easy for you to learn without knowing, to know without acting. The first step to manhood, as to Godhood, is discrimination, and the second step is right action.

Twenty years ago you brought forward the dream for a new world freedom, but you proved incapable of the necessary dispassionate action to establish it in the world. It is not difficult to see what peace and prosperity might have developed for the world had you taken a firm and leading party in the League of Nations.

DESTINY CHOOSES U.S.A.

In this hour of pause do we not feel the throbbing beat of a silent call around the earth? The people of the world are waiting. Destiny herself awaits a *Vision* with a will behind it. All await the will to order, the will to law, the will to greater generosity, to peace, to justice, and to federal unity. All await the vision that shall create the necessary machinery thereto.

You, America, once knew a decade of lawless disorder among your States, prior to the establishment of Federal Unity. Following its consummation a century and a half of undreamed of prosperity and growth developed. What you have done upon your national scene you can now propose for the world's wide stage. You know the pitfalls of self-government, the safeguards, and the necessary balances. Equipped with wisdom and power and knowledge, you cannot refuse the

call. You must create the forms of the Greater Vision and shape them to practical ends. You must call for world collaboration to adjust all points of view to a common purpose. You must never let that purpose—*the will to unity*—be lost.

Once again the cycle for great action has returned. The stage is set, the players are gathered, the lights burn low, the dirge is silent. All await intently. It is your cue, America!

LIBERTY FOR ALL

They tell me, Liberty! that in thy name
 I may not plead for all the human race;
 That some are born to bondage and disgrace,
 Some to a heritage of woe and shame
 And some to power supreme, and glorious fame:
 With my whole soul I spurn the doctrine base,
 And, as an equal Brotherhood, embrace
 All people, and for all fair freedom claim!
 Know this, O man! whate'er thy earthly fate—
 God never made a tyrant nor a slave:
 Woe, then, to those who dare to desecrate
 His glorious image!—for to all He gave
 Eternal rights, which none may violate;
 And, by a mighty hand, the oppressed He yet shall save.

W. L. GARRISON
 1805-1879

THE UNITED STATES IN THE WORLD TODAY

BY WILLIAM H. PITKIN

IT seems an indisputable fact that the attitude and action of the United States of America have an important bearing on the issues before the world today, and from present indications will continue so to have, in increasing measure, if and as the nations engaged in the widening struggles in Europe and Asia continue to reduce their resources, while those of the American continent as a whole are increasingly developed. It is true that Russia feels sufficiently isolated and self-contained to ignore any repercussions from America which her policies and acts may bring. It is true that Germany and Japan feel safe in ignoring for the present the effect of their actions on subsequent American action. Germany believes that the memory of the war "to make the world safe for democracy" and its disillusioning aftermath will maintain indefinitely the present desire of most Americans to "let Europe settle its own quarrels." Japan feels that the difficulty and cost of carrying on a war against her will deter America from attempting it.

NOBLE CAUSES—GREAT NATIONS
UNITE—RESULTS CERTAIN

Superficially correct as all three powers may be at the moment, they are making a serious error in not realizing the lengths to which a nation of free thinking, fair-play loving, strongly individualistic people will go when sufficiently aroused and united by a series of offences against everything it holds dear. It is a psychological factor which the totalitarian type of mind seems congenitally unable to grasp, to its own undoing, as the Kaiser's Germany found, for example, when the free France of 1914 failed to follow the defeatist pattern of the Third Empire France of 1870.

Free individualists find it very difficult to understand each other. This is apparent not only in the difficulty experienced in obtaining concerted action among democratic nations, but also in the difficulty of securing a majority agreement on any one policy for any length of time among the individuals who compose such a nation. But when something operates to make a nation of free individualists see eye

to eye with each other on an important matter, all hesitation disappears, leaders spring to the fore supported by intelligent people who have deliberately placed their trust in those leaders, and there is a resultant power of united action exhibited which is out of all proportion to the mere numbers involved just because it is free thinking and intelligent.

Munich operated in just such a way to unify the intensely individualistic French and British peoples and to unite their governments in such a manner as to render the result of the approaching conflicts a certainty. Psychologically the war is already won; the achievement of victory physically is an inevitable consequence, just as was the Allied victory of 1918 when once those Allies at last achieved an united front for action under the command of Maréchal Foch. Munich helped to bring Americans closer together, even if their rallying cry was "let's keep out of it." The invasion of Poland aided the unification *and* the determination to "let Europe settle its own quarrels," and most subsequent actions in Europe have strengthened this determination.

The Russian attack upon Finland is the first factor which has brought a sharp swing away from the isolationist attitude, as shown by mass meetings, the collection of large sums of money to aid Fin-

land, and some agitation for severing diplomatic relations with Russia. There is a growing understanding in the United States that the totalitarian doctrines must be drastically modified in their international expression if democratic institutions are to survive, if the freedom and individualism so prized by Americans are to be safeguarded. This is a long step towards an unanimity with the English and French, although there yet remain many steps before unity of action could be achieved.

U. S. A. AND EUROPE

Europeans generally find the American attitude difficult to understand. America has, with rare exceptions, consistently declined to be a party to Europe's plans and arrangements, even those of American origin. There is in the average American an inborn distrust of Europe and its ways, an instinctive unwillingness to flow along a channel laid out by any European group, or even to co-operate in planning a joint action. It is probable that most Americans themselves are not aware of the cause of their mistrust, yet it is a perfectly natural result of past causes. The vast majority of immigrants to the shores of America came here to escape some form of persecution or discrimination in Europe. Whether the motives were religious, political, social or economic, most of those

who tore their roots from the native soil, and braved the unknown to plant them again beyond the seas, did so because life in that native land was for some reason intolerable, and the prospect of equal rights in a new land, in a free country, under a popular government, outweighed all old ties and all possible hardships involved in the transition.

Generally speaking, the hopes of the immigrants have been realized, at least to the point where they and their descendants harboured no wish to return. The inevitable result has been a mistrust of European politics, motives and methods which has always characterized the average American. To enlist American aid in any joint project with Europe or with any European group, it is necessary that there be factors of sufficient strength and validity to overcome this basic mistrust.

U. S. A. AND THE WAR OF 1914—18

America did not go to war in 1917 because of unanimity with and trust for England and France, much as some of us would like to think so. As a matter of fact, most Americans mistrusted the Allies almost as much as they did Germany. America went to war in the hope of ending that war, of ending what seemed an interminable destruction which was fettering all humanity.

America hoped, if possible, to help bring about a settlement of Europe's quarrels in such a way that they would *stay* settled. That was President Wilson's intention; that was the general feeling of the American people, however much the issue may have been beclouded then and since by propaganda and self-interested thinking. When it became apparent that these hopes were vain, that the old politicians instead of the new idealists had written the terms of peace, the reaction of the American people was quick and pronounced. They rejected the Versailles Treaty emphatically, and with it, unfortunately, the League of Nations as well.

Had the American people possessed the necessary vision to enter the League, with the determination that, bad as it was, it was better than the old system and might possibly be improved as time went on, especially with America's strong voice and determined will to aid in that improvement, then some recent chapters of world history might have read differently. The American people did not have that vision, and the seeds sown by the politicians have been allowed to mature to the harvest.

U. S. A. AND THE PRESENT WAR

Some American thinkers realize the share of responsibility which America must shoulder for what has

happened, but the attitude of the majority is, that while it is hoped the existing policies of Russia, Germany and Japan will be overthrown, America should let the nations on the scene handle the matter. If they should fail, there is a division of opinion as to whether America should then go to their aid, or continue to hold aloof, with the majority still of the latter mind. Even military and naval estimates are being shaped about the possibility that the American Republics together may have to face a concerted attack by Russia, Germany, Italy and Japan at a time when France and England may be unable or disinclined to give effective opposition to such a move. So it is quite possible that America may pursue a policy of Western Hemisphere isolation. Certainly such a course may be expected at least until after the 1940 elections, whatever change of policy may come about subsequently. It will be remembered that Wilson was re-elected in 1916 on the slogan "He kept us out of war," and yet five months later he asked Congress for, and obtained, a war declaration against Germany. So the future action of America in relation to the present struggle cannot be predicted at the present time with any certainty, save that there is no likelihood of any deliberate, substantial aid from America to the totalitarian powers.

It may be the intention of Providence that America should keep her forces intact so as to be able to speak with greater authority when the time again comes for meeting around a council table to attempt a new solution of world problems. But if that is the intention, then much work remains to be done within America before she will be in a position to speak with *moral* authority as well as with that of armed might. For in spite of many efforts during the past decade, America has not yet solved her own internal economic problems, and until she does this she is not in any state to take the lead in world solutions.

HOME PROBLEMS

America is unique in that she is a little world within herself; she is a league of forty-eight "free and independent states" which are yet federated together in a now indissoluble union; she is at the same time an empire in that she possesses considerable colonies which are ruled more or less arbitrarily by the central government. Widely divergent plans may be tested and proven on a small scale in the different States under their internal autonomy, while large-scale plans, often based on State experience, are more slowly developed and tried in the Union. And plans not depending upon "the consent of the governed" may be tried out in the colonies, such as the present one of

preparing the Philippine Islands for independence.

America possesses under her own flag almost all the resources at present essential for her whole economic life, so that it is possible for her to try out the most extreme ideas in internal economy without having that economy upset by any disapproving external forces, or by predatory interests seeking to make some gain by depressing her currency value in the world market or by withholding essential raw materials. With the experiences of the World War and the advances in scientific research made since, it is quite apparent that America can readily become completely self-sustained and can of herself produce all those things which are necessary for her life, as well as those luxuries and services considered desirable for the pursuit of happiness, in sufficient quantities for enjoyment by all her people, at least to the extent enjoyed at present only among the more fortunate fourth of the population. The only thing which prevents this enjoyment at present is the economic system in its function of distribution, which of course includes what is known as "paying for" the goods and services produced and distributed. It resolves itself into a question of finding some method of credits, of book-keeping, which will both enable the distribution to be made continuously and at the

same time be acceptable to the minds of the people.

The country is at present pulled in opposite ways by contending ideas. One, generally represented by the Republican Party of Hoover, Coolidge, Harding and their predecessors, is fighting for power in order to turn as far as possible away from experimentation in government and economics, but is largely discredited in the popular mind by its record prior to 1929 and between the crash of that year and its loss of power in 1933. The other, known as the "new deal" and headed by President Roosevelt and his advisers, and embracing most of the Democratic Party, is making experimental efforts towards a new system of economics, yet somewhat fearfully and timidly, like a skater testing new ice. A few individuals here and there are crying in the wilderness for a "real new deal," for a revaluation of the whole science of economics and the courageous establishment of a system which will permit the achievement of that production-and-distribution which is manifestly within the range of possibility. The great bulk of the people are in a state of inertia, feeling perhaps that changes should be made, yet unwilling to advocate or approve any drastic change lest in the process their own existing individual condition be adversely affected, even if only temporarily.

But that some change must be made eventually is evidenced by the fact that the increase of employment is scarcely keeping pace with the increase in adult population, leaving a block variously estimated at from six to twelve millions of individuals unemployed or on relief in some form or another, together with the fact that under the present credit system, the national debt is at an all-time-high point of nearly \$345.00 for every man, woman and child, to say nothing of state, county, city and private debts. What will be done about it remains to be seen—after the coming elections. Should Roosevelt “choose” to be a candidate and should he be overwhelmingly re-elected, the “new deal” type of experiment would thereby be ratified by the people as a whole, and may be pushed rapidly to some conclusive point where its practicability or impracticability will be unmistakably apparent. And if it shows a practicability, then there may be expected a trial of the logical ultimate conclusions in state capitalism and public responsibility for individual welfare (paternalism), coupled with the widest margin of private initiative, private business enterprise, private profit and personal liberty consistent with the regimentation necessary for the general welfare. If the anti-“new deal” party should win, there may be expected a rapid liquidation of much of the “new

deal” experimentation, a return of the control of gold and of finance to private interests, and a strong attempt to restore that state of things which existed prior to the crash of 1929, but which it is now claimed did not *cause* that crash. Under such circumstances it is not impossible that a state of affairs might arise which would produce internal chaos, while it is certain that America would not achieve for a long time any such internal economic security as would enable her to take a leading part in world restoration.

U. S. A. MAY LEAD THE WORLD

Two accomplishments stand out as strong indications that America will continue with a “new deal” type of solution for her economic problems. One is the capture and segregation of the gold and silver supply so that these metals can no longer be used to manipulate American currency values from outside; that is, “credit” is being shifted from a “precious metal” base to a goods-plus-services-plus-confidence base—the base on which British currency now rests. The other is the shift of the Supreme Court, ultimate interpreter of the Constitution, the Law, and the Policy of America, from a body basing its operations on the static theory that “government exists to protect property” to one basing its operations on the dynamic principle

that "government exists to promote the well-being of the people." These factors, coupled with the evident strong confidence of the mass of the people in the personal integrity and good sense of the President, may give him the ability, if re-elected, to carry out his economic reforms to their ultimate conclusion, aided by the experience of the past eight years. And if this is successful, it may place America in a position to demonstrate to the world how the wider problems can be solved, and to help in that solution.

In 1917-19, America endeavoured to help settle world problems without having solved her own. If at the conclusion of the present war she has placed her own economy on a firm footing, then whether or not she had been involved in the actual military struggle, she will be able to extend effectively the helping hand of friendship, and to inspire the peoples and convince the political leaders of the world that there is a practical basis for world co-operation, for world economic stability, and for world peace.

The United States of America is occupied, with her usual energy and publicity skill in putting her house in order; and under the intriguing leadership of Roosevelt seems to be achieving results.

She does not want war, has a profound distrust of European diplomacy and professions, and has no desire to become entangled in a League of Nations which she considers to be far more a League for diplomatic intrigue and wrangling; and if she wants the repayment of the debts due to her it is to no small extent because she feels that the money, if in her hands, is less likely to be utilized for war purposes. She does not see why her money should help to start again a war, the consequences of which to no small extent must involve her.

America belongs, in fact, far more to the future than to the present, and the present interests her far less than the possibilities in all directions of a future which she conceives largely to lie in her own hands. America, though inevitably part and parcel of the world of today, is not in her nature a present-day nation, built up out of the past. She has, of course, fine traditions from a couple of centuries ago, but her most potent traditions are those which are coming to her from the future and not from the past. She is a child of the future, and will go forward into that future provided she can get hold of her real self and ruthlessly crush all elements driving her down into disintegration. If she cannot do this, she must break into pieces, largely through allowing too many of her nationals to set an example of criminal indifference to the well-being of the State, and thus spreading far and wide a sense of irresponsibility.

G. S. ARUNDALE in 1934

AMERICA THE BEAUTIFUL—A SONG

O beautiful, for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain !
America, America, God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea !

O beautiful for pilgrim feet,
Whose stern impassioned stress,
A thoroughfare for freedom beat
Across the wilderness !
America, America, God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law !

O beautiful for patriot dream,
That sees beyond the years.
Thine alabaster cities gleam
Undimmed by human tears !
America, America, God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea !

WORD-PICTURES OF NATURAL BEAUTY

BY GEMINI

JEWEL-EPIISODES OF SPRING

IT is Spring in Washington, where the austerities of government are dissembled in the rosy halo of cherry blossoms, symbols of goodwill and friendship from the little Japanese island across the sea.

Spring in Kentucky, where the elves hold court beneath the enchantment of apple blossoms, heavy-hung with morning dew.

Spring in Alabama, where Mother Nature flaunts her lacy white petticoat of dogwood among the tall shapely pines and brilliant red maples.

Spring in Louisiana, the still bayous reflecting trees hung with drooping Spanish moss, like beards of ancient sages; the gray distances tinged with faint green.

Spring in Oklahoma, the brown grazing lands awakening to new life, the red-bud glorifying the meagre and stunted trees.

Spring in Kansas, pale young wheat blanketing the undulating plains. Spring in feminine Iowa, her soft curving lands a rich brown velvet of newly turned earth. Spring in the long masculine cliffs and hills of Nebraska.

It is Spring in California, where the smoke tree stands a misty sentinel over the divine beauty of a desert in bloom; where the wide valleys are carpeted in Persian pattern of pastel flowers, the brightest and boldest retreating to the hill-sides to be woven into modernistic design and crowned with the glory of yellow poppies, shining like the Nibelungen gold far out to sea.

It is Spring on white-crested Mount Tacoma where, from the elysian garden-basket creep all the gayest flowers of the Universe to dance downwards into every crevice and on every plain.

Spring everywhere in God's own land—beautiful flowers, brilliant skies, purple mountains, blue waters.

MASTERPIECES OF THE SOIL

Snow-capped Mount Helen floating like a dewy pearl in a sea of mist; strong, majestic Mount Shasta rising from the plain in mighty white grandeur; sapphire-blue Crater Lake, set like a gem in a green-gold cup whose surrounding prominences affect her passing moods, now light, airy, ecstatic,

now deep, wise, fathomless—but always an ineffable blue.

Giant redwood trees, tall, tremendous in trunk, ringed with antiquity.

Yosemite Valley, a magic circle of loveliness: the peaks, born of catastrophic movement of Life; the valley where flows the stream, ever singing as it moves onward reflecting the leit-motifs of heights; the diaphanous, misty waterfalls, strong surging mountain streams rushing over precipitous cliffs; the small delicate flowers nestling in the tracery of leaves; the quiet deep lake mirroring the rugged mountains, the aspiring trees, the wafting clouds; the golden sunshine calling forth all the sweet fragrances of the enchanted Valley.

The Mount of the Holy Cross, holding aloft the white cross of creviced snow.

The Grand Canyon, calling the soul out into infinitudes of glorious colour, across great vibrant spaces, along the rim to the Painted Desert, down the Bright Angel Trail to the depths where rushes the turbulent Colorado River.

The Carlsbad Cavern, awe-inspiring in the immensity of giant stalactites and stalagmites like pillars in some mighty Cathedral,

in its great depths of vast unexplored darkneses, in the thrilling beauty of softly lighted aquamarine pools, the throne in the King's Chamber, the slender fingers thrust down by the slow dripping water of the ages. A cavern of unimaginable beauty.

Yellowstone Park, wreathed in eerie forms of steam bubbling up from underground boiling spring; Old Faithful, the giant geyser, gushing from the earth in a huge column every hour with clock-like regularity; the gleaming emerald lake beside its twin of deep azure; luxuriant meadow plateaux studded with fringed gentian and blue lupine; the silver river threading its way through the hazy depths of rugged gorge painted with Nature's most lavish brush; Yellowstone, encircled by mountains softly contoured and gently pine-clad, giants, bold, picturesque, rugged and snow-crowned.

The majestic Falls of Niagara, the jewelled necklace of the five Great Lakes, the tropical skies and brilliant foliage, the rolling plains, the sandy deserts, the Garden of the Gods, the misty blue Smokies, the massive Rockies—these are the glories of America, from sea to shining sea.

CREATIVE ATTITUDE

BY BEATRICE WOOD

I HAVE heard it said that if a man knew everything about a given subject, he would relate himself to the whole world. For instance, take a lead-pencil; to become familiar with the circle of activities surrounding a lead-pencil would be to amass expert information of many departments. One would have to learn about different kinds of wood, where grew the forest, about suitable lead and how it was mined. This would bring one into study of industrial centres, including knowledge of labour conditions and geographic suitability. There would be no end to the train of possible knowledge starting from around a lead-pencil. Therefore, it can be concluded, it hardly matters what a man chooses, as long as his approach is imaginative and enthusiastic.

Aside from the spiritual qualities of affection and understanding, Art is important to human development. Man finds fulfilment by expressions of beauty and gracious living, and the spiritual outlook and culture of a nation are more important than its economic supremacy.

A study of Art brings discrimination. One learns what is fine art

by associating with fine objects; one responds to the noblest in music by listening and becoming sensitive to good music; and one learns about simple and tender relationships by knowing friends who are pure in motive and singularly honest. Discrimination is absorbed experience, and comes from keeping free of the things one does not want.

The artist concerned with expressing beauty is related to a different thought-world than the manufacturer of death-dealing machines, or the financier, who builds sterile fortunes which decay in banks. Yet the artist is not a man set apart from the rest of man. His subtler problems of fear and hate go on just the same.

The creative attitude, wherever it be, directs man away from an environment given up to material exploitation. With it isolated meditation is hardly necessary, for it has the ability to continue throughout the day a poised awareness into every experience.

Some say Art is an escape. I do not know. For most of us life is an escape. But creative search leads to the real. Art is international. It speaks from man to

man without language. When I see a fine work of art in a museum, I cannot conceive of killing the man who made it, even though he be my enemy. I have profound respect for a potter who threw a lovely bowl, a sculpture who chiselled a moving statue, a composer who wrote a compelling melody. Art, be it the significant form of a great bridge, or a masterpiece in painting, brings man a sense of cultural sophistication.

Therefore it should be a happy social duty for the public to buy modern works of art instead of antiques of questionable authenticity and merit. For then artists would be able to live and release further dreams of an ideal world into the world of actuality. Besides, if reincarnation be a fact—and it pleases me to think it may be—far better to buy beautiful things today at reasonable prices than pay exorbitant sums for the same 500 years hence!

What prodigies of living could be accomplished if we were imaginatively alive in the present! An isolated example of creative intensity is the great genius dancer, Nijinsky, who possesses extraordinary powers of concentration. A friend of mine, watching him at a rehearsal, told me he practised a simple exercise of opening and rais-

ing arms with such intentness that there was a pool of sweat at his feet. Were we not lazy, we could prolong the pattern of existence into a passionate perfection.

We are put into the world, the vast sea of the universe is ours to do with as we want. The jewel of consciousness is ours because we have the power of thought. We can think anything we wish. Man is what he thinks. He is the sum total of his environment plus his own reaction to that environment. Only as we live images of glory and harmony do we crowd out ugliness and hatred.

A sensitive young artist, recently out of a job, wrote the following:

This wretched civilization of ours has gotten itself into a hopeless bungle. I almost think it had better be wiped out. I say almost, because I for one love being alive, love the world in spite of the muddle we have let ourselves in for.

The thing that makes me feel the ecstasy of life is that, in the midst of the awareness of all this misery, I can still sense the creative urge, the vision of new horizons mounting up and gleaming in the sun.

And that, I think, very well expresses the importance of the creative urge with its visions, in a world of unbelievably stupid and cruel relationships.

I DANCE

BY ELISE HURD

THE DANCE OF THE ELEMENTS

WITH the winds I dance high over trees, lakes and mountains. Whirling in circles of ceaseless energy I am merged into the essence of nature. I become as one with each element.

About me is a lovely garden of stately trees, delicate flowers and vines; a rock garden with a little pool of water mirroring the sky with its slowly moving clouds of fleecy whiteness. A triangular path is the way for my dancing feet. As I pass each perfect flower I see into its heart, reach towards it, and encompassing its fragrant beauty feel its stretching and curling rhythmic breath. Then I dance as the flower dances!

The stillness of the pool has a smoothly flowing rhythm of such harmony. It breathes peace and quiet, and I flow with it!

There is fire! Strong life in the sun creating energy. I hear martial music; I learn the Way of Conquest; I see the altar fires of many temples. There is purification by fire. I no longer have fear but feel intense power and strength. I dance with fire!

I am suddenly lifted from the earth and find myself floating over

my garden spot. The air spirits are carrying me with them, and soon I am dancing as they dance. Oh, the joyous freedom and lightness of it! My body is no longer heavy and earth-bound but is free and transparent and seemingly without essence. I whirl and whirl faster and faster till I can no longer see my garden below. I am only conscious of a silver spiral of which I am the centre. Then there is a moment of stillness when I remain poised in space. Air, air, air! I am *air*!

THE DANCE OF THE STARS

With the Worshippers of the Temples I dance. I am a part of the Ritual of the Star.

I feel as though I were a point on a star, an individual living in diversity and separation. There is illusion in the empty life of the physical senses, and I yearn for the Real.

I am conscious of my brothers at great distances from me, and I am lonely. As I travel through the realms of emotions and mind I begin to feel a little nearer to them. Still I cannot join hands with them. They are too far away.

As we all move from the points of the star to the centre our rhythm

becomes more even, we expand and grow, and are in accord at the point where the arms of the star fuse into the beginning of its centre. In the centre is unity. We join hands at last and blend gradually together into one perfect being. In the stillness we can feel the rhythm of that unity. It is a pulsing, a breathing, a heart-beat; an outbreathing and an inbreathing; so that in the outbreathing an expanding wave goes out from the centre and returns with the inbreathing.

We have come to the centre through form, but now that we are united there is no longer need for form. And so form ceases. Our bodies have disappeared blending into one perfect body; now that body also disappears till only the form of the star is left. We are immersed in an atmosphere of quiet. Then the star also disappears and there is no form. It is no longer necessary for we are one with the Life behind the form, the Life which created the form in the beginning.

THE DANCE OF THE ANGEL AND ANIMAL KINGDOMS

With all the kingdom of angels and fairies, of birds and animals I dance.

I dance with great angels of the mountains and lakes. They are strong, straight devas, ever the centres of great forces of protection.

I sense their stately dignity and know myself to be one with them.

Then there are many wood sprites, tree dryads, fairies, gnomes and elves—myriads of tiny folk who dance as they work and play. For dancing is rhythm, and these creatures are the very essence of rhythm. There is always life and movement here. As I cling to the trunk of a tree I feel the rhythm of the tree dryad. There is a gentle swaying from side to side, a lifting upward and a reaching out, then a slow, quiet return. I sit on an old tree stump and watch the busy insect life in the grasses at my feet. I walk on a shady wooded path, and see fairies and elves dancing on moss in circles and spirals weaving in and out of ferns and wood flowers. Soon I am small too, and find myself dancing with them, learning such lovely, delicate movements and funny, quaint, little elfin steps. Now along comes my own pretty kitten, all golden and white and ready for play. She jumps and frolics with graceful ways, and watching her the little fairies and elves all clap their tiny hands.

Leaving the wood I soon come upon a crystal clear lake. As I stand on its banks I see many seagulls flying from the south. I stand and wonder. . .

Longing to know I find myself soaring with them over the lake. With lilted wings in measured

time they vary by turns with flying and soaring. Birds of freedom, they know not earthly fetters such as I do.

THE DANCE OF THE CHILDREN

With little children I dance. We belong to the Great Out-of-Doors in our dance and express the atmosphere we feel about us.

Each tiny flower leans closer to the little fingers caressing it. Each wavelet from the lake breaks nearer to us on the shore. The fairies gather around and dance and dance: little gnomes at the foot of the forest trees, tree fairies from one tree to the next, air fairies overhead in small centres of motion, cloud fairies like cherubs floating.

The children laugh and sing as they dance and have such natural simplicity in their expression that all is joy. Here is one little golden-haired girl dancing high on her toes among the dandelions and watching them intently so that none will be crushed. Here is a boy expressing the strength of a great forest tree in his dance. And there are others in groups expressing the movement of the waves of the lake, and the billowy clouds in the sky.

There is ceaseless buoyancy and enthusiasm in the dance of little children, and from them I learn the greatest lessons in art, those of joy and simplicity.

LIVING STATUES

BY LUCIA MCBRIDE

ALMOST every one has had the privilege some time in his life of being lifted out of himself by the majesty of a great image. I remember myself standing for a long time before a noble statue of a mother at prayer, speechless before its power. I went round and round this work of art, awed by its grandeur.

This experience of upliftment applies of course also to supremely beautiful pictures, to nature, and to beauty in everything. The test of

true art is its reality. If a picture, or urn, or statue moves us to the very depths, then it has that imperishable quality of eternity which art expresses. Obviously all people do not react equally to the same works: it is a question of development. An exquisite composition may stir one individual profoundly, and leave another unmoved. Yet I believe that while people are not obviously inspired by masterful works, there is still an inevitable appreciation in the unconscious.

We are told that in the East the followers of a Master gather at his house, to sit in his aura and venerate him, leaving happy with his blessing. Even so do others find themselves before a Fra Angelico, a Corot, a Rodin, departing oftentimes with a sense of joy attaining almost to ecstasy. It is sometimes forgotten that the angels of beauty and art bless museums and other treasure-houses with their presence, and that there is a radiation of vast inspiration from works of real glory.

It is important to remember that while some of the noblest masterpieces were created by ancient artists, some wonderful results are and shall be achieved by the artists of today and tomorrow. When our hearts and minds become impressed with a sense of divine beauty, we shall be able to walk hand in hand with the angels and "give expression in our lives to the good, the true and the beautiful."

As people have various approaches to the worship of the One God, so does each one's idea of the artistic vary with his temperament. As a man becomes more cultivated, more aware of the wondrous in all

forms, his conception of the beautiful deepens exceedingly. Art may perhaps best be defined as the intuitive response to Beauty. Beauty, like Truth, is difficult of definition. Emerson has said: "Beauty cannot be defined. It can be seen. It can be felt. It can be produced, but it cannot be defined." It *is* that Kingdom to which we all are striving consciously or unconsciously. When we surround ourselves on all sides with the beautiful in every field of art—music, drama, literature, architecture, painting, pottery, dancing, sculpture and handicrafts—we shall grow into the image of the Archetype Himself.

Are we inspiring those around us with the glory of Art? Only then will the nation be conscious of its geniuses, acknowledging them as the Artists to lead humanity out of its suffering. We must all become as the great Living Statues of eternity radiating upon the world the splendour of Divinity. Then will the wonderful words of Keats become actuality, binding the whole world in a universality of purpose: "Beauty is Truth, Truth Beauty. That is all ye know on earth, and all ye need to know."

To Old Age: I see in you the estuary that enlarges and spreads itself grandly as it pours in the great sea.—WALT WHITMAN.

“HOME IS WHERE THE HEART IS”

An American's love for Home and for Nature and appreciation of “Olcott,” the Theosophical Centre at Wheaton, are worked into this charming article.

WITH all the expectancy of an eager youngster going home for a holiday, one peers ahead for that first glimpse of “Olcott”—Headquarters of The Society in America—in its setting of spacious lawn and picturesque gardens. Impatiently the slow taxi driver is given his due at the end of the journey and one hurries into the friendly reception hall. Then come cheery voices calling greetings, perhaps a gay embrace, queries about this and that member of the Headquarters family not yet in evidence, and one is accompanied to one's room to get “settled” and look forward to pleasures of the morrow.

Could one ever forget the joy of discovering a summer morning at “Olcott,” before the sun is a-stir? A cool breeze ruffles the surface of a pond where some of the birds are making morning toilets; other earlier risers are already melodiously engaged in the day's business. A small rabbit hops about in search of his succulent breakfast, and gaily-hued butterflies drift along, poisoning here and there over some floral nectar-cup. Now the sun looks over the eastern tree-tops and suddenly

on each grass-blade gleams a shimmering dewdrop diamond.

As the hours go by, a mid-summer languor steals up and the library appears cool and inviting. But the favourite author does not exert his old charm; through the lazily swaying curtains drift a drowsy, clover-scented breeze and the murmurous drone of bees. It is more pleasant just to day-dream or fall into a nodding doze.

Sometimes as the summer day draws toward late afternoon, storm devas suddenly marshal their forces, hide the sun, and sweep majestically across the sky on rolling, purple-black steeds, thundering and hurling jagged lances, then as rapidly disperse, not having carried out their threat of rain. There is no more inviting time for a stroll across the wide lawn, into the grove to tarry awhile beside the weeping willows and other special tree friends, and then wander to the pool presided over by a pixie with glance no less roguish for being cast in stone. A frog sitting on a lily pad is startled from his meditations, and bright fish dart near the surface of the water.

After twilight has come over garden and grove and myriad fire-flies have lighted their courting-lanterns, another charmed spot calls. There stands gentle S. Francis, ghostly in his niche surrounded by shrubs and whispering trees, seeming to watch benignly the antics of two young rabbits who have come out to frolic in the starlit fairy circle of the garden. Almost one can see the "little folk" join them in misty dance to music played by cricket-fiddles and a tiny spring tinkling over rocks into a moss-bordered pool. Oh, surely summer is the best home-coming time!

Or is it? What of autumn which paints a golden archway of maples above the roadway through the village and at "Olcott" splashes grove and garden with every tint of gold, crimson and russet? Then are mornings of frosty sunrise and lawn rimed with white; evenings heavy with the scent of burning leaves and lighted by a brilliant moon which goes her serene way across the sky. The roof is the best spot for admiring her brilliance and the pictures she highlights, the silhouette of stately poplars bordering the highway to the east. How good to be home!

And winter home-comings—How welcome is that first glimpse of a dark building faintly outlined against drifting snowflakes in the deepening twilight. Yet not all dark, for here and there a cheery

light glows through a window. Very cosy is one's room on such a night. Outside the window a wintry wind lustily rattles the seed-pod castanets of the coffee-bean tree, and yonder in the snowy grove stark branches sway in restless measure. But who cares—within this house is warmth, above all, the warm atmosphere of welcome and affection. Certainly no home-coming could be richer than this in the night of the year!

But there is springtime, too. Mornings the sun rises from flame-tipped clouds to warm the earth and release the exciting fragrance of new grass-blades and bursting buds. One's ears seem almost tuned to catch the sounds of bulb and shoot and seedlet stirring from winter slumbers. Then must each favourite garden nook be visited to see which spring messenger has come out of hiding; interested attention must be given to the placing of summer homes for numerous feathered brethren already returning from the Southland; a reverent and admiring call must be paid to the shy gray turtle-dove brooding on her nest not quite hidden in the blue-green depths of a spruce tree.

The truth is they are *all* good—these home-comings. And the beauties of Nature alone do not make them vivid occasions; they are made more by the friendly and warm-hearted family that dwells at "Olcott." Sometimes one comes in on the ordered bustle of a workaday

world, with active typewriters and businesslike steps hurrying on duty bent. Yet there is never such engrossing activity as to overlook a welcome to the home-comer.

An after-dinner hour may see a general gathering in the living-room for reading, cross-word puzzles or conversation. Or there is a favourite radio programme which brings instead an invitation to settle into a comfortable chair in one or another of the cheerful quarters occupied by various members of the family. Or there might be a sudden decision to go to the village for a movie or a visit to the corner soda-fountain for quite unnecessary refreshment; then the family car dashes away, its doors all but bursting open from the load of passengers within.

Again, there are those monthly Sunday afternoons when "Olcott" is "at home" to friends and public. The family dons its best bib-and-tucker, but the smiles and welcome to guests are not "put on" for the occasion. With a lecture to feed the mind, a jolly tea hour to minister to the body, and music at twilight to satisfy the heart, "Olcott" is truly a perfect host. But what is this? After the last guest has gone, all roads lead to the kitchen where ice-box and pantry are systematically raided to reinforce the afternoon tea, amid much merry laughter and jesting.

Most unforgettable of all perhaps are those joyous and hectic days when "Olcott" is overrun during Convention and Summer School; when Theosophical relatives descend on the family, overflowing the hospitable rooms, and seeking inspiration and ideas for another year of work. The grove lends its shade for meetings in the tent, birds and insects are more musical, and the whole face of Nature is brighter. There are hours for work, for play, for inspiration, for taking up friendship's links where they were left off the year before; hours of re-creation, truly. At one time the lawn becomes a parade ground of strolling groups; at another, one of the garden spots is scene of a picnic supper or garden party; at still another, shady trees shelter a solitary student or a group meeting. The starry nights invite a sharing of visions or the understanding companionship of silence. All too quickly time speeds by, but there *is* next year.

Indeed "Olcott" is all these things that make a place dear to the heart. Always reluctantly one leaves its beauties and deep friendliness, and as one lingeringly nears the front door, it is cheering to hear added to family farewells the parting voice of the dignified grandfather clock in the hall: "Come back, come back, come back. . . ."

W. E. N.



AMERICA—NATIONAL ODE

4 July 1876

Foreseen in the vision of sages,
Foretold when martyrs bled,
She was born of the longing of ages,
By the truth of the noble dead
And the faith of the living fed !
No blood in her lightest veins
Frets at remembered chains,
Nor shame of bondage has bowed her head.
In her form and features still
The unblenching Puritan will,
Cavalier honour, Huguenot grace,
The Quaker truth and sweetness
And the strength of the danger-girdled race
Of Holland, blend in a proud completeness.
From the homes of all, where her being began
She took what she gave to Man ;
Justice, that knew no station,
Belief, as soul decreed,
Free air for aspiration,
Free force for independent deed !
She takes, but to give again,
As the sea returns the rivers in rain ;
And gathers the chosen of her seed
From the hunted of every crown and creed.
Her Germany dwells by a gentler Rhine ;
Her Ireland sees the old sunburst shine ;
Her France pursues some dream divine ;
Her Norway keeps his mountain pine ;
Her Italy waits by the western brine :
And, broad-based under all,
Is planted England's oaken-hearted mood,
As rich in fortitude
As e'er went worldward from the island-wall !
Fused in her candid light,
To one strong race all races here unite ;
Tongues melt in hers, hereditary foemen
Forget their sword and slogan, kith and clan.
'Twas glory, once to be a Roman :
She makes it glory, now, to be a man !

—BAYARD TAYLOR

MESSAGES TO THE AMERICAN THEOSOPHISTS, 1888-91¹

FROM H. P. BLAVATSKY

THEOSOPHY has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

* * *

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have

entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

* * *

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended

¹ From a pamphlet, *Five Messages*, published by The Theosophy Co., Los Angeles, 1922.

to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action—brutality, hypocrisy, and, above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

* * *

But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more neces-

sary to mankind than the scientific aspects of the psychic facts of nature and man.

* * *

Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

* * *

Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers,—as yet not understood and therefore but too often ignorantly misused. . . . Already the so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time "healer" may be insensibly led on to use his

power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theo-

sophical Society, but *through* it for Humanity.

* * *

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose goodwill will never fail you, if you do not fail yourselves.

* * *

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save

the western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my

teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

A CONTINENT OF TWO HEMISPHERES

BY ADELTHA PETERSON

AMERICA is very peculiarly favoured by being a land of both the East and the West. Flashing down from the great North Magnetic Pole, located in Canada, the neutral or "o" line bisects on the diagonal North and South America, passing through Florida at the present time, though these positions are continually shifting with the decades.¹ This throws all of western and southern North and South

America, together with Mexico and Central America and the major portion of Central North America, into the *Eastern Magnetic Hemisphere*, and leaves for the *Western Magnetic Hemisphere* the easterly-most portions of both the Americas.

Thus we have California and Mexico—lands which attract eastern people, for indeed they are oriental in hemisphere, and on the other hand we have the metropolitan East, a congenial magnetic location for westerners. Nor is it by

¹ See *Where Theosophy and Science Meet*, edited by D. D. Kanga, Volume IV.

chance that the larger Negro settlements first came from Africa to the south-east of North America and Brazil, for there indeed are the most congenial magnetic locations, the latter furnishing both the Southern and Western Magnetic atmospheres akin to Africa itself.

An understanding of the position of the magnetic hemispheres explains the strange statement that California, Australia, New Zealand are to be the home of a new sub-race. Why such widely separated lands to work together in a Plan which would seem to need unity for its successful fruition? Widely separated these lands may be in space. Magnetically they are closely linked, for they all lie normally undisturbed in the Eastern Magnetic Hemisphere, that hemisphere which is said by the Tibetan occultist to develop the wisdom of the "Mirror-Quality of Reflection and an All-embracing Love," surely qualities that will be needed in a sub-race which is to develop the reflective correlative synthetic power of the mind. If one adds to this eastern quality, the northern quality of Power to Perform expressed through Service, and the western quality of Discrimination and deep Affection—then the United States has a fine balance of potential virtue by reason of her magnetic location; the southern quality of Justice-Compassion will find emphasis below the equator, thus com-

pleting the four-square balance of the Americas.

As one looks at the magnetic maps of the world, one is impressed with the ganglionic appearance of the Americas—they seem like a mighty backbone in a World-Man, whose heart perhaps is India. And are not the Americas throughout as sensitively alert as the nerve-centres of the spinal cord are in the body of the individual? "As above, so below," but surely one has to be careful how one reverses the axiom, so perhaps this simile had best not be pushed too far, but rather left to the intuition of the student.

But there is no question but that this favoured position of the Americas should make her many peoples able to find the spot most congenial to them. Why, for example, have most of the Swedish people settled in an almost identical magnetic position to the one they left in Sweden? The present "o" line of Europe passes through Sweden; *and* Minnesota, the focal point for American Swedish people, is close to the "o" or neutral line of North America.

But, above all, this balance of East and West gives America the advantage of being able to understand her brethren throughout the world, and in these times of world-misunderstanding she has a wonderful gift to give, as well as a tremendous responsibility to fulfil.

THE FUNCTIONS OF THE PUBLIC SCHOOLS IN THE UNITED STATES

BY ALEXANDER J. STODDARD

OUR system of public schools in the United States has slowly evolved through the last century and a half, coincident with the growth of the nation itself. Their function in the scheme of our Government has been somewhat misconceived, or at least but partially understood. Certainly they exist to prepare the people to be better citizens, to so educate those who make up the democracy that they can understand its purposes and participate more intelligently and efficiently in its manifold activities. In other words, the schools help to protect and perpetuate the Government, and, in turn, the Government maintains and promotes the schools. But why do they exist, apart from this circle of reciprocity? They are both means to an end and not the end itself. The purpose of the Government is to guarantee certain rights to the people who compose it, and the function of the schools is to fulfil this promise of the democracy. Or again, the democracy is the instrument of the people in providing certain opportunities for each individual through the co-operation of all, while the schools exist not only

to interpret and perpetuate the democracy itself, but more fundamentally as the instrument through which its purposes may be realized. Those great thinkers who founded our nation a century and a half ago did not regard education merely as one of the incidental functions of the democracy. They spoke of the schools as the primary means through which the blessings of democracy were to become the common inheritance of all.

An educational system can progress only as rapidly as the curriculum and methods of teaching are expanded to meet new deeds. It was necessary for the early schools in our nation's history to use the curriculum and methods of the past and to attempt as best they could to meet problems and objectives of the new democracy. For more than a hundred years about all that could be done was to equip the children in the elementary schools with the common integrating facts, knowledge and skills necessary in order that people might live together in an expanding pioneer society; to offer a limited pre-professional course to the small proportion who went on to high school,

and professional preparation to the more limited few who attended college. Finally, the receding frontier reached the westward ocean, cities and towns and farms stretched across the continent, and the new country became established as one of the great nations of the world. The people began to turn their attention from building their homes and making a living to the attainment of those objectives of which their forefathers had dreamed a century before. Instead of a high-school education for a selected few, the curriculum was expanded to meet the needs and enrich the lives of an ever-increasing percentage of those of high-school age. Many types of colleges were established and the great State Universities, the colleges of the people, offered a widening variety of courses to enable an enlarging proportion of the people to profit from higher education. Today, we are on the verge of a great adult education movement and the next half century will probably witness the expansion of the educational facilities in this democracy to all ages and practically to all types of ability. Coincident with this vast expansion in the programme of the schools and colleges, other means of education have multiplied. Libraries and museums dot the land, every community of any size has its art associations and musical organizations, newspapers and magazines abound,

churches are an integral part of every community, the radio brings the world of entertainment and education to the very firesides of millions of homes, and innumerable other agencies, large and small, make the social inheritance and the culture of the race possible for every person who is fitted to claim them. This extension of educational opportunity to all the people in a great nation is literally a dream coming true and constitutes the most significant social phenomenon in history.

It has been emphasized that those who established the democracy realized that the mere guarantee of the right to pursue happiness would be but an empty gesture unless some means were provided to give effect to this promise, and the schools were established as the agency of society for this purpose. But merely the establishment of the schools did not settle the problem. First, occurred the struggle to make them free. Then came the battle, which has not been fully won to this day, to make the schools minister effectively to the varying needs of all the people. Other problems confronted each generation, and few if any have been finally solved because these schools must serve always a changing social order. But from the beginning the greatest challenge has been to select and make effective those methods and procedures and

that curriculum best adapted to make real for each individual his right to pursue happiness. The educational programme of the schools is so broad that many phases or sectors might be selected for emphasis. Only three questions have been selected for this discussion as transcending all others in importance and as fundamental to the whole programme. It is submitted that other questions are subsidiary to these three.

In the first place, what will be accomplished by giving a person the right to pursue happiness without the development within him of that wellspring of action known as initiative, so that he will make an effort to realize his right? Initiative is that priceless quality of the soul, that most important of human attitudes, that causes one to automatically hunt for a solution to the problem that confronts him, that causes him to want to proceed from where he is, that leads him to want to be something better and nobler than what he is. How futile it would be for an individual to be a citizen in a democracy and lack initiative. The very essence of the right to pursue happiness is that the person be willing to do something for himself. There are governmental systems where initiative on the part of the citizens is not an asset, but this is not true in our democracy! To paraphrase a famous question, "what shall it

profit a man to have the right to search for the riches of life and yet not have within himself the ambition, or the desire, or the will to spur him on, whatever may be the difficulties that beset his path?"

Is it possible to develop initiative through the educative process, and if so, how is it done in the schools? Without discussing technical aspects of the question, it is sufficient for this treatment of the subject to know that initiative can be developed through proper conditioning of the individual, just as other attitudes or tendencies to react grow as the result of certain kinds of experiences. It has long been known that some races of people are more resourceful than others, that certain types of environmental conditions produce greater alertness in the people living under those conditions, and that the initiative of the same individual varies greatly with his own mental and physical condition, with what is called his "morale," and with many other factors that may be changed through controlled experience.

But how can initiative be developed through education? In the same way in which any teaching takes place, that is, by confronting the learner with as many kinds of situations as possible that call for the exercise of initiative, under the guidance of an expert teacher. It is the same pattern that is followed in teaching a person a foreign

language, or to walk, or to swim, or to do problems in mathematics. Day in and day out, year in and year out, the growing child is surrounded by an environment that presents innumerable problems for solution. These problems should be as real as possible. The educator in this modern civilization, where so much is done for the individual, sometimes longs for the return of those pioneer conditions when the individual had to find solutions to the problems that confronted him or perish. One criticism of the old curriculum was that its problems were unreal and the student was uninterested in their solution and saw little use for the solutions when they were secured. The modern curriculum is more functional and its problems are more closely related to life as it is lived at each age-level and as it will be lived in the future. The learner is asked to participate in the selection of the objectives of his study in order that the learning may mean more to him and be more directly related to his interests. The problems that constitute his curriculum are so chosen that he will want to solve them, will be challenged to put forth his best effort to do so, and will understand the practical implications of the solutions when they are found. Of course, the problems are simple and concrete in the early years of life and expand in complexity as the activ-

ities of the learner become more and more complicated and abstract.

The educational method of the past was largely of the declarative and imperative sentence type. Today, the interrogative and exclamatory sentences have been added to the process. The learner is confronted by a situation that requires a solution; under some circumstances, he may be told the answer, but usually he is required to find it for himself. He is asked questions such as: "What do you suggest as possible solutions?" "What would you do about it?" "What do you think is the way out?" "Where and how do you think the problem should be attacked?" Or, his training has been such that he automatically begins to hunt for possible solutions without any questions being asked. He begins to think, act, study, that is, to use his initiative to start out on his search for happiness.

The second question that confronts the schools in this process of educating the individual in order that he will be so equipped that he may attain success in his pursuit of happiness, is equally important with this first one pertaining to initiative. This question is: What is to be gained by giving a citizen of the democracy the right to pursue happiness, by developing within him the desire and the tendency to begin the search, and fail to so educate him that he can and

will make decisions as to which choices to make as he comes to the parting of the way time and time again as he proceeds? As a matter of fact, he will find as he grows older that life becomes more and more complex and that he only finds his way at all through the maze of life by choosing as carefully as he can between an endless variety and succession of alternatives. This ability to pick and choose, to appraise and evaluate, has been called "critical judgment."

As before, the question may be asked: Can critical judgment be developed through the process of education, and, if so, how is it done in the schools? The answer is that this is an acquired ability which comes as the result of innumerable opportunities to make choices, to arrive at conclusions, under the guidance of an expert teacher. In other words, critical judgment is developed just as is the ability to play a game, to read a book, or to solve problems in geometry, that is, by long and continuous practice under the criticism of someone qualified to evaluate the decisions.

This process of developing the ability to choose wisely is very complicated and not easily or briefly described. However, there are two or three phases of it that are of practical interest. The child must be taught the value of evidence and its place in judging. He

must acquire a reverence for facts, must desire to find them, and must learn where they can most likely be secured. This is not the result of a special course of study nor of a particular part of the educative procedure, but rather it must result from every phase of learning and characterize every step in thinking. There are certain sources of facts, certain repositories of knowledge, that have been authenticated through the years. The student must learn what they are, acquire the technique of using them, and develop the tendency to turn to them when called upon to solve problems. He must learn to appraise evidence, to classify it, to array it on one side or the other of his question, and to pay attention to it in drawing his conclusions.

So often a person is tempted to short-circuit his judgment, to reach his conclusion through that most pernicious form of mental laziness, that universal cause of human misery, known as prejudice, which is a judgment that ripened too soon. Sometimes it almost seems as if the schools fall short of the development of critical judgment and produce instead a host of prejudices to burden the learner throughout his life. Some day, teachers may be examined as carefully concerning prejudices that unfit them for teaching as we now test their knowledge of subject-matter and method. Anyhow, the

point that concerns us in this discussion is that critical judgment, and not prejudice, must be the equipment of a person who sets out on his quest for happiness. An open mind and ability to judge relative values and to do independent thinking are necessary if the search is to be successful.

It will be recalled that the expression, "under the guidance of an expert teacher," has been used twice in this discussion. Initiative and critical judgment must be developed as a result of the most careful teaching that possibly can be provided lest irreparable harm be done. The unwise teacher often makes the mistake of furnishing the initiative for the learner, making the choices for him, or robbing him of his opportunity for growth. Real teaching that knows how much or how little to help is the greatest of all arts. Initiative and critical judgment will often be developed through the force of circumstances, but by the law of chance the wrong kind of individual may be produced just as often as the right kind. How often has society had cause to regret the ruthless individualism of that person whose initiative and judgment were formed by trial and error and who developed his own standards of action and sense of relative values.

It will have been seen that the first two questions have to do with method. The third and final of the three questions that the schools must face

in the preparation of the individual so that he can claim his right to the pursuit of happiness concerns the curriculum, that is, the types of experiences that will make probable the realization of this right. Somehow, the person must come to know what constitutes real happiness, must learn where it is most likely to be found, must desire to acquire it for himself and others, and must master the technique of claiming it when it has been found. For what is the use of establishing a democracy guaranteeing the right to pursue happiness, then through the process of education to develop the initiative to search for it and the ability to evaluate courses of action and choose the right from the wrong path, and yet leave the person unable to recognize happiness when he does find it, or to interpret its deeper meanings if he recognizes it? The first two of the steps in the educative process are insufficient without the third.

The ability to claim and live the abundant life is not innate in the human being but must be acquired through long and patient study. Therefore, the curriculum of the modern school gives a large place to those subjects and those types of experiences that mankind has long found to include the eternal verities of life, to satisfy the deeper longings of the soul, and to inspire the noblest achievement. Many phases of the curriculum are planned

to help the individual to supply his needs in relation to his physical existence; other phases include the skill subjects which enable one to use his environment and deal with his fellow-beings; still another phase has to do with the expressions of human beings in one way or another that constitute the culture of the human being. It is the experience of the race that it is this last form of learning that has most to do with true happiness. It includes our religion, art, literature, architecture, music, games, drama, and all other forms through which the noblest thought and emotion of each generation have been added to the social inheritance of the past and handed down through the centuries as man's tribute to his Creator and as his gift to posterity.

It is the function of the schools to give to every person, as far as it is possible to do so, the key to unlock and claim the riches that are the common possession of all who are willing to pay the price. Unlike some other inheritances, this one can be claimed only by those who will prepare themselves to be worthy of it. Merely dotting our land with buildings that point their spires heavenward, or hanging the masterpieces of art on our walls, or making countless books available through a thousand libraries, or bringing the drama of the ages

into every city, village and hamlet, or making the great music available to even the humblest man, does not mean that all will be able to claim the messages that these and a myriad other sources of happiness have for them. Only those who have acquired the techniques of interpreting, who have learned the meanings of the various languages through which the messages are spoken, who have attuned their eyes and ears, their thoughts and their emotions, to catch the messages that are all about us like the unsensed and uncaught radio waves which in the dead of night flood the world, only those can expect to succeed in this age-old quest for happiness.

Thus, it will always be that man will go on and on in his eternal quest for happiness. And no two will search for it in the same way. Some will find it while many will never come to claim even a small part of what life might mean for them. But this democracy and these schools constitute the noblest attempt ever made to achieve the destiny of man. They have been established in order that each one of us may, as far as practicable, have an unfettered opportunity to achieve his own best self, that is, to realize whatever worthy talent or noble aspiration he may have, with no other limitation than that which he wills to set for himself.

YOGA FOR THE WEST¹

BY CLAUDE BRAGDON

I FOUND it my sad duty the other day to visit the State Insane Asylum at Orangeburg, New York. Though expecting to find an institution of some magnitude, I found a whole city of insane people. The biggest building I passed in my entire journey up the length of Manhattan Island was the Medical Centre. Similarly, on a recent trip to the World's Fair by boat from the foot of East Forty-ninth Street, the largest buildings I passed *en route* were the New York Hospital and the Tuberculosis Hospital on Welfare Island. Are not these facts significant? Are they not evidences of the breakdown of our vaunted civilization? All of our panaceas have failed. Is there then no succour anywhere?

Yes! for countless centuries Asia has treasured in her brooding bosom a profound, practical, beneficent wisdom pending the time for the giving of it to the western world. That time is now, when, caught in the grip of an industrial slavery more devastating than any antecedent peonage, distrusting the very foundations of our knowledge, and

the direction of our aims, our proudest buildings are not, as in the past, temples, churches, shrines, cathedrals, but buildings for the housing of the ill, the afflicted, the insane.

What is this gift of which I speak, this Ancient Wisdom? It was given to man in the remote past by those Beings who preside over and direct human evolution. It has been called by different names in different ages, because it has ever been the secret spring of every religious teaching, but the name by which I prefer to call it is YOGA. According to the dictionary definition Yoga is the uniting of the personal self with the universal spirit of which it is an indissoluble aspect. It is based on the concept that every individual is like a corpuscle in one great organism, partaking of its life and consciousness, and that by the pursuance of a certain discipline, physical, mental, moral, this participation is realized so that in effect the *one* becomes the *all*—not only does the drop flow into the ocean, but *the ocean flows into the drop*. It is not *escapism* which it is sometimes reproached as being; call it rather the *science of release*, a very different thing,

¹ Transcript of a talk given before the Psychic Forum, Inc., at the Hotel Iroquois, York, on the evening of October 5th, 1939.

for when a man escapes from prison there is the prospect of some time having to work out his sentence, whereas *release* implies true freedom.

Though you may read a thousand books about it, Yoga can be known only through experience. The mental approach is no good—it must be *practised*. The thing which first caused me to become interested in Yoga was the personality and physical splendour of certain people I had met who had practised it—they seemed full of what I might call *coiled power*. But if you practise Yoga to gain power over your fellow-man, to increase your personal charm or to cure your diseases, you will get nowhere. The matter of *motive* is all-important. For Yoga is really the quest of the Oversoul—one's love-affair with God—and should be entered into as into the chamber of the beloved—with ardour, with joy, with gratefulness. It is an emotion of that deeper self which desires only to exercise its beneficence. As long as one is filled with worldly ambition, worldly longings, jealousy, hate, envy, resentment, pride, prejudice, he is not ready for the practice of Yoga; all such things must be cleared from the consciousness. One does not have to be clever, one does not have to be wise, but *good* one must be, in the simple, old-fashioned meaning of the word,

fulfilling every human obligation to the best of one's ability. Otherwise the practice of Yoga is likely to prove a trap. Like all powerful things, Yoga is *dangerous* if undertaken in the wrong spirit—like a new game, or a new fad. The only valid motive is *the transcendence of the personal self*, not its intensification. A man I know who had come into this thought and was desirous of taking up the practice of Yoga said to me: "I used to pray only when I was in trouble; now I pray every day that I may become a better man." He had the right idea.

In a sense every one practises Yoga all the time in one way or another without knowing it, because every human life is a growing approach to the realization of *the immanent divine*; but only when this approach becomes self-conscious and intensive, when one takes one's evolution, so to speak, in one's own hands, does the word Yoga assume the meaning in which I use it here.

Yoga should be practised in the early morning, because then one has been refreshed by sleep, and the vibrations flowing from earth and sky are at that hour most powerful and positive. Practice should be *regular*, always at the same hour and in the same place, if possible. Forget, if you can, all your worries and responsibilities, everything which preoccupies and

oppresses you. Assume the cross-legged oriental posture, with spine, neck and head erect. This erect position is natural only to man. Thus he receives the vertical solar vibrations *longitudinally* along his spine, instead of *transversely*, as do the higher animals. Take deep breaths, because breath is lord of the body. At birth breath begins; when it departs, we die. Breathe deeply, rhythmically, regularly. This is achieved by a count of four for inspiration, sixteen for retention, and eight for expiration, using each nostril alternately. Before one can *meditate* he must learn to concentrate the consciousness on something *and keep it there*. This power of concentration is an excellent thing in itself, for the chief difference between competent and incompetent people is their degree of absorption in their task. Concentration can eliminate worry, because worry is thinking about a thing when you can do nothing to remedy it. When one has learned to hold his mind *on* a thing it automatically prevents his thinking of anything else—for the time being, at least. The *object* of concentration is not of the highest importance but preferably it should be something ennobling which is also agreeable. Concentration stills and steadies the mind, which is like a nervous dog, always running about, sniffing, pawing, barking. That dog has

to be made to obey, has to be silenced.

Only after a certain degree of success in concentration has been achieved should meditation be attempted, for this involves not only the control of the mind, but the "killing" of it, figuratively speaking. Because "the mind is the slayer of the real," the disciple is enjoined to "slay the slayer." Here we get into regions so remote from ordinary human knowledge and experience that to discuss them in a talk of this kind would be unprofitable. We have only the testimony of those who have entered these higher states of being to which Yoga is the door as to their reality, their beauty, their felicity, the wider outlook which they give on life, the sense of identity with all that lives, the assurance of immortality. "The rest is silence."

Yoga is that part of human evolution which has to do with the inner or subjective side of man's nature: it is the return journey—back to God, like the prodigal's return to the house of his father. The world today is full of people whom ordinary life in the world, whether it be of the will, the intellect, or the emotions, no longer contents. They long to experience the inner life of the spirit. But mere vague aspiration gets them nowhere: what they need is a *technique*. Yoga supplies that need.

AMERICA MARCHES ON . . .

BY ANITA HENKEL

THE Adventure of all adventures, and the most thrilling to contemplate, is Life embarking upon the stream called Evolution for the age-long voyage from God to man and back to God again. Forging the forms and the instruments for its own using at every stage of the journey, Life has steadily fashioned and traversed the great periods of geological history and the ever-rising and disappearing civilizations and cultures that have cast upon the shores of time their special genius to mark their course, and to leave an imprint on all succeeding passers-by.

Primeval man, through whose individualized form Life ran the gamut of physical satisfactions and pleasures, retired to the hinterlands; and in his place arose a man whose awakening emotions drew him into family and community life and formed ties of human love and affection; these emotions, increasingly refined and purified, have contributed to the beauty of the succeeding man of the mind, who today stands the victim as well as the benefactor of all the powers which have gone before.

For thousands of years now, the world has been set to the pattern

built by the inventive and penetrating human mind, until it has become congealed in the forms, the attitudes, opinions and beliefs which have guided all relationships of the past and which will resist every element of change until the age of the mind has been brought to its zenith of splendid scientific knowledge.

THE SIGNS OF PROMISE

But today there are upon us the stirrings of the next stage of the journey, and Life must prepare the forms for entering another phase of man's unfoldment, more nearly approximating the image of God. Out of the older civilizations has germinated the new seed in which is focussed the past and the future, and which awaits the upraising of a great nation, pliable to the task of cradling in their infancy the tendencies which await maturity.

It is to be this nation that America is destined, if she will. In her, in the temperament of her people, the geography of her land, are the elements of the New Age and the New Race. But is America approaching the fulfilment of that destiny whose dharma is to furnish the soil for the development

of the intuitional man, as past nations and past ages have developed the physical, the emotional and the mental man? What, in America, are the Signs of Promise?

To a world grown old with the burden of many generations America brings the dynamic spirit of youth, the spirit of ceaseless and restless activity, of challenge, of question; she brings a freshness of language, a quality of humour, a great surging of the creative spirit which is expressed in her varied and versatile life. She brings also the mistakes of youth, the immaturities and perhaps even the crudities of youth. But beneath the turmoil of her self-misunderstood structure is a young nation with her sails set according to the great spirit of her founders, a nation whose privilege it is to keep the world dynamic, to keep alive the spirit of challenge, to make it possible for the new to find expression.

Born under the ægis of the older civilization, America has brought the full power of the mind into focus and her particular genius has evolved an industrial and technological society through which the nation has developed at high speed. With her imagination and ingenuity and her infinite capacity for taking pains, she has built innumerable forms through which the life of the nation may flow. Through her capacity for business

organization, though motivated by a desire for personal profit, she has brought comfort, leisure, education and culture within the attainment of every citizen.

Radios were made to sell, and by clever advertising there is "one in every home" in the land; similarly, books, magazines, fine reproductions of paintings and sculpture, gramophones with recordings of the best artists, all of these, the results of which are finer than the motive which prompted them, have brought beauty and their own kind of wealth to the humblest man. And because it is to its own advantage, business has provided better housing, better furniture, more varied food, better sanitation, better modes of locomotion, to the whole nation. America's standard of living for all of her millions is high.

THE SENSE OF BROTHERHOOD

But throughout her effort to bring to its greatest efficiency and worth the civilization of the mind which she inherited from the past, America has responded to and striven to express those qualities peculiar to the new age of the intuition. Her recognition of brotherhood, arising from a realization of the Unity of Life, is expressed in appreciation of the integrity and worth of the common man, in recognition of his right to be judged by what he is and not by birth and wealth; in insistence that

"any human being has the right to aspire on the same terms as any of his fellows to any opportunity or status open in a free society on the basis of personal merits."

The ability to synthesize divergent elements, also a result of intuitive consciousness, and to utilize these differences, has run through American history like a golden thread since the earliest days when she welcomed to her shores men and women of every land and welded them into a united nation, which lives in peace and comradeship and in a common effort for the betterment of mankind.

In an increasing number have her men of wealth and large influence exemplified the spirit of brotherhood in practice, by sharing for the common good a large part of the wealth which they have amassed. For personal aggrandizement, often, perhaps. But not always. Not the little bobbin boy in the cotton mills who grew up to be Andrew Carnegie, the "steel king" who held it "to be the duty of the man of wealth to set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the wants of those dependent upon him; and after doing so, to consider all surplus revenues which come to him simply as trust funds which he is called upon to administer, the man of wealth thus becoming the mere trustee and agent for his poorer brethren."

Not the Carnegie who established libraries free to the public in every city and town of any size, who has fostered the cultural improvement and well-being of man through museums and musical enterprises, who has encouraged the advancement of teaching and research in the social sciences, who set aside millions of dollars for the advancement of peace, and to hasten the abolition of international war; after which the fund will be used for "what will most advance the progress, elevation and happiness of man and best aid him in his ceaseless upward march to higher and higher stages of development, for we know as a law of his being man was created with the capacity and desire for improvement to which, perchance, there may be no limit short of perfection even here in this life upon earth."

From assistant book-keeper to "oil king" rose John D. Rockefeller, who organized a system of philanthropic giving for the benefit of mankind which extends throughout the world. His millions have been given without restrictions to foundations which encourage the development of general health organization and medical and nursing education; the promotion of education in the United States without distinction of race, sex or creed; to endowments for developing teaching and research in the fundamental sciences, for public education,

industrial art, and Negro education, for work in the field of child welfare and social science. The Rockefeller Institute for Medical Research has sent out expeditions all over the world for studying disease in its natural conditions, and for the amelioration of its ravages.

The world of education, art and music has benefited by the Julius Rosenwald Fund, best known for its work in the upliftment of the Negro race, particularly in equipping the Negro schools in the southern states with modern buildings; by the Juilliard Foundation, which exists for the promotion of musical education and culture in the United States and has resulted in the establishment of a graduate school for students of unusual musical talent; by the Frick Art Reference Library, one of the most important and most complete in the world; and numerous other foundations and funds established throughout the country by men of wealth.

That this wealth has been made at the expense of the American people is beside the point. The spirit of co-operation which prompts the sharing of what, through their own effort as well as that of their workers, has been accumulated, is the spirit of the New Age, a spirit which is struggling for expression side by side with the worst type of competition. But the very intensity of the disaster wrought by

this competition is throwing the weaknesses of the system into such sharp relief that the best minds of the nation are protesting against the evil. Modern artists are depicting, not the idealized and privileged life of the old art, but the stark realities which are the lot of the common man, the grimness of the miner's life underground, the desolation of a large proportion of our rural life, the barrenness of industrial existence. Modern authors are no less emphatic in stirring the masses to a realization of the havoc being played by the abuses of our present way of life. Sinclair Lewis in his *Main Street* and *Babbitt* depicts the sterility of a supposedly highly successful civilization, and the kind of personality our business enterprises have produced. Theodore Dreiser's *Financier* has disclosed a picture wrought by financial ruthlessness, Frank Norris in his *Octopus* shows the devastation wrought by monopolies. These are only a few of the writers of today who are impressing upon the consciousness of the people the danger our civilization holds.

In other respects is this unity of Life recognized. Woman has taken her rightful place at the side of man as a comrade, unhampered by the restrictions which surround her elsewhere. The rights of animals are protected in every town and city by animal welfare societies; humane education is encouraged

through Bands of Mercy, and during the past year over 300,000 children were pledged to kindness to animals through the efforts of one organization alone. The Jack London Club, opposed to the cruelty involved in training animals for stage and screen, is gaining rapidly in membership, which now totals nearly 800,000. A representative of the American Humane Association is stationed in Hollywood for the particular purpose of controlling the treatment of animals in making pictures.

Compassion for the weak and oppressed, also a consequence of a developing intuitive consciousness, had its major expression in America in the freeing of the slaves. But few people realize that in the large majority of families those ties of love and affection, which bound the slave to his "white folks" and which kept him in the household a willing slave even after the severance of his bonds, were in response to the unceasing love, care and protection given him by his master and mistress.

In protection of her children America ranks high, with her extensive educational system, her child labour laws, juvenile courts, child guidance clinics, children's hospitals, children's tuberculosis preventoria, crippled children's associations, children's libraries, playgrounds and numerous other educative and protective measures

and institutions. That many of these efforts are faulty is due to lack of experience and a sufficiently deep knowledge of the child, but that the service reaches throughout the land and is available to rich and poor alike, is due to the spirit of compassion abroad in America.

Conscious of the fact that her crime is increasing, she also realizes that practically all criminals are the product of environment, and are not in themselves innately bad. This recognition is reflected in the widespread prison reforms and the earnest effort being put forth in all departments of life to solve this problem which is a blot on the honour of the nation.

THE SENSE OF FREEDOM

Freedom is another keynote of the New Age, freedom which releases Life within the forms, a freedom which demands forms flexible to the moving and changing Life. Untrammelled by the traditions of the past, America is building her own culture on a freer pattern. Struggling for the release of life into its manifold expressions she discards those inhibiting restrictions which surround her. Her customs are not deep-rooted, but change with the movement of life; her language is changing and becoming her own, imaginative, picturesque, vital. She rebels against the yoking of two human beings in the bonds of marriage from which the

life has departed, and although abusing the privilege of the divorce, in the maturity of her soul she knows that only those who are bound together in spirit can be truly married.

THE SENSE OF BEAUTY

America seeks constantly new release for the Beautiful. In all the art forms, whether the creation of an object of beauty, the rendition of the art of others, or the receptive enjoyment of art, she seeks new expression; not only in art of the ordinary conception, but in finely designed motor cars, harmoniously furnished homes, beautiful scenery. The American people have passed from the pioneer days which discouraged art in any form, to the days of economic security, shorter working hours, longer holidays which bring opportunity to every income level to own and enjoy art.

The depression years have brought their particular type of encouragement to the culture of the nation. The Federal Works Art Projects, initiated to give employment to artists in need, has seen the glorious blossoming of unsuspected talents. The method by which tax-supported institutions might sponsor and obtain permanent murals or monumental sculpture has revealed artists who laboured with enthusiasm to produce works of gratitude. Each

made what was in him. And the nation is heir to a public art tradition which presents a thrilling revelation "of maturing artistic quality, of clarified designing and style, of schooled power to communicate ideas." These last few years of Federal Art patronage have created a powerful movement in American art, and in music no less. For musicians and actors have been employed in groups who take their musical concerts and plays out into the small towns. Many municipal bands and orchestras have been formed, playing in the public parks during the summer. The Little Theatre movement has been greatly accelerated by the work of these government groups all over the country.

The release of the spirit through beauty is entering into the economic and everyday life of the individual. The new set-back architecture followed a change in building laws framed to insure sufficient light and air at street level in large cities. A sense of beauty and fitness in design has developed, which is seen in the mechanics of machinery, the increasing number of graceful bridges, attractive and colourful household equipment, washing machines, stoves, pots and pans. There has been a shift in the mind of the purchaser from price and durability to attractive appearance, in which national advertising has had its part, good and bad.

Department stores strive for beauty in the arrangement of their displays, and people have become colour-conscious, whether it be in tooth-brushes, towels or typewriters. They have also become form-conscious, and today the "eye" for a streamlined, colourful motor car or speeding express train is everywhere prevalent.

Industry has had to reckon with this growing spirit of the artistic, and the American Telephone and Telegraph Co. erects all new buildings to conform in style to their surroundings, and although more than 65% of all outdoor equipment is now underground, where poles are used they are chosen and set with regard to surrounding landscape, workmen are trained in most scientific methods in tree-trimming and indoor equipment is studied for beauty. Such industries as U. S. Steel, Bethlehem Steel, General Electric, Westinghouse Electric, Standard Oil, Pennsylvania Railroad and the telephone companies have fully manned art departments under competent Art Directors or Art Committees who are responsible for the artistic quality of the output of the business, as the mechanical departments are responsible for the mechanical fitness.

CLAUDE BRAGDON ON "NEW ART TRENDS"

Of this new stirring in the world of art and music, Claude Bragdon,

the well-known American architect writes :

"It is useless to seek new art trends in those subsidized, accredited and accepted manifestations which provoke no protests, and which soothe, rather than scandalize the conservative and conformer. Let us glance rather at modern youth in America and find out what excites them, for in them is the germ of the future. As never before they want to write, to draw, to paint, sing, dance, act, and play the saxophone. Not their ability, but the intensity of their desire is the fact of real importance.

"It is largely in response to this need for self-expression that the so-called Summer Theatre has arisen. Of these there are more than seventy in the New England States alone. Though often professionally manned and managed, these nevertheless give opportunity, experience and congenial employment to a host of young people, and in fields other than acting, for the theatre is today a nursery of many arts, just as the Church was in the Middle Ages. And from the crude, inchoate efforts of Summer Stock Companies a new and more vital theatre may arise.

"Two other absorptions of the youth of the land are in 'swing' music and the new kind of frenetic dancing it has developed. However rowdy, rude and negroid this order of music may be now, it

contains one element which is new: improvisation; and this is a product of *intuition*, the human faculty next in order of development. For a 'swing' orchestra may be defined as an organized and directed band of skilled improvisers on different instruments who depart from rigid patterns and printed texts, soaring upon the wings of their musical imagination—such as it is—impossible without the intuitive response of all to each.

"Although 'swing' is still outside the pale of the old accredited and academic music, the popular response to it has been so great as to have put new life into the gramophone record industry. The point is that the performances of the best 'swing' orchestras make credible the prediction that a group of players under the leadership of a conductor with whom they are in this kind of rapport will play music which they have never heard or rehearsed under the subjective compulsion of some master-musician.

"Young people as a rule like 'modernist' architecture and house-furnishing, however abhorred by their parents and grandparents. This is an indication that so-called 'functional' architecture is not the passing fashion some had hoped that it would prove to be. And indeed the consensus of opinion is that in the New York World's Fair the functional architect has

come off better than the sculptor and mural decorator.

"This Fair signallizes the emergence of a new art, Colour Music, which took form in the nightly symphonies of mobile illuminated water, flaming gas and fireworks, synchronized to fountains rising and falling in crescendo and diminuendo, forte and piano, producing a spectacle of such beauty and grandeur that it was the 'smash hit' of the entire Fair.

"With Mars in mid-heaven and universal economic depression, not much can be expected in the way of actual achievement from such a delicate bloom as Art. Nevertheless here is promise of an ultimate renaissance of the fine arts of an entirely unprecedented sort."

THE PIONEER SPIRIT

This pioneer spirit which seeks to release life into new forms permeates the whole of the social structure in America just as surely as the pioneer spirit of the early settlers released life into new lands.

There is this seeking in the field of Religion. Organized religion of the old order has lost its hold upon the people, and the churches have little interest for youth. But that America has ideals, that she responds to those ideals, few can deny. Why do the youth organizations attract the young if it is not that they stress the ideals towards which youth is groping? And what

else is the cause of the tremendous interest of the American people in religions and cults of every order but that, dissatisfied with the old form of religion, their essentially aspiring natures seek fulfilment in forms which promise that for which they are seeking? The fundamentalists who for so long have gripped the world are making their last long fight in America, and because it is the death-grip they needs must make a great disturbance, thereby giving the impression that they still retain a hold on the nation. America may have done with the old forms of religion, but for true religion, the religion which is a mode of release for the spirit rather than a set of dogmas, America is still groping.

The social order of the nation today is a great experiment, based on co-operation. The stated ideals of the present government are a job for every one who wants one; wages high enough so no one is in serious want; hours of labour to give every one time to enjoy life; adequate insurance for every one; comfortable housing for every one; planned utilization of lands; maintenance of free speech, free criticism, and free conscience, human life above profits.

America is moving steadily in her reforms, and she is taking the common man with her, as she approaches the task of national planning for the common good. Proj-

ects of flood control, soil erosion, soil enrichment and conservation, rural electrification, slum clearance, re-settlement projects where families are moved from unproductive to productive soil areas and settled into government built houses which they may buy on easy terms, these are only a few of the social reforms evolving throughout the nation.

Education in America is changing, based on the need for freedom of spirit by the child. New methods increasingly allow for individual requirements, and encourage co-operation, creative expression which will awaken imagination and will stimulate love of work, a sense of responsibility, self-reliance, initiative, naturalness. All of these needs of the unfolding child-nature are in the minds and hearts of the leading educational men and women of the nation. Most significant is the rapid development of adult education, whereby the ordinary school period is extended indefinitely throughout life. In order to aid unemployed teachers, adult classes were begun or existing work was increased, until today thousands of adults are enrolled in night school classes.

The substance of the new movement of life in the nation may be expressed in the words of H. A. Overstreet in his book, *We Move in New Directions* :

Some of us have the rare privilege of spending a lifetime developing what

we have it in us to be. It should be obvious that a society in which all individuals were given this same privilege would be one far more civilized and fruitful than any as yet realized. For in all past societies, as in our own, the greatest number of individuals have been compelled to forego most of what they have it in them to be, for what they are forced by life-necessities to do. More than ever we are concerning ourselves with the fulfilment of the individual. . . . We are beginning to attempt in some effective manner to reconstruct the individual so that he may learn to operate as a true personality. . . . And so the new pattern of life begins to emerge. The old pattern was one chiefly of life-defeat. . . . Our world is astonishingly rich in materials,

and now we ask that it should be rich also in mental and emotional life.

We make no brief here for America's shortcomings. Anyone who loves her wisely, who sees her glorious future, is also conscious of her failures. But that she is moving in the direction toward which her whole history points is obvious to those who know what are her ideals and who themselves approach her life with something of her own intuitive qualities of generosity and imagination.

"The world-stage is being cleared of its obstacles. The old-world tragedy will give place to a new-world drama of youthful life, dreaming, hoping, doing."

CO-OPERATIVES IN AMERICA

BY ALICE F. KIERNAN

THE Masters planned the organization of the Theosophical Society in America, in the last quarter of the past century, in order to stem the tide of materialism in the Western World.

The competitive system was at its height, and had contaminated every social institution, home, school, church, and government, and still is doing so, but to a more limited extent, because educators, churchmen and philanthropists of

vision have seen that we must no longer be "economic illiterates," but must face frankly the defects of the competitive system, and make a study of other more brotherly co-operative systems, which have met with success in other countries. The National Education Association, through its journal, has done a splendid piece of work along this line, and has recommended specially the Co-operative Movement. Indeed, in the State of Wisconsin,

the study of this movement is an integral part of the curriculum of every high school.

The Federal Council of Churches and the Quakers, of late years, have stood firmly for a just, brotherly social system, and have actively sponsored the Co-operative Movement, since Kagawa, the great Christian leader in Japan, came to America a few years ago, to enlist the interest of the churches in this movement; for largely as the result of his work, one-third of all the families in Japan are members of co-operatives. One of the outcomes of his visit was the founding of a co-operative colony in Mississippi by the Federal Council of Churches.

Comparatively recently, our National President, Mr. Roosevelt, sent a delegation to the Scandinavian countries to make a study of the Co-operative Movement. They brought back a very complete and favourable report, which has been published and can be secured upon request. But this report had very little publicity in the newspapers, for the capitalists who own the majority of American newspapers naturally have not favoured the movement, and have even declared that it is communistic.

Due to America's intense individualism, the Co-operative Movement was bound to have "hard sledding," as is shown by the following sketch of its history, gathered

from Ellis Cowling's *Co-operatives in America*.

The North American Indians, before the white man came to America, organized themselves co-operatively, and set up a tribal democracy in which each invested his goods and his man-power, and distributed to each member according to his needs. From distribution they moved back to production. All production and distribution were for service and not private profit. When the white man came, he tried to compel the Indian to adapt his ways. An Act was passed forbidding collective methods, and compelling the splitting up of tribal bands into individual small holdings, to benefit real estate speculators. At present, fortunately, measures are on foot to restore to the Indians the right to carry on their affairs co-operatively.

The Mormons, when they settled in Utah, organized many collective institutions, which were co-operative in nature. But gradually the profit motive crept in, and they dropped their co-operative practices, and now a few are rich, but most are poor.

Many co-operative colonies, started in the first half of the last century, prospered until they yielded to the profit motive of the outside world. A few old religious colonies have survived, due to their religious zeal.

The Co-operative Movement in one form or another was tried by a

number of National farmer and labour organizations in the latter part of the last century, but they succeeded only temporarily, for they did not use the Rochdale methods, and too often majored in strikes, and minored in co-operatives. Emigrants from Finland and Bohemia, early in this century came to America; and being well-versed in the genuine Rochdale methods, started successful co-operatives, which had a great influence, especially in the Middle West, in putting the Movement on a sound and permanent basis, for the Movement is growing steadily. One of the silver linings to the 1929 depression is the stimulation it has given to the rank and file of American citizens, in their role as consumers, to understand our economic system, our money system, and how to spend every penny wisely. Our Government has done a splendid service in this field by publishing free a monthly magazine *The Consumer's Guide*, which keeps our citizens informed about prices and quality of foods, clothing, housing, etc. and also about the growth of the Co-operative Movement.

The rapid growth of rural and urban co-operatives during the past two decades, necessitated the organization of wholesalers and finally of a national co-ordinating council. Two of these have been formed—the National Co-operative League,

with headquarters in New York City, and National Co-operatives in Chicago. At the 1938 Congress of the Co-operative League, efforts were made to bring the two national organizations together; and as a result, branch offices of the League have been opened in Chicago in connection with the offices of National Co-operatives, and an interlocking directorate insures co-ordination of activities and programme.

Twenty Regional Co-operatives and five District Leagues are affiliated with the National League, and nineteen with the National Co-operatives—many of them are wholesalers and deal in groceries, dairy products, oil, gasoline, electrical appliances, farm machinery, radios, clothing, and many other needs. Co-operatives now number hundreds of thousands in their groups. They are here to stay, because they provide the only just and brotherly way to produce and distribute the necessities of life, and to give everybody employment, security and leisure to enjoy the beauty of nature, art, literature, and to cultivate their talents. We are only beginning to live when we are fed, clothed and housed; and now that machinery can produce most of these necessities, the time has come for the dawn of the New Era, when co-operation will supplant competition, and peace and brotherhood and goodwill at last will reign.

THE BETTER CITIZENSHIP ASSOCIATION

Ordered Liberty! Universal Happiness! Right Prosperity!
I Pledge Myself!

AT the Theosophical Convention of 1938 at Olcott, Headquarters of the American Section, The Better Citizenship Movement was born, under the gracious leadership of Dr. Arundale.

A small committee met, as it chanced on July 4, American Independence Day, composed of members who felt that something more was needed to arouse citizens to the need for better citizenship as a bulwark of good government and the strengthening of the ideals of American Democracy.

Promulgated by the Founding Fathers, Washington, Franklin, Jefferson and others, advanced by Lincoln, Theodore Roosevelt, Wilson and other statesmen and leaders of thought and culture, these ideals and principles, despite the present enlightened leadership of President Franklin D. Roosevelt, are under severe pressure.

Inspired and in many cases directed from abroad, the philosophies of the totalitarian European States have been most strenuously promoted in America. The Institute for Propaganda Analysis recently calculated the number of Nazi and

Fascistic organizations operating in the United States as over eight hundred. Communistic organizations have been equally active in the sowing of seeds of racial hatred and intolerance and dissension of all kinds to gain their objectives. The world-wide economic depression with its dislocation of individuals and unemployment of millions, which America has shared during the past ten years, has furnished soil for these efforts.

Americans of all classes have recognized the situation, and many sincere patriotic groups are at work in many ways to strengthen and preserve the democratic principles and ideals responsible for past growth, and progress and bring about their more effective application to the present national problems.

It was proposed to issue a periodic bulletin, sponsored by the committee, which would examine our national life and its problems; seek out America's greatness as exemplified in her great men and women from the foundation of the Republic; study and endeavour to justly appreciate influences

which aid her quest for right prosperity and universal happiness; and, in general, seek to discover and present in a spirit of non-partisanship that which would further better citizenship.

Gratefully the New Citizen Pledge, as given by Dr. Arundale at the closing session of Summer School, was taken as the platform of the bulletin and statement of purpose of the movement, and The Better Citizenship Association with thirteen charter members was duly formed as a non-profit incorporation. Among these members are the National President of The Theosophical Society in America, Mr. Sidney A. Cook; the National Vice-President, Mr. James S. Perkins, Jr.; the National Secretary, Miss Etha Snodgrass; and another member of the Board of Directors of the American Section, our beloved Miss Marie Poutz. As stated in the articles of incorporation, the purposes are:

(a) To engage in, participate in and promote civic, patriotic, educational, charitable and benevolent purposes and activities of all kinds, particularly such activities as contribute to a better and higher type of American citizenship;

(b) To advance and promote the ideals and purposes set forth in the New Citizen Pledge.

The Preamble to the Pledge reads: "America and its citizens are

one. Our country in its political life, its problems, its reactions to them all, is largely a reflection of the collective living and attitude of its individual citizens. Therefore, to realize the America that is the ideal of every citizen requires the constant practice of the highest citizenship each American knows. Among a Summer School group gathered to study certain of life's problems, there resulted the unanimous determination that their citizenship at least should henceforth grow more and more worthy of America. The following Pledge was drawn to embody their resolve. As an act of good citizenship the group passes on its Pledge, hoping that others sharing their resolve may desire similarly to pledge themselves."

By the end of 1939, some 60,000 copies of the Pledge were placed in the hands of citizens of all classes: educators, including some 2,300 country superintendents of education; political office-holders including some 8,000 federal and state congressmen; ministers, rabbis, clubs and associations, editors and publishers, etc., as well as the man of the street without whose ultimate support all such efforts must fail.

The Pledge, which roused the Summer School members to instant enthusiasm when read by our International President, is as follows:

THE NEW CITIZEN PLEDGE

Deeply convinced that the United States of America was greatly conceived in the principles of Ordered Liberty to the end of Universal Happiness in Right Prosperity :

And honouring those who planted and those who have nourished these principles in the soil of this Land :

I Pledge Myself to do all in my power to uphold these principles in thought, word, and deed, whatever may be my party, religious or other affiliations, recognizing that my citizenship of the United States can owe no final allegiance save to my country and to my fellow-citizens.

I Pledge Myself to do all in my power to further the well-being of my fellow-citizens above all distinctions of race, creed or sex, ever seeking faithfully to guard them against all encroachments on the part of my personal interests of whatever nature.

I Pledge Myself to do all in my power to recognize, and wherever possible to co-operate with, all unselfish service to the end of the betterment of the American people, irrespective of all party or other origin, and while striving to fulfil my civic duties, never to impute unworthy motives to those whose activities I may feel constrained to oppose.

I Pledge Myself to do all in my power to minimize inter-party, inter-religious and inter-racial strife, as gravely detrimental to the pursuit of the solidarity of the American people.

I Pledge Myself to do all in my power to spread everywhere, especially among the young, an ardent and selfless love of the United States of America.

Signed.....

A small quarterly magazine, *The New Citizen*, beginning with 8 pages was shortly increased to 12 pages. The subscription price is but 20c. a year. Dedicated to a new America, *The New Citizen* carries regular columns and contributions from members of the Association, timely reprints from newspapers and magazines, editorials and articles on matters of national interest. It

endeavours to inculcate and foster abiding patriotism, keen sense of responsibility for and vivid awareness of not only internal problems and progress, but also the mission of our country as one of a community of nations, in the spirit of the New Citizen Pledge. The first issue was on October first, celebrated by Theosophists the world over as the birthday of our great leader and

advocate of enlightened democracy, Dr. Besant. The forthcoming issues will be of some 2,600 copies, about two-thirds of which are for free distribution with an insert of the Pledge.

A series of booklets of some 4000 words each, which might be called a "Wake Up America" series, was planned as a joint production of the Association members. An edition of 7,500 of the first, entitled "Wake up America," under the sponsorship and production of Mr. Perkins, was printed in the summer of 1939 after previous appearance in two issues of the magazine, and has been largely distributed. Much appreciation of it has been expressed by several patriotic organizations awake to the needs of the times. A second in the series was prepared by Mr. Ray Goudey for publication in the spring of 1940 and a third, under the sponsorship of Mr. Eugene Wix, is to follow.

These beginnings of work for better citizenship in our country, have been inspired by a deep sense of the need for the searchlight of Theosophy on the pressing problems of national life. Most truly, Theosophy is the next step in extending aid to the forms of the new race and era which are struggling for birth or continued existence, but which are destined to supplant those which now seem all-powerful.

The beginnings will be carried on to, we hope, a fruitful end, enlisting the aid of Theosophists who, in almost every Lodge of the Section, sprang forward to aid in the distribution of the New Citizen Pledge.

But the new outbreak of war between the democracies and those countries whose leaders would hold back the hands of the clock of evolution and the threats of further embroilment of the small democratic nations, has aroused this country as never before to consideration of the issues involved. There is no question as to where the sympathies of the great mass of the people are directed; in the necessary proclamation of neutrality of the President the impossibility of remaining neutral in thought and feeling was heartily recognized.

More and more, events indicate that, whether in the state of nominal neutrality or the perhaps inevitable and wiser state of declared war, the same aroused conscience which expressed itself so vigorously in 1898 and 1917 will respond as vigorously to the present battle-cry of the forces of Light against the powers of Darkness.

HERBERT A. STAGGS,

President,

The Better Citizenship Association

ON BEING YOUNG—AND A THEOSOPHIST

BY HELEN PALMER OWEN

THE only thing that is better than being a Theosophist is being a young Theosophist. I know, for I am a Theosophist, and I am young.

I share the dreams and hopes and thrills of youthfulness with others who are young. I know the ecstasy of wonder, the necessity to challenge, and the uneasiness of growing pains. But I know, too, that out of my dreams and hopes I can raise the reality of what I *am*; that my wonder will become reverence, and that the pangs of expansion will become the capacity to sacrifice.

I have access to all the information of the Theosophist. I know about Karma and Rounds and Races, and I strive to practise some of what I understand. But I have, too, the eagerness of youth to improve, the courage of youth to tackle, and the will of youth to accomplish.

The world is irrational, apparently, and chaotic. Being a Theosophist I know that there is a Plan and an orderly process of evolution. I can grasp some inkling of the Scheme and Work of the Mighty

Hierarchy that directs the course of events and shapes the destinies of men and nations and the worlds. Being young I can offer myself as an apprentice to that Inner Government, and grow in usefulness as I grow in years.

Being a Theosophist I know that all men are brothers, that the breath of One Life throbs in the veins of all creatures, and that beneath the surface of our separate strivings there is a common purpose. Being young I can devote my energies and enthusiasm to bringing about a universal recognition of the practicality of Brotherhood. And I shall have longer to practise at being a brother.

Theosophy is the Divine Wisdom. Being a Theosophist I know how the most satisfying thing in the world is to understand. Being young I can learn to teach others that they may understand also.

Being a Theosophist I know that I must be wise to be useful. Being young I can grow in wisdom.

Being a Theosophist I know how love is the fulfilling of the Law. Being young I can pledge my faithfulness to the Powers of Love

that guide and protect, and lend my helpfulness to the fulfilling of Their Design.

Being a Theosophist I know that I am the sum of all I have ever thought or done, and that there is no height my soul cannot attain, if I am strong, and if I choose. Being young I can grow in strength, and I have chosen.

I believe in the appointment of The Theosophical Society to re-

store the Ancient Wisdom to the world and to establish a nucleus for the Universal Brotherhood of mankind. I can support that Cause with my loyalty by just being a member, but being young I can fit myself to be an efficient worker, that I may dedicate my days to service in its ranks.

Being young I have my life to live; being a Theosophist I have the vision to live it nobly.

COURAGE AND THE NEW FRONTIER

BY WELFORD INGE

ASIA is the grandfather. Europe is the father. America is the son. That is a relationship that most people don't, or won't, admit. But it is there all the same. America's religions, like those of the father, have all come originally from the grandfather. America's science and materialism have come from the father. In America is much that is in the grandfather and much that is in the father and in addition there is something more. What this something more is, only the years ahead can reveal. Asia is old. Asia's culture, history and tradition are an old cup from which Asia must continue to drink until the cup be broken. Europe's culture, history and tradition are an old cup from which Europe must

drink until the cup be broken. But America's cup is still being moulded on the potter's wheel. We Americans today, when we drink, are drinking from the cups of Asia and Europe. Our parents and their parents before them drank either from the cups of Asia and Europe or from their own cupped hands. But the generations that follow us will drink from America's cup that we of today are still shaping. That is why we must heed the flaws in the cups of Asia and Europe, so that in shaping America's cup out of the clay of Asia and the glaze of Europe we may avoid the defects in those older cups.

Let us see what opportunity we have to shape this cup wisely.

WHAT OUR PIONEERS LACKED

America was settled by cowards and weaklings. No! I am not trying to startle you by sensationalism unfounded on fact. I am saying something that is all too true, and something that must be faced if we are to struggle with the present so that we can go into the future unafraid. I am not trying to disparage our ancestors, among whom were ourselves, since according to the ever-just Law of Karma those who sow likewise do the reaping. Those ancestors, among whom were ourselves, did as well as they knew how then. They did something that needed to be done. But, nonetheless, they shrank away from the really big problems, and those who fled to the newly discovered continents of America were so afraid of those problems or so unable to deal with them that they preferred the possibilities of drowning, of starvation, of brutal slaughter at the hands of Indians, to facing and wrestling with the mocking tribe of unsolved situations at home.

There were those in Europe who saw religion in a particular light. They wanted to see it in no other light, whether dimmer or more brilliant; and they wanted no one else to see it in any other light. The fact that there were several groups jealously guarding their own lights and attempting to blow the lights of others out made for hate and conflict between them. The prob-

lems to be solved were those of intolerance and lack of brotherhood. But they were neither wise enough nor courageous enough to seek and find tolerance and brotherhood at home. So some of those ancestors of ours, among whom were ourselves, sought new frontiers. And the frontiers they sought were the lands of America, unsettled except by a primitive red people. In America there need be no conflict between them and other religious groups, because the land was so large that they could seek some remote section and dwell there happy in their own beliefs. The tragedy of it was that they brought the unsolved problems of intolerance and lack of brotherhood to America with them. Those problems remain to be solved.

There were those in Europe who feared poverty and loved riches. But from the cup of Europe their portion was only a swallow or two. They were eager and ambitious. But they were neither eager enough nor ambitious enough to stay at home and wrest from the society in which they lived the wealth and the prestige they desired—nor were they wise enough. Life in Europe was conducted by rules of long standing. And those eager and ambitious folk could not see how, acting by those rules, they could get from life what they wanted. So they sought new frontiers, where the only rules were

those rules they cared to take with them and apply. "In America," they told themselves, "where the land is uncrowded and to be had practically for the taking, acting by our own rules, we can better our financial conditions." So they fled from the problem of an unjust economic system and came to America; and in the course of time, when there were no more lands to be had for the taking, when there were no more people stupid enough and willing to be exploited, this old problem of an unjust economic system, which they supposed dead because they no longer battled with it every day, reared its ugly, threatening head again. We are struck at by its fiery tongues today.

And there were those in Europe who were reformers. They came to the new frontiers of America so that they could build a new civilization incorporating their reforms, which is much easier than rebuilding an old civilization so that it has in it both something of the good of the old and something of the good of the new. And there were those in Europe who were adventurers. They were weak when it came to stability. They lacked the courage to face the same kind of life day after day. They were not wise enough to know that all sound achievement rests on the firm foundation of monotony. They came to the new frontiers of America so that there would be less

order in their lives and more change.

PHYSICAL COURAGE THEY HAD

Each person who came to America did so because he was either weak or cowardly, or in some instances both. "But," you cry in horror, "it takes courage to leave the home where one was born, to travel across treacherous seas in inadequate ships, and to settle in unknown lands. It takes strength to create a new civilization out of a wilderness." Yes! It does take a kind of courage and a kind of strength. That is true. But leaving home, sailing in ships across a trackless sea, fighting Indians, felling trees, building houses—those are all physical problems that can be dealt with physically. To leave home, one starts travelling. To sail in ships, one gets aboard and waits for the proper wind and fights storms and lowers anchors. To fight Indians, one seeks ambush and fires a gun. To fell trees, one takes an axe and starts to work. To build houses, one shapes the trees one has felled into timbers and rears them according to plan. Physical problems are much easier understood than spiritual problems. And what is easily understood takes less courage and less strength to deal with than that which is more difficult to understand.

The problems in Europe from which those ancestors of ours,

among whom were ourselves, fled were spiritual problems: the need of brotherhood, the need of tolerance, the need of a just economic system, the need of all sorts of social reforms, the need of patience combined with eagerness and ambition. But those problems are all abstract, impalpable—at first glance. How does one go about achieving brotherhood and tolerance and a just economic system and all sorts of social reforms and patience and persistence combined with eagerness and ambition? Those were the questions from which our ancestors, among whom were ourselves, fled; for one could not answer them merely by doing; one had to answer them first by thinking, then by understanding. Our ancestors lacked this understanding, the acquirement of which required much more strength and courage than the mere physical problems; for the spiritual is always more difficult than the physical.

Later in America this flight from facing facts continued. The poor went west, and when the west built up, and the poor, made comfortable awhile, became poor again, their ambition and eagerness took them farther west. And so with all the others who had fled from other problems in Europe; they now fled from them in America whenever they appeared again, because of an increasing population that necessitated the adoption of a mode of

life similar to that from which they had fled in Europe. This fleeing continued until all America was settled, until cities, like watchful giants, kept their guard over most of the countryside.

SPIRITUAL COURAGE WE NEED

Now we who saw and ran away before the need of brotherhood, of tolerance, of a just economic system, of social changes, of patience and persistence joined with eagerness and ambition, face all these needs again. This time we cannot run away physically. There are no undeveloped lands to run away to; for even the remotest sections of this globe now feel the restrictions and the ideas and the problems of civilization. We cannot go into the wilderness with our religion and escape relations with other religions; for the radio follows us everywhere. We have to learn to believe as we believe and let the other fellow believe as he wants to believe. We cannot sequester ourselves in the country and make a little economic world of our own. We have run out of land frontiers and we have reached the border of a new frontier—the border of spirituality.

Now we must reveal whether or not we have courage, real courage, to grapple with problems that cannot be answered by keeping one's hands busy alone, that can be answered only by thinking and thinking and trying and trying. We

have to be courageous now or go to ruin. It is this new courage that we must mould into America's cup from which the future generations will drink, from which we ourselves from time to time in the future shall drink.

How can we be courageous? It is simple. Courage always is simple. Courage is merely facing facts. Courage is not being fearless. Courage is merely facing facts and doing the best one can with them regardless of how afraid one is of them.

Here in America we need only to admit that we have problems, and then set about to dealing with them as best we can with our understanding, our imagination, our trust and our hope. We need only to admit that we have not brotherhood and tolerance in America, only the mere legalistic shell of them. We need only to admit that we treat those souls incarnating in black bodies in a most abominable manner, that we speak of religious tolerance in one breath and belie it in another, that our economic system is not just, that we are eager and aspiring but neither very patient nor persistent, that we do have in our government and our way of life a good foundation upon which to build, but that we must be zealous and industrious and keep building.

Above all else, if we are to have courage and to face facts, we must admit that improvement never begins in the mass. It begins in the individual. Brotherhood, justice and all the other virtues cannot be legislated into practice. They can only be brought to fruition when each one of us faces the facts that what we do and say and think influences every one else in the world, and that until we practise those virtues that we should like to have others practise, those virtues will never be practised by many. We must admit that we have to find brotherhood, tolerance, persistence, patience, aspiration, eagerness, justice within ourselves, and that others must find them within themselves, before the mass will find them.

Courage, then, in marching toward this new spiritual frontier is what America must build in its cup of culture, history and tradition. Courage to do right, when it is easier to do wrong. Courage to be just, when it is easier to be unjust. Courage to be tolerant and brotherly, when it is easier to be intolerant and selfish.

And then sometime in the future all individual cups will be melted and added to new clay and a new world cup will be shaped on the potter's wheel of time.

THE CHALLENGE TO ACTION

BY CHARLES A. BERST

WE hear much talk about the New Civilization, the New Society, the New Age, the New Race, which, collectively, are to replace the decrepit, collapsing civilization of the present day. The mental world of our idealists is teeming with a host of designs, patterns and "master concepts" describing this new world which, we are assured, is "just around the corner." Meanwhile, the world of so-called practical affairs stumbles blindly toward an abyss of war and frustration, seemingly quite unaware of the felicitous future which is supposed to be in process of preparation on the "inner planes." There is a disturbing disassociation between the optimism of some of our prophets and the apparent trend toward chaos in public affairs.

DARKNESS BEFORE DAWN?

Of course, it may be that those of us who regard the course of world-events with misgiving are self-deceived by our fears. It may be that the situation is only superficially desperate, that actually the cancerous spread of the spirit of violence and intolerance and the increasing reliance upon force as the final arbiter of right are only surface symptoms of the pending

dissolution of the old order and preliminary to the birth-pangs of the new. Despite the seeming evidence to the contrary, it may be that underneath the troubled surface, the seeds of mutual confidence, of goodwill, of brotherhood are slowly growing toward a maturity which in its own good time will reflect itself in the world of tangible consequences. Utopia may indeed be poised upon our threshold.

And yet, some of us would feel a great deal easier in our minds if Utopia were a little less diffident in her approach. The very quietness of her coming—if coming it be—causes us at times to wonder if we may not be the victims of wishful thinking. We realize, of course, that the invisible Government moves in mysterious ways its wonders to perform; and certainly we would not presume to suggest that it should move in any other way. Nevertheless, there creeps upon us the feeling that it is just barely possible that this same invisible Government may be relying a little more upon our active and intelligent co-operation for the accomplishment of its objectives than we are in the habit of believing. Maybe we are expected to do something ourselves; maybe the invisible

Government, like God, helps only those who help themselves.

HAVE WE UNDERSTOOD ARIGHT?

The truths of Theosophy are mighty comforting these days. For all problems, for all perplexities, for all difficulties, we have the answers. Now and then I wonder if we don't have too many answers. Practically, and unless it embodies itself in useful work, there is little difference between a perfect answer and a perfect rationalization. Both can leave us precisely where we were before. It has been said, without understanding the people perish. But even with understanding they may perish if that understanding is confined to the world of the mind. It is the old question of faith and works. Of what value is our Theosophy if it gives us *only* understanding; if our understanding be passive, inactive, soporific; if it blunts our hatred for intolerance and oppression; if it dulls the keen edge of our sympathies; if it demobilizes our will to effective action? Of course, it may be said that understanding which does these things is not real understanding at all. I agree. We need not quarrel over words. The point is that the Theosophy which will leave its mark on the world today must be a dynamic, aggressive Theosophy—a Theosophy which will make of us not observers, but warriors.

ARE WE WARRIOR THEOSOPHISTS?

We must prepare ourselves to meet the world and to conquer it in the name of Brotherhood. Let us not under-estimate the task before us. We confront the embattled forces of selfishness, of greed, of hatred, of intolerance. These forces occupy the high places of power in the world. Often they occupy the high places of power within ourselves. The struggle to which we are called will make a battlefield not only of the world but of our personalities, for we are assailed simultaneously from without and from within. We dare not use the weapons of the enemy—weapons of hatred, oppression, deceit, ruthlessness, violence—for though by their aid we might overcome the dictator without, we should by our superior hatred, oppression, deceit, ruthlessness and violence simply enthrone him within ourselves. Hence, we are left only the weapons of the spirit. We who call ourselves Theosophists should know what these weapons are—a dynamic understanding, a universal and impersonal love, a resolute defence of the weak and oppressed.

In such a war there will be casualties. Abandoning inaction, we shall face the hazards of action; and since we are still so incomplete as personalities, we shall suffer from our imperfections. If we avoid action, on the other hand, and seek rather the comfortable haven of an

anæmic and self-indulgent esotericism, we shall avoid much pain. We may even go through the balance of this life unscathed, though the very world crash around us. But we shall purchase our immunity at the price of a stunted and pallid personality and of an impotent and dissipated Theosophy.

THE ANSWER

Theosophy today once more faces a supreme challenge. As never before the world needs us and our philosophy. But it needs us not as arm-chair theoreticians, but as courageous pioneers who, armed with understanding, will go forth into the world of action, making that world our own.

What, then, shall we do ?

Obviously, circumstances alter obligations. Action in itself is not enough. Action should be planned in relation to the actor, his circumstances and his opportunities. It would be absurd, for instance, to advise a kindly old lady, approaching the sunset of life, to rush forth into social and economic reform (though we should not forget that

Annie Besant allowed neither her age nor her sex to interfere with her chosen work). The point is, that all of us, regardless of our circumstances, should adopt a positive attitude. When we do this, we shall find that life will accept our challenge and will open the way for us to enter into a dynamic relationship with our world, regardless of how seemingly circumscribed that world may be.

I do not believe that we are self-deceived in our intuition that a new world is awaiting birth. Despite appearances to the contrary, humanity today does not inevitably face a "dark night." Rather is it entering one of those epochal periods of renewed creativeness, a period in which many outworn forms and institutions will surely crumble, but a period in which the race may, if it chooses, move into an era of new effectiveness. The choice rests with each of us, for each of us, in himself, is a dynamic centre of evolving life. We are not puppets, we are participators, actors, creators, at once the recipients and makers of our destinies.

They are slaves who fear to speak
 For the fallen and the weak ;
 They are slaves who will not choose
 Hatred, scoffing, and abuse,
 Rather than in silence shrink
 From the truth they needs must think ;
 They are slaves who dare not be
 In the right with two or three.

LOWELL

SPIRITUAL SUMMITS OF A PEOPLE

A COMPILATION

These words setting forth America's dream and her greatness have been gathered from the lips of her own sons and daughters and woven into a story of the spirit that is hers.

IF one faith can be said to unite a great people, surely the ideal that holds America together beyond any other is the belief in the brotherhood and the moral worth of the common man, whatever his race or religion. In this faith America was founded, welcoming to her shores millions born under other skies, bestowing upon them the privilege of her fellowship. To this faith have her poets and seers and statesmen and the unknown millions, generation after generation, devoted their lives.

She has welcomed them from the beginning. The nation was born out of the peoples of many lands, it was saved by their hands. They came speaking many tongues—but a single language—the universal language of human aspiration.

Nothing is more uniquely American than this hospitality to the human spirit. It has found permanent expression in the words inscribed in bronze on the Statue of Liberty:

Not like the brazen giant of Greek fame,

With conquering limbs astride from land to land;
Here at our sea-washed sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glowed world-wide welcome; her mild eyes command
The air-bridged harbour that twin cities frame.
"Keep, ancient lands, your storied pomp!" cried she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send those, the homeless, tempest-tost to me,
I lift my lamp beside the golden door."

No less is the cultural history, the sciences and the arts, the fusion of the genius and labours of men and women who came to her shores from all corners of the globe. The very Constitution of the United States was made, in the classic language of the Supreme Court, "for an undefined and expanding

future, and for a people gathered and to be gathered from many nations and of many tongues."

In war and in peace America has stood for the principle of freedom, and it has permeated every great epoch of American life. In search for it our forefathers turned their faces to the West, set out across the Atlantic and laid the foundations of an American commonwealth: "In the name of God, Amen. We . . . having undertaken, for the glory of God and advancement of the Christian faith . . . a voyage to plant the first colony . . . solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic . . . to enact . . . just and equal laws . . . for the general good." In the War of Revolution we established the tradition for freedom and self-determination of the weaker peoples; and in our championship, through the Monroe Doctrine, of the lesser American states, we have supported in one hemisphere this fundamental principle of the equal rights of man as man.

The Declaration of Independence which brought freedom to the nation embodied it: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are Life, Liberty, and the pursuit of Happiness. That to

secure these rights, governments are instituted among Men, deriving their just powers from the consent of the governed; . . ."

And of all the signs and symbols since the world began, there is never another so full of meaning as the Flag of this country. . . It represents five thousand years of upward struggle. It is the full-blown flower of ages of fighting for Liberty. It is the Century Plant of Human Hope in bloom. Our Flag stands for Humanity—for an equal opportunity to all the sons of men . . . it stands for Men, men of any blood who will come and live with us under its protection. Other Flags mean a glorious Past; this Flag, a glorious Future!

Born in the fight for Liberty, our National Anthem resounds with it:

Oh! thus be it ever when freemen
shall stand
Between their loved homes and the war's
desolation;
Blest with victory and peace, may the
Heav'n-rescued land
Praise the Power that hath made and
preserved us a nation.
Then conquer we must, when our cause
it is just,
And this be our motto—"In God is
our trust";
And the star-spangled banner in
triumph shall wave
O'er the land of the free, and the home
of the brave.

In our Civil War we determined whether in the New World a nation "conceived in liberty, and dedicated to the proposition that all men

are created equal," might endure; we liberated a race which we had oppressed, and made the union of free states secure, "that this nation, under God, shall have a new birth of freedom, and that, government of the people, by the people, and for the people, shall not perish from the earth."

We entered the World War echoing in our hearts: "It is a fearful thing to lead this great peaceful people into war. . . . But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

Chastened by the years of depression, we were called back to "the courage of those who settled a wilderness, the vision of those

who founded the nation, the steadfastness of those who in every succeeding generation have fought to keep pure the ideal of equality of opportunity and hold clear the goal of mutual help in time of prosperity as in time of adversity. . . . May we be grateful for the passing of dark days; for the new spirit of dependence one on another; for the closer unity of all parts of our wide land; for the greater friendship between employers and those who toil; for a clearer knowledge by all peoples to respect the lands and rights of their neighbours; for the brighter day to which we can win through by seeking the help of God in a more unselfish striving for the common bettering of mankind."

Americans are restless, the restless of all nations. None but the restless has ever come to America. The quiet-hearted, the contented, the peaceful minds, are still on old country farms, in old country shops and business offices. They are not here. Not one of us belongs to them. A similar spirit has driven us out from among them and has driven us together . . . were we not restless there would be no America, and red Indians would roam our hills and valleys still. Restlessness, then, is our essential nature. A restlessness which moves out into the unknown, which pioneers.

Our whole history might be described as seven great adventures in pioneering: spiritual pioneering,

when the Pilgrim Fathers left their homeland because they demanded the right to worship as they chose; political pioneering, when we demanded the right to be represented in the government of our lives; in the third act of pioneering we registered a protest against another kind of tyranny—ignorance, and established education for all. Bitterest of all in our national history was the fourth adventure, the emancipation of the slave, and in the fifth we outstripped all others in the conquest of hitherto uncontrolled and unutilized forces of nature through the machine. The sixth pioneering, arising elsewhere but rapidly embraced here, the conquest of sex-tyranny; and the seventh, entering the European conflict to “make the world safe for democracy.”

Each of these enterprises was one of which a nation might be justly proud, but like many other undertaken in the spirit of courage and faith, each of them has failed to carry itself to completion.

This country does not give equal opportunity to all. It never has given it. It has only striven to give it, which means that throughout its history there has been a conflict between the generous and the ungenerous elements of the American character. But these last years have seen the widening of humanism. There is a surge of awareness in our people.

The people of this country are not free. They never have been free. But the American love of liberty is poorly understood if we interpret it solely in external, material terms. Only as our national tradition is seen as something ideal, something spiritually valid and precious, do we know our own nature, our own purpose. . . . In the midst of all our driven living, our subjection to desires and fears, the passion for liberty has kept its force. . . . The ideals of human personality which found expression in the Declaration of Independence and in the Constitution have never left us, even though the perception of them has been blurred and dimmed by too busy preoccupation with outer things. We admire the free activity of the human personality as something magnificent in itself. Freedom we know, not as a gift from without, not as an external possession, but as a quality of a man's, a nation's, own life. That men shall live freely is the first aim of all our endeavours, and the way lies not in framing new ideals for a new world, but in the bringing of that new world under the control of principles which have always been and, so far as one can see, always will be the primary spiritual forces in the life of the American people—the principles of liberty, equality, fraternity and justice.

There is a grand simplicity in our American history, of repeated efforts to achieve a release of life from its various tyrannies, but there has likewise been this curious inability to carry efforts through to triumph. We are now on the threshold of a new adventure, the eighth. Is it possible that through the next enterprise of pioneering we may bring the older adventures of our American life more nearly to their completion?

This generation has a rendezvous with destiny. To us much is given; more is expected.

This generation will "nobly save or meanly lose the last best hope of earth. The way is plain, peaceful, generous, just—a way which,

if followed, the world will forever applaud and God must forever bless."

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THE CAPITOL AT WASHINGTON

Our illustration facing page 285: The massive simplicity of the Capitol Building, seat of government of the United States of America, with a symbolic figure of Freedom soaring above the gleaming white dome, speaks wordlessly of the confidence and vision of those "first citizens" who, with Masonic ceremony, laid the corner-stone and dedicated it to their faith in, and hopes for, the new nation over a century and a half ago.

Between the Capitol and the wide, placid waters of the Potomac River rises the white obelisk, monument to George Washington, its graceful and aspiring lines enhanced by drifting clouds or points of starlight as it lies reflected in the long pool which reaches to the columned memorial to Abraham Lincoln, whose sculptured likeness it enshrines.

Washington, the father of his Country, Lincoln, the preserver of the Union, the Capitol, the home of that government by which will be determined the future of America.

MY ATTITUDE

I am a hero-worshipper.

That sounds old-fashioned in this age of rugged individualism, when every man is as good as any other, when each tries to stand on his own feet, when obedience is considered a weakness.

I gladly follow those I recognize as my leaders, a term I purposely use because so many despise it. And I obey their orders—not that those who have achieved give orders, save the compelling force of their example.

I don't feel weak, I don't feel less myself because I follow and obey; on the contrary, I feel strong because of it. Perhaps it is the old warrior spirit in me which delights in going against the attitude of the day. . . .

Truly do I try to live as fully as I can in all I think and feel and do during all the hours of the day; but to do so I need the light of an ideal which draws me towards my own fulfilment. It has been said that to drive safely one must be wholly concentrated on the task. True, but we must also know to what place we want to go and the road to it. My ideal is the constant light which lighteth that road for me.

What is my ideal? My ideal must needs be my own; but I glory in the fact that the more I gaze upon those whose lives are a shining revelation of *their* ideal, the more does my own ideal become revealed to me.

Those I reverence are the sign-posts pointing out the way. Each one must travel as he thinks best, but the goal is the same: Divinity. My unspeakable gratitude goes to those who having fulfilled their own Divinity, are a living proof of what men can do, of how they, too, can fulfil themselves.

So, I am a hero-worshipper.

I am proud to follow and obey, feeling that by my reverence in an age of irreverence, by my obedience in an age of independence, I in a mysterious fashion seem to partake of the nature of those I follow and obey. Even as they have achieved, so shall I achieve some day. So, I am content, though some may see in this a sign of senility. But I know it is not age, for from my earliest years I have bowed in reverence before those greater than myself. If I have in this life drawn a little nearer to the One Reality, I owe it to the help of those who have shown me the way.

Therefore, I am happy and content in my hero-worship.

MARIE POUTZ

A HEROIC SOUL OF EARLY U. S. A.

BY L. W. ROGERS

THOMAS PAINE OF MIGHTY PEN

AMONG the brave and brilliant men who brought about the birth of the American nation through the Revolutionary War and the legislation that followed it are two outstanding souls who deserve equal credit; for while one of them fought its physical battles the other fought its intellectual battles even more cleverly and brilliantly and contributed quite as definitely to the final success. The fame of the first, Washington, has rung around the world for more than a century and a half while the other remains almost unknown. The reason is a simple one. He was as honest as he was great and he did not hesitate to speak the truth as he saw it, even when he knew that it would arouse the fatal hatred of religious intolerance and would lead the world to regard him as infamous. The reference is, of course, to Thomas Paine.

Everybody knows about Paine's religious works but few seem to be familiar with his political works and the vital part that his literary productions played in the success of the Revolutionary War. However, close students of the revolutionary period are aware that he was urged by friends to use his unusual tal-

ents as a writer to guide and mould public opinion; and so ably did he wield his pen that he won the unanimous praise and admiration of the patriots, from Washington down to the men who carried the flintlock muskets, for the depth of his wisdom and the power of his logic.

IN THE REVOLUTIONARY WAR

Consider for a moment the hazard of that audacious undertaking that changed a baker's dozen of rigorously governed English colonies into a free, self-governing Nation. Be it remembered that at no time was a majority of the American colonists in favour of the war; and all the way through that eight years of conflict the Tories were active. Until the last moment of the session of the Colonial Congress that cast the die, few people believed that a Declaration of Independence would be made. Remember, too, that the belligerent minority that were for war had no resources, no arms, no munitions, no navy, no money. Yet they declared war on the world's mightiest nation. David challenging Goliath with nothing but the pebble of poverty in his sling!

The separation of the Colonies from England was one of those mysterious things in human affairs

that defies analysis. We see merely the result of causes that have root in some unknown depth. On the surface there was no sufficient cause for such a war except the sustained tyrannies of an obstinate King. It was simply something that had to be. "Taxation without representation"? That is occurring everywhere, all the time, without causing war. In the light of the taxes we pay today, without giving it a second thought, all the taxes placed on the Colonies look like the cost of a postage stamp. The power of the King in those days was no joke. Rebellion was a dangerous game. The unvarying procedure of His Majesty's Government was to see to it that every rebel, anywhere in the Empire, was hanged as promptly as possible. Franklin made a jest of it as the last signature went down on the Declaration of Independence: "Gentlemen, we must indeed all hang together, or assuredly we shall all hang separately." A grim joke but useful as a reminder of what would happen if their unity failed, and every man of them realized the truth in it. Yet they would rebel! It had become a matter of principle, of conscience, and though the odds were a thousand to one, they would fight!

PAINE'S INTELLECTUAL BOMBS

There was no army—only farmers, craftsmen, business and professional men, from whom volun-

teers must be drawn. The country was full of the official appointees of the King, holding lucrative positions and hostile to any change. Tory spies were everywhere. Through fear, or through an honest difference of opinion, the majority of the population were opposed to the war. Did ever a war start under more discouraging circumstances? Public opinion had to be changed. Thomas Paine changed it. He wrote the pamphlet *Common Sense*. It was a masterly analysis of the subject of government, of the English constitution and of monarchy. It answered all the arguments against separation. It was the first intellectual bomb in the war. It was praised by Franklin and Samuel Adams. Of it Dr. Rush said: "It burst from the press with an effect that has rarely been produced by types and paper in any age or country." But it had been difficult to induce any publisher to print it. Under the existing law it was, of course, treason. Its unanswerable logic won friends for the cause of the patriots and volunteers for the nascent army.

Five months after the Declaration of Independence things were not going too well with the patriots. Paine brought out the first number of *The Crisis* with the opening words: "These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service

of his country, but he who stands it *now* deserves the love and thanks of man and woman." At irregular periods, through seven years of the rising and falling fortunes of the war, Paine sent out new numbers of *The Crisis* to encourage, to comfort, to stimulate the army and the Colonial Congress. After peace had been restored Congress adopted a resolution acknowledging the value of the services he had rendered with his pen, and presented him an estate of three hundred acres near New York City.

A WORLD CITIZEN

Thomas Paine came to America from England only a few years before the war began and soon formed friendships among the prominent citizens of his adopted country. Franklin he had known in England. English by birth he was American by nature. He did more than any other one man of his times to propagate democratic ideals and to bring into existence concepts that we now regard as distinctively American. In simple truth Paine was neither English nor American. He was a soul too great for such limitations. He was cosmopolitan and his political and moral status can be best described by his own words: "The world is my country and to do good is my religion."

Paine lived up to that ideal to the letter. As soon as the war was

won he turned attention to France where the people, encouraged by the American success, were moving toward the establishment of a Republic. He was elected a member of the French National Convention and used his influence for moderation. At the trial of the King, Paine's nobility of nature was, itself, also on trial. In that surging storm of emotion, of hatred for nobility and thirst for revenge, he had the magnificent courage to speak and vote against the execution of the King. He literally risked his own life in the cause of mercy and moderation. But the reaction from the prolonged suffering of the people was so violent that the mob spirit could not be controlled. As it came more and more into authority all but Frenchmen by birth were banned. Paine spent nearly a year in prison and is said to have escaped death only because his outer cell door happened to be open when the fatal death cross was marked upon it, and closed when the executioners came down the corridor collecting their victims. He was finally released and returned to live in the United States, and at the age of 72 died on the estate given to him by a grateful Government.

AMIDST RELIGIOUS INTOLERANCE

Why is it that a man who played a major role in the birth of our nation is almost ignored in American history? Why is it that one who built

up with his pen the faith and enthusiasm in democratic principles that made it possible for Washington to achieve with his sword a political structure to perpetuate them, is not also acclaimed a national hero? The answer is simple. It is because after his great political work was finished, after he had broadened the thought of the people in politics, he tried to broaden also their religious views. Paine was a deeply religious man. He saw the appalling effect of superstitious beliefs in the current religious views and he longed to broaden the viewpoint, to eliminate the superstition. It is not easy for us now to understand the intense religious intolerance of earlier times. The Puritans came to America to escape religious persecution, but as soon as they had the power they persecuted others as they had been persecuted. Cotton Mather was the greatest preacher of his day and a highly respected authority on religious principles. He died in Boston only forty-eight years before the Declaration of Independence. Here is a letter he wrote, which will give some idea of the religious intolerance of his times :

To ye Aged and Beloved, Mr. John Higginson :

There be now at sea a ship called Welcome, which has on board 100 or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them.

The General Court has accordingly given sacred orders to Master Malachi Huscott, of the brig Porpoise, to way-lay the said Welcome slyly as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made of selling the whole lot to the Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great good by punishing the wicked, but we shall make great good for His Minister and people.

The belief in a literal hell and in eternal damnation was almost universal. After Cotton Mather, Jonathan Edwards was the great orthodox luminary of the times. He was at the zenith of his fame a few years before the Revolutionary War. He was accepted as a philosopher and great authority. He preached an angry and vengeful God, and one of his vivid word-pictures was "unbaptized babes are kindling wood in hell." Such views grew out of a literal interpretation of the Bible. Paine was horrified by them, and it is further evidence of his sublime courage that he undertook in that day of intense intolerance and persecution the impossible task of arguing people out of their superstitions. In *The Age of Reason*, his last book, he asserted his belief in a God of benevolence and compassion and hotly resented the popular belief in eternal punishment. He denied

the inspiration of any statement that set forth such an idea and to sustain that position he proceeded to point out in the Bible various contradictions. It has been said that if Paine had lived a century later he might easily have been a Unitarian or Universalist minister; but in his own time the authorship of such a book could mean only ostracism and persecution. He was deserted by many of his nearest friends, and even publishers of his political works as late as the nineteenth century felt it necessary to apologize. The brief biography that appears in the political works published by George Davidson at Charlestown in 1824, closes with a paragraph of apology that Paine should have written *The Age of Reason!* Every pulpit rang with angry denunciation of Paine and all his works. The press was then nearly as orthodox in religious matters as the clergy and was equally ready to condemn what was almost universally repudiated. In my boyhood days I first heard of Paine as "Tom Paine, the arch-infidel." If Lowell was right, that "he is true

to God, who is true to man," Thomas Paine was less an infidel than those who denounced him and his declaration that "any religion that shocks the mind of a child cannot be a true religion" will be remembered long after his most infamous detractor is forgotten.

HE WIELDED THE SWORD OF TRUTH

The day of the Dark Ages has passed but its twilight lingers long. Even now we can hear rather more than a faint echo of its amazing religious intolerance and cruelty. But those born in these days will never realize the unreasoning hatred and savage persecution which, a century and a half ago, was the lot of any who dared to question the total depravity of man and the awful wrath of God. At the sacrifice of friends and peaceful old age Thomas Paine did it. Through the heart of superstition he thrust a mightier sword than that held in the august hand of Washington—the sword of truth that conquers in the realm of mind and sets men free from their superstitions.

Where liberty is not, there is my country. . . . With how much more glory, and advantage to itself, does a nation act, when it exerts its powers to rescue the world from bondage, and to create itself friends, than when it employs those powers to increase ruin, desolation and misery.

THOMAS PAINE

UNCLE JIM

BY CASPER C. PHILLIPS

UNCLE JIM was a Theosophist although he would never have heard of the word. Black of skin, bent, with an aureole of benevolent white wool and a face like a hickory-nut, this old slavery-time Negro could neither read nor write, yet his philosophy of life transcended that of most mortals. Perhaps he looked like Lao-tze; his philosophy was closely akin to Tao; he too could preach a wise and gentle sermon on a leaf falling from a tree, on an ant-hill, or on a mocking-bird singing in the moonlight.

Although an historical figure, having served as body-servant to General Forrest during the War between the States and noted for his wild dashes into battle with the extra horse for the General, he is better known for his homely wisdom and his kindly life. He often said that if you love God you will also love His creatures. He always contended that you could not divide love; that, if you had love in your heart, you could not love one man and hate another, or even love your own "white-folks" and hate the Yankees; and you could not love God if you hated anything that God had made. The whole of his long life was love in action.

Uncle Jim carried his philosophy into the animal kingdom. On one occasion when a horse fell in the street from over-exertion or lack of food, Uncle Jim ran a block to obtain a bucket of water and spent his last nickle for sugar which, he said, "might make him feel better."

In the latter part of March 1862, young Jim and his "young Marster" left Gainsville, Alabama, to join the army of the Confederacy under General Johnston, near Shiloh. On the morning of April 1st, Jim received his orders: "You stay behind out of the line of fire, Jim. I wouldn't have you hurt for anything." Jim sneaked along behind, but his "young Marster" found out and turned him back.

All that day he sat under an oak tree and listened to the rattle of musketry, the deadly explosion of canister, and the shouts of battle that arose above the roar of cannon. Night came on, the first day of the battle was over.

Over the battlefield, amid the dead and dying ran a bare-foot Negro boy, a canteen of water in his hand, calling for his master. No answer, only the cries of the wounded and the moans of the dying. Then he began feeling the heads of the dead and dying because "young Marster"

had curly hair. In the early hours of morning he came to the end of his quest, and back over the dreadful field, with his dead on his shoulder, stumbling and weeping, went Jim.

He hated war for all its horrors and senselessness.

Uncle Jim is one worthy of being remembered and of having his name enrolled upon the tablets of time. His skin was black but his life was a pure white flame. His sphere was humble and limited but

his heart was all-encompassing. He taught one lesson, the lesson of love for all that God has made. His life presents one facet of an epoch from which shines a light of love and tolerance which is to banish the shadow of inter-racial strife. He helped sow the seed, the harvest is ripe, and the spirit of Theosophy is abroad in the land.

Uncle Jim with his gnarled stick in his hand and his white head bobbing, goes marching down the ages.

THE LINCOLN MEMORIAL—OUR FRONTISPIECE

As you stand before the massive figure of Abraham Lincoln you realize that in that statue he incarnates the spirit of the American people. Because of what he did on earth, because of the rugged splendour of his nature, the physical thought-form hovers about it, and through it the spirit of the people speaks.

If you are true Americans, worthy of your American citizenship, and recognize that to you is entrusted the honour of this great land, if you have the sanctity, the majesty of soul in you, you can hear what the great people of the past would say to you of today, and you will go away from that sacred place and become prophets unto your own surroundings.

You shall speak the word of power to this generation amidst which you live. But you shall only do so if you are old and wise enough in soul, only if you have left childishness and childish things behind you, and know what is the mission that your soul has given to you.

You are here to lead, not to express yourselves according to your own temperaments, opinions, points of view, or the urgings of your desires. Every member of the younger generation in America will either make good in this time when the work of centuries may be accomplished in the brief span of a few years, when from depths those who are born today can rise quickly into heights, or he will be among the crowd and move and think with the crowd and be as dust with it.

—From a talk by G. S. ARUNDALE

THEOSOPHY

I always loved the smell of fresh-turned sod,
The warmth of slow, first suns down rows
Of corn just coming up, the rasp of hoes,
And nature's way of holding hands with God.

So when this new idea thrust a share
Firm in the crusted wasteland of my mind
And turned its furrows up to sun and wind
Of Truth, the old instinct to plant and care
For crops grew warm again. Long lines of type
Were secret pods where I could go for seed ;
And there were nights when I could hoe and weed
And days to watch the tall green thoughts grow ripe.

Theosophy my garden is, Truth-kissed
And I its gardener Theosophist.

HELEN PALMER OWEN

DAY AND NIGHT

Day follows night, and night comes after day.
Our little lives the cycle Time doth guide—
That which we were in dawn of Morning's birth
We shall return unto at eventide.

Each day we rise refreshed in soul and mind—
A little higher on our chosen way,
But ever as we work unto the night
We find beyond that night another day.

Thus we progress within Time's spiralled course,
Nor will life cease—all forms of life are fair,
All consciousness in Time and Space is One
For life is God, and God is everywhere.

HELEN GUSTINE FULLER

LIBERATION

BY E. NORMAN PEARSON

THROUGHOUT all ages, man has been the victim of sorrow and of suffering. Saints have ministered unto his soul and doctors have tried to cure his body. But, always, as he has made his bow upon the stage of life to play another part in the drama of time and space, he has sown his little mistakes, reaped his little pains, and made his exit. The great earth has swallowed him up, and continued her mighty drama as though he were a pawn of utter insignificance.

Man builds his cities. Nature crumbles them to the dust.

Proud kings and emperors share with their humblest subjects the common fate of all.

Chained to the wheel of birth and death, he is a slave to earth, a slave to the desires and passions of his lower nature, a slave to his own enslaving thoughts.

And the chain that binds him is the chain of ignorance.

Ignorance is man's first great enemy.

The path to liberation must commence with the conquest of ignorance. And the pathway which will lead to the conquest of ignorance is the pathway of knowledge.

But knowledge alone never will bring liberation. It must be transformed into wisdom.

Ignorance is the most common enemy of mankind. Yet knowledge, if not

transformed into the higher quality of wisdom, may become an enemy, greater, more powerful, more deadly, more destructive, than ignorance itself.

Ignorance will allow us to play in the pleasure-grounds of the senses—to live for the enjoyments of the body, to steal, to cheat, to lie, and for æons we may pursue our happiness in the shadows of its many illusions. But knowledge alone may become a thing of such fascination and the pursuit of learning may become so alluring that, in its very brilliance, the goal of freedom is submerged and further steps along the path are forgotten.

In *Light on the Path* we read of three Halls, which "lead to the end of toils": the "Hall of Ignorance," the "Hall of Learning," the "Hall of Wisdom." To cross the first Hall safely, we are advised "let not thy mind mistake the fires of lust that burn therein for the sunlight of life." To cross the second Hall safely, we are told "stop not the fragrance of its stupefying blossoms to inhale." This Hall "is dangerous in its perfidious beauty . . . is needed but for thy probation."

Ignorance! Learning! Steps along the path. Each has its difficulties. Each has its deceptions and dangers.

For in ignorance was bred the sense of personal possession, and in knowledge it may be intensified a thousand-fold. But not until this illusion has

been overcome, and every mental, moral and spiritual attainment is dedicated to the cause of all, can knowledge truly become wisdom.

It is related in the Christian Scriptures that a young ruler came to Jesus and asked: "Good Master, what can I do to inherit eternal life?" The answer was: "Sell all that thou hast and give it to the poor." Then, it is recorded that the young man went away sorrowful, "*for he had great possessions.*"

Great possessions! Material possession, yes. But mental and spiritual possessions also. He had studied the law of the land. He was versed in its Scriptures. He had lived a life of holiness. He had kept the Commandments. Yet, perhaps, like many people, he had prided himself on these things. They gave him a sense of superiority. He felt that he was not as other men are. So he was told that, in order to take the next step toward liberation, he must dedicate all he had to his fellowmen. He must lose all sense of possession, *for it is the sense of personal possession which binds a man to earth.* A spiritual being can never possess a material thing—he can only establish a relationship *which holds him to it*, and to the extent that he creates the illusion of possession in his own consciousness, he binds himself to that thing as with a chain.

Thus is man bound to earth.

In our generation, as in all others, we find the most brilliant minds are lost in the pursuit of knowledge. That which should have been the step has become the goal.

None can attain who does not pass through the "Hall of Learning." Ignor-

ance can be conquered only by knowledge, and only through knowledge can wisdom be attained. But should the path become the goal, progress is stopped.

Perhaps there never was a time when men and women were seeking so ardently for liberation. They search the pages of scientific books for knowledge which will make them free. They seek out Yogis and they study philosophies for learning through which they may overcome their bonds. They bow at altars and they worship at shrines, hoping to find that which will show the way to peace.

But, often, they lose themselves in the lure of their own attainments.

Science can tell us much of God's great earth, and even point to God Himself. Yogis and Mystics can aid us in our search. Philosophies may give us glimpses of the Plan. But when we have attained to the splendid knowledge which these things can give, they may become for us a greater bond than ignorance itself if we lose ourselves in the glory of our attainments.

Today we have men of science, even mystics and the students of the occult, lost in the pursuit of knowledge. We have men of religion lost in the beauty of their worship, their altars and their ceremonies. We have men of philosophy lost in the glamour of their speculations.

Many a student of Theosophy is lost in the fascination of his study. It is well that we should know of Reincarnation and Karma, of how the Logos creates His worlds and develops His races; of the Orders of Angels, the Rulers of Systems, the Planes of

Nature. We cannot understand the Great Plan otherwise. But, it should never be forgotten that these things belong to the "Hall of Learning," and under each blossom is a serpent coiled, the serpent which would tell us "the greatness of your learning is the measure of your Liberation."

It is not so.

For Liberation can be found only in the "Hall of Wisdom."

Ignorance! Knowledge! and then Wisdom! We shall attain to wisdom when we realize that knowledge is a step along the way, when we lose all sense of personal possession, when we dedicate all we have and all we are—money, emotions, mind, vision, efforts—to the service of the world, when we "sell all we have and give it to the poor."

This alone will bring true Liberation.

A GLIMPSE OF THEOSOPHY

BY WILLIAM W. KENT

GOD Wisdom is universal because God is universal, being omnipotent, omnipresent and omniscient; and for the same reason God Wisdom is *true* else it were *not* God Wisdom.

Theosophy, as we understand it, is our understanding of God Wisdom, and we recognize it as true to the limit of our ability to recognize God Wisdom, to the limit of our capacity to absorb and express the wisdom of God and the universe, and to harmonize ourselves, our little individual universes, with and within the vast universe.

We may contemplate the universe by thinking of it as the vast allness, the harmonious synthesis of myriads of universes and systems within systems of universes, ever dividing and sub-dividing until we reach the small sub-division which we call our solar system which is itself a universe; and, further, through the planetary universe, the universe of nature, the human universe and each

individual's little universe, even to the atom which is itself a little universe.

There are three fundamental facts which we must know if we would have some understanding of the universe or any of its divisions, if we would have some understanding of life, its purpose and meaning and possibilities, and if we hope to understand the precious teachings of Theosophy.

The first of these facts is that the universe IS A UNIVERSE; that all there is is the universe, the one verse, one life, one light, one law, one wisdom, one will, one creation; from star to tiniest atom, one supreme expression, one mighty synthesis of all that is.

The second fundamental fact is that there is a PLAN—an infinite blue print made by THE GREAT ARCHITECT OF THE UNIVERSE.

Proof of such a Plan is the marvellous and exact order and law holding every atom and planet in its true orbit through

infinite expression, and the mighty progress of evolution from chaos to cosmos.

The third fundamental fact is that the universe as we perceive it is governed and supervised by a glorious and mighty HIERARCHY, whose supreme ruler we call God; it is composed of innumerable degrees of lesser and lesser hierarchies until we find our own solar system, presided over by our Solar Logos and composed of several planetary hierarchies, each of them presided over by its Planetary Logos.

We may not see the complete and perfect organism of our Planetary Hierarchy; but, if we seek wisely, we may see that it branches and branches into numberless lesser and lesser and still lesser hierarchies. One branch and its sub-branches may be the spiritual hierarchy, comprising all that we call spiritual and much more of course. Another may be the love hierarchy, embracing all that we can know and think of as love, compassion, affection, tenderness, sympathy, affinity. Another may include all wisdom, knowledge, learning, research, education. If we seek lovingly into her secrets, we may discover that nature is a complete and perfectly organized hierarchy with its wise ruler, and workers, the nature-spirits.

There is the hierarchy of the human kingdom, the animal kingdom, the vegetable kingdom, the mineral kingdom, and maybe other kingdoms that we do not yet recognize or observe—the hierarchy of form, of beauty, of joy, each hierarchy of every degree, grade and size presided over by its own hierarchical ruler.

Implicit in all of the three fundamental facts already mentioned is yet another

great fact, equally fundamental and really the heart of this discussion, the fact that each and every hierarch, the ruler of his hierarchy, be it large or tiny, is an individualization of God the Supreme Ruler and Head of all Hierarchies, who has thus placed Himself at the head of each and every branch and twig of His vast universe, as an open door and pure channel for His own Life, Light and Power to flow freely to the smallest atom of His multiple universe. Therefore, it is fair and true to say that all of the life, light and power that comes through the head of each and every hierarchy is God Life, God Light, God Power.

The value of all instruction and study about the universe and the many universes is in giving to the human race and to every individual member of the race some understanding of life, its source, its unfoldment, and its goal, the purpose for which we are here.

* * *

But why do we manifest death instead of life? Why are we blind and helpless? Why are we vicious as well as kind? Why are we miserable rather than happy? We are so because the human kingdom was granted free will, the right to choose. . . .

Long, long ago, man chose to abandon the path of peace and plenty, of comfort and happiness, and to follow the highroad of adventure, discovery, aggression and acquisition, greed and war, that he might gain power over his brother and increase his own pride in his own personal ability. The few victors were rich in worldly goods and worldly honours while the many losers became poorer and poorer, though often

they were richer in spiritual qualities than were the victors who had forgotten their spiritual rights and opportunities and might even scoff at mention of them.

On the highway of personal greed and gratification, man waged war on his neighbours, acquired lands, built great empires and splendid civilizations, which wasted away and died because man had debased his divine powers and his ability and experience, in using them for personal gain and selfish satisfaction, widening the gap between him and his brother.

In the exercise of the right of free choice, the human race became the prodigal son, accepting, as a matter of course, the Father's bounty as his due right and going into "a far country" in search of adventure, discovery, self-expression and power, finding occupation in feeding the swine of human nature in the presence of a famine of true nourishment, until he has grown hungry for the food in the Father's house.

Humanity must now find its way back from the mere husks of material existence to the spiritual nourishment which is ours if we choose to accept it.

Sign-posting the way to our spiritual heritage is the message of Theosophy. Finding the way is the work of the Theosophist. Searching for that way is the struggle of every individual.

* * *

The value of Theosophy and the value of any teaching is its application to the life and experience of the individual, every individual. Therefore, we now come to a study of our own position and responsibility in the vast

universal hierarchical system, that we may relate it to ourselves and apply it in our own lives.

We are taught that each and every individual is an immortal being, clothed in forms in which he may express will, wisdom and activity. Being immortal, his life, light and power are God Life, God Light, God Power. Therefore, each and every individual is an individualization of God, placed in the divine plan at the head of his own little hierarchy, king and ruler of his own universe and of all that strictly belongs to his own life. In Theosophical language, this king and ruler is known as the "Ego," the "Higher Self." His home and abode is the Buddhic world, the realm of love, wisdom and will which are pure, true and noble. *There* is his home in the same realm where the blessed Masters of the Wisdom, the real Teachers and Guides of the world, reside and exercise Their duties and powers and radiate light and love to the world of struggling humanity. There in his own home, the Ego, the Higher Self of each one of us, may receive needed instructions which the Master graciously gives and which may help him in ruling his kingdom, help him in radiating his store of love, wisdom and energy to his subordinate rulers in his personality, the physical man. There in his home he knows the plan of his life through many incarnations in flesh, to which plan the personality must ultimately conform entirely and perfectly.

The personality is the prodigal son who ages ago, exercising his right of free choice, left his father's home and went "into a far country and there

wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in the land; and he began to be in want."

The Ego, being a wise king, knows that the power of government rests upon the consent of the governed. Therefore, he patiently waits and watches until the riotous and wayward personality, of his own free will and choice, arises and returns to the father's house. Then the father, the Ego, will go out to meet his returning son and welcome him with special feasts and ceremonies and initiations, and the father and son will abide together for ever.

You and I are prodigal sons on the way back to the father's house. We hunger for the bread of life. What is our responsibility? What is our job that we may find the shortest path and continue on it persistently every minute?

Recognizing and acknowledging the kingship of our Ego, let us also recognize our little personality universe and its several governors who still hold an exaggerated valuation of their right of free choice and who are still proud in their claims of ability to choose as they may choose.

Each one of us, each person, wherever he may be, lives in a little universe his own. In a large sense, each one is the creator of his own particular universe. Indeed, this may be true in every sense. Sometimes we speak of it as his sphere in life. We might call it his world in which he lives physically, emotionally, mentally; a world in which and over which he is king and absolute ruler. His world is a little

universe of a myriad smaller worlds and tiny lives, yet all are his subjects; some of them wild and reckless when not trained; some of them fierce and cruel when not subdued; all of them obedient servants and co-workers when properly disciplined in wisdom and love.

Over this little personal universe the King operates through three resident governors—personal will, personal wisdom and personal love—who employ and rule our thoughts, feelings and actions. These governors preside over and operate through our physical constitution, employing the physical body with all of its organs of thought, perception and action, each with special duties and with millions of little builders, ceaselessly building and rebuilding and repairing damages and doing their best to maintain perfect harmony in the entire body. They obey the commands of their governors and build with such material as they receive. When the governors supply imperfect, defective and rotten material, the builders can construct only an imperfect, deformed and foul body. When the governors incite their subject builders with jealousy, hatred, anger and fear, the result is disease, pain, suffering, crime, misery and death. These personal rulers govern our everyday life as we move about in the world in which we function.

Here let us *remember* that always the infinite forces flowing into and around us, into our minds, hearts and bodies, are *perfect*; and that our responsibility is in using them rightly to produce perfection in us and our worlds. They are impersonal forces, void of

motive and purpose, and they will accomplish any task to which we sincerely command them; just as electricity will do for us anything to which we knowingly direct it.

When our commanding governors, operating through our thoughts, feelings and acts, charge the infinite forces within and around us with fear, hate, greed, jealousy, vindictiveness, crime, disease and death, then the harvest is sure; and we bow in servile and ignorant submission and call it a dispensation of God. So, indeed, it is, because it is the operation of infinite and immutable Law; but we are not compelled to submit ourselves to such dispensations of that just and beneficent Law. On the contrary: When our thoughts, feelings and actions are so governed as to sow only the seeds of love, honour, truth, forgiveness, friendship, trust, justice, faithfulness, happiness and goodwill, the harvest is also certain. The same and constant forces which were prostituted by applying them to create hell on earth—exactly the same infinite forces flowing freely in us and around us—can as easily be employed to “do God’s will on earth as it is done in heaven.”

How may we educate and train these governors of our daily experiences and expressions so that our lives will be true, perfect, harmonious and beautiful?

Only, by recognizing and acknowledging our own real Godhood; by knowing that the real, true Self lives and works *now* in that inner realm of light, wisdom and pure love which is our real home. We must feel earnestly that we are that Self, feel the unity of our little universe; make our per-

sonality one with our God-Self. That is the at-one-ment which every one must realize. We must seek this real Self, this king of our little universe, get acquainted with him, cultivate the acquaintance, make it intimate and familiar, believe in him and trust him utterly and implicitly, and serve him devotedly. For it is only through him and in him that we can serve the Masters of the Wisdom and the Inner Government of the world; it is only through him and in him that our prayers can reach the Christ or any God. This king, the true Self, is the God of our personality, to whom we may pray and pay homage, and he reaches out himself to more exalted Gods whom he obeys and worships.

Let us cease praying blindly to some far-off God while forgetting, slighting, ignoring our own God-Self to whom and through whom all our sincere aspirations must rise and from whom and through whom all our blessings flow. It is within his consciousness that we can truthfully repeat with Jesus, “I and my Father are one.”

With this perception of our life and our divinity, we mean something, we mean much, when we repeat the prayer:

From the unreal lead me to the real,
From darkness lead me to light,
From death lead me to immortality.

“From the unreal”—the temporal, the fleeting, the false and the barbaric, from all which has within itself the seed of its own death and destruction; “lead me to the real”—the permanent, the everlasting, the true and the God-like, to all that blooms in beauty and gives the fragrance of love, joy and peace.

"From darkness"—in which we have imprisoned ourselves within the walls of ignorance, dogma and fear; "lead me to light"—that I may throw open the windows of my mind and heart to the glow of the spiritual Sun and become illumined and radiant with that pure light.

"From death"—which is failure, the wrong use of the mind and body; "lead me to immortality"—that I may so care for the physical instrument through which I express my life, that I may so tend the little fires which burn away the weeds and which cleanse

my non-physical body, that when the time comes to consign a dead and exhausted and useless vessel to the crematory furnace, I may take the other with me in eternal youth.

"For," Jesus said, "this corruptible must put on incorruption, and this mortal must put on immortality."

This is a glimpse of Theosophy as I understand Theosophy. This is a speck of God Wisdom which is universal and a free gift to all who truly think and deeply feel, earnestly seek and greatly aspire.

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FOR YOU O DEMOCRACY

Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
With the love of comrades,
With the lifelong love of comrades.

I will plant companionship thick as trees along all the rivers
of America, and along the shores of the great lakes, and
all over the prairies,
I will make inseparable cities with their arms about each
other's necks,
By the love of comrades,
By the manly love of comrades.

For you these from me, O Democracy, to serve you ma femme !
For you, for you I am trilling these songs.

WALT WHITMAN
1819-1892

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