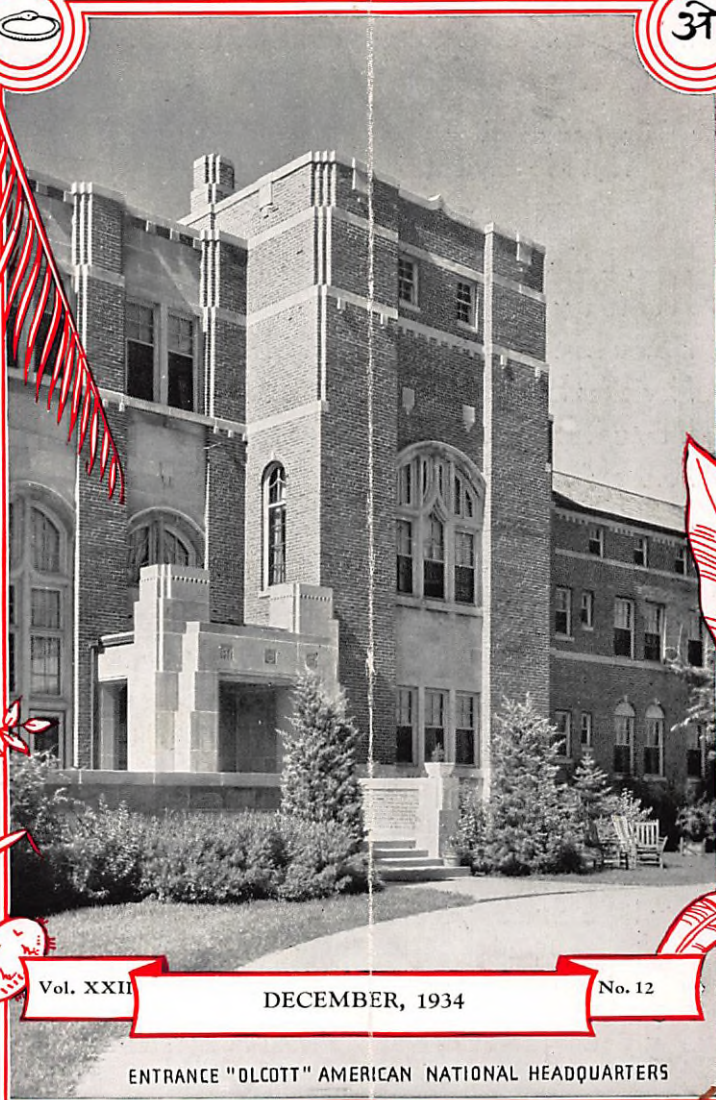


THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



Vol. XXII

DECEMBER, 1934

No. 12

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



COMMUNION



If one should come to thee this Christmastide,
A shining Messenger from Him thy Lord,
And say to thee: "Thy heart-gate open wide
That He may enter in."

Then, if thou hast done justly with thine hand,
And to thy fellows kept thy house-door wide;
If thou hast followed Beauty with thy soul,
Nor ever faltered, seeing Him in her;
If thou hast been Truth's servant, spurning Fear,
And walked in tender ways, with Love thy guide;
And never greeted Hate nor stooped to Pride,
Nor ever let them thy soul-gate inside —
Then may'st thou say, low bending, "Lord, come in."

Then shall the fullness of His Beauty enter in —
That Beauty which is this world's living soul —
And, shining out His Light thy chamber fill;
Then shall His Love in rosy warmth expand
Thine heart; till lo! shall be a miracle!
Thy little chamber, full before, yet now
Shall house His Greatness in its narrow room,
And, lifted up, that little heart of thine
Shall, undivided be, one with the Heart Divine!

Evelyn G. Pierce

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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The Magic of "The Secret Doctrine"

By DR. GEORGE S. ARUNDALE

Summer Proceedings 1934

BEING at the present moment an officer of the Theosophical Society, naturally I have had to plumb down into the depths of that movement, and when I do plumb down into the depths of that movement I find obviously at the heart of it the book called *The Secret Doctrine*. I have naturally had contact with that book before, but I took up my contacts with that book again, because no one can be effective in the Theosophical Society, in the real sense of the word

"effective," unless he has had a definite acquaintance at least with the spirit of *The Secret Doctrine*. It is quite idle for an individual to think that he can give the very soul of our theosophical science unless he has performed that Yoga which brings him into touch with the most remarkable book of the age.

Now I think that *The Secret Doctrine* can best be described in a number of phrases which I picked up somewhere, but I do not know where, a long time ago:

Never yet has been broken
The Silence eternal;
Never yet has been spoken
In accents supernal,
God's Thought of Himself.

We are groping in blindness,
Who yearn to behold Him;
But in wisdom and kindness
In Darkness He folds Him,
Till the Soul learns to see.

So the veil is unripen
That hides the all-Holy;
So no token is given
That satisfies wholly
The cravings of man.

But, unhasting, advances
The march of the ages;
To Truth-seekers' glances
Unrolling the pages
Of God's revelation.

Impatience unheeding,
Time, slowly revolving,
Unresting, unspeding,
Is ever evolving
Fresh truths about God.

Human speech has not broken
The stillness supernal.
Yet ever is spoken
Through Silence eternal,
With growing distinctness,
God's Thought of Himself.

Now that, practically speaking, is *The Secret Doctrine*, and I want you to enter into the spirit of it far more than into the letter of it, which no one can really understand, because unless you have the higher consciousness very considerably developed along very many different lines it is impossible to enter into a realization of all that *The Secret Doctrine* conveys.

But if you will endeavor to sense it, to contact it, not with the emotions of course, not with the mind, whether it be the higher mind or the lower mind, but with the will, since *The Secret Doctrine* is a First Ray book, you will be able to gain immense wisdom from it which should be able to change the whole of your attitude toward life and your understanding of it.

In setting forth the dominant values of *The Secret Doctrine* certain very distinct values occur to me. In the first place it sets forth in non-rigid and non-dogmatic statements certain fundamental principles of existence which are at the root of all religions, all philosophies, all sciences throughout the world. Absolutely without any sense of rigidity or authority of dogmatism these fundamental truths of which we shall speak a little later on are set forth, and these are at the root, if you care to understand them, of all our sciences and philosophies and religions, and explain the conditions obtaining in the world today and the way out.

The Secret Doctrine does not claim to be revolutionary. It denies specifically that it is a religion. It denies that it is a new truth given out for the first time. It denies all this, but it is a transmission from above and not a groping or discovery from below, and that is the wonder about that book. It makes it entirely unique. There is hardly any book written which does not give you a sense of a groping from below, of an endeavor of something small to reach after something large. But when you come into contact with *The Secret Doctrine* you see at once that there is a transmission from above, not a revelation. There is quite a distinction to be drawn between a revelation from above and a transmission, and in the case of *The Secret Doctrine* you feel that in every page there is a breathing down of something which comes from above.

In the preface of *The Secret Doctrine* H. P. B. says that she now transmits that which she has received, and finally adds, as to those who reject her testimony: they will be as right in their way in denying, as she is right in hers in affirming, since they look at Truth from two entirely different standpoints; how can a western scholar accept on hearsay that which he knows nothing about?

You are right to deny whatever you like, and I know that these fundamental principles are largely obscure even to the eager reader, endowed though he may be with the pomp and circumstance of modern wisdom. Thus he must perforce discover for himself at every stage of his study. There is not a single page or a single statement in *The Secret Doctrine* which can be understood as it is, but if you will take that page and examine it with your will, examine it with a desire to discover

what it means, with an open mind, you will find that you are able to contact an aspect of your own individual self which probably has escaped you heretofore.

Its study is a science of Yoga, an experiment in Yoga. I have read it fairly thoroughly page after page, not for the purpose of understanding what she is saying so that I will follow sentence after sentence, because it is impossible to do so. *The Secret Doctrine* is not sequential in any sense of the term. On every page you will find a darting about from one subject to another, and a use of the same terms in entirely different senses, so that from the standpoint of the lower-mind wisdom you may become annoyed. You may feel impelled to say: "I wish that H. P. B. would write clearly so that I might understand." She does not wish to write clearly. She wants to write obscurely, so that the individual who is trying to find out does try to find out, and realizes that he has a problem which it is necessary for him to solve. There is not a single page or statement in *The Secret Doctrine* which you can swallow as it is, of which you can say: "Oh, yes, it is so true! I can quite understand that." Every phrase must needs produce in the mind of the reader a mark of interrogation. What does it mean? Where are we getting to with such a phrase? But if you will make that mark of interrogation very clear and very definite, and if you will follow up that mark of interrogation, then you will begin to open the higher consciousness which everyone is so eager to open and wishes to have opened. People say: "I wish I could develop this consciousness, that consciousness and the other consciousness. I want so much to do it! How can I do it?" You can do it only through long and persistent effort, and one of the very best ways of opening your higher self to your lower self is to take the trouble to study *The Secret Doctrine*, and to try to understand that which is expressly intended, so to speak, to be un-understandable.

The Secret Doctrine is a challenge to effort and never an imposition of authority. Every page is a call to a voyage of discovery, and only he who sets out upon his travels can hope to begin to understand the book. It is a book which demands action, freedom from domination by conventional thinking, freedom from prejudices of all kinds, freedom from the limitations imposed by the forms in which science, religion, philosophy are for the time being expressed, freedom from the restrictions of the present stage of evolutionary advancement. It demands an adventurous spirit, the pioneer spirit, a spirit of indifference to the persecution of the small-minded. It demands the spirit of one who has left behind him all attachment to numbers, to crowds, to orthodoxies, and seeks beyond all these the companionship of the few and the compelling call of the unknown.

So you see the whole spirit of *The Secret Doctrine* is the spirit of an individual who is not circumscribed by time, by opinions, by beliefs, by any rigidities which hedge one about and hide the realities.

In other words, *The Secret Doctrine* sets people to thinking for themselves. It is a *vade mecum* for the larger consciousness of each one of us, and this is one of the reasons why so many have no use for it—their larger consciousnesses are asleep and in no condition to awaken.

You must be able to make your plans for yourself, and make those plans far beyond the gateway of death. Death comes to you merely as an incident through which you must pass, and which leads you into a newer and let us hope a fuller life. So you plan not for today, not for tomorrow, not for any particular period of years, not for any particular time, but for eternity, and you face life from that point of view.

The most personal realities pale into comparative insignificance compared with the contemplation of the vast vistas which open out before each one of us. It is of very great importance to realize that. One might take as an example of that particular kind of voyage of discovery on which *The Secret Doctrine* insists, the case of individuals who happen to be in love, as is said, with one another. They are all in all to each other. Now, as a matter of fact, there is a much bigger view of all that is customarily held by people who are so much all in all to one another that they feel a dependency, one upon the other. Loving consists in giving and accepting nothing in return. That is its only definition. And if one is in love and expects a return, he is commercializing love.

When you enter into this rhythm of the eternal, of which *The Secret Doctrine* seeks to be an expression down here, you rise above all these personal considerations. You go your own great way to a great goal to which you know you are destined, and those nearest and dearest to you are free to go their own way, you helping them as best you can, as effectively as you can. You must follow that idea out into all the details of practical, every-day life, and you can follow it very wonderfully when you enter into the spirit of this great writing of the eternal life, these great teachings which *The Secret Doctrine* expresses.

You cannot understand *The Secret Doctrine* unless you have left behind you these lower attachments which may be necessary lessons for each one of us at the particular stage of evolution where we stand, but must eventually be outgrown. If you can learn to belong far more to the eternal, and far less to time, then *The Secret Doctrine* becomes indeed a revelation, and a great lighthouse upon your way.

What we have to do is to try to sense the *reality* behind the phrase, it being far more important to *sense* it than to *read* it. I do not think H. P. B. always knew what she was writing when she was writing this book, but she wrote, as it were, in a condition of Yoga, just as the *Bhagavad-Gita* was given forth in a condition of Yoga. We have ourselves to make that higher Yoga an assured fact, to meet it by lower Yoga, in order to make the essential contact which will overcome the limitations of language, which is still

comparatively young, and in the case of western languages more or less on a level with the particular stage the world has for the moment reached.

H. P. B. must needs be obscure, but in that obscurity lies much of her power and much of our own freedom. A book which is perfectly clear is generally a book which, at best, tells us where we are and not whither we must go. And just now, perhaps at all times, the whither matters far more than the where. *The Secret Doctrine* is like a lighthouse far away, sending forth beams of light into the darkness. We see the light, and it inspires us to tread the way. But we must move ourselves. We are the travelers.

It is for that reason that I am just a little bit nervous sometimes of classes in *The Secret Doctrine*, because I am always afraid of a purely intellectual point of view being taken, so that the whole spirit and soul and larger reality of the book escapes attention. It is not a book intended for classes, but a book more for spiritual enlightenment and individual study. An individual who has studied it from the higher standpoint is certainly more competent to give Theosophy to the world than one who has not, because his higher consciousness has been developed.

While sometimes people think that kind of Theosophy is out of date, well we have to show them that it is not out of date, but on the contrary that it has not yet been dated. I think a very important part of the work of the Greater America Plan is to draw individuals' attention to that soul of Theosophy which is the heart of the Theosophical Society, namely such a book as this. Of course it is of vital importance that those who know the book should teach it, and speak of it, because one cannot help people to understand that which perhaps one has not so far envisaged himself.

And hence I should like to make it clear that you can take up the study of *The Secret Doctrine*, and study it quite profitably, without feeling that you have understood it. It stretches and expands your consciousness so that you are able to approach various problems of your own life and of others, with a consciousness which has been widened through contact with this very great work, the greatest work which has been given to the world for centuries, and yet a book which is so largely ignored even by earnest Theosophists at the present time. It is our Bible, so to speak, without any of the orthodox rigidity which is attached to very many Bibles throughout the world.

In many books, in many teachings, things are put down dogmatically—"Do this, do that, do the other," with a cut and dried science of life. There is nothing cut and dried about the science of life as depicted in *The Secret Doctrine*. No rigidities! Nothing said about "Take this way, and let go that way." Nothing said about this book being the only book, and that book being the only book, or about those teachings being true, and those teachings being false.

(Concluded in the January issue)

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Editorials

Christmas

Peace on earth, goodwill toward men.

How much the peace depends upon the goodwill, and with what thankfulness should we view the efforts of those great leaders of peace who in utmost goodwill untiringly seek to promote international peace, and whose efforts are constantly frustrated by national and international prejudices.

It is only thirty-four years since the first international peace conference took place. Prior to 1899 arbitration was a word which had been used only between two belligerent nations in their efforts to settle a dispute already carried to the battlefield. But in that year, and not until then, twenty-six nations met at The Hague to consider means of promoting international peace. Until that time, through unnumbered centuries, weapons alone had served the purpose of dispute. In the past thirty-four years, stage by stage, through arbitration in particular cases — then for all cases — through mediation accepted in all circumstances, through commission and conference and renunciation of war, progress has been made to the point where the major nations of the earth have agreed to confer on all matters of difference rather than to fight. All of this peace progress has taken place within thirty-four years.

And now a great international body maintains constant contact, by approval of almost all the nations, to watch for causes that lead toward war, and to call them to international attention before the point of conflict is reached. National and international prejudice still stands in the way, but analysis of what has occurred gives greatest hope, despite all failures, that peace will some time be assured. In all of these efforts America has been among the foremost of the nations.

In connection with the recent treaty for the international control of the manufacture and sale of arms, submitted by the American Government at Geneva, it is noticeable that it closely parallels that offered for consideration by the British Government, but that the American treaty does not contemplate the use of the League of Nations, and

as the *New York Times* remarks: "There is plainly implied a delicate consideration for the sensibilities of those Americans who still believe that nothing good can come out of the League of Nations."

Yet we repeat, it is only within the course of thirty-four years that the promulgation of peace has been the subject of international effort. And an unprejudiced analysis of the progress through that brief period would fill every heart with hope, and indeed with certainty, that the problem can presently be solved. There have been failures — there will be more — but every year brings definite progress toward the establishment of goodwill and understanding between nations, and on this goodwill and understanding rests the cause of peace.

Two thousand years ago, goodwill, love and understanding became the foundation-stone of a great religion. That religion provides the basic qualities of individual and social life among the western nations. Goodwill, not prejudice — understanding, not doubt — will bring that peace to all people which some Christmastide will see.

An Oath of Citizenship

A member who was a candidate and was elected to a county office recently, distributed the following among all the high school children in the area.

"When being admitted to citizenship in the ancient Greek Republic of Athens, the Athenian youth solemnly took the following oath:

"We will never bring disgrace to this our State, by any act of dishonesty or cowardice; nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the State, both alone and with the many.

"We will obey and revere the State's laws, and do our best to incite a like respect and

(Concluded on Page 272)

From the National President

I SHOULD like all of our members to know with what gratitude and inspiration I have received the responses to the question of increasing dues. Many of them express such fineness of feeling, true courage and vision for the greatness of the work, that I can but be encouraged and assured of its progress. Analysis of the responses has been most interesting. The replies are full of genuine devotion to the Society's welfare and a deep sense of the worth of membership. More than the usual percentage of response has come in, many of the replies accompanied by letters in which the members further explain their views. And these statements bring a wealth of real love and appreciation from the members of what the Theosophical Society is to them.

Various as were the responses, **Safeguarding Membership** there was a thread of uncertainty running through many of them, and it was clear that some were fearful that the change would cause members who could not pay the increase to drop out, or prevent new members joining. I could not again write to every member, but this fear had to be allayed by showing plainly just how membership in the Society is protected, and I wrote to every lodge president asking that the facts be placed before the members of each lodge. But many members do not attend lodge meetings, and membership is obviously so dear a thing to most of us, that it is well to restate here just how far the administration goes to protect the membership of everyone—to reiterate the safeguards with which that membership is surrounded, so that it may never in any circumstances be lost, even to those who cannot pay. I reproduce here the letter to the lodge presidents.

November 12, 1934.

Dear Lodge Presidents:

I am happy that every mail is bringing us so many answers on the subject of increasing dues to create an International Fund and for our own public work. They are so valuable to the administration for their direct reflection of the feeling of our members, and it is good to see such aliveness in the members' expression. There is opinion both favorable and unfavorable, and many returns are accompanied by letters in which the members give fuller expression to their views. These are most helpful to Headquarters, but it is evident that there is some misunderstanding, and I write this letter to you seeking your cooperation in clearing up points evidently confusing to some.

Remission of Dues It is clear that most of those who do not favor an increase in dues are fearful for members who really cannot pay. May I, through you, make it clear

to every member of your lodge that we have never lost a member because of his inability to pay dues? It has been stated so clearly and so many times that I did not think it necessary to repeat in the proposal that the policy of remitting dues would remain unchanged. The By-Laws provide that dues may be remitted, and the National officers have not hesitated to apply that provision. Every delinquent member each year is advised directly by the National Secretary before his name is taken from the rolls, that if he is unable to pay his dues they will be remitted upon application. No matter what the amount of the dues, that rule still stands, and no member need ever drop out for lack of funds. The lodge secretaries are also asked by Headquarters for their recommendations as to the remission of dues of members they believe unable to pay, so that that additional protection is given to preserve every membership.

Many members do write of their continued interest and of the vital part that Theosophy and membership in the Society play in their lives, and their dues are remitted and membership cards sent to them through their lodge secretaries. Payment on account has always been accepted, and if a member can pay only \$1.00 he receives his membership card and is retained on the rolls. That would apply whether the membership were \$2.00 or \$3.00 or \$5.00 or any other sum.

It is true, however, that many members who do not pay dues drop out, but they are generally the members who are so inactive, so lacking in interest, that the lodge secretaries are not prepared to recommend them for continued membership without dues. You will agree I am sure that members whose interest has thus expired are not entitled to further consideration.

In the recent returns some opinion has been expressed that members are *too proud* to admit their inability to pay dues. I ask your members if they think that such false pride should be permitted to have much weight in determining the Society's program of work. In an organization of brotherhood, is there real value in the member who through such pride permits himself to lose his membership? Should we deny the Society a broadly distributed source of income more adequate for its work, in order to retain as members those few whose pride alone prevents their continued membership? Would not such a policy be more sentimental than kind or wise? In such an organization as ours should there not be a realization of the joy of justly receiving, no less than that of generous giving?

Now as to the practical side. Two alternative suggestions have been made: first, that we have

a \$5.00 membership in addition to the regular membership, so that those who desire to contribute to the International Fund may thus voluntarily add \$2.00 to their dues. The other proposed is to depend entirely upon voluntary contributions. That is rather a precarious basis upon which to leave the President to plan his work.

It is because the Theosophical Society is a spiritual organization, not a commercial one, that success in its work depends upon a glad acceptance by every individual of a share of effort and responsibility. It is the contribution of the many, not of the few, by which our work must be carried on. And in that outpouring not only our very lives in thought and devotion, but our practical offering is also needed. Our idealism must be practical and provide a system of income upon which plans can be based. That is why a method of dues rather than voluntary contributions is proposed.

I recently sent to every lodge president a request for information as to the extent to which the lodge could contribute to the support of a tour by a visiting lecturer. With some few exceptions the lodges responded that they would like to have the lecturer but that they are unable to estimate what provision they could make toward the expense. It is therefore difficult to plan a tour. Now if Headquarters knew that it would have a certain definite sum from certain definite dues income available for such a lecture program, arrangements could be completed and the lodges supplied. Such plans require time to work out in advance.

Need for Planning If we knew what our income would be, as we do approximately when it is in the form of dues, the President would know what he might expect from the International Fund and he could plan his work throughout the world. Headquarters would know what its additional income would be. It could plan lecture tours and lecture help for lodges. It is so clear from the letters of lodge presidents as to the visiting lecturers, that a great deal could be accomplished if Headquarters were able to offer certain assistance. That assistance cannot be offered out of funds yet to come in on an indefinite voluntary basis, but could be offered out of funds certain to come from membership dues. It is time now to be planning for the lecture activities to begin in the fall of 1935. If the dues were \$5.00 we would know what sum would be available in that year, and the plans could be made.

The proposal presented to the members stated that additional funds for the American Section would be used for "public work here." I had in mind assistance to the lodges to put on adequate public lecture programs, not expecting that the lodges should necessarily continue such lecture work, but that they should have the full benefit of the impetus which well advertised public lectures, in adequate halls, provide for the local work. All of the proceeds from the increased dues, other than for the International Fund and Adyar, would be turned back into the Section for that

kind of support of public work which it is not now possible to provide.

Main Points Let me repeat my points:

1. The practice of remitting dues or of accepting partial payment upon the application of the member or the recommendation of the lodge secretary, would be continued.

2. Voluntary contributions, whether attached to the membership or separately, do not permit of planning in advance.

3. Responsibility fully shared is the source of life in the Society.

4. In the American Section the additional dues would be spent for public lecture help, so that all lodges might have the benefit of that type of service.

Let it be clear that the present inquiry is a preliminary gathering of information as to the feeling of the members. The change, if made, would not be effective until amendments were made in the By-Laws, and would not apply until the beginning of July, 1935. That is why I asked those favoring the proposal to send their \$2.00 now as a contribution.

May I state again that my purpose in writing you more fully as I am now doing is that there may be no misunderstanding, no fears whatever that changes will be made without the whole-hearted approval of the membership, and that through you all fears of compulsory loss of membership through inability to pay may entirely disappear from the minds of your member group.

We shall never ask or expect of anyone what he cannot do, but we do believe in looking upon our responsibilities with courage and wider vision. Many will in that way find themselves able to do more than they now believe possible.

I do not want to unduly stress the idea of sacrifice, yet in closing perhaps I may remind you all that sacrifice is the law of progress.

As the poet has said:

"Only that which gives
Truly lives."

Most cordially yours,

SIDNEY A. COOK

NATIONAL PRESIDENT

Member Opinion Desired I did not desire that the matter should be made a subject of discussion in the lodges, or that they should vote on the proposal, for I was anxious to have each member's individual expression, and I hope that all members will yet respond. I desired only that our members should learn how membership was protected for members in distress. But in a few lodges votes were taken, and in one I learn that 111 members voted against the proposal, with only one vote in favor — a result so at variance with the general response that it is difficult to explain it except on the basis of following dominant individual leadership. What I would like is the individual response of every member throughout the Section, written from the quiet of his own room, expressing the feeling of his own heart and taking into consideration all of

the facts which this letter and this article provide.

Majority Opinion The majority opinion so far received is very distinctly in favor of increasing dues, but I want it to be thoroughly understood that all that is now being done is to conduct an inquiry, to ask the members how they feel on the subject, to ascertain the will of the membership, and that *no change will be made* until the matter has been very thoroughly considered and presented and approved through proper channels — certainly not until the year 1935-36. But it is desirable to ascertain now what are likely to be the ultimate wishes of the members, so that tentative plans can be made accordingly. What the International President may expect as a contribution from the American Section for next year, what Headquarters may anticipate in planning lecture engagements for next year — these are points that can be determined in a tentative way at the present time.

The Open Door The present expression of member opinion cannot be decisive, although the majority of replies are in favor of the change. Many do not answer questions presented by mail, although it is general experience that objectors are more articulate than those who approve. But in any event, our members may be certain that the Theosophical Society will preserve the open door to membership and will never close it upon any member for financial reasons. Dues have been canceled for hundreds of members and will be canceled for hundreds more, if they genuinely desire to stay. There is no sense of charity when members accept remission of dues as the By-Laws provide. The many ways in which they can still contribute in fine thought and feeling toward the work and in actual service to their lodges still permit them to offer gifts no less valued than their financial support.

Psychological Fears Some think that we lose many members because they cannot pay dues. Our greatest loss occurred in the years of greatest prosperity. Look up the data in my supplemental report for 1933 (THE AMERICAN THEOSOPHIST, September, 1933). Have we not developed a psychological complex, which, like all other fears, should be dissipated by knowledge of the facts?

Recently a specially prepared letter was mailed to 100 former members selected from those who became inactive last year, in an effort to discover why they dropped out after being carried in good standing for a whole year. The usual percentage of replies was received. One member of fine talents had left because of conditions in the lodge which I personally know to be extremely difficult. The others had no further interest in the Theosophical Society and definitely stated that to be the fact. The interest of some had been claimed by other organizations, to whom they were paying dues in larger amount than the Theosophical Society requires.

It is becoming clearer that we lose but few members for financial reasons, and some question arises as to whether we should ever cancel all of

the dues for any member, and whether some small sum — even twenty-five cents — should not be required as evidence of good faith. We are sometimes criticized because of occasional instances of dues being canceled at the request of members who have afterward made extensive pleasure tours or who have joined some other more expensive organization. I am reminded of a member who had just voted against the \$2.00 increase because she has just paid \$5.00 initiation fee in the C — and \$10.00 for her dues in the A —. This is an actual fact, and many instances have come to our attention of members who claim their inability to pay dues to the Theosophical Society, but who pay much larger sums to various psychology experts or pseudo-occult organizations, and who attend all of the lectures of the yogis. There are of course some instances where members cannot pay dues to the Theosophical Society, but it is not proper pride or even self-respect that prevents such a member from accepting cancellation or reduction in dues, offered in brotherly spirit by an organization pledged to brotherhoods.

Members Behind the Purpose Very many members approve the proposal in principle but question whether the time is opportune. That the purposes of the International Fund represent a responsibility of the membership as a whole is generally recognized. There is a splendid sympathetic response to the purpose behind the proposal. It is so evident that the spirit of the Society is right on the subject. Adyar's need is also felt. The difficulties of carrying on internationally and of providing all of the help desired in the Section itself are problems which are evidently in the hearts of our members, and the Section has declared itself in most heartening fashion to be in spirit sincerely behind the work in all of its aspects. Even in those few instances where unfavorable opinion has been expressed by lodges, they have almost all stated that although not in favor of the change at the present time, they will heartily respond to the general will of the membership. That is the spirit which makes all things possible — the spirit in which the work cannot fail to go forward.

Aid for Lodges in Public Work So far as the American Section's participation in the proposed increase is concerned, a recent inquiry addressed to all of our lodges regarding proposed lecture tours has by analysis disclosed most interesting information. Only a few lodges are financially strong enough and certain enough of results to make them feel justified in expending necessary sums for hall rent and advertising. Many lodges of smaller size, uncertain of results and without ample treasury funds, hesitate to plunge sufficiently to prove what sound advertising and well located lecture halls would accomplish for them. It is evident that if a fund providing \$50 or \$75 for such lodges were available to finance a few lectures in a number of such cities, a much more comprehensive tour of the country could be arranged, with the almost certain result that the lodges would be tremend-

ously encouraged and would be infused with new life and interest. In some cases, where competent leadership is available, they would gain study classes from which new members would be derived, and from the whole project these lodges would obtain assurance that they could safely embark on such ventures on their own financial account in the future. It is this kind of project that would take all of the money back into the Section for lodge assistance in public work, which this proposed change in the amount of dues would accomplish, as well as the proper provision for the work and expenses of the International Presidential office.

Comparison With England

Let us now compare our situation with that of the English Section. There is a country in which the average normal income is far below the average in this country, but the membership dues are almost exactly the same as in this country. With nearly 1,000 fewer members, and after deducting the magazine in both cases, English members pay in dues to the Section a total slightly more than the members in this Section. Besides this the dues in England are supplemented by \$6,000 annually from money that in the course of years has been carefully invested to provide an income for less prosperous years.

Add to this the additional fact that England is a small country, easy and inexpensive to travel in as compared with the wide stretches of America, and our members can begin to appreciate something of the difficulty of carrying on adequately in this country, and the need for the greatest devotion, practically offered, which the membership can afford. As one of the members responding to the inquiry stated, "I am very poor, but I have begun to put five cents a week into a box to pay the extra \$2.00. We pay so little for the great privileges of Theosophy."

Compensation

A few members, in response to the question of dues, have referred to amounts paid to field workers. Let it be clearly understood here and now that this Section is paying much less to full-time workers than has been paid during previous administrations. The laborer is worthy of his hire, and anyone giving his

full time to the Theosophical Society and having no independent income is entitled to earn a living sufficient to properly provide home life and family education, and this rightly applies now no less than it applied in years gone by.

In the letter to lodge presidents I dealt with the need of planning our work and therefore of being able to determine in advance approximately the amount of our income. This is the best answer that can be provided to the suggestion that Dr. Arundale's work and that of the Section should depend upon voluntary contributions. This is the only alternative suggestion which has been substantially advanced. A few have urged that a \$5.00 membership be created similar to the Higher Memberships, of which the lowest is now \$10.00. This is worthy of consideration, but it does not answer the vital requirement that "the spiritual work in which we are engaged depends upon a glad acceptance by every individual of a share of effort and responsibility." The life of the Society must flow from the hearts of all the members, not from the pocket-books of the few.

Other suggestions are that we decrease the field service, but I have already stated in my annual report: "The Society dies through ceasing to live up to the limit of its capacity to work."

In Touch With the Members I am glad to open this column, "From the National President," with a presentation of this question. I have been happy with the responses, whether they have been for or against the proposal. I stand neither for nor against it at the moment, but with the members in whatever decision they may make. But I do stand for the great work and for bending every effort and straining every nerve to do it worthily, undeterred by difficulty and discouragement. To be discouraged is to fail, and in this service we shall not fail.

While the problem of seeing that the work is carried on is mine, it is also that of every one of us. In this column I share it with you, and I shall use this column in succeeding months, to come into close touch with all the members as we discuss the problems of the work, in which we shall all carry on and in which discouragement and fear and timidities have no place.

EDITORIALS

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reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public sense of civic duty.

"Thus, in all these ways, we will transmit this Republic, not less, but greater than it was transmitted to us."

The Athenians present to us ideals of citizen-

ship and state service which if carried out would not only protect our country from the lawlessness which at present is rife, but by "quicken the sense of civic duty," would insure that our legislators and public officials were well chosen for the gifts and capacities which they had to offer in true public service, in which the state came first, the party second and the officeholder last.

Christmas and Huizen

By MRS. WILLEMINA STARK



CHRISTMAS is approaching and everyone now is thinking of that beautiful time, its spiritual meaning, the blessing which came over the world 2,000 years ago, and how each year is now remembered by the blessings we all give to each other. A happy time, a holy time is coming!

And then my heart turns to Huizen in Holland. We just left about a month ago. I see the little Dutch city lying on the old Zuiderzee (a long dyke has now made it into a lake, called Ysselmeer or Lake Flevo) with its little harbor where two breakwaters stretch out into the blue water as if they were arms begging for help.

There on the west side of Huizen, partly extending into the dunes, looking far over the water, St. Michael's Center is located, watching over the northern hemisphere.

Huizen or St. Michael's Center! When I hear these names, a gladness comes over me because of the happy and beautiful time we have had there. I must tell you about this Center, *your* Center also, dear brethren in the United States, because many of you don't know Huizen.

It is about half an hour driving from Amsterdam by motor, or by railway to Naarden-Bussum and in tramcar to "Drafna" and then ten minutes walk to St. Michael's.

Entering the estate from the south we pass the buildings of the several activities, as Besant Hall, T. S. lodge and Ashrama (Youth Movement). In the northern part there are St. Michael's House and other smaller dwellings, where the workers are living.

When you pass the gate-way, you immediately feel you are entering a different world. Evergreens, birches, oaks and blooming shrubs surround you

on your walk to the House. Near the gate-way you will first see a pretty little house, formerly the keeper's lodge, now occupied by a young couple of workers; on the other side you find the garage and after a walk of about three minutes St. Michael's House appears round a curve of the lovely drive, a beautiful old Dutch house, overgrown with ivy, surrounded by fine gardens and lawns. There the international workers live in harmonious community life.

The atmosphere there and on the whole estate, covering about forty acres, is wonderful. You feel the presence of the angels and nature-spirits working there and the power of the Masters, pouring down as love and purity, all the time. You feel that you, too, must be silent and happy, and feel that you have to bring out that beauty into the world.

The last week we were so happy to meet Dr. and Mrs. Arundale there. That was our most beautiful time! From all countries of the northern hemisphere members came to Huizen to meet our new President.

One cloud only darkened the radiant sky of Huizen. That cloud was the financial difficulties of the Center, difficulties so great that one day we saw with horror a sign standing beside the gate-way, with the words: "For rent!"

Happily a set of the young people of St. Michael's Youth Movement came to the rescue and rented the House and the northern part of the grounds to live and work there together, simplifying and economizing in its operation as much as possible. So when Dr. Arundale came the situation was a little more hopeful.

He told us several times of the importance of

this Center, and that we must well understand that there are only three spiritual Centers in the world really recognized by the Masters. First, Adyar, the Center of Centers; second, Sydney, the Center of the southern hemisphere; third, Huizen, the Center of the northern hemisphere. All others are subsidiary to these, branches of them.

Now it is our duty to work together, to hold our Centers strong and vivid, so that our Elder Brethren can use each of them as a focus for sending down their power and love for helping the world and bringing civilization to a higher level.

The Center of Huizen needs our help, both resident workers to rent the rooms and cottages, and also money.

Mr. Schuurman, the Treasurer of St. Michael's Foundation, gave us full information about the history of St. Michael's. And so I can tell you also the following.

In 1924 a Dutch lady, Mrs. Mary von Eeghen, offered her estate as a gift to Dr. Besant, with its country house to be used for the Master's work. Dr. Besant accepted this gracious offer on condition that a trust should be formed to hold the property, and that Bishop Wedgewood should be placed at the head of it. This trust, called St. Michael's Foundation, has for its object the *Promotion of Universal Brotherhood and International Peace*.

Bishop Wedgewood lived in the country house and built on the estate a chapel for the services of the Liberal Catholic Church, dedicating it to St. Michael and All Angels. This was the first activity on the grounds of St. Michael's. Some time later he formed a lodge of the Co-Masonic movement and erected a temple for this work. The trust offered to the local T. S. lodge a little building for its use. And gradually other activities sprang up, in which however the ceremonial work took a prominent part. The work grew on all sides and especially in connection with young people — the Round Table, Boy Scouts and Girl Guides, and also work on the lines of art.

A few years ago the Elder Brethren of humanity graciously recognized St. Michael's as a spiritual Center with Bishop Wedgewood as its Head, which they could use for the northern hemisphere as a focus for sending out spiritual forces, as they had done before with Adyar for the whole world and with Sydney for the southern hemisphere. The cooperation with the angels is the special feature of this Center, and the Master the Prince takes special interest in its activity, and is in fact its Inner Head.

On the physical plane it has a Head, but no other organization. The Head has decided that all those who are in *sympathy* with the Center and all its activities may become members. They can take part in some of the activities of St. Michael's Trust or not, as they choose, but they must *not* be *against* any of them.

¶ In 1930 Bishop Wedgewood had to give up his post as Head on account of ill health, and his place was taken by Dr. Arundale, who now that he has become President of the Theosophical Society has

resigned. On the 29th of September, 1934, Mrs. Rukmini Arundale succeeded him.

Because it is impossible for the Head to reside the greater part of the year in the Center, she nominated a representative. At present Mrs. Mary von Eeghen holds that position. She it was who presented the estate to Dr. Besant ten years ago, and afterward built herself another house next to the estate, where she is now living.

About the time that Bishop Wedgewood left the Center the House on the estate had to be closed, as the expense of running it proved too great. During Dr. Arundale's headship the House was reopened to lodge the international workers in the Center. But since world economics encountered difficulties it was no longer possible for him to shoulder the financial responsibility, and it was necessary to mortgage the northern part of the estate.

The southern part fortunately is free of debt (the several activities here pay all their own rent and expenses to the trust). But the trust has to keep up *all* the buildings, to pay all taxes, insurance, etc. And it is the Center members with their yearly contributions who make this possible.

When we saw the enormous skyscrapers in your beautiful country, we thought of the little wooden buildings in Huizen, where our fellow-members are working so intensively together, to hold strong that pure channel through which the Master's power can reach the world and can feed and strengthen all other Centers on the northern hemisphere.

Christmas is approaching and tears come to my eyes. But we are glad that Mr. Cook, your National President, is so sympathetic in his interest in Huizen, recognizing the connection between this and your own Center at Olcott. I am sure that you also will do what you are able to do for your Center in Huizen, whose influence covers also the United States.

There are many ways of helping:

(1) You can become a Center member — and then also get the magazine, *St. Michael's News* — for a yearly contribution of two guilders and a half (approximately \$1.50).

(2) You can help by subscribing to the funds to pay off the mortgage. Everybody who helps in this respect lightens one of the heavy responsibilities which Dr. Arundale as President of the Theosophical Society has upon his shoulders.

(3) You can offer any gift to St. Michael's.

(4) Last but not least, you can become one of the international residents and workers at St. Michael's, making the links with your own country stronger. This will cost you three guilders (approximately \$2.00) a day, board included. And you can be sure of a hearty welcome.

Mr. Herbert A. Staggs, of Cleveland, is the American representative of the Huizen Center and will be glad to lend a movie film showing the estate, its activities and its people, and to correspond with you as to ways in which help can be given.

I hope Christmas will be a happy time for Huizen. Let the American Sun shine there and forever.

The Greater America Plan

From Dr. Pieter K. Roest

The Secret of Lodge Success

A western lodge president writes us about the success he had with a scheme that made all the members interested participants in a common work instead of passive listeners to his wisdom. Each member was assigned a topic at the beginning of the season and presented the result of his researches to the lodge as his turn came on the lodge calendar. The result was not only that some real "digging" was done by everyone (much to his own benefit, not to speak of the others with whom he shared his findings), but that in the lodge the feeling of timidity and reserve so often apparent at meetings broke down and soon many remarked about the feeling of friendliness pervading the lodge. Hence the president writes (referring to a shy member):

"Do you get the psychology of the thing? I, knowing so little about Theosophy myself, yet trying by myself to do something for the members, was seeking her help. Instead of my dispensing knowledge and light, I was the one who needed *her* help. Immediately she was into the lodge spirit, eager to fill the gap, and she got off a splendid contribution when her turn came. That, I think, is the secret for building and keeping a vital lodge spirit: make each member work and make him feel that the success of the work depends on him.

"I am sorry that I can't give you some new and marvelous formula for raising the tone of lodge programs, other than the above, but frankly I am convinced that the only way is to make each member feel that the lodge is his and that without his individual and particular assistance the thing is a failure. And when you get the *combined* cooperation and mentality of a lodge to work at a task or problem, you find the whole atmosphere changed. I don't lay claim to any outstanding ability in running a lodge; as a matter of fact, I believe it was due to my shortcomings that the members were so willing to pitch in and help me out; but the idea I am trying to get across is that because they were really needed each individual took a personal interest in trying to do his part. Naturally there are many variations of lodge programs, all a matter of detail. But what good are they if they don't bring out the fundamental purpose of a theosophical lodge — active participation and development of each unit?"

We heartily agree. This is fundamental; but let

us realize that careful and intelligent planning of the program, and selection of suitable program materials, are part of the common task. Too often we find things fail from *lack* of technique, as much as from *too much* technique without the soul of brotherly cooperation.

From Miss Anita Henkel

Two Kinds of Lodge Presidents

One president stimulates, encourages, coordinates the work of his officers, committees and members. Another dominates their work according to his own ideas.

One president has regular meetings with his board of directors, developing with them ideas, policies, new methods of work, sharing with them whatever there is of success or failure. Another ignores his board of directors, develops the work alone, takes to himself any success, and attributes the failures to a lack of interest among the members.

One president holds to an ideal for the lodge, keeps up the spirit and enthusiasm of the members, makes his committees accountable for their work, and is not afraid to delegate work to others. Another busies himself with details which others could do, does all the odd jobs, appoints a committee then does its work and is too harassed and tired to preside graciously, to handle diplomatic emergencies which arise, or to be an inspiration to the members.

One president is constantly watching for leaders, for workers, among the members, giving all potential material numerous opportunities for development. Another uses the lodge as a means of his own self-expression, does all the teaching, talking, presiding.

One president keeps in mind the varying types of members, plans the work to utilize their talents and abilities, and blends them all into a harmoniously working whole. Another contrives that the work may drift in the direction of his own interests or preferences.

One president, alert to the reactions of the membership, is able to avert many difficult situations. Another pushes blindly ahead, insensitive to the wishes of others until there is open revolt.

One president has a lodge in which members are active, vital, dynamic, happy, and to which they come because of the life and inspiration they receive and of the service they can render. Another has a lodge in which members are no less sincere, no less devoted, no less capable, but to which they come because of a sense of duty and loyalty to the work, and because their presence is the only service they can render.

From Mr. Sidney A. Cook

In this column in our last issue Dr. Roest brought definitely to our attention certain psychological factors which have a bearing upon our work. He referred to the necessity for our recognizing that there are lodges of different types and capacities, and that we should not expect of any lodge activities of a type beyond the capacity of its members.

We cannot deny the fact that there are classifications within the general social structure determined by education, interest, age, etc. Dr. Roest wisely points out that people of similar educational standards naturally find mutual interest, and that there is an obvious stratification of society. We might add the example of the diversification of interests caused by age. We do not find the old and the young engaged in the same pursuits and interests. Neither do we find the educated and the uneducated ordinarily working together. These are simple facts. They may not altogether conform to our ideas of democracy. We may theoretically claim that the socially elite should welcome close contact with those of red instead of blue blood; that the educated should set aside their delights in intellectual exchanges and be content with the conversational efforts of the less well informed; that the old should participate in the activities and enjoyments of the new generation.

Within the Theosophical Society these things do actually occur. The brotherhood which is the outstanding factor of theosophical membership does make itself evident in a de-stratification and a general merging in a common cause and an idealistic purpose. The bond between members is that of brotherhood only, and in the practical application of the spirit of brotherhood, all differences of age and social and educational status in some measure disappear.

But because it is possible in that spirit to look

beyond these distinctions is no reason that we should shut our eyes to the fact that they do exist outside, and it is to this that Dr. Roest is calling our attention and pointing out that every lodge, if it is to attract all kinds of people, must have all kinds of members, and that a lodge which is composed of people of one kind socially and educationally will generally attract to themselves only people of the same social and educational standards; just as a lodge composed entirely of old people will seldom attract young members, and vice versa.

Lodges which are standardized in this way therefore have but two options: either to distinctly set themselves to introduce new people who will attract new types of members and build up around them new activities interesting all kinds of people; or else to recognize their limitations and work to build up their membership by unusually fine and well coordinated activity within their own sphere and capacity to carry on.

Headquarters has given recognition to the fact that some lodges cannot be expected to carry on wide and extensive public activities. Some are much better fitted for quiet class work, small social study groups, just as intensively and perfectly carried out and organized as the wider public work. It would be well for each lodge perhaps to study and analyze its capacities and definitely set before itself a line of progress, either to the development of more varied capacities through a special effort to attract members of a different type, or to make use of its present capacities to fuller extent by doing more perfectly that work for which its membership is best fitted.

Dr. Roest says, "The local reputation of Theosophy depends upon subtle factors," and above all we should see that what we undertake in public work is well done and is within our capacity to do well.

Adyar News

The Executive Committee has been working hard at retrenchment. Their efforts have confirmed once again the well known fact that retrenchment, business-like, effective, ruthless, is possible and easy if left to the mind alone, whose nature is ever cold, callous and scientific. But in practice the human heart comes in and makes the carrying out of the mind's fine plans difficult and often impossible. The paradox facing them is that retrenchment at Adyar, as elsewhere, means more hardship, of less wages or no work, for a number of people already poor. Until the President's return, therefore, the Committee has confined itself to making specific recommendations for reductions of expenditure in each department, and has withheld sanction of all new proposals involving permanent increase of expenditure.

The date of the annual International Convention at Adyar has been changed. The Convention will now be held December 26 to December 29, 1934.

September 20 was the first anniversary of our great President-Mother's passing. At Adyar, it was very appropriately celebrated with a ceremony of thanksgiving at the Bharat Samaj Temple at 4 p.m., the hour of her passing. The ceremony included the chanting of old Sanskrit shlokas and new poems composed for the occasion; it was attended by a large gathering consisting of Adyar residents and employees, the Besant Memorial School and the Olcott Free School.

After the ceremony all the people went in procession, the two schools carrying garlanded por-

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Theosophical Order of Service

What Christmas Means To Us

By MAX WARDALL

Late International Director, Theosophical Order of Service

(The following words were written by Max Wardall five years ago. They are reproduced because the thought expressed in them is as sound now as it was then.)

You have heard the saying, "The Lord helps those who help themselves." This is a stern motto and has much truth in it, but we know a better one. The Lord *always* helps those who help others!

Dear Workers for the New Day, remember this. Those who help themselves are sometimes working against the evolutionary current and against cosmic law. About half the time we're trying to do things that we were not intended to do at all, and we cannot fail to be defeated. But those who strive to help others are *always* in the right, for they are working with the law of Mutual Aid. They cannot fail. The law of progress and happiness is all wrapped up in this happy phrase "Mutual Aid." This is a fact so simple that it is constantly overlooked.

Christmas to us means "Love your neighbor as yourself." Not as much as yourself, but as part of yourself. Get this distinction, for between these interpretations there is a world of difference. Realize that your neighbor is a part of yourself, and you have the whole truth and the Gospel. Your neighbor is a part of yourself and in helping him you help yourself. And all the power of the Universe is behind. Humanity is a unified organism in spirit. When one part helps another, the whole is benefited and we all go on to a higher level.

Let next year be a year of united work, each for each and all for all. The Lord *always* helps those who help others!

Following reports have been received from the National Department Heads. Local groups engaged in T.O.S. activity should submit monthly reports to National Department Heads or to the Chief Brother.

Animal Welfare

October 4 was observed by animal lovers everywhere as World Day for Animals. This day was chosen because it was the birthday of St. Francis of Assisi, who was a friend and lover of animals. A special bulletin giving numerous suggestions for observance of the day was mailed to Head Brothers by Miss Mabel K. Zimmers, Eddington, Pennsylvania, National Head, as well as a poem especially written by the Chief Brother to commemorate the occasion.

SAINT FRANCIS

Hail! gentle Saint to all the world a friend;
Bright jewel of a dark and barbarous age;
Rubric of love on history's livid page;
True servant of the Master to the end.
Still do the nations fail to apprehend
The purport of thy life's sweet pilgrimage,
Still by ambition scourged they plot and rage
And ever against man and beast contend.
It is for us, for each, to follow thee
In tenderness of heart and brotherhood
For those whom now we torture and abuse.
Each can himself of blood and crime be free,
And to our kin of earth and air and wood
We too can be as saints if we but choose.

— Robert R. Logan.

World Peace

Mrs. Flavia B. MacKenzie, 4106 Rucker Avenue, Everett, Washington, writes that if you are searching for a Christmas gift which is individual, pretty, useful and yet costs no more than a greeting card, a bookmark is just the thing. These bookmarks cost but five cents each and may be had in any color ribbon, with a five or six-letter word on it. All of the money Mrs. MacKenzie receives is turned in to her peace work. With each bookmark comes the peace mantram printed on a card.

Watcher

The Watcher believes that an award to be made annually to a group or individual for outstanding all-around theosophical service, and to be known as the Max Wardall Memorial, should receive a wide response from the membership. Will Max Wardall's friends, and he had many loyal ones in the American section, write the Watcher what they think of the idea? Address P. O. Box 50, Atlanta, Georgia.

Arts and Crafts

Courses in Public Speaking and in Creative Design are being prepared by this department under the direction of Mrs. J. D. Moore, Jr., Route 2, Homewood Station, Birmingham, Alabama. Lectures on these subjects have been given in Birmingham with marked success, and they are being written with the idea in mind that our lodges may wish to avail themselves of these courses. Information concerning them may be had by writing to Mrs. Moore.

The Inner Life

By CLARA M. CODD

Theme for the month:
Spirituality.

Thought for the month:
"Blessed are the pure in heart, for they shall see God"—St. Matthew.
"If a man say, 'I love God,' and hate his fellow man, he is a liar"—St. John. "To live to benefit mankind is the first step." "Self-knowledge is of loving deeds the child"—Voice of the Silence.



Clara M. Codd

The living of the inner life means not only the fixing of a high and sublime goal. It means growth in spirituality. What is spirituality? Perhaps it will make our thoughts clearer to decide first what it is not. Two things are often confused with spiritual power. One is piety, or perhaps more strictly speaking, pietosity. One may be very strict in the observance of pious duties and yet not possess one ounce of spirituality. Then it is often confused with the possession of psychic powers. Again one may be very psychic and at the same time not in the least spiritual.

Spirituality means a growing intuition of the most fundamental truth in the world, the unity of all life, a sense of "otherness" instead of "me-ness." A wide, living, sensitive awareness of all else in the universe. It is so delicate and fine that it cannot fail to show in the character as an increasing dignity and love, an appreciation of and insight into things which is rare. Of what avail indeed would it be to be one with God, unless that also meant, as it does, that we are one with His creation? So, as the Initiate Paul rightly says, the fruits of the spirit, the evidence of possessing spirituality, are love, joy, long-suffering peace.

Again, this does not mean negativity, a kind of spineless acquiescence in the aggressiveness of others. No one can be so strong, so invincible, as

the truly spiritual man. "His strength is as the strength of ten, because his heart is pure." And that purity and strength arise from absence of self-regarding. If one's personality is a relatively negligible quantity to one, the judgment and outlook are liable to be much simpler and truer. The spiritual man has no "axes to grind." Neither will he be persuaded to grind those of other people.

So all greatness takes its rise here. Perhaps it is not too much to say that all real worth begins in some touch of the spiritual man. Not only integrity and trustworthiness, but even true beauty and charm. The Indian scriptures say that a nameless and irresistible charm exudes from the illuminated Yogi, touching even the wild hearts of the beasts of the forests. The spiritual nature is the King in His beauty within every one of us, and all beauty and all loveliness is God, for love is the answering response to beauty in the abstract. Hence Vishnu, the love aspect of the Hindu Trinity, is the hidden side of his shakti or consort Lakshmi, beauty and joy. But that loveliest of all secrets is only gained by our willingness to love and serve without thought of return. Once H.P.B. translated the words of a Master for the American Convention of long years ago:

"Let not the fruit of good karma be your motive; for your karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others . . . There is no happiness for one who is ever thinking of self and forgetting all other selves. The universe groans under the weight of karma, and none other than self-sacrificial karma relieves it. Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."

Flowers

Word that is true and voice that is kind,
Thought that is just from a selfless mind,
Help that is swift and hurt that is spared,
Grief that is hid and joy that is shared —

These be the flowers that I cull this day,
Smiling at eve in Thy hand to lay.

— C. J.

Personal Opinions

By L. W. ROGERS

New Jersey Again

In the previous issue it was promised to give here the result of the attempt to get some new blood into the Newark Lodge; but unfortunately the letter containing the details, which a member undertook to write after the results were known, has not reached me. That is not altogether surprising, for when one is changing his address twice a week a letter which is only a few hours too late at one point may follow along and be a bit too late at others. It can only be said that several applications for membership had been signed between the close of the final lecture and train time, and that there was a group of probably twenty-five attending the organization of the class after the lecture, but I have no means of knowing how many were members and how many were thinking only of enrolling in the class for study.

After the opening lecture on Sunday night the attendance dropped to 135 by actual count, which means that the curious who come only once had been eliminated, though of course Sunday night nearly always gives the best audience because so many more people are then free to attend. The audience for the four week nights remained constant, varying by only about from three to five. Therefore the number of people we had to draw from was about 135 less the old members and that fringe of impossibles who listen respectfully but never join anything. (But perhaps they will be ready by the time they return in the next incarnation.) The conservatism of the city may be seen from the fact that a quarter as much advertising in a middle western city of half the population has given us some of our most successful lodges.

A couple of days after I left Dr. Roest arrived for follow-up work in a new hall that the lodge had taken for a permanent meeting place, and no doubt it is now going forward with enthusiasm.

One Monopoly Crumbling

As Theosophists we do not rejoice when misfortune overtakes anybody. But it is said that confession is good for the soul, and I must admit that what has been happening to the power trust recently has given me genuine satisfaction.

All the great monopolies are bad enough on the moral side of things, but the power trust has been particularly reprehensible. Not satisfied with a costly lobbying machine in Congress (Senator

Cousens, of Michigan, former partner of Henry Ford, recently publically declared he could name thirty senators who were controlled by the power trust), not content with legally filching hundreds of millions of dollars from the people of the United States through overcharges for light and heat and power, it set out to deify its nefarious work through the corrupting of teachers and the control of text books in the schools. Its exposure in that particular exploit had not the slightest effect on its career of plunder. But now it has fallen on evil days through the course of the government in promoting power plants to serve the people at honest prices. The Tennessee Valley project has begun to make its light and power contracts and they throw a flood of light upon the legalized robbery from which we have been suffering.

True to its innermost nature, the power trust, when it saw what was coming, put on determined campaigns to prevent the municipalities taking power from the government's plant. In some instances they actually succeeded in inducing the bewildered people to vote against their own interests! But the city of Knoxville was not so easily deluded, and most interesting facts have come to light in the forced surrender of the trust. It now transpires that the local power company added "water" to its stock on one occasion to the amount of four and a half million dollars and in the four years since has paid dividends on that fictitious stock to the amount of \$846,000! It also had a street railway that was losing money, but it had a book valuation of over four million dollars and the gentle trust was paying 8% on that! Where did they get the money to allow themselves such rich returns on a business that was actually losing money? It came, of course, from the overcharges for electricity.

The reduction in light and power rates brought about by the government's plant is said to exceed 34%. The Scripps-Howard newspaper syndicate has compiled statistics to show that thus far the government's Tennessee Valley enterprise has forced reductions in the rates of the private utility companies amounting to *sixteen million dollars a year*. And that relates to a small part of the country. In other words, that indicates the amount this particular monopoly was legally filching from a small part of the people of the nation annually. Barnum said that the American people liked to be "humbled." They must also enjoy being robbed or they would have turned their wrath upon the power trust years ago.

What Lodges Are Doing

Our members will note the increased space devoted to lodge activities. Gradually there is a growth in the number of lodges reporting. Only a bare outline is possible in the space available, except where unusual activities demand special treatment, but the essence and synthesis of every report is offered here for the general interest of our members.

Some lodges send in only their programs. In addition to sending in lodge programs and bulletins, what should be reported, as succinctly and yet attractively as possible, are the unusual, progressive, new and special features of the lodge work, and especially experimental work that is showing interesting results. This should be a column of live news items which would make theosophical headlines and denote growth, enterprise and interest.

There are still many lodges doing things worthy of report from whom we have yet to hear. Synthesized and sparkling reports from lodge publicity agents and official correspondents are always welcome.

—SIDNEY A. COOK

Atlanta Lodge is conducting a series of public lectures, which is being well attended and which it is believed will be the means of enlarging the lodge. Several of the members are qualified to give talks to the public, and the response to newspaper announcements has been very encouraging. Nine members of Atlanta Lodge journeyed to Birmingham on Armistice Day to visit the lodge there and to further cement the goodwill and interest between the lodges.

Besant Lodge (Hollywood): Several new members were welcomed into the lodge during October with the initiation ceremony written by Dr. Besant. The president, Mrs. Gladys Goudey, presented each new member with a floral emblem and spoke impressive words of welcome. Proceeds from a banquet on October 30 were used to cover national dues of members temporarily unable to pay.

Besant Lodge (Seattle) sends this interesting account of its new work: "In carrying out the Greater American Plan, the members conceived the idea of making their lodge more of an educational center, with classes conducted along academic lines. We therefore renamed the lodge 'The Besant School of Theosophy.' When we began our fall work Miss Julia K. Sommer, who is well known for her work along higher progressive educational lines, was asked to assist us. She responded to our call and spent three weeks with us helping to arrange our classes and getting them

well under way, for which we are very grateful. There is now a class in astrology and one in psychology, using the textbooks of the best psychologist of the day, in conjunction with the psychology as taught by Dr. Besant. There is an ancient history class, in which the latest findings of science regarding the age of the earth, etc., are studied in conjunction with the rounds and races as taught by Theosophy. We find that these classes have attracted considerable attention and we have been surprised at the large attendance. The regular lodge meetings follow somewhat the form of an H.P.B. Training Class, using *The Ancient Wisdom* for a textbook and each member giving a five-minute talk on the part of the lesson assigned to him. We also have Sunday evening public lectures, which have been well attended. We are all very enthusiastic over our School of Theosophy and have great dreams for its future."

Besant Lodge (Tulsa) writes that it looks back proudly on its work in the hottest summer of its history. Members' study meetings were continued and three new members were taken into the lodge during that period. The winter work was well begun with a very successful series of lectures by Dr. Pickett. Saturday luncheons of waffles and coffee, to aid the Federation in sending Bishop Hampton into new territory on his visit to Tulsa about the first of next year, have been so successful that they will

probably be continued throughout the season. The lodge is looking forward to a visit from Bishop Hampton the middle of December. A Halloween party, given during Dr. Pickett's visit was a most hilarious affair. The costumes were exceptionally original and provoked much merriment. There were fortunes and delicious refreshments of gingerbread and coffee. The members are now energetically working on a bazaar to be held December 7 and 8.

Casper Lodge (Wyoming): A course of study on "The Seven Rays," as suggested in THE AMERICAN THEOSOPHIST, was started when the lodge resumed activities after its summer vacation. The meetings are held at the homes of various members and the attendance has been exceptionally good. Sunday evening public lectures began in October. These lectures are given by the members, and special music and other features add to the interest of the programs. A club for young people interested in Theosophy has recently been organized, with a membership of eight.

Chicago Lodge had the pleasure of an evening with Dr. and Mrs. O. E. Stark of Sumatra, who talked about the Center at Huizen and showed some very interesting moving pictures of the people and activities there. Halloween was appropriately celebrated by a supper in the lodge rooms followed by a costume party. The rooms were beautifully decorated and the entertainment committee was most energetic in providing for the pleasure of the guests.

Dayton Lodge writes that it is functioning with new life this season. There has been a ninety-eight per cent attendance at the members' meetings, and two public lectures by Bishop Hampton recently were well attended, with good publicity given in the local newspapers. The lodge is planning to use an outline suggested by the Federation president, Mr. James S. Perkins, Jr., in studying thoroughly the crime situation, and to that end two local judges have been invited to be present at an open meeting to give their views on the situation. The members feel that in this way they will gain some knowledge as to what is necessary for a solution of the problem.

Colorado Lodge (Denver) had a delightful social evening recently. There was a delicious vegetarian dinner arranged by Miss Lola Hollister, followed by a most entertaining program. Miss Ada Marie Castor sang a solo of Omar Khayyam; Dr. M. K. Nakosteen, a Denver University professor from Persia, gave a talk on "The Religion of Ancient and Modern Persia"; the Rev. and Mrs. Tefft, of Boulder, sang a vocal selection; and Miss Louise Hawthorne entertained with Spanish dances.

Detroit Lodge has been receiving a flood of inspiration from several lecturers: Mr. Rogers, Mr. Kunz and Dr. Kuhn. A number of people have become interested in Theosophy through these presentations, and as a result there are two weekly elementary classes, well attended; and the president, Mr. E. Norman Pearson, also has

an advanced class which attracts a large and earnest group.

Genesee Lodge (Rochester): Dr. Roest's visit to Genesee Lodge was a great pleasure to all the members, who have been heartened by his presence and have profited by his counsel. Dr. Roest met also a number of small groups of non-members, among them a little group of college students who had expressed a wish to study Theosophy. Miss Sarah Kitchen recently gave three talks on evolution, showing some interesting slides of the world as it used to be in prehistoric ages, according to the Field Museum in Chicago. Copies of Dr. Arundale's new booklet *The Spirit of Youth* are being distributed to all the members.

Hamilton Lodge (Ohio) acted as host to the Ohio Federation on Sunday, October 21, on which occasion Bishop Hampton was the principal speaker. He remained in Hamilton for a series of three lectures following the Federation meeting.

Harmony Lodge (Toledo) meets every Sunday morning for a devotional service and public lecture. Every Wednesday evening at 7:15 a class in "Ethics" is held, and at 8 o'clock a study class and discussion of Theosophy and its relation to world problems.

Helena Lodge (Montana) reports: "The cause of Theosophy received a great impetus here November 4 and 5, when Mr. Rogers, beloved by all Theosophists, appeared under the auspices of our lodge. In advance of Mr. Rogers' visit, the lectures were advertised by large attractive window cards placed in advantageous places about the city, and by a series of news stories published in the daily press. In addition, more than 200 special postcard invitations were mailed to a selected list. Mr. Rogers spoke in the First Baptist Church, which has a seating capacity of 250, and which was well filled on each occasion. Excellent music was provided, the lodge secretary spoke briefly on the Society and its objects, and the president of Helena Lodge presided and introduced Mr. Rogers. The audiences were attentive to every word and seemed loath to depart. A study class was organized following the lectures. His visit was an inspiration to all, and its impress will, it is hoped, linger long and mark a turning point in the theosophical activities of Montana's capital."

Indianapolis Lodge: On Founders' Day, November 17, the members met at the home of the president, Mrs. Estelle E. Eshbach, for a supper and a program in honor of Madame Blavatsky and Colonel Olcott, each member telling something interesting about the founders.

Madison Lodge: Miss Anita Henkel and Mr. Fred Werth were with the lodge on October 25 and 26. At a members' meeting on the evening of the 25th Miss Henkel showed views of Olcott. She addressed a group of members on the afternoon of the 26th and a members' meeting in the evening. The lodge was pleased to have Miss Henkel and Mr. Werth and hopes that they will return soon.

Medford Lodge: Miss Sommer gave two public lectures at the Women's Club room in the City Hall October 23 and 24. There was good music, contributed by a professional singer, preceding the lecture each night. Miss Sommer also addressed a members' meeting on October 24. Her visit was enjoyed very much and the lodge would be happy to have her visit Medford again.

New York Lodge issues an exceptionally live and attractive bulletin, which gives many delightful news items concerning the members as well as the activities of the lodge. The season was begun very auspiciously, with a brief visit from Mr. Jinarajadasa, a series of lectures by Mr. Rogers and one public talk by Bishop Hampton. Mr. and Mrs. Kunz returned to New York on October 19, and the various seminars and classes are once more flourishing under Mr. Kunz' direction. Mr. Kunz is giving an interesting series of talks on Friday evenings, and it has been announced that Mr. and Mrs. Kunz will take an active part in the members' meetings, which are to be devoted this season to a study of "The Origin and Purpose of the T. S." Dr. Roest gave two talks recently which were much enjoyed both by members and the public.

Oklahoma City Lodge: Plans are under way for a Christmas bazaar on December 9, and the members are all working busily to make it a success. The weekly dinners given last season have been discontinued due to the illness of two of those who did the cooking, and other means for filling the treasury are being devised.

Omaha Lodge: The people of Omaha had the pleasure of hearing Bishop Hampton in a series of three lectures, under the auspices of Omaha Lodge, on November 5, 6 and 7, in the Crystal Room of the Rome Hotel. An unusual feature was the music furnished on the first evening by the Y. M. C. A. Little Symphony Orchestra, directed by Mr. Dante Picciotti.

Progress Lodge (Omaha): A series of public lectures on "Esoteric Christianity" is to be given on Sunday afternoons during this season by Mr. Warren Watters, president of Progress Lodge.

Pythagoras Lodge (Cincinnati) started its fall season in attractive new quarters in the very center of the city in one of the finest hotels. The first lecture of the season was given by the president; and Bishop Hampton was with the lodge

for two public lectures and a members' meeting October 24 and 25.

Sacramento Lodge enjoyed a two-day visit from Miss Sommer on October 26 and 27. She gave an address to the weekly Enquirers' Class on "Education for Leisure," and a public lecture, "Man, Whence, Whither and Why." Miss Sommer was greatly appreciated and made many friends, some of whom were particularly interested in the educational aspect of her work.

Seattle Lodge of the Inner Light reports that its winter plans are well under way and that the present location is bringing a new clientele to the library. The present schedule includes two open meetings a week — a Sunday evening class in "The Ancient Wisdom," conducted by Mr. Thomas G. Yerex, and a series of talks on "Occultism and Life" given on Friday evenings by the president, Mr. Charles Berst. Both meetings are proving popular and profitable. During the fall season the lodge has been favored with several lectures by Mr. Kunz, Miss Sommer and Mr. Rogers.

St. Paul Lodge has been unusually active this fall. Miss Sommer, Mr. Kunz, Miss Henkel and Mr. Rogers have visited the lodge. A vegetarian dinner and entertainment, with an attendance of seventy-five, were given on October 20. The study class, under the direction of Mrs. Mary Boxell, is well attended this year.

Syracuse Lodge is very enthusiastic over its recent revival, which was brought about largely by the Greater America Plan and the activities of Dr. Roest. The lodge now has new, centrally located quarters, with a seating capacity of about sixty. The room has been freshly decorated, and new rugs, lamps and reading table add to its beauty. Special credit for the attractiveness of the quarters is due Mrs. Linda Tobey, Mrs. Grace Paine and Miss Minnie Holmes, who made lovely curtains and overdrapes and upholstered two chairs for the speaker's table. Dr. Roest was much pleased with the whole effect when he visited the lodge early in October. The hall was filled to capacity for Dr. Roest's public lectures, and several new members were added during his visit and shortly following it. An interesting program for the members' meetings has been planned, and a beginners' class, instructed by Mrs. Helen Stark, now has an attendance of twelve non-members.

Mail copy for the above columns not later than the 15th of the month.



The third aspect of the Supreme, in Becoming, is a manifestation of Beauty in all His works — His activity is indeed Beauty. The Ancient Wisdom declares this universal fact.

— ANNIE BESANT

Theosophical News and Notes

Information About Lecturers

What was written on "Cooperation in Lecture Itineraries" in our October number has brought some questions on points which should be made clear for the information of all lodges and for the sake of fair treatment of all who work in the field.

It does not yet seem to be clear to some that all lecturers do not travel under the same financial arrangements, and there have been recent expressions of surprise that the contributions which the lodges make to lecturers from collections or otherwise are not all sent to Headquarters. They should not all be so remitted, for as the article in our October number explained, all lecturers are not remunerated through Headquarters.

There are really four classifications of people traveling among our lodges.

One group consists of the National Lecturers and other workers who pay their own way and generally make their own arrangements with the lodges. Among these are: L. W. Rogers, Fritz Kunz, Bishop Hampton, Julia K. Sommer. These receive no payment from Headquarters. They have to meet their own living and traveling expenses out of the direct proceeds of their work, and they are entitled to all that the lodges can give them to meet these expenses. Some of those mentioned above give their time wholly to work for the Theosophical Society; some are engaged partly in other activities. Some work only in the large cities, depending upon large audiences and well organized lecture arrangements to meet the larger expense of big-city work. But whether working in large or small cities, they all need and are entitled to the best support that lodges can offer toward the expense which they assume for travel and lecturing without guarantee of return. Their continued activity depends upon adequate contribution from those with whom they work.

The second group includes the fully paid Headquarters representatives, Dr. Roest and Miss Henkel. For this group Headquarters advances all expenses, but they too are entitled to receive all that the lodges can contribute, for such contributions to them are returned to Headquarters to help to pay the advances. Some lodges prefer to remit directly to Headquarters, but in any event, all that these lecturers earn toward their expense, through collections or contributions, is returned to Headquarters.

A third group, Fred Werth and Dr. Pickett, receive a nominal contribution from Headquarters, insufficient to meet personal needs and expenses of travel. They work principally among the smaller lodges and travel in smaller areas. They too are entitled to receive toward the expenses that they personally have to pay, all that lodges can provide. They cannot continue their work without such sup-

port from those among whom they work.

The second and third groups work under Headquarters direct control. The first group must have freedom to arrange itineraries where they are most sure of returns to cover expense, whereas the second and third groups must cover all lodges, regardless of the financial response.

The above lists are not necessarily complete. Lodges can inquire of Headquarters about any names not referred to.

There is a fourth group of travelers in our midst, most of whom we do not know even by name, but whom some of our lodges care to support. This list includes the so-called yogis; people who seek the privileges of our platform for personal purposes or in the interest of other organizations; those who like to travel, and manage to make their way at our expense; and others for whom we are unprepared to vouch. We have already urged upon our lodges not to make any engagements without first of all consulting Headquarters to see how the proposed arrangement fits into the general plan of covering the territory. We also urge that the various unknowns who offer their services be checked up through Headquarters before being permitted to address our members and our public.

A Name for Your Christmas List

(Reprinted from the December, 1933 number)

Put the name of Olcott on your Christmas list. When the National President attended the Ohio Federation meeting in Cincinnati a few weeks ago, a member sought permission to make a suggestion for the good of the Section and of Headquarters. That suggestion was that every member should contribute \$1.00 as a Christmas present to Headquarters, to be assigned to whatever fund most needed replenishing for the benefit of the work. We pass that suggestion on to all our members. What a fine start we would have for next year if during the month of December our mails brought us a dollar from every member! Such a fund that would be; such assurance of success in many phases of the work that can only with difficulty be carried on at present.

Add Olcott to your list—send your dollar as a Christmas present to the Theosophical Society, that uses every dollar it receives to add to the happiness of the world. Christmas is a time of giving happiness. Theosophy has given much of happiness to you.

Where \$1.00 bills are not available, smaller contributions from many members make many dollars.

Do You Want Your Lodge Handbook?

The presidents of the lodges listed below have thus far failed to reply to Mr. Cook's letter offering the loan of a Lodge Handbook on the receipt by us of 35 cents to cover the necessary postage:

Activity Lodge (Chicago)
Akron Lodge
Anaconda Lodge
Central Lodge (New York)
Colorado Lodge (Denver)
Everett Lodge
Flint Lodge
Fort Worth Lodge
Fresno Lodge
Glendive Lodge
Golden Gate Lodge (San Francisco)
Hartford-Capitol Lodge
Houston Lodge
Huntington Lodge (West Virginia)
Jacksonville Lodge
Lawton Lodge
Louisville Lodge
Lynwood Lodge
Memphis Lodge
Mobile Lodge
Mt. Vernon Lodge
New Haven Lodge
Olcott Lodge (Pasadena)
Omaha Lodge
Pasadena Lodge
Paterson Lodge
Pittsburgh Lodge
Pomona Lodge
Riverside Lodge
Rockford-Harmonic Lodge
San Francisco Lodge
San Jose Lodge
Sheridan Lodge
Spokane Lodge
Terre Haute Lodge
Wheeling Lodge

Many of our lodges are already making use of this valuable Handbook and are enthusiastic about it. We shall be glad to hear promptly from the above lodges in order that their own work may have the benefit of this excellent compilation.

Mr. and Mrs. Warrington at Home Again

Mr. and Mrs. Warrington were scheduled to arrive at the Los Angeles port at San Pedro on November 18, and we presume that they are already at their home at Krotana.

We hope that they are as glad to be home again as we are to have them, and we send them happiest greetings.

Gift From Distinguished Etcher

Headquarters is the fortunate recipient of a very beautiful drypoint of the Lord Buddha entitled "Serenity," and framed ready for hanging. This beautiful etching is the gift of Mrs. Bertha E. Jaques, the founder and Executive Secretary of the Chicago Society of Etchers. Mrs. Jaques is an eminent etcher and "Serenity" is one of her own beautiful productions.

Lodge Goes A'Visiting

We have frequently urged that members within a few hours' ride of another lodge just jump into their cars and go in a group a'visiting.

Atlanta Lodge did just this. Nine members visited Birmingham Lodge, about 180 miles away, where they were entertained at a luncheon which thirty-one members attended. A most useful interchange of views took place, and above all, there was cemented a fine theosophical friendship between lodges strongly united in their loyalty to the single purpose of theosophical activity.

Birmingham reports nineteen new members since May, doubling the lodge membership. Both lodges profit by such sharing of interest, and Atlanta and Birmingham Lodges present an example which we hope other lodges will follow.

Fine Publicity

Oak Park Lodge is a real factor in its community and has made many useful contacts with local clubs and civic organizations. This, together with its own fine lodge work, probably accounts for its ability to get splendid publicity.

In a recent news item there appeared the name of the lodge; the time, date and place of its meetings; a reference to the National Headquarters at Olcott; the name of the National Librarian, Miss Marie Mequillet, and the title of a lecture which she was to give; notice of the lodge's sponsorship of a series of classes at a prominent hotel, following lectures by Mr. Rogers; the name of the book to be studied; and the name of the lodge president — all free publicity, because the lodge, by its enterprise and activity, makes news.

Congratulations to Oak Park Lodge!

Foreign Postage Is Five Cents

Will members please remember to add extra postage when requesting Headquarters to forward mail to foreign countries?

We are glad to accommodate you but we cannot pay the costs also.

Gratitude

Olcott found a loyal and devoted helper in Mr. Jean Kabots of St. Paul, who recently gave some seven weeks of his time and skillful labor in the repair and maintenance of the Headquarters building. Necessary work on the masonry, roofs and window frames was accomplished in excellent order, and we are truly grateful for fine workmanship rendered in a splendid spirit of service.

Copies of Dr. Arundale's Letter to Public Available

Genesee Lodge, Rochester, New York, has available for distribution 300 copies of Dr. Arundale's "Letter to the General Public," which was written shortly after his election to the Presidency of the Society. As was announced in the October issue, the lodge had copies of the letter multigraphed for distribution among leading citizens in the various walks of life.

Copies may be obtained, at the rate of fifty for sixty cents, plus postage, by writing to Genesee Lodge, 123 N. Union, Rochester, New York.

The Olcott Lecture

We remind all of our members, and especially our budding as well as our proven lecturers, that the choosing of the Olcott Lecture and its presentation by its author at Convention is to be an annual event.

Eleven lectures were submitted last year and more are hoped for this year. Will those who anticipate offering a lecture please let us know of their intention? The winning lecturer is entitled to free entertainment (board, room and registration) during Convention at Olcott.

Again, A Warning

The kindness of our members is again being imposed upon. This time in the Middle West by a young man who presents himself as a member from Los Angeles, in acute need of money, who requests sufficient money to pay for a telegram to his people. It is evident that this is merely a ruse to secure money, since one member experimented with him and the message was returned unclaimed.

The case bears evidence also of the necessity of guarding our members list. Every lodge officer should feel this responsibility and refuse to give names and addresses for any other purpose than official theosophical business.

A Theosophical Business Enterprise

We are just in receipt of the annual report of the Theosophical Broadcasting Station at Sydney, of which Dr. Arundale is the Chairman of the Board, and Mr. A. E. Bennett, Managing Director.

The balance sheet shows that from an original investment of \$12,000 the broadcasting company has built up its assets to more than \$90,000. Over \$40,000 was spent in the course of the year for the provision of programs and broadcasting talent to maintain the high standards of program necessary to retain for the Theosophical Broadcasting Station its first-rank position.

It is operating at a substantial profit, of which \$5,000 is set aside exclusively for theosophical propaganda.

More power to 2GB!

Ohio Federation

Dayton Lodge was host to one of the most successful contact meetings ever held in the State of Ohio, Sunday, November 18, in the Biltmore Hotel. It was a delightful Indian summer afternoon. Seven lodges over the southwestern part of the state were represented, and there were seventy-three members and friends present.

After a delightful musical program the meeting was called to order by the president, Mr. James S. Perkins, Jr. Mrs. A. Juliet Burdoine, president of Dayton Lodge, gave the address of welcome and outlined the plans for the public work of Dayton Lodge for the next few months.

A talk on "Theosophy in Action" was given by Mr. Perkins, who spoke with clear understanding, forcefully and enthusiastically presenting the subject. He used the Seven Steps as the basis of his talk, showing that *life* and *purpose* are one; that fundamentally there is but one life, one purpose, behind the multitudinous, ever-changing, infinitely diverse forms in which it is clothed and expressed. At the close of the address there was time given to discussion and many interesting points were brought out.

The meeting closed with enthusiastic, harmonious feelings of joy and delight. Tea was then served. Many books were sold and much free literature on theosophical subjects was distributed among interested friends.

The first contact meeting of the year was held at Hamilton, Sunday, October 21, with five lodges represented and forty-three members in attendance.

Dr. C. J. Baldrige, president of Hamilton Lodge, gave the address of welcome, after which Mr. Perkins introduced the speaker of the day, Bishop Charles Hampton, whose subject was "A New Spirit in Theosophy." Mr. Perkins made announcements of the future plans of the Federation, and the meeting adjourned.

Men of character are the conscience of the society to which they belong.—*Emerson*.

West Central Federation

The West Central Federation held its fourth annual meeting September 23 in Ames, Iowa, at the home of Miss Etta M. Budd.

The day was started auspiciously by the early receipt of Mr. Cook's telegram of greeting, encouragement and reminder of T.S. aims — symbolic of Headquarters' strength and understanding which continually back every lodge and member effort, no matter how small.

Both the social and the program interest centered around the guest of honor and principal speaker, Miss Anita Henkel, Headquarters representative now touring the Section in the interest of the lodges. The other thirty-seven members present represented Kansas City, Des Moines and Ames; written regrets having been received from three Nebraska and various Iowa members. This was the first meeting of the Federation at which Omaha was not represented by a fine delegation.

"Convention Impressions," brief reports from lodge presidents and two-minute presentations of near-future aims, followed Miss Henkel's talk.

Plans are tentatively under way for the suggested mid-year meeting of the Federation in Kansas City.

Our International Theosophical Center at Geneva

It is tremendously inspiring to know that Theosophy is being given splendid representation at the great world center at Geneva, and particularly for this reason we welcome from time to time some knowledge of the work they are carrying on there, and a statement of the program of activities. A condensed program is noted below for the information of all our members.

- Oct. 26 — The Congress of Locarno and World Peace, Dr. A. Kamensky.
 - Nov. 2 — Spiritual Reconstruction of Europe, Rev. A. Sassi.
 - " 15 — The Three Democracies, Prof. E. Marcault.
 - " 16 — The Present Crisis and Spiritual Evolution, Prof. E. Marcault.
 - " 19 — The Problems of Theosophic Action, Prof. E. Marcault.
 - " 23 — The Great Part Played by Thought, Serge Brisy.
 - " 26 — Modern Heroism, Serge Brisy.
 - " 30 — Theosophy and Social Action, Serge Brisy.
 - Dec. 3 — The Mission of Islam, (Under the Auspices of the Inter-denominational Union) Serge Brisy.
 - " 7 — The Rhythm of Life, Serge Brisy.
 - " 14 — The Sun King, Symposium.
- Peace Week — November 5-11. The Committee, formed by the different organizations of Geneva, has organized Peace Week which prepares for the Great Silence of November 11.

An Explanation

A few lodges have inquired as to why we go to the trouble of telling them how many of their members are paid and how many delinquent. The following excerpt from a lodge secretary's letter makes it clear: "We regret that we have not dealt with this matter of the delinquent members. Our excuse is that we have been too busy to realize that this amount of delinquency was a fact."

Why Not Theosophy?

A lodge writes of its inability to accept a lecturer, stating that it has but few interested members, and that the one weekly meeting for those who *are* active is devoted to the study of astrology.

When will our members learn that the life which is vital to theosophical development flows through the theosophical lodge, not through the astrological class?

Is Your Lodge Listed?

Some time ago, in the column of Statistics, which records the births, deaths, marriages, changes of lodge officers, details of funds, etc., we commenced to report the names of the lodges which had obtained new members. Thirty-six lodges were represented in this list in our last issue. Lodge members who doubt that progress is possible in these times might watch this list.

Robert Weld Ensor

Word has come of the passing, on October 14, 1934, of Captain Robert Weld Ensor, of County Armaug, Ireland. Captain Ensor died of typhoid fever in Appledale, Lauterwater, Cape Province, South Africa.

Over twenty years ago Robert Ensor was well known and much beloved by Chicago Theosophists, especially those working immediately under the General Secretary at that time.

This great Irishman gave up his position as head of the Mounted Police in Alberta, Canada, to devote his life to more direct service of God and man through the Theosophical Society. When the World War started he returned to Ireland to enter the army under the British flag. The end of the war found Robert Ensor with the rank of Captain.

Later he married and with Mrs. Ensor entered the field of education under the Theosophical Order of Service. In 1925 he sailed for South Africa in the interest of education and Theosophy.

May the blessing of the Great Ones rest upon this well-beloved F.T.S.

MRS. CLARA J. KOCHERSPERGER.

Itineraries

- MISS ANITA HENKEL, Field Worker**
 November 29- December 3, Wichita, Kans.
 December 4-6, Fort Smith, Ark.
 December 7-8, Dallas, Texas.
 December 12-January 5, Oklahoma City, Okla.
- THE RT. REV. CHARLES HAMPTON, Lecturer**
 December 13-16, Dallas, Texas.
 December 17, Fort Worth, Texas.
 December 18, Lawton, Okla.
 December 19, Oklahoma City, Okla.
 December 20, Tulsa, Okla.
 December 21, Wichita, Kans.
- DR. NINA E. PICKETT, Field Worker**
 November 9-January 1, San Antonio, Texas.
- DR. PIETER K. ROEST, National Lecturer and Field Director**
 December 2, Baltimore, Md.
 December 4, 5, Norfolk, Va.
 December 6, Richmond, Va.
 December 7-10, Augusta, Ga.
 December 12-14, Jacksonville Lodge, Jacksonville, Fla.
 December 15-17, Leadbeater Lodge, Jacksonville, Fla.
- MR. L. W. ROGERS, National Lecturer**
 November 26-January 30, Bay Cities.
- MR. FRED H. WERTH, Field Worker**
 November 11-December 15, Michigan Federation.

Statistics

New Lodge Officers

- Crescent City Lodge, New Orleans**—Pres., Miss Muriel Mitchell; Vice Pres. and Publicity Agent, Mr. Wm. H. Henderson; Sec'y, Mrs. Claire Langermann; Treas., Mr. E. T. Mitchell; Librarian, Mr. A. Wahlenberg.
- Hartford-Capitol Lodge, Hartford, Conn.**—Pres. and Publicity Agt., Dr. K. C. Hitchcock; Vice Pres., Librarian and Purchasing Book Agt., Mr. Robert Drew-Bear; Sec'y, Miss Ida Johnson; Treas., Miss Florence Holland.
- Progress Lodge, Omaha**—Pres., Mr. Warren Watters; Vice Pres., Mr. Herman J. Erhorn; Cor. Sec'y-Treas., Mrs. Ella B. Williamson; Recording Sec'y, Miss Maud E. Cloud; Librarian and Purchasing Book Agt., Mrs. Evelyn Holman; Publicity Agt., Mr. Ralph L. Andrews.

Deaths

- Mrs. N. Justine Baker, Besant Lodge, Hollywood, October 9, 1934.
- Miss S. Betty Bauer, St. Paul Lodge, November 1, 1934.
- Capt. G. S. Crotty, Besant Lodge, Houston, October 27, 1934.
- Miss Frances Etchberger, Maryland Lodge, October 7, 1934.
- Mr. John B. Graham, St. Paul Lodge, September 1934.
- Mr. Marcel Rey, Brotherhood Lodge, New Orleans, August, 1934.

Marriages

- Mrs. Sarah Brownson Critchley, Palo Alto Lodge, and Mr. William Baird, October 27, 1934.
- Miss Ida Bryson, Berkeley Lodge, and Mr. Michel McMillan, October 1934.
- Miss Gladys M. Frank and Mr. Arthur M. Coon, both of Detroit Lodge, recently.
- Miss L. Katherine Hurd, Oak Park Lodge, and Mr. Ben A. Harris, a former member of Headquarters Staff, November 16, 1934.
- Miss Alta B. Terry, Alhambra Lodge, and Mr. Howard Coulter, recently.

Births

- To Mr. and Mrs. Freeman L. Hurd, Oak Park Lodge, twin daughters on November 26, 1934.

New Members From October 21 to October 30, 1934

Applications for membership during the above period were received from the following lodges: Newark, Helena, Annie Besant-Chicago, Buffalo, Portland, Chicago, Hispana-New York, Oakland, New York, Syracuse; and National members: Woodstock, Ill., Hartford, Conn.

American Theosophical Fund

Previous receipts.....	\$62.00
To November 15.....	8.10
	70.10

Building Fund

Mr. A. E. Nugent, Mrs. Margaret H. Gross, Mrs. Grace Tobey Paine, Mr. J. M. Wangberg, Dr. Nina E. Pickett, Mr. Wayne Pratt—Total \$28.10.

Greater America Plan Fund

Previous receipts.....	\$644.00
To November 15.....	501.50
	\$1,145.50

Besant Memorial School Fund

Total.....	\$8.00
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Christmas Fund

Total.....	\$1.00
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Miss May Frances Etchberger

Miss May Frances Etchberger, one of the pioneer members of Maryland Lodge and early president, passed away on Sunday, October 7. Miss Etchberger also served the lodge faithfully for many years as secretary, until illness incapacitated her for further work.

On October 18 the lodge held a memorial meeting in honor of Miss Etchberger, at which meeting members praised her work and her devotion to the Society. Among other things it was recalled that Olcott was built during her term as local secretary, so she is among that honored list of officers whose names lie under the cornerstone of the Headquarters building.

Thus passes another loyal server whose name will long be revered.

From an Old Theosophist in Appreciation of a Young One

"Our president is doing splendidly, using all her members to the best advantage. She has difficult situations to combat. As you know, most lodge presidents do, but when you consider her youth and that she is dealing with old, hard-shell Theosophists, it just shows what our Young Theosophists are capable of doing if given a chance."



American Round Table

RAY W. HARDEN, Chief Knight



A League of Young People Banded Together for Service.
Motto: "Live pure; speak true; right wrong; follow the King."

Pages: 7 to 11 years.
Companions: 12 to 17 years.

Squires: 18 to 20 years.
Knights: Over 21 years.

Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 690, San Jose, California.

The Round Table Christmas Committee is active again this year, giving direct and practical relief through the winter to persons on our lists who are in real need, but who do not appear upon the rolls of charity agencies. The Round Table carries on this work in tactful manner and without cost for rent or operating expense, as those engaged are devoting their services free.

Appreciation is hereby expressed to all who have contributed to this needed service. Those gifts received late are equally useful.

The current issue of MODERN KNIGHTHOOD (December number) contains many of the increasingly interesting news stories collected by boy and girl reporters of its "Children's News Service." This Round Table paper is giving young people opportunity to earn in various ways, and also to serve most usefully.

Those who are supporting the paper by subscribing for themselves or for friends, are assisting this youth industry toward its greater success in spreading theosophical truths, along with knightly ideals. The paper is reaching thousands of non-members every month.

The December issue features a Lindbergh Round Table story of special significance, an "Editorial in Rhyme" by Editor Franklin Lacey, latest reports

on "Boy Saving" and Knighthood Museum departments. Those whose subscriptions have expired will find this a most interesting time to send in their renewals. As Dr. Arundale remarked during one of his Convention talks, "Whatever you do, subscribe for the Round Table Paper."

New Round Table industries, planned to give more needed employment to young members, may soon be enabled to expand upon a nation-wide scale, if there is a sufficient patronage for the newly established line of excellent "health" confections. These are now being offered for sale in a large assortment of delicious combinations, to the public as well as to members. However, the patronage of T.S. members is most important, as a large volume of trade must be developed to assure success.

By operating certain industry lines, the Round Table Order is not being "commercialized." This is a distinctly separate department, designed simply to assist young members and their friends, enabling them to earn funds which in some cases are needed for clothing, shoes, etc., and to continue their educational courses. The work is for only part-time; not burdensome, and does not interfere with school or other duties.

ADYAR NEWS

(Continued from Page 276)

traits of Dr. Besant and singing all the way, proceeding first to the Headquarters Hall, where flowers were offered to Dr. Besant's large picture there, and then to the cremation place by the river, where also an offering of flowers was made.

Miss Dorothy McBrayer and Mr. Felix Layton have arrived at Adyar.

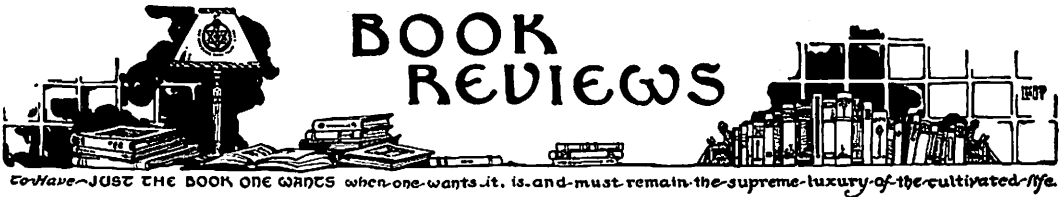
October first, Dr. Besant's birthday, was celebrated by gathering in the Hall at 8 a.m. The Besant Memorial School and the Olcott Free School

had full day's programs. Many lodges and educational institutions in India celebrated Dr. Besant's birthday, and some wired greetings to Adyar.

Dr. Arundale recently received a beautiful address from the Bombay Theosophical Federation, reciting his many past services and promising him full support as he places his great gifts of enthusiasm and his powers of organization at the disposal of the Elder Brethren through the Presidency of the Society.

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



Manu: A Study in Hindu Social Theory, by Kewal Motwani. Ganesh & Co., Madras, India. Price, cloth \$2.00. (Three months required to complete delivery.)

This book introduces the contribution of India in the realm of social thought and does so in present-day terminology. The author discusses the Code, its chronology and authorship, and the background of Vedic thought as to: life and matter, evolution, the First Cause or the Unconditioned, His manifestation, the three aspects of Cosmic Being, the three aspects of Cosmic matter, and related subjects such as reincarnation, karma, yoga and moksha (Nirvana).

The development includes the social theory of Manu in the four main social institutions: educational, family or economic, political and religious. Dr. Motwani distinguishes between evolution or a change, cosmic and continuous in any direction, not limited alone to man, and progress, which includes change in a desired direction not continuous with its standard of reference to man. He speaks of character as the blossoming forth of the inner man, a matter of experience gained through meditation. The view of social progress set forth in this book is not only of value to the student of sociology, but its clear presentation should make it of interest to the general reader of serious subjects.

— F. M. P.

Merchants of Death. A Study of the International Armament Industry. Dodd Mead & Co., New York. Price, cloth \$2.50.

This is a most astonishing and informative work, well worth the careful study of every citizen who takes an intelligent interest in the relation of his own country to the citizens of all other countries. The indictment of the chiefs of the armament industry is only somewhat less severe than that of the international bankers who were largely responsible for more than one war, the greatest of which has come near to destroying modern civilization. The whole story is one of sorry and sordid cupidity, and of crooked dealings carried on with utter disregard to any results apart from making profits for the dealers in lethal instruments. The work contains a copious series of notes and references, as well as an extended bibliography. The last chapter, on "The Outlook," gives occasion for heart-searching thought as to what lies before humanity before the terrible menace of war can be eliminated from the plans of nations for settling their differences. — W. G. GREENLEAF.

Occult Teachings of the Christ According to The Secret Doctrine, by Josephine Ransom. The Theosophical Publishing House, Adyar, Madras, India. Price, paper \$0.20.

This is a reprint of the Blavatsky Lecture delivered before the Annual Convention of the Theosophical Society in England in 1933. The writer states that she has not sought elsewhere than in *The Secret Doctrine* for corroboration or amplification of any point, save a few quotations from the Bible. The form of the lecture is as answers to questions, some of which are: "Who was the Christ?" "Who was Jesus?" "What were the occult teachings of the Christ?" "As an Initiate, a Chrestos, what would Jesus know and teach?" "What are the Mysteries of the Kingdom of Heaven?" "What was the Precious Secret of the Mysteries?" There are sections dealing with "The New Birth," "Baptism," "Transfiguration," "Arhatship-Crucifixion," "Adeptship-Ascension" and "What Caused the Disappearance of the Great Mysteries?" One does not have to be told of the fascinating interest of reading H.P.B.'s answers to such questions. — W. G. Greenleaf.

Annie Besant and the Changing World, by Bhagavan Das. The Theosophical Publishing House, Adyar, Madras, India. Price, paper \$0.40.

It was Dr. Besant's wish that a portion of the ashes of her physical body should be entrusted to the River Ganges. This ceremony was held at Benares, after which the public gathered in the Town Hall and listened to Dr. Bhagavan Das and others speak about the life and works of Dr. Besant.

This little booklet of eighty-four pages contains an expanded form of what was said by Dr. Bhagavan Das on that occasion. It is a tribute of love, and contains many interesting facts concerning Dr. Besant, hitherto unknown by the general public.

— WARREN WATERS.

The Astral Plane, Revised Edition, by C. W. Leadbeater. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.00.

This is Theosophical Manual No. 5, in a slightly different format from the American edition published in 1918. It is revised to some extent, typographical errors have been corrected, better paper has been employed and owing to better spacing, the page is more easily read. The familiar blue cloth binding has been employed, and withal, we have an old friend in a new uniform. — V. B. H. D.

Books for Christmas

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Until December 31, an interesting pamphlet suitable for an extra Christmas gift will be sent with each book ordered from this page. Mention this ad on your order.

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