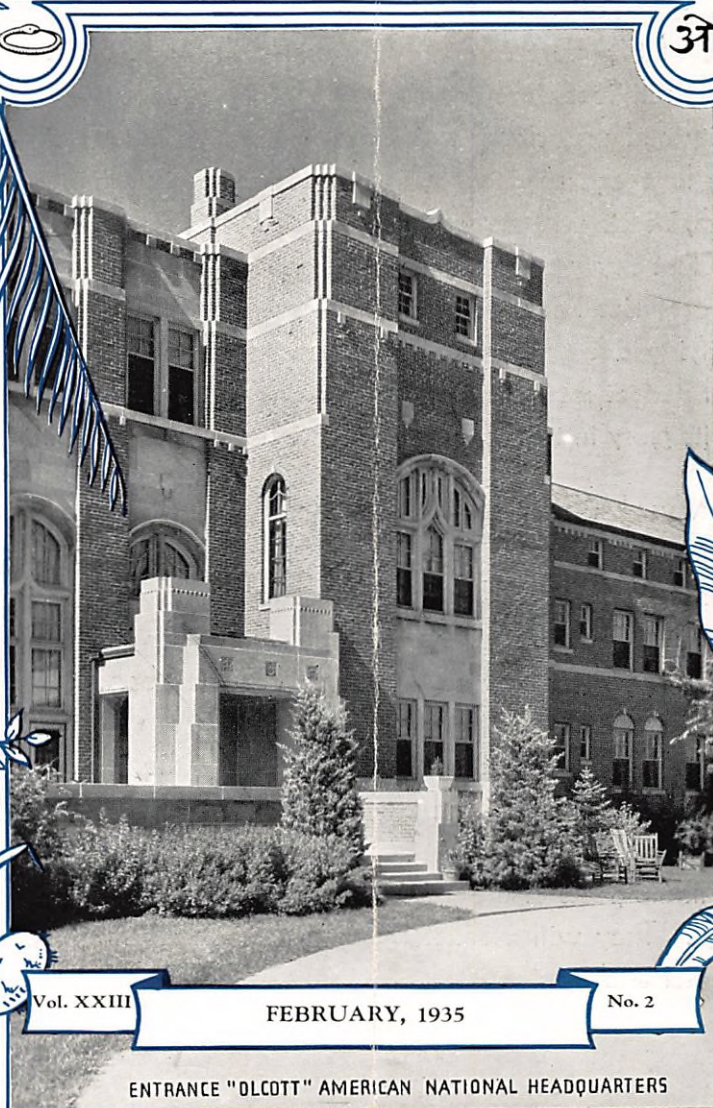


THE AMERICAN THEOSOPHIST

*Official Organ of
The Theosophical Society
In America*



Vol. XXIII

FEBRUARY, 1935

No. 2

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



Adyar

Looking to the future I can see a vision of Adyar becoming one of the great religious Centers of the world. As the great religions more and more in every land recognize their unity and understand that there is but one great religion, the love and service of God and Man, as taught in every faith, hearts will awaken to the true significance of Adyar. As that day grows older and older in the world's memory, as centuries hence Adyar still stands as a testimony to the unifying effect of the Divine Wisdom, then shall there be still deeper love, still more recognition of its priceless value, of its glory in the hearts of generation after generation.

Adyar has been made sacred by the presence of the Great Founders, the Supreme Teachers, Who are among the guardians of mankind. It has been made sacred by countless memories of gratitude to Them, of work to spread the teaching They revived. And so when we come back in other lives we shall find our Adyar still lighting the world, shedding its rays farther and farther over our globe, drawing to itself a profounder reverence. Shall it not be that in such happier times the Great Teachers of humanity will again walk the paths of the world? They walked it in the olden days. They will walk it again, and Adyar shall still be a Center and receive Their blessing.

— Annie Besant

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formerly THE THEOSOPHICAL MESSENGER

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February, 1935

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The Lodge

By DR. GEORGE S. ARUNDALE

Summer Proceedings 1934

PERHAPS you will allow me to make this a kind of hodgepodge talk on various things. I want to say something about the very instructive meeting we had a short time ago. It is very interesting to me to see how very much life there is in the American Section. Everybody is interested in making the lodge what it should be.

A lodge of the Theosophical Society is, in fact, a little White Lodge, even though it may be only the shadow, just a tiny reflection of the Great White Lodge which rules the world. Every officer in the lodge is a counterpart of that Lodge. In the Great White Lodge there is the President, three Vice-Presidents, a Librarian, a Treasurer, etc., and anyone who is an officer can think of what his great prototype really is. He must use his imagination so that he may realize the extreme value of a lodge and its very high purpose in the outer world.

Of course to the younger members, to those who are not instructed, we do not express that point of view at all, but we have that knowledge ourselves, and we

must use it to the very best of our power. I myself feel that there is one thing which is of vital importance, and that is to realize that the average individual comes to us, in 99 cases out of 100, to know something of what we call the "inner life." In the midst of all the hurly-burly of the outer world, all the materialism, all the difficulties and troubles, frustrations and anxieties of it, he hopes that in Theosophy and the Theosophical Society he has found a reflection of the truth, somewhat of an explanation.

I think it is very important to realize that we enter the Theosophical Society because we want peace, we want to know, and therefore we must supply that knowledge which of course consists in the study of Theosophy. The very greatest stress must be laid upon that, but we must have our classes scintillating, really bright, so that people find them intensely interesting, permeating the class with questions, and so gain a thorough ground in our great science. I think that is very important. Whatever else we may do (and there are very many other things we should do),

Theosophy must come first. It is what we exist for, and it is what the world needs. Let us not forget it.

I think it is a very good thing to have celebrations of important days often. International days and national days, because we must keep a touch with our own great leaders, with great philosophers, great statesmen, and other great men and women. I think it is very important to recognize international days, even if in only a small way, and national days as well—Abraham Lincoln day, for example. He was one of the great messengers of the White Lodge, who was truly sent to help the progress of the American nation. Of course if you like to introduce an international leader by all means do so. You might just say: "During the week there has been a birthday, and I will just read a short paragraph from the man's writings, a touch of his greatness, even though only a fleeting touch."

Another touch which is important is that with the outer world. I find it vital to know what is going on, and I must know it is as authentically as I can. Every lodge should subscribe to the journal which most accurately reflects the way of the world. I do not know what your journal will be in this country, but the lodge should subscribe to it, so the members may know what is really going on. I myself take quite a number of journals, American and others, to keep as far as I can be well informed as to what is going on in every department. I hope now to be able to see that particular aspect and to use it in my work for Theosophy. You must keep in touch with music and art, because modern music and modern art show a very distinct trend. Let us know something about it. We must find some beauty in modern music and art, and also in modern philosophy, literature and science.

And just as you must keep in touch with the outer world, so you must keep in touch with the ancient world. So many beautiful things exist there which we cannot afford to forget or overlook. You might have just an extract from the writings of some ancient sage. And you must always keep in touch with modern movements promoting brotherhood. We must know about them. We must not think we are the only movement in the world really working for brotherhood.

I do stress very strictly the absence of ceremonial from lodge meetings. We must keep them as free from it as we possibly can, because we do not know what type of person is likely to be coming to the lodge, or how the individual feels, and it is better to have the door as widely open as possible. There is always room for ceremony afterward, but I think the general approach to Theosophy should be free from it in the lodge at least. Some very general form of ceremonial may have its value, but we must be very careful so that people do not think we are doing all kinds of strange things, ringing a bell, etc. This may not please some individual who has not reached our exalted heights! I like to see a lodge which goes ahead in a straightforward manner. Just plain, common

sense Theosophy, and nothing which savors of the bizarre, or what would appear to be bizarre.

Of course it is very important to train speakers. Very often in that matter it is a case of the blind leading the blind, but the best way of educating a public speaker from the average member of a lodge is probably to begin with one's self, for the average member is not very well qualified to train his fellow-members in the art of speaking. You can always train yourself to speak by speaking out loud, hearing your own voice and causing it to flow in rhythms of fine oratory, and you get into the habit of a flow of language which is rhythmic so that automatically you cannot use speech which has the wrong flow or rhythm. So I should stress that mode of learning how to speak. It is one mode at least. To hear great speakers is another mode, but if you want to start on yourself you can best utilize that way of doing things.

As regards this question of what people come for, do remember that they come primarily for Theosophy, and only secondarily for astrology, psychology, economics, etc. Those I think are extremely fashionable in our lodges, but I do not think they represent the Theosophy of the immediate future, or even the mode of approach to it. We may like to have theosophical astrology, theosophical psychology and theosophical economics, but that is not our fundamental need. In our lives we are groping, and our fundamental need is to find what we are groping after.

Do not forget to stress the three Objects of the Theosophical Society. We must know something about those. And do not forget to have lectures on the Society's history. There is nothing more interesting than to hear of the Society's history, the way in which it has developed, the way it has grown and the way it has changed. Don't take *Old Diary Leaves* and read it through, but take the pith of it and then give this so that people may know how it has grown, out of what it has grown, and how Theosophy and our Society have been presented differently from one age to another.

Don't forget the Society's seal. A talk on this is most important. We have the seal everywhere, but we know very little about it. It is very useful to have that kind of lecture, just the simple, straight-forward teachings and information with regard to the way in which we have grown.

Please avoid psychic experiences like the plague! You see the situation is perfectly clear. We have our physical, emotional and mental powers. Those are a pretty stiff proposition to handle as it is. No psychic ideas and experiences should be allowed unless they have been checked up and corroborated. A person may tell you: "Yes, I see what you are like. In a past incarnation you were this, that or the other." Don't you see how dangerous it all is, and how likely to be wrong it is? It is more likely to be wrong than to be right.

(Concluded on Page 29)

Bishop Irving S. Cooper

A GALLANT life has just closed in the passing on January 17 of a greatly loved and honored brother, Bishop Irving S. Cooper, who has left to his many friends throughout this country, as in many others, shining memories of a splendid dedication, a radiant kindness, and wise and courageous service to all.

Bishop Cooper was recovering remarkably from a major operation when very swiftly death came following the passage of a blood clot to the heart. This is so rare an occurrence that only destiny can provide an explanation.

Born in California on March 16, 1882, his early life was spent in his native state and he was graduated from the University of California with an unusual record of brilliant attainment. Soon after his graduation he came into touch with Theosophy and its study fired him so deeply, its glorious vistas of the life magnificent opened before him with such compelling power, that at once he resigned an already fine position to dedicate himself to the ideals and service of the Theosophical Society. Such was the quality of his self-sacrifice throughout his entire life, nor did he ever fail to give his best to the highest he knew.

Early in his theosophical service he went to Adyar, and the story is told that having established himself in his own quarters, he presented himself one morning to Mr. C. W. Leadbeater with his typewriter and the announcement: "Here I am. Set me to work." And a competent, useful assistant he proved to be to his great friend and teacher, Mr. Leadbeater.

Again in the United States Bishop Cooper, or Mr. Cooper as he was then, became a National lecturer for the Theosophical Society and traveled throughout the length and breadth of our country inspiring members everywhere to a clearer understanding of the Ancient Wisdom, to a deeper consecration to the theosophical life, and challenging the public in numerous towns and cities to respect for the gifted speaker and interest in principles of life

so cogently and eloquently presented. For many years he served the Society as lecturer and teacher, and great is the debt we owe him for his utter self-forgetfulness and untiring labor.

Following this period of arduous activity as lecturer in the theosophical field he made another trip, this time to Sydney, Australia, again to be with his great friend Bishop Leadbeater. Here he first contacted the Liberal Catholic Church, and, although, as he always said, Bishop Leadbeater made no effort to draw him into its work, nevertheless, he was strongly attracted and before long received confirmation, passing rapidly on through the ordinations to the priesthood. A year later, on July 13, 1919, he was consecrated to the Episcopate and dedicated to the position of Regional Bishop of the United States of America.

In 1920 in California he entered upon his work for the Liberal Catholic Church and during the following two years traveled extensively throughout the United States, visiting parishes, establishing new congregations, and with the help of friends of the Church collected sufficient funds for the erection of the beautiful Pro-Cathedral in Hollywood which was dedicated in May, 1922, and will remain a beautiful monument in his memory.

Not only as lecturer and friend, as priest and leader, did Bishop Cooper endear himself to many, but also by means of several books he was able to share his own clear thinking and inspiration with a numerous reading public. Noteworthy among these are *Theosophy Simplified* and *Reincarnation — The Hope of the World*, which constitute admirable introductions for the person approaching the subject for the first time.

A Requiem Eucharist was celebrated in the Pro-Cathedral in Hollywood on Sunday, January 20, which was a radiant and triumphant tribute to a life lived gloriously.

Thus do the servers pass on in preparation for a return to still greater and more noble achievement, leaving in the hands of others the tasks which they must for the time being lay down.



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Editorials

"Evolving" a New Age

In a world of distress there is small wonder that the many panaceas so enthusiastically promoted should find multitudinous followers. Yet must we weigh well before we as knowers of the Ancient Wisdom accept any of these as the final answer to the problems they are claimed to solve.

It is a fundamental in consonance with the basic principles of all of our knowledge that evolution is a slow process and that one age evolves out of another, not springing into existence or suddenly displacing what has been. Any other method would be destructive of what the old contained of the good, the beautiful and the true. It is the mark of deep wisdom to foster natural growth, preservative of what is good, destructive only of what should fall in the evolving process. We recognize much to heartily condemn in the system that is today in vogue. Let us admit its many faults, the graft and the spoils of politics, the distress of the unemployed, the orgy of crime and the frequent failure of justice, the hardships arising from the inadequacies of our distributing system. But there is another side.

Practical application of scientific discoveries to improve conditions of living have been developed under this system. Our greatest institutions of learning are capitalistically endowed, our country has been developed, our health improved and safeguarded, our hospitals and libraries have sprung up, and our welfare in many respects has been cared for. It has not all been failure. There is much that is good, much to be preserved.

True it is that just as education is free, even to those who cannot pay taxes, so must all the necessities of life — light and heat and food and clothing — be made available to all. It is inhuman that families in distress should be deprived of water. A minimum should be provided even where bills cannot be paid.

But we can never prevent the accumulation of wealth any more than we can prevent the acquisition of knowledge. Superior intelligence — and we must recognize different grades of evolution —

will acquire the one as well as the other. It is to the right use of wealth as to the right use of knowledge that we should direct our thought and effort, and there is much to indicate that the experience of recent years is driving home the lesson. The Federal program of social security involves no radical experimentation. Many of our states, a number of older countries, have in some measure applied these principles for a quarter of a century. It is an evolution, not a revolution.

A report of the recent joint convention of the American Economic and the American Statistical Associations with ten other associations in allied fields, carries the following striking passage:

"Even the most orthodox champions of capitalism recognize the necessity of re-designing capitalism to assume greater social responsibilities."

There is indication of the direction in which we may expect our programs to take place. Millions of signatures supporting this, that or the other plan do not indicate its soundness, but only express millions of hopes and needs. Let us work for improvement, for evolving change, a growth in the recognition of responsibility, an evolution of the spirit of Brotherhood, displacing what is ill without destroying that which is worthy to be preserved.

Adyar Day

The thoughts of Theosophists periodically turn to Adyar. Whether from contact with the practical affairs of the Society's work or from studies of its literature, from daily meditation or from contact with brother members, there is the constant incentive for our thought to flow outward to that center of Centers that H. P. Blavatsky established in response to Their instructions. There the Elder Brethren have Themselves set foot; there the Founders lived and worked for the upbuilding of the Society, and there they died — H. P. B. in

1891 and Col. Olcott in 1907. There Dr. Besant, as his successor, continued the work of spreading the influence of the Society and its message throughout the world, and there she passed on.

Adyar, a shrine made holy by the occasional presence of the representatives of the Great Hierarchy, has been hallowed also by its dedication to world service by those great leaders in whose hands the guidance of the affairs of the Society have from time to time been placed by the will of the members. Other centers there are that the Elder Brethren use for the distribution of special aspects of Their beneficent and outpouring

power. Many temples breathe forth Their blessing; many sacred shrines, many holy places dedicated to Their service or magnetized from ancient days, subtly infuse ennobling peace; but Adyar is more than these. Adyar is Their Center of power as well as of peace and devotion. The very thought of Adyar is a call to service, to action, to the doing of great and worthy things in thoughtful union with Those who do all things greatly, all things worthily.

No matter what our more immediate needs, Theosophists with great hearts will respond to the call of a Great Center.

THE LODGE

(Continued from Page 26)

If a person comes to me and explains psychically what his experiences are, I know in the first place from my own experiences as corrected by Bishop Leadbeater how usually one is apt to be wrong. Suppose a person has a psychic experience. Is he seeing outside himself, or is he seeing something inside himself? That is a very difficult thing to decide. He sees something. He must be very superior to know whether he is seeing his own thought forms or other thought forms, whether he is seeing phantasy—something formed by some individual belonging to the Brothers of the Shadow. It is a most difficult matter, and I urge, in terms of the strongest recommendation, that you allow your psychics to say what they like, but that you take everything they say, and especially everything nice about yourself, not merely with a pinch of salt, but with the whole bag! When we had Bishop Leadbeater and Dr. Besant we could check up a little easier, but nowadays there are not these helps available, and the less said about all this perhaps the better.

So don't ask people to give lectures on their psychic experiences. Don't ask people to look you up, and do not believe them when they do look you up! Please be very careful about that. It is one of the great dangers of the Theosophical Society, and we should not lose our judgment because we happen to be very keen about these things. I hope there is no psychic here in the audience, but at all events even if I

am hurting his or her feelings, perhaps it is for a very good reason. Silence is the easiest and best course, and if it so happens that you are attracted either to an individual or to a particular society along that line, well the sooner you step away from him or it, the better. These things are very dangerous. So many people have gone right to the bottom because they dabbled in so many things about which they knew nothing whatsoever.

One other point in this connection. Please don't forget, so far as your lodges are concerned, to play together. Work together, study together, meet together, form little groups and go to cinemas together. The lodge is a home, and the more you can come together as one whole lodge, the more you can play together, enjoy yourselves together and occupy to a certain extent your leisure together, the better. One does like to go with one's special friends, of course, but do not forget your fellow-members of the lodge. Little parties of that kind are so very nice. I am personally very fond of playing. I like just to get away now and then, to go to a movie, to do something of that kind. I like to allow my lower vehicles to enjoy themselves! I am very gracious to them in that way!

We have been talking in our meetings today about the work we can do in various departments of life, and very valuable have these talks from the different speakers been. I feel extremely refreshed by the meetings we have had. It is all most valuable.



Beauty has real being, and all beautiful things have this equality of reality, which makes them beautiful; they are not beautiful by human thought, but by Divine ideation.

— ANNIE BESANT

From the National President

Evidence of Progress—Cause for Enthusiasm

It is dangerous to prognosticate, but sometimes forecasts come true. Reading again my annual report I find that after giving the statistical data as to membership and operations, there appeared, "A critical analysis of all of these figures, combined with the knowledge of conditions prevailing in the lodges, seems to make it certain that we have carried through the worst that we shall have to experience."

The figures for the past half year justify that forecast. Comparing the period with the corresponding half year of 1933, we find a larger number of new members, spread over seventy-three lodges; reinstatements more than doubled the previous corresponding period; delinquency reduced 25%; cancellations still lower than before. These figures indicate a continuation of the progress reported last June.

For a year and a half now there has been a steady increase in the number of new members, a great increase in the number of old members coming back, a constantly reducing number of members requiring cancelation of dues and a substantial and persistent decrease in the number of delinquent members. This can mean but one thing—a renewal of interest, a revival of theosophical spirit and activity. New life is flowing through the Section. Add to this the fact that for twelve consecutive months, with one exception, the sales of the Theosophical Press have been higher than the corresponding month of the previous year.

We are no longer going down or backward. The Society is going forward in new growth and stronger purpose. We can all rejoice, but above all, now that the direction of our movement has been definitely changed, we can all help by our interest and our activity in our respective places in seeing that the speed of progress is accelerated.

A Theosophist—A Lodge

What is it to be a Theosophist? What is a Lodge? Surely the word that provides the key to these answers is "Brotherhood." Theosophists are people who shine out in loveliness of human relationships, who at all times and in all circumstances feel themselves to be one with every brother soul. "I am the Divine Light within my heart." Therefore *he* is the divine light within *his* heart. The divine light is one in every member.

Therefore my brother and I are one. True Theosophists are respected for their uncompromising adherence to truth, for their shining happiness, for their certainty of their Self-hood and their own ultimate achievement.

A Theosophical Lodge is the place above all others where Theosophists are souls at home. It is not merely one more of anything. It is a place different from any other place, even from any other lodge in the world. It is built principally of the loving kindness and deep sense of brotherhood of member to member. It is associated in the minds of all who enter it from the outside with helpfulness and idealism. It is a place of beauty where in cooperation with brother members one learns first to love the beauty of human brotherhood, then the larger, the perfect, the eternal beauty of being. There is no room for the unbeautiful in action, feeling or thought, no time for theosophical shadows, but only for the deep search, in study and in the hearts of fellow-members, for theosophical light.

The Theosophical Society is the great movement that They established in which members and lodges can collectively and on a broad scale, work together and enjoy a world-wide brotherhood. It is a great thing to be a member of such a group, to be attached to a movement such as this where thought, feeling and action are the response of life to life, not the reactions to its expressions. We fail or succeed as members as the work fails or succeeds, and our work is to be creative of Brotherhood.

The Dues Discussion—An Analysis

Views and opinions regarding the proposal as to \$5.00 dues continue to augment the percentage in favor of the increase, and the percentage of total replies by far exceeds that normally produced by a general letter.

Still the only argument against the proposal is the possible increase in membership delinquency and its corollary, a lesser number of new members able to pay admission. Those who advance these arguments are quite positive that the members we have lost in the past have left us largely because they could not pay dues. An analysis of the cause of the loss of members who became inactive at the end of the last fiscal year should therefore prove of extreme interest.

Reference to the last annual report will show that the number of inactives dropped from the

rolls at June 30, 1934, was 757. Of these, 116 immediately reinstated, making the delinquency 641. Five definitely resigned, 58 were lost to us because we were unable to trace their addresses, leaving 578 to be investigated for the purposes of this analysis.

To these 578 former members a *special* letter was addressed. Bear in mind that all of these had ignored three previous contacts — one seeking to retain their names on the magazine mailing list, another offering cancelation of dues to avoid delinquency, and lastly, one suggesting cancelation to keep them in good standing at Adyar. A 20% response to this *special* letter when three previous attempts had brought no responses indicates its pulling power.

The letter did not ask a confession of inability to pay, but merely an expression of goodwill to an organization that had missed the individual's membership. We may safely conclude that those who were still unresponsive were definitely disinterested. The experience of our lodge officers proves that there is always some percentage in any group with whom it is impossible to keep in touch. It is unfortunate that this is true, but after exhausting every means of contact we can only accept the fact.

But here is the analysis:

Number of members reported inactive June 30, 1934.....	757
Reinstated in the ordinary course.....	116
Reinstated (and paid) after fourth contact.....	11 127 17%
Deceased and resigned.....	7 —
No addresses.....	70 10%
Reinstated on cancelation of dues....	35 5%
Responded "not interested".....	40 5%
No response.....	478 63%
	757 100%

Many of those who reinstated were simply neglectful, and some who responded even after the fourth contact not only paid dues, but made donations in addition, thus proving that money difficulties had no bearing on their membership.

Many gave definite reasons for withdrawal, including unfriendliness of other members, inharmonious in the lodge, disapproval of teachings, orthodoxy, side-lines, no benefit, failure of lodge to teach Theosophy, other interests and many family and personal reasons. Among the "other

interests" were given Christianity, Socialism, economics, etc.

The important point in this discussion, however, is that only 5% of the year's inactive members, only 35 in number, were actually withdrawing for financial reasons. Let us not prevent ourselves from right thinking on this matter of dues through false and unsupported opinions as to the cause of loss of members. It seems to be fairly thoroughly proved that membership in the Theosophical Society is amply protected against loss for any financial cause, and that this protection is accepted in the regular course and through the ordinary channels and routine. With all the efforts that are made to keep our members in touch, it is evident that other reasons generally account for their withdrawal.

Among these are members for whom dues have previously been canceled but who make no response to offers of additional cancelation. They probably were not really interested when dues were first remitted, and we can appreciate the feeling of our lodges who in some cases feel that Headquarters has been too lenient in canceling dues for members of whose interest they have reason to be doubtful. On the other hand, lodges can be generous in cancelation, for it costs them nothing to have a few members who are unable to pay. Time will inevitably weed out the disinterested. Remission of dues can be offered so graciously and in such a big-hearted, generous and brotherly fashion that the recipients of the courtesy will be bound forever to the lodge in appreciative service if they are sincere.

We might further consider the point that some have made, namely that the Society should not require its members to ask for remission of dues. Well, what is the alternative? If we just canceled dues for everyone who failed to pay, we would inevitably keep on the rolls many who really have no interest, with all the consequent expense of a false and inflated membership total.

Suppose we sometime had a fund — as I shall continue to hope — donated and created for the purpose of paying dues and otherwise assisting truly deserving members. What should be the criterion by which to judge for whom the fund should be used? The administration of the fund would require that it be not wrongly utilized or dissipated. Would an application for the benefits of the fund not then be in order? Do not the same principles apply to remission of dues?

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge.

— H. P. Blavatsky

Adyar Day

By A. P. WARRINGTON

UNTIL Adyar, with its considerable acreage, its invested funds and the percentage drawn annually from the Society's national Sections, becomes a self-sustaining Center, it will continue to need help, as now and heretofore, from the Society's membership in general.

The Adyar Day Fund was organized to supply this need—to help make good any deficits that might be incurred, as well as to enable the administration to meet such obligations as might be recognized as falling upon this First Center in our world work. Since then America has done handsomely from year to year in raising funds to this end.

Those outside the American Section are scarcely aware how well she really has done under all circumstances. It is not realized abroad that American Theosophists are, as a whole, relatively as poor in financial resources as those elsewhere.

In spite of this and of the need for resources to carry on our National propaganda, in spite of heavy obligations still remaining on our National Headquarters estate, we have made an enviable, and if I may say so, an unselfish record of gifts to our mother Center at Adyar.

This year we have a new President. Let us not fall short of our admirable record, but let us show Dr. Arundale by the amount of our 1935 contribution how greatly we desire to help him in the important work which he has so whole-heartedly and courageously undertaken.

(Please note that all contributions are to be sent to the Treasurer of the Adyar Fund, Dr. Ernest Stone, P. O. Box 91, Ventura, California.—Ed.)

Adyar

Adyar,
We draw near to thee in reverence, —
Unveil to us the beauties which are thine,
Show us thy splendors,
Reveal to us thy power.

Behold!
Thy dazzling light in pure whiteness
Rises to highest heaven;
Finite, we gaze toward the Infinite
Whence comes thy glory;
The sun of pure Spirit blazes forth from thee
And glows in every color;
Thy glory blinds us — yet we gaze. . . . !
Beauty from highest realms upon thee pours;
Power which is infinite radiates from thee;
Serene and perfect Love is thine,
For Those Whose hands are ever stretched in blessing
Give thee life
And deign to pour upon the world through thee
Their Peace;
Their Wisdom broods o'er thee;
On thee the *Desert Island* floods its Power!

Adyar, with devotion would we serve thee,—
Pour into the chalice of our being
The wine of thy pure spirit,
That we may go into the desert ways of men
And give to those who thirst
Of thine abundant Life.

ALBERT FREAR HARDCASTLE

The Spiritual Consciousness

By CHARLOTTE E. WOODS

THAT man has a spiritual nature is a theosophical commonplace. That he is a spiritual being wherever and however he may express himself is not so familiar a statement, and may be open to question. In fact, it is only when we take the topmost view of man that we see him as a wholeness, and to see him whole is to see him as spirit throughout, and not merely as spirit obstructed and clouded by lower conditions. We may liken him to a ladder of many conscious stages at the bottom of which he stands embracing with hands and feet the four lower rungs, minutely concerned with each, and knowing the topmost rung by inference rather than by experience. But at the end of the climb he ceases to be conscious of each rung in separation, and knows only the ladder in its wholeness. He has gained a vision in which each rung is seen to be of equal importance to the ascent, and without any one of which the ladder of spiritual consciousness would be incomplete.

An accident was recently reported concerning a man who broke his neck because he had not observed that two rungs of the ladder which he was descending were missing. This is a homely parable for those who talk rather too glibly of "transcending the lower levels" before they have really understood them. Strictly, there are no "lower levels" for the spiritual man, since each level is of equal importance *in relation to the work he has to do, and the type of life he seeks to express*. It is not too much to say that he is the ladder in its wholeness. But what if the wholeness includes evil; does the spiritual man identify himself with that aspect of the ladder too? Evil is one of his transcended rungs which he has no need to tread again, but he recognizes that it has its place in human experience. It is *his* rung by virtue of his having transcended it, if we may allow ourselves the paradox, and with none who are treading the places of evil does he refuse identification.

But we shall understand wholeness better if we change the metaphor. A beam of light is refracted into the visible spectrum. It is neither outside nor apart from its manifestation; the spectrum is the beam made visible. It is the middle octave of a series that occurs within an immense range of etheric vibrations, extending from the slowest and longest wave-length of large ship wireless to the more rapid Herzian rays, to the infra-red, the rays of visible light, the ultra-violet, the X-rays, the short and rapid Gamma rays, to end, it may be, in the vibrations of utmost rapidity that make consciousness possible. Similarly the octaves of man's vibratory capacities extend indefinitely on

both sides of his conscious extremes. He is infra-red as well as ultra-violet. But the spiritual man sees the great series as a related whole, despite its far-stretching range of variance.

The emphasis laid by the spiritual consciousness on wholeness corrects the too insistent departmentalizing of man which we find in our theosophical textbooks. The familiar division into monad, ego and personality, though convenient, is purely arbitrary. According to this view the monad or essential self resides somewhere at the top of a long ladder of planes, and cannot be reached or known directly save by the slow passage of its "ray" through personality and individuality, each of which principle has to be transcended by an Initiation at the end of long periods of time. Ages must elapse before the average man can enter his true self, the monad, and know it as it is. Till then he knows only the reflection of its reflection

But to the spiritual consciousness this view of a completely transcendent, essential self is as false as the view of a completely transcendent God. Such an entity, says Mr. F. C. Bradley, may be a very fine thing in itself, but to call it the *self* of a man is simply to misuse language. I am as much my monad today as I ever shall be. I am the monad in all its gamuts, and I cannot calculate the range and extent of the vibrations it contains. Let us take our stand on the wholeness, and see the essential self wherever we manifest the life which is its essence. Of course, it is permissible to isolate a portion of the wholeness, and to confine the term spirit to the more rapid vibrations of the higher octaves. But in this case we must remove from spirit its usual connotation of universal. If spirit falls outside my conscious spectrum it no longer represents the entire *me*, and thus ceases to be an all-inclusive principle.

For those to whom the old division is useful we may use the language of philosophy which examines things from the standpoint of the "That," the "What" and the "How." The Monad is the "I am," and relates to the "That." The ego will then become the "I am I," and will supplement the first statement *that* the monad is by a further statement of *what* it is. The personality gives us the "how," and refers to the process by which the monad expresses his vibratory capacities. But it is clear that the whole artificially constructed triad is shot through and through with the monadic life, without which the distinctions have neither meaning nor existence.

The sense of otherness is the specific character-

istic of middle-octave (human Fifth Race) consciousness. It forms no part of life below the animal, neither does it enter into the consciousness of the Great Ones, for They have transcended it. When we, too, transcend the duality-mode of vision, how will the wholeness of spirit appear to us? What, at least, are its ethical values? To quote the familiar Pauline category: "The fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law" — neither Mosaic nor Karmic, for in the spirit law is completed by love. Three main attributes, therefore, express the essence of the spiritual consciousness on the ethical side, upon which the remaining six are naturally dependent. They are love, joy, peace, and correspond with the more abstract Platonic values, Truth, Goodness, Beauty.

Love. — This first great quality literally includes the rest, and within it there can be no exceptions. We may not excuse our absence of the quality by asserting that spiritual love cannot be the experience we have in our human relationships — a frequent and subtle form of evasion for which there is not the slightest warrant. "He who loveth not the brother whom he has seen, how can he love God whom he has not seen?" (Bishop Gore once wittily remarked that he found it more easy to love the brother when he did *not* see him!) We admit that universal love does not come naturally to the divided consciousness, but we cannot evade its difficulties by calling love by another or an easier name.

Joy. — There is a radiance, says Professor Jacks, about spiritual religion, the absence of which is one of the tests as to whether it is the religion of the spirit, or of some lower part of our being. Joy is perhaps the most objective of all the spiritual qualities because it is, so to speak, the spirit's own aura, and as such is absolutely spontaneous.

Peace. — Concerning this exquisite quality Paul has another great word. "Let the peace of God rule your hearts, whereunto also ye are called in One Body." Here we note the force of the word "rule" (literally to umpire, or to decide a contest), and we observe that peace is no mere passive enjoyment of harmonious conditions, but an active obedience to an Authority within from whose decisions there is no appeal. Peace in this sense is the *autocracy of the spirit*. It is the supreme dictator, exercising, we might almost say, a benign tyranny over the forces of strife and unrest that threaten to rend the One Body. And to obey it is vocational. We are "called unto peace." If every believer in the Spirit throughout the kingdom had heard and responded to that call, it is not too much to say that the Disarmament Conference would by now have been compelled to success. For peace, founded on love, and irradiated by joy is one of the supreme powers of the spiritual consciousness, the positive energy that restores lost equipoises, and creates new harmony out of abandoned discords. But it needs the whole vision of the spiritual man to perceive the world's needs and the means with which to meet them.

Until our statesmen are occultists, and our clergy seers, until the wholeness of life ceases to be broken into distorted fragments by national and personal ambitions, the dove of peace will wander over the raging waters finding no rest for the sole of her feet. Every serious recognition of the "vocation of peace," however, will advance the distant day by many stages, and will prove to an anguished world that the heights of the spiritual ladder are worth striving for, if only for the vision which is attained thereon of the One Life, working without haste and without rest, for its own fulfillment in a now distracted humanity.

(Reprinted from *News and Notes* of the British Section, December, 1934.)

An Egyptian Fragment

From a Dialogue Between a Man and His Soul
Circa 2,000 B. C.

Death is before me today,
Like the recovery of a sick man,
Like going out into the garden after a long illness.

Death is before me today,
Like the fragrance of myrrh,
Like sitting under a (ship's) sail on a windy day.

Death is before me today,
Like the scent of lotus flowers,
Like resting on the roadside to drink deep.

Death is before me today,
Like the course of the overflowing water channel,
Like the return of a man from a ship of war to his house.

Death is before me today,
Like the clearing of (mist from) the sky,
Like a man floating therein towards that of which he was not aware.

Death is before me today,
As a man craves to see his home
When he has spent long years in captivity.

Reprinted from *St. Michael's News*, July, 1934.

Questions and Answers

(Answers by Bishop C. W. Leadbeater)

Reprinted from an old issue of *The Theosophic Messenger*

Question: *How can an aspirant best attract the attention of a Master?*

Answer: As a matter of fact, it is absolutely unnecessary to try to do this, for the Masters are ever watching for those whom They can help, and who will be of use to Them in the great work which They have to do. We can do nothing on our side but work steadily at the improvement of our own character, and endeavor in every possible way by study of theosophical work, by self-development and unselfish devotion to the interests of others, to fit ourselves for the honor which we desire. The regular practice of concentration and meditation will be of the utmost help to us in such an attempt; but we must remember that the regularity is an important factor in producing the result. It should be undertaken daily at the same hour, and we should persevere steadily, even though no immediate effect may be produced.

Question: *How does a trained seer find in the astral or mental worlds a dead man whom he has not personally known during earth life?*

Answer: Man's various forces and qualities, manifesting in his bodies as vibrations, send out for each vehicle what may be described as a keynote. Take his astral body as an example. From the number of different vibrations which are habitual to that astral body there emerges an average tone, which we may call the keynote of this man on the astral plane. It is obviously conceivable that there may be a considerable number of ordinary men whose astral keynote is practically the same, so that this alone would not suffice to distinguish them with certainty. But there is a similar average tone for each man's mental body, for his causal body, and even for the etheric part of his physical body; and there have never yet been found two persons whose keynotes were identical at all these levels, so as to make exactly the same chord when struck simultaneously. Therefore the chord of each man is unique and furnishes a means by which he can always be distinguished from the rest of the world. Among millions of primitive savages there may possibly be cases where development is as yet so slight that the chords are scarcely clear enough for the differences between them to be observed, but with any of the higher races there

is never the least difficulty, nor is there any risk of confusion.

Whether a man be sleeping or waking, living or dead, his chord remains the same, and he can always be found by it. How can this be so, it may be asked, when he is resting in the heaven world and has therefore no astral or etheric body to emit the characteristic sound? So long as the causal body itself remains it has always attached to it its permanent atoms, one belonging to each of the planes, and therefore wherever he goes the man in his causal body carries his chord with him, for the single atom is quite sufficient to give out the distinctive sound.

In order to see how this fact helps the clairvoyant, it must also be understood that the vibrations which cause the chord are communicated by the man to any object which is for some time in close contact with him, and therefore permeated by his magnetism. A lock of his hair, an article of clothing which he has worn, a letter which he has written — any of these is sufficient to give the chord to one who knows how to perceive it. By one who has studied the subject deeply enough it can also be very readily obtained from a photograph, even though the photograph has not been in direct contact with the person whom it represents.

Having found the chord, the seer for a single moment tunes his own vehicle so as to reproduce it exactly, and then by an effort of will sends it forth. Wherever and in whatever condition he may be, the ego whom it represents instantly feels it and automatically responds to it, for it thrills his whole being. The causal body flashes out in recognition of it, and becomes thereby as conspicuous as a great flame suddenly leaping up in the darkness of the night. If the man sought be still in the physical body, even that dense vehicle feels a slight shock, though it may not know in the least what has caused it. In this way the man is found and a line of magnetic connection is established. The seer can then project his consciousness along that line and communicate with the man in any way that he desires, can read his inmost thoughts and aspirations, follow back the line of his past lives to his emergence from the animal kingdom, or even forecast his future.

The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

Visioning the Theosophical Society as a more vitally active organization, our members taking part more and more in the real work of molding a greater America to the splendid ideals of Theosophy; our work becoming more scholarly, our presentation more dignified, our halls more beautiful, enhancing the Society's prestige in our communities as our work is the better understood.

The Handbook Abroad

The "Watch-Tower" pages of *The Theosophist* for January refer to the Greater America Plan and the excellence of the Lodge Handbook, a copy of which was presented to Dr. Arundale. His is copy No. 1, which he has placed in the Adyar Library "so that future generations of members of our Society may see that in that old-fashioned twentieth century Theosophists were able to do work of lasting value."

A copy of the Handbook was sent to each of the General Secretaries of other Sections where such a book in English was considered to be of use, and from far-flung Sections throughout the world cordial acknowledgments have reached us.

Burma — "We are watching the progress in America . . . The lead that you are giving to the Theosophical Society is an example to all of us to carry the message of Theosophy throughout the whole world."

Netherlands East Indies — "This book seems so extraordinarily useful that I should like to see it in the hands of our lodge presidents also."

Australia — "It is a splendid and much needed book. I shall circulate it to the lodge presidents within this Section."

Mexico — "We have studied your plan and found it most valuable in every respect. We are beginning to avail ourselves of the suggestions therein contained, almost all being suitable to our Section."

Scotland — "It is exceedingly interesting and I think a very valuable production."

Wales — "Heartiest congratulations on this production!"

Norway — "It is with great gratitude and more than great admiration that I acknowledge receipt of the wonderful Lodge Handbook. I shall let the various lodge secretaries in the Section read it also."

Denmark — "A very useful book. I congratulate you on a valuable contribution to practical lodge work. I shall show the book to as many of our lodge presidents as can understand the English language."

Iceland — "Of great value to our work, for there is great need to start afresh in all departments."

Canada — "A model for all such organization instructions."

Porto Rico — "The book is invaluable."

Austria — "A very valuable work. It will surely be of much use."

Headquarters furnishes a complete Handbook service of additional sheets (some now in course of preparation) free to all of our lodges, but abroad only upon payment, and a number of Sections have subscribed. Several would like to have sufficient copies of the Handbook to distribute to all of their lodges, notably Wales, India and the Netherlands East Indies, but unfortunately we are prepared to furnish but one copy to each Section.

It should be gratifying to our members to note the interest which our work is creating throughout the theosophical world. It is not only in matters of the Handbook, but frequently we are called upon for suggestions and recommendations for the development of theosophical activity abroad. Throughout our Section in every lodge we must live up to our reputation for initiative, enterprise and devotion.

We find that some of our own lodges have not yet applied for their Handbooks.

S. A. C.

West Palm Beach

While we do not want to run ahead of the report of activities which the Florida Federation of T.S. lodges will soon send in to Headquarters, we cannot refrain from mentioning just one case in advance of that report, because it illustrates so eloquently what can be done if we go about things in the right way.

A few months ago Mrs. Kathleen Martin found herself transferred from Miami to West Palm Beach. She had been a very active member in the Miami Lodge and the adjustment to a place where there was no theosophical activity whatever, and where contacts had to be made all anew, was naturally not easy. But she gradually

made a few acquaintances, one of whom was a National member of our Society. When my program for Florida was made up, naturally West Palm Beach was not listed on my schedule — there was no center or lodge in that city. But Mrs. Martin was determined that West Palm Beach should have a theosophical lecture. She pleaded with the Federation authorities to give her one evening of my program. A "spare day" was discovered and she assumed responsibility. Tirelessly she worked for the necessary arrangements, publicity, etc., aided by her new friends who were fired by her enthusiasm into new hopes for West Palm Beach. Results: a splendid audience of 120 people in a splendid hall, an enthusiastic reception of a straightforward theosophical lecture linking our basic teachings with life, and formation that very evening of a class with at least twenty enrolled members each buying the *Textbook of Theosophy* by C. W. L. Ushers, beautiful flowers, free literature, paper slips for questions and addresses, pencils, collection baskets and collectors, people taking names for the class — all had been thought of and arranged. Naturally West Palm Beach got a fine impression of theosophical organization as well as of Theosophy itself. We repeat: *It can be done!*

Wherever a lodge is weak, we invariably hear that the particular place in which it works is "exceptionally difficult" territory. It is astonishing how many towns are the most impossible towns in this grand country of America in which to do theosophical work! There are always so many plausible reasons given to prove the statements, that one hardly ever fails to sympathize with the members who have to do our Society's work under such handicaps. But after hearing a few dozen of these tales of woe, one is reminded of a story of our late Mr. Leadbeater. A traveling prelate of the Roman Catholic Church had been repeatedly shown "genuine" relics of various saints. One day he came to a small parish church where he was shown, with much impressive oratory on the part of the local church authorities, the "genuine" skull of John the Baptist. With dismay in his voice, the prelate exclaimed: "Sinner that I am — this is the third skull of John the Baptist that my deceitful eyes have seen!" I have often wondered what it is that leads my faltering steps to so many of the "worst" localities for theosophical activity. The West Palm Beach experience makes me wonder again . . . and you, reader?

Oak Park, Illinois

From Oak Park Lodge we receive the delightful news that the idea (repeatedly suggested in our Greater America Plan articles) of making the lodge a power-house for the upbuilding of all good work in the community, has been actually realized. The lodge decided to make a "Citizenship Project" their special method of cooperating with the Plan. This project has as its first object to have each member of the lodge working in some outside organization which has as its objective better

citizenship work of some sort. In this way the practical idealism of Theosophy will reach hundreds of people — nay the whole community — and permeate where the name of Theosophy is unknown. Teaching by *action!*

A Deeply Felt Need

Recently the following article was sent to us. It speaks clearly of a certain deficiency in our work as a Society. While it suggests a remedy, it presents little practical detail as to how it must be prepared and applied. We invite constructive ideas on the matter; this means some real creative thinking from you, dear fellow-member.

"The Greater America Plan, so ably and enthusiastically put before us by Dr. Roest in his recent visit, has much room for thought. As a member of long standing, I would like to analyze if possible some of the underlying reasons why the T.S. as a forward looking movement is making so slight an impression on the world at large. The Greater America Plan is an admission of this inefficiency, and it is up to each lodge to think out this challenge to a finish.

"What I have to say is the result of a growing conviction covering many years of membership in the Society, during which time I have visited in an unofficial capacity, lodges from New England to the Pacific Coast, and I find their problems in general much the same as our own. One thing we have in common — Theosophy has not *vitalized* these groups. Consequently, they have made little or no impression upon the community in which they exist. This, however, is not the fault of Theosophy; we must look within our organization for this inadequacy. To my own satisfaction I can put it in a 'nut shell.'

"We have failed to educate our membership and the intelligent, articulate Theosophist is very much in the minority. This accounts for the 'drifters,' the semi-interested and, saddest of all, the appalling turnover in membership — all of which would be classed as utter failure if measured by material standards.

"A theosophical lodge was organized in 1896 — thirty-eight years ago. Two small groups now represent this effort, neither of which can creditably present Theosophy upon a public platform. Recently I had need to refer to the past files of a monthly bulletin published several years ago by our lodge. It was enlightening to read how on a certain date we took into membership eight people and at another time seven. Several times three were admitted and on one special occasion twenty-two. Out of this number, five are now with us; and out of seventy-five mentioned as active in one way or another, two only remain. Where, oh where, have we failed?

"For one thing, there has never been a correlated plan between our central organization and its units for theosophical education — for a directed, purposeful, progressive study for every new member. Our National Headquarters has ever avoided anything which savors of authority in relation to

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The Inner Life

By CLARA M. CODD



Clara M. Codd

Theme for the month:
Love — human and divine.

Thought for the month:
"My little children, let us not love in word, neither in tongue, but in deed and in truth." — I John, III, 18. "There is but one way to that Gate; it is not love aflame with all desire, but Love at Peace." — Fiona McLeod, The Immortal Hour.

This month I want to give my readers a condensation of a supremely beautiful article by the Rt. Rev. Frank Pigott, Presiding Bishop of the Liberal Catholic Church. I think you will all agree with me as to its beauty and helpfulness. It is entitled "The Eternal Quest."

"Everywhere and in all ages aspiring souls have sought the way to union with God, and they will continue to seek until they find the true way, for their nature impels them so to seek. It is an Eternal Quest.

"The quest begins and ends with love, and it is the way of love all the way through. But it is a particular quality of love. There are two words in the Greek for love, where in English we have only one. The two words are *Agapé* (three syllables, Ag-a-pay) and *Eros*. Both are translated 'love' in English, but they really connote two entirely different ideas.

"*Eros* is desire for something we have not got; it is a longing to supply a deficiency. It may be desire for something relatively low, or for something very exalted. Plato and his followers used it in the latter sense. They taught that by raising *Eros* from level to level, men would escape from the prison-house of material existence and touch Reality. That of course makes for the good of man, but it has in it the element of self.

"*Agapé* on the other hand has no element of self in it whatever. It is spontaneous and uncaused by any outside object. God simply *is* Love, as St. John says, therefore He loves irrespective of the seeming quality of the objects of His love. He loves them all because, being Love, He can do no other. It is His nature to love just as, comparing finite things with the Infinite, it is the nature of the sun to radiate light and heat. St. Paul sums it up neatly when he says of *Agapé* that it 'seeketh not its own.' There is in it no element of desire, no element of self. God loves because it is His nature to love. He is *Agapé*, and Christ, revealing the nature of God, loved just as God loves.

"The Way is the ancient way that both Christ

and His saints trod. It is the way of love, the way of *Agapé*, the way of sacrifice. Surely there is no other way. It is by *Agapé* that God has created the whole universe. The creative *Logos* is the expression of God's Thought and the overflow of God's Love. Without God no *Agapé*, and without *Agapé* no universe, no world, no *us*. Christ came into the world. Why? *Agapé* constrained Him. The need of the world was so great. 'Being in the form of God He counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant.' That is exactly what *Agapé* is. So we see the origin of those two qualities, Loving-kindness and Humility, which have always been taken as the special characteristics of Christ and His saints. They are the hall-mark of divinity. Mankind is only saved by love, and it is for those who seek their Master so to align themselves with this stream of *Agapé* that they too may become in some degree saviours of mankind. They must forget themselves, efface themselves, seek not their own. They will find their Master in the world, in people, in all people but especially in the poor, the outcast and forlorn.

"If you seek with *Eros*-love, sooner or later in this world or in another you will find yourself at a dead end. The only way is to get *Agapé*-love enkindled. Beware where men judge you to have attained. Much better to have no care for the Path or for Eternal Life; much better, like the Lord, to think it not a thing to be grasped to be on an equality with the great ones of this world or of the other world or even of God, but simply so to love mankind and so to worship God that one's own condition is entirely forgotten. This will not mean carelessness of living. The perfect *Agapé* which forgets self in its activity casts out impurities as it casts out fear.

"Do you seek to attain to the ranks of the saints? Naturally and rightly you do, because you are a being in whom the Spirit of God is, and that spirit ever seeks its own level. But it can only find it by aligning itself with the Spirit of God operative in all the worlds, that is to say, by allowing *Agapé*-love to blaze forth in us too. We shall get exactly what we seek, therefore if we are wise we shall seek self-forgetting *Agapé*-love. Those in the parable who were invited to inherit the Kingdom practiced *Agapé*-love to the heroic degree. They fed the hungry, clothed the naked, visited the sick and those in prison; and they did all this in such complete unconsciousness that it would be rewarded or even that they were doing

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Adyar News

The last issue of *The Adyar News* records the preparation for Convention, with meetings from Monday, December 24 to Saturday, December 29, and subsequent activities to January 2. Prominent on the program were the meetings of the General Council; the four public lectures given by Mr. Jinarajadasa, Mr. Hirendranath Datta, Mr. Henry Hotchener and Dr. Arundale; the activities of the Indian Convention, with its lecture on "Theosophy and Education" by Dr. Cousins; and the All-India Federation of Young Theosophists, addressed by Mrs. Arundale and later by Dr. Arundale.

An extremely important feature was the International Symposium, "Whither Our Society and Theosophy?" The program included a reception to the delegates, a visit by them to the Besant Memorial School and to the Besant Scout Camp, with the Scouts' exhibition of handicraft. Additional entertainment was provided by the Adyar Players.

What promised to be an extremely interesting session was a public lecture on the development and contribution to the movement of the Adyar Library by Mr. Kunhan Raja, Curator of the Eastern Section of the Library.

The activities subsequent to the closing of the Convention included sessions devoted to the Theosophical Order of Service, to the Round Table and to a Theosophical Conference on World Problems, devoted on consecutive days to religion, education, political and economic problems and those of a cultural and humanitarian nature, each under special chairmanship.

We shall presently be able to report more fully regarding this program.

Captain and Mrs. Sellon, now resident for a time at Adyar, have resuscitated the Sirius Recreation Club to provide tennis and other recreational exercise for residents and guests.

The bust of Dr. Besant created by Mr. Choudhri, the eminent Bengali artist, has been accepted by the Executive Committee as an admirable likeness. Replicas in bronze will be available at a price from \$400 to \$500 each, according to the quantity ordered.

The American Section will surely see to it that one is duly provided for Headquarters at Olcott. We shall presently publish a photograph of the plaster cast.

It was through misunderstanding that announcement appeared in the previous issue of *The Adyar News* that *The Theosophist* would no longer be sent free to the General Secretary of each Section.

The secretary of the Indian Charities Reform at Dera Ismail Khan advises that they "are perpetuating her noble memory by starting a Dr. Besant Library and Reading Room."

Miss Mary K. Neff, who was once on the staff at Olcott Headquarters, is back again at Adyar and will stay there for a time, leaving presently for a lecture tour of Australia.

Members will have noted an occasional reference from time to time to the needs of the nieces of H.P.B. A private fund was established and these two ladies are now in receipt of an income of \$25 per month from this fund. Those who desire to increase the fund are requested to send their contributions to Mr. Digby Besant, Treasurer, H.P.B.'s Nieces' Fund, care the Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

THE INNER LIFE

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good at all, that when told to enter the heavenly Kingdom they think there must be some mistake.

"Such are the true saints; such are all who have the Agape of God in their hearts and souls. They give themselves, their souls and bodies, their hearts and minds, their sympathies and their thoughts, their help and their support to all who 'in this transitory life are in trouble, sorrow, need, sickness or any other adversity'; they do it, like Wilberforce, by political action, as well as, like

Florence Nightingale, by individual action, but always without thought of self; they do it because they must, because of the Agape that is ablaze in them.

"There is no secrecy about this Path. All who will are invited to tread it. But no voice, no encouragement comes from the Beyond to those who seek it save the voice of the Lord which rings clearly down the ages — 'Follow Me.' "

The Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

The Chief Brother has received an excellent report of the activities of the Head Brother for Detroit, telling among other things of the fine work of the Social Service workers in cooperating with the Needlework Guild of America in making and repairing clothing for the needy.

Reports for the year 1934 are in order from all the Head Brothers and from the National Department Heads to whom the local Department Brothers should report. Even when because of delay in appointment or for other reasons there has been no activity a word would be welcome as establishing contact, otherwise the Chief Brother remains entirely out of touch.

In any case the Head Brothers are especially requested when making appointments and again in their annual report to give not only the full name but also the address of each Department Brother. I have no wish to burden either the Head Brothers or the National Heads with formality and red tape, but it is essential that we all keep in touch with one another and conscious of our collective unity of faith and purpose.

The International Director writes that he is in receipt of a letter from Dr. Arundale formally accepting the presidency of the T.O.S. and stating that:

"I have very specially written about the Theosophical Order of Service in my Presidential Address; I cannot understand why people don't realize the Order's importance. I have said, always shall say, that a lodge of the Theosophical Society is only really complete when it has one or more groups working under the Theosophical Order of Service. It is very good also that non-members should be associated with such groups. They make a contact with the outer world which is often very useful and prevents us from revolving too much blindly in our own circles."

This is a most inspiring endorsement which I trust will not only encourage our Head Brothers but will facilitate cooperation with the lodge officials. Apropos of the last part of Dr. Arundale's letter, I assume that our Head Brothers will bear

in mind that although non-members may and should be associated in our work, no one must be appointed a Department Head (Social Service Brother, Animal Welfare Brother, etc.) who is not actually a present member of the Theosophical Society.

The International Director also writes, I am sorry to say, that the financial difficulties are very great and that assistance is badly needed if the Headquarters Office is to be continued. Any donations sent to me for the Order will be gratefully received and a proportionate amount sent to London, or the full amount if so designated.

Service, of course, also needs our fullest support and I trust our Head Brothers are doing their best to increase its circulation and the number of its subscribers.

Another and very important thing which all our workers, but our Head Brothers especially, can do to help Theosophy is to try to increase the number of subscribers to *The Theosophist*. A special plea is made in the January issue and we are reminded that two or more members, by clubbing together, can obtain the magazine at a comparatively trifling cost to each. For one subscriber the price postpaid is \$4.50 per year; for three it would be only \$1.50, and for nine it would only amount to 50 cents apiece.

To avoid the delay incidental to having the T.O.S. monthly copy for *THE AMERICAN THEOSOPHIST* made up by the *Watcher*, then sent to the Chief Brother and then forwarded to Olcott, I shall for the present, at least, prepare the copy myself. I shall therefore be very grateful to the Head Brothers, National Heads and all other T.O.S. workers for any items of interest regarding the work we are doing or that outside organizations are doing in a theosophical and broad-minded way. Do not deluge me with undigested stuff, but please inform me of anything you think ought to be brought to the attention of our American T.S. membership.

And so may the year 1935 bring health, happiness, wisdom and increased opportunities for service to us all.

May the Divine Love and Wisdom illuminate the minds of men, teaching them the kinship of all living beings, and their responsibility to help, protect and cherish their younger brothers of the animal world.

Personal Opinions

By L. W. ROGERS

A New Propaganda Plan

Anything new in propaganda work is as interesting in the theosophical world as something new in war or peace is to modern civilization. Life and death are the things of supreme importance to all human beings; and success in winning "the profane" to the theosophical life is the big thing in the thought of all Theosophists. If anybody has discovered, or even believes he has discovered, a method of inducing people who have become slightly interested in Theosophy to stick to it until they are finally completely captivated by its wisdom and beauty, and thus become themselves centers of propaganda for it, he should pass that method on to his fellow workers.

Probably there will be no difference of opinion about the abortive nature of much of our work to induce the public to sit up and take notice of the practical value of the philosophy of life that we teach. What happens again and again is that when a course of lectures has aroused the interest of a goodly number of people, and at its close fifty or more of them (I have known it to be more than two hundred) are organized into a study group which meets weekly during the following months, that class slowly melts away. Perhaps ten per cent of them join the lodge. Another small percentage retain the original interest and will become occasional visitors; but a large majority gradually lose touch with the teaching and drift entirely away.

For many years that problem has troubled me. The work of manufacturing Theosophists from the raw material of average humanity is slow and tedious. We know the winning power of the philosophy. We know that when a person has reached the point in evolution where he is susceptible to its natural truths, and they are kept before him long enough to take root in his consciousness, he can nevermore be indifferent to them. It is not enough to attract his attention for a few days or even weeks. We need a method that will keep his interest alive for months and months until he has unconsciously grown into an inner acceptance of Theosophy.

And there lies the problem. How can it be kept before him if he will not stay in the class? Even if we could afford to send him *THE AMERICAN THEOSOPHIST* it would not hold him, because it is necessarily given so largely to matter which concerns only members, that he would have little interest in it. If he could be supplied with such a magazine as *World Theosophy*, which the Hotcheners recently published, that would probably

interest him considerably through the general theosophical matter it contained. But of course the cost would be prohibitive, nor would the contents be altogether adapted to his elementary understanding. To hold his interest he must have the same sort of thing that first aroused it. He must have a publication that is specially designed for him; something that can be furnished at a trifling cost and yet which will be of such intriguing interest that he will want it and will continue indefinitely to read it and pay for it himself.

Various attempts have been made from time to time to solve the problem with a course of lessons sent through the mails. That can somewhat prolong the period of interest but it is not a solution. The lesson course is excellent but it is not enough in itself. At best it sooner or later comes to an end. Such sporadic efforts accomplish something, but they do not and cannot hold the "prospect" until he is firmly anchored in Theosophy. There must be something more than merely a lesson course, good though it is. It should be supplemented with other theosophical matter which arouses new interest — which continually feeds the flame of inquiry and strengthens the original trend toward things occult.

Clearly that calls for a permanent medium for reaching continuously the newly interested seeker. The problem, then, is this: Find a permanent medium of circulation between the prospective new member and his teachers at a minimum of cost and of so much interest and obvious value to him that he will pay for it.

That problem has, I believe, been solved. I propose to establish immediately a small monthly publication to meet that propaganda need. It will be devoted solely to the teaching of Theosophy, but will supplement its courses of lessons with live special articles on all phases of occultism, such as the corroborations that science is making, through its discoveries, of theosophical teachings; the deeper meaning of the Scriptures; the history and interpretation of the myths; the famous prophecies of modern times; the history of witchcraft; striking phases of psychic research; dream states of consciousness; the symbology of the Bible; the history of religions; the Egyptian mysteries; clairvoyant researches; famous scientists and poets who are Theosophists. The material to stimulate the interest in the occult is unlimited.

As journalism is my profession and as my earlier years gave me much experience in both the editorial and business offices of various publications,

(Concluded on Page 43)

What Lodges Are Doing

Atlanta Lodge: A Christmas party on December 26 was so successful that all who attended are enthusiastic about having another such occasion soon. There were special Christmas games and a splendid musical program.

Augusta Lodge writes in glowing terms of Dr. Roest's visit to the lodge in December: "Dr. Roest met with the members on Saturday afternoon, and on Sunday evening he gave a public lecture on 'Mastering Our Destiny.' The room was crowded, and from that audience it is probable that a study class will be organized. A column and a half in the local newspaper was devoted to an account of Dr. Roest's lecture. On Monday morning he gave a most inspiring talk on 'The Challenge of the New Era' to 1200 students of the High School and Junior College. We feel that this was the real triumph of his visit, for it is the first time that we have been able to present one of our lecturers to such a large audience. We are certainly grateful to Headquarters for making this visit possible. We feel that it is going to mark a definite upturn in our work."

Besant Lodge (Cleveland): A splendid program has been prepared for the quarter January to March. Several interesting lectures and social evenings were scheduled. At the lodge birthday party on January 23 a drawing for a quilt was held, which netted approximately \$100 for the treasury. The members recently enjoyed a visit from Mr. Fred Werth, the new field worker.

Besant Lodge (Tulsa) celebrated the Christmas season with a program on December 18 which included carols, stories and a talk on "The Seven Phases of the Christmas Symbolism." Then there was a jolly Christmas party on December 22, and on December 25 the hour between 10:30 and 11:30 a. m. was devoted to music and meditation.

Brooklyn Lodge has moved to rooms which are better located and an improvement in every way over the previous quarters. They have been described as "simple but very attractively furnished." The lodge recently sent this encouraging report: "We have lately added some fourteen new names to our list of members and with this increased new enthusiasm our present outlook seems bright and we hope for good results in 1935."

Detroit Lodge writes: "For our Christmas program we had one of the most unique in our history. It was beautiful in the true sense of the word, dignified and full of interest. The hall was lighted only by red candles and decorated with Christmas greens. An atmosphere of peace and beauty pervaded all. In this ideal setting, with occasional well chosen piano selections and a subtle breath of incense over all, the listeners were told the story

of the two great World Teachers, the Lord Buddha and the Lord Maitreya, in all of Their manifestations. When the meeting closed, the audience seemed reluctant to leave, but lingered on to enjoy the beauty. . . . We are most enthusiastic about our January program, on which is slated the second of our Music Appreciation Hours, under the direction of Mrs. Elizabeth Rohns Davis, to be followed by a tea at which Miss Florence Case will be hostess. Mrs. Davis has that rare combination, musical ability and the ability to interest and hold the attention of an audience, while Miss Case makes everyone feel at home and keeps the 'wheels of service' so carefully oiled that no one ever suspects the time and work which go to make her teas so delightful. We feel that Detroit Lodge is indeed fortunate to have the help of two such capable individuals."

Herakles Lodges (Chicago): Four public lectures, covering the fundamental teachings of Theosophy, were presented by the lodge during January.

Hermes Lodge (Philadelphia) recently issued the first number of an attractive three-page bulletin, the first page of which is devoted to a New Year's message and the calendar of events for the month, the second page to an article entitled "What Is Theosophy?" and the last page to announcements from the bookshop and the library. Classes in "Right Citizenship," "Theosophy, a Way of Life," "Man and His Universe," and "Comparative Religions" are held each week, as well as a class for beginners. Public lectures are given every Sunday evening. An H.P.B. Training Class was organized on January 9.

Indianapolis Lodge: Members of the lodge were entertained by Mrs. Florence Maddox with a "White Elephant" party and luncheon at her home on January 9. From the sale of the "white elephants" the lodge was able to make another payment on its Greater America Plan pledge, and the guests all had a delightfully happy time. Following the regular meeting on January 14 the lodge gave a farewell party for Mrs. Dora Steely, the recording secretary, who was leaving for an indefinite stay in Kansas City.

Lawton Lodge recently redecorated its rooms. The walls were papered, the woodwork painted in lovely light colors, new lighting fixtures installed, new drapes hung, and the main lodge rooms furnished throughout with new chairs. An entrance hall has been transformed into an attractive reception room. All of the work was done under the direction of Mr. Bill Krauss, a member of the young people's study class, who generously contributed his able services. He was capably

assisted by several members of the lodge, and the actual cost of the work was therefore very small. The lodge celebrated the opening of the new rooms by a fitting Christmas program, directed by Mrs. Leo L. Partlow. Dr. Pickett recently gave a series of three public lectures. She conducted one members' meeting also, followed by a dinner and social hour in her honor. Bishop Hampton visited the lodge on December 18. A dinner was given in his honor preceding his talk to the members. The regular class work of the lodge is devoted to a study of *The Masters and the Path*, together with a talk each week by Captain Leo L. Partlow on *Man, Whence, How and Whither*.

Long Beach Lodge: A delightful Christmas party was given on December 21. The room was gaily decorated and there was a Christmas tree bearing gifts for everyone. The program included carols, music and games. The Lodge holds an open meeting every Monday evening, preceded by a vegetarian dinner.

Maryland Lodge (Baltimore) is raising money for the payment of its Greater America Plan pledge by a series of monthly dinners.

Miami Lodge: During his recent visit to Miami Dr. Roest organized an Inquirers' Class to be carried on under the leadership of Dr. Frank L. Keeler. So far, fifteen enthusiastic "inquirers" have enrolled for the class.

Oakland Lodge reports: "Mr. Rogers is doing wonderful work here. He opened the first public lecture in his second monthly series with an audience of 256, and the largest paid class ever held in Oakland Lodge. There is no set price for admission to the classes. Mr. Rogers leaves it to the individuals, but they respond fairly well and certainly are very much interested.

Oklahoma City Lodge sponsored a series of public lectures by Bishop Hampton from January 13 to 18. The members were happy to welcome Miss Henkel back to her home lodge during the holiday season. She gave two excellent talks and a "picture show," in which she brought Headquarters closer to the lodge.

Omaha Lodge gave its annual Christmas party on December 21 for the boys of the two Scout troops that it is sponsoring. Fifty-six boys were present, and the sight of their smiling faces was an inspiration to the lodge members who were present as spectators. Under the direction of Scout Master Merville Volkmeier, Christmas carols were sung, the voices of the boys blending in beautiful harmony. A quartette and trio rendered special numbers, and accordion music added to the interesting program of speeches, stories and jokes. Committeeman George Pickett brought his moving picture projector and showed humorous films. Refreshments were served, and on departing each boy received a Christmas bag of generous proportions. Through its connection with Scouting, the Omaha Lodge is known in the city as an organization having a fine civic spirit.

Progress Lodge (Omaha) writes: "Progress Lodge is progressing step by step. Mr. Warren Watters recently finished his series of talks on 'Esoteric Christianity.' While we did not have large crowds, those who did attend are permanently interested. On January 8 Mr. Watters began a new series of talks on 'Practical Theosophy,' in which he will endeavor to show that Theosophy is not a thing apart from normal living, but rather a philosophy which is indispensable for happy, joyous living. Mr. H. Matsuo gave an address on 'The Religions of Japan' January 17."

Pythagoras Lodge (Cincinnati) sent in to Headquarters a \$20 payment on its Greater America Plan pledge, which payment was raised by a lodge party in December. The members are planning to have small parties each month to take care of their pledge.

St. Louis Lodge has organized a new class for beginners and non-members, under the leadership of Mrs. C. P. Moss. Only new members (less than a year in the Society) and non-members may attend, so that none will be hesitant about asking questions and freely discussing the more elementary teachings of Theosophy.

PERSONAL OPINIONS

(Continued from Page 41)

I shall be quite at home in the work of the little periodical. Several writers have agreed to assist me and the matter for the first issue is being prepared. All are volunteers receiving as compensation only the satisfaction of service to others, for the subscription price is to be fixed at exactly the cost of paper, press work and postage. As I am continually organizing classes at lectures, the new

paper will begin its career of service at once. But a suitable name has not yet been found for it. If you can suggest one, send me a postcard to 2033 North Argyle Avenue, Los Angeles, California. Remember that its sole mission is that of the teacher and its purpose is to bring new recruits to Theosophy.

□

The great difference between people is not so much the difference of opportunity as the power to grasp an opportunity when it is in your way.

— ANNIE BESANT

Theosophical News and Notes

Twenty Years of Membership

A letter from the International President, Dr. Arundale, was recently sent to every member in America whose membership dated from 1914 or earlier. A number of replies have been received. Some are grateful for the recognition of the value of such steady loyalty of membership. Some have taken the opportunity to express their view that these old and experienced members should be the leaders in all the lodges. Some, on the other hand, feel that it is right that after twenty years they should give opportunity for others to learn the art of leadership, for by these others must the work sooner or later be carried on.

The President's letter was accompanied by one from the National President, in which he suggested the possibility that these older members might organize themselves into a Twenty Year Club to collectively support the work as they have done for twenty years individually. Some are afraid that this would divide the Society into two groups. But the suggestion was made only to draw back into the work many members no longer active — not as a separated group, any more than one lodge is separated from another.

What is needed is that all shall work, taking some share of responsibility, working cooperatively, not as old or as young, but as members of an organization in which all have a place, and to whom age or youth and other qualifications and conditions are secondary to true friendliness and brotherhood.

"News and Notes" in Australia

Our hearty congratulations to the Section in Australia on their monthly publication of a small but pleasing magazine which serves admirably the essential purpose of maintaining contact between the members and lodges, and the Headquarters in Sydney.

The General Secretary, our loved friend, Miss Clara M. Codd, rightly recognizes the importance of a Sectional magazine, and in spite of financial handicaps is getting out their *News and Notes*. It invariably carries her own spirited consecration as well as news of activities, world contacts and an ever potent touch with one of our great leaders through a quotation of personal incident. We share the inspiration and courage of our brothers in Australia and wish for them the speedy fulfillment of their dreams for Theosophy.

Would You Like to Give a Book?

Almost every day here at Headquarters we receive requests from study groups, prisons, isolated inquirers and all kinds of people everywhere eagerly asking if it may be possible for us to send them even one book about Theosophy. Perhaps they have just heard of it; perhaps a friend has told them of our understanding of life after death; or an old leaflet has come into their hands and inspired them to ask for more information.

Can you not help us in supplying this great need? You will know that we cannot afford to give new books, but perhaps many of you have theosophical books which you have read and would be willing to part with for the sake of the message they would carry to someone else. It would be a splendid service if we might have at least some of your books for distribution. Please examine your own libraries and send to us any books which you would be happy to have passed on to someone else who is eager to know of our great teachings.

To Lodge Officers—Warning

Our lodge officers are again warned to insist upon verification through Headquarters or by the production of a current membership card in all cases where unknown persons present themselves claiming membership in the Society.

In most cases such claimants are unknown to us and have never been members, but they glibly refer to our leaders by name in an effort to obtain entree to our platform to present teachings of their own, or as a means of approach to our members for purposes having nothing whatever to do with Theosophy. Often they are introduced by members who in good faith unwittingly lend themselves to the deception.

Addressing Headquarters

Will lodge officers please address all official correspondence to The Theosophical Society in America or to the Theosophical Press, not to individuals? Official correspondence for individual attention (except in very private matters) should bear the individual's name on the letter only and not on the envelope.

Theosophy in Action

A worth while instance of what Theosophists can do for their own religions is Mrs. Arthur Farwell's pageant-ceremonial, "The Nativity," which was produced during the Christmas season at St. Paul's Episcopal Church in Lansing, Michigan. Excellent publicity was obtained in the local press and a two-column cut of one of the major participants was used on the society page.

According to an account in a local newspaper, *The State Journal*, Mrs. Farwell's pageant depicts more than the usual Christmas story, and gives in dramatic form "an elaborate picturization of the Nativity and the triumph of the Christ Child."

Mrs. Farwell is endeavoring to revive the use of mystery plays in their earlier purpose. "The Nativity" has become almost a tradition in this particular parish, the 1934 Christmas season being the fifth successive year of its production.

Another instance of Theosophy in action, with unlimited fields in all departments of life awaiting more action.

Thomas W. Pond Appointed

We are happy to note the appointment of Mr. Thomas W. Pond, our genial co-worker in Baltimore, as the chairman of the Adyar Day Committee, a worthy successor to our old friend, Capt. Max Wardall.

Dr. Ernest Stone continues as the Committee's very capable treasurer. His address, to which all contributions should be sent, is P. O. Box 91, Ventura, California.

Ohio Federation Meeting

With the especial purpose of launching upon a wave of enthusiasm the Akron work of Field Worker Fred H. Werth, the Ohio Federation held its third contact meeting in Akron's Y.W.C.A. building Sunday, January 13. Although the weather was threatening the meeting was attended by members from Cincinnati, Cleveland, Lima and other points nearby.

A delightful musical program was followed with an address of welcome by Mr. Verne Read. The president of the Federation, Mr. James Perkins, spoke on the "Creative Power of Theosophy"—the theme being that since man in any case is governed by patterns of ideas which he has accumulated, he should as an intelligent being seek out the great universal ideas of mankind, and pass through their doorways into the realizations of Truth that lie behind them. He should do this by personal experimentation. As Theosophy is a fountainhead of such eternal ideas, he should welcome the opportunity and the privilege of studying its great teachings.

Following the talk a period of discussion by the members brought out additional points on the subject. Mr. Werth was then formally presented to the Akron audience and responded with enthusiastic words as to his work for the following few days in Akron.

The intermission period of a half-hour which has proved so serviceable to Ohio Federation contact meetings was a time of general theosophical good-fellowship. Much enthusiastic talk and many friendly introductions took place. Plans for future meetings and activities were discussed, and prospective members were talked to.

West Central Federation

The West Central Federation met in Kansas City on December 1 and 2. A number of members from Des Moines, Ames and Omaha had planned to attend, but due to a severe storm, the only visitors were Mr. and Mrs. J. T. Eklund of Omaha.

At the meeting on Sunday, December 2, Mr. George Bartholomew, president of the Kansas City Lodge, gave a talk on the purposes of the Federation, and Mr. and Mrs. Eklund also gave brief talks. Mrs. Betty Dolan, secretary of Kansas City Lodge, spoke of the program planned by the executive committee, and Mrs. Georgia Mahone outlined plans for a series of art exhibits in the Kansas City Lodge rooms and for an Art Appreciation class. Mrs. Dorothy Holbrook enthusiastically described the activities of her afternoon classes in Theosophy, and Mr. Elliot Holbrook, who has the honor of being the member oldest in Theosophy in the lodge, spoke briefly on the value of Federation meetings.

The Federation accepted an invitation to meet in Omaha in May. Following the meeting, the members spent some time visiting the William Rockhill Nelson Gallery of Art.

On Saturday evening, December 1, Ula Sharon Bergfeldt, a member of the Kansas City Lodge and a well known ballet dancer, gave a lecture on "The History of the Dance." She was assisted in the program by the Dorothy Perkins dancers. Light refreshments were served afterwards.

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THE THEOSOPHICAL PRESS

Wheaton, Illinois

Itineraries

MISS ANITA HENKEL, Field Worker

February, Los Angeles and vicinity.

THE RT. REV. CHARLES HAMPTON, Lecturer

February 3- 8, Tulsa, Okla.

February 10-12, Ft. Worth, Texas.

February 13-16, Dallas, Texas.

February 17-23, Lawton, Okla.

February 24-25, Wichita Falls, Texas.

February 27-28, Amarillo, Texas.

DR. NINA E. PICKETT, Field Worker

February 1-9, Biloxi, Miss.

February 9-March 16, Atlanta, Ga.

DR. PIETER K. ROEST, National Lecturer and Field Director

February 2- 8, Birmingham, Ala.

February 10-13, New Orleans, La.

February 15-18, Houston, Texas.

February 20-22, San Antonio, Texas.

February 23-25, Austin, Texas.

MR. L. W. ROGERS, National Lecturer

February, Southern California.

MR. FRED WERTH, Field Worker

February 1-8, Ohio Federation.

After February 10, Michigan Federation.

Form of Bequest

*I give, devise, and bequeath to The Theosophical Society in America, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of.....dollars (\$))
(or the following described property):.....*

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding 15 per cent of the taxpayers' net income are allowable as deductions in computing net income under Article 251 of Regulation 69 relating to the income tax under the Revenue Act of 1926.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

Have You Given a Copy of

Theosophy Simply Told to each of your friends? How many friends? It is a friendly thing to do and it is just the size for mail enclosure.

THE THEOSOPHICAL PRESS

Wheaton, Illinois

Kunz Tour

Fritz, Dora and John Kunz plan to tour westward in the spring, and end the lecturing season on the Pacific Coast. They are hopeful of including a few days in Southern California.

Invitations may be addressed to 20 Park Lane, Rye, New York. The route is not yet finally settled.

Mr. Kunz reports an unusual sign of the times. He recently spoke in a series in an eastern Presbyterian Church, which is weekly crowded to capacity to hear Upton Close, Norman Thomas and others. The intensity of interest is marked. The lectures are on every variety of topics, international brotherhood and economics predominating at the moment. The whole community has been roused, and the spread of these entirely untrammelled forums is hoped for by the promoters of the idea. These are the young men of the church who raised a "backlog" of \$300.00, in case of deficits. At mid-season the amount drawn from the backlog was about \$4.00! Mr. Kunz's title in the series was "The Soul of Man in the Machine Age." He hopes to accept the kind and warm invitation to return next season.

Mr. Geoffrey Hodson

A syllabus from England tells us that Mr. Geoffrey Hodson has just concluded a series of six weekly public lectures in London, in combination with a series of seven meetings for members and eight weekly students' meetings at the National Headquarters. This series followed an earlier series conducted by Dr. Arundale, Mr. Jinarajadasa and Mrs. Ransom.

We are looking forward to the time when our own Headquarters at Olcott can be the scene of steady series of lectures and classes. Personnel is the only missing factor.

No Pets

Every now and again someone offers to Headquarters or to a member of the staff some pet, for which he thinks that Olcott would make a good home. But dogs, cats, rabbits, canaries and other pets of all varieties have to be excluded as residents, for various reasons. We are happy in that our grounds provide a constantly increasing variety of wild life as the growth of the shrubbery provides cover, protection and sanctuary, but care cannot be provided for indoor pets.

It is unfortunate, too, that during busy periods such as Convention they often afford a distraction during meetings when quiet is essential and disturbance is destructive.

Newspaper Cooperation

Some of our lodges are on such excellent terms with their local newspapers that they are looked upon as the authentic source of information on theosophical subjects and personalities. But one lodge has gone a step further. It has recently arranged with the editor that the claims of theosophical connection made by visitors whom it interviews will be checked up and verified through the lodge before such claims are published.

Statistics

Birth

To Mr. and Mrs. Manfred Johnston, Lansing Lodge, a son, Aurthur Manfred, on November 26, 1934.

Deaths

The Rt. Rev. Irving S. Cooper, National Member, January 17, 1935.

Mr. Ben F. Finney, formerly of Besant Lodge, Tulsa, December, 1934.

Mr. Richard C. Fuller, National Member, December 29, 1934.

Dr. Mary E. Harvey, National Member, January 3, 1935.

Mrs. Millie Hill, Besant Lodge, Cleveland, January 6, 1935.

Mrs. Mary Whiting McFarlane, National Member, December 16, 1934.

Mrs. Lucy Virginia Mitchell, National Member, recently.

Mrs. Lizzie Sanders, formerly of Spokane Lodge, January 8, 1935.

Mr. Lawrence H. Stone, National Member, November 20, 1934.

New Members From December 1 to December 31, 1934

Applications for membership during the above period were received from the following lodges: Richmond, Annie Besant (Boston), Casper, Gainesville, Berkeley, San Antonio, Oakland, Lawton, Lansing, Sampo (Detroit), Glendale, Oak Park, Des Moines, Aberdeen, Oklahoma City, Maryland (Baltimore), Harmony (Toledo), Los Angeles, Herakles (Chicago), San Francisco, St. Petersburg, Birmingham, Miami; and National members: Balboa Heights, Canal Zone.

American Theosophical Fund

Previous receipts.....	\$78.10
To January 15.....	20.50
	<hr/> \$98.60

Building Fund

Mrs. Margaret H. Gross, Mrs. Lula C. Samuel, Mrs. Mabel A. Sandt, Miss Edith P. Bate, Mrs. Emma D. Meyer, Mr. and Mrs. David Howry.—Total \$65.00.

Christmas Contributions

Previous receipts.....	\$18.00
To January 15.....	56.25
	<hr/> \$69.25

Founders' Day Contributions

Previous receipts.....	\$161.60
To January 15.....	36.02
	<hr/> \$197.62

Greater America Plan

Previous receipts.....	\$1,357.00
To January 15.....	961.00
	<hr/> \$2,318.00

Prison Literature Fund

Total.....	\$2.50
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THE GREATER AMERICA PLAN

(Continued from Page 37)

its units other than payment of dues. Each lodge is left to work out its destiny within the circle of its own desires and ability, hence our lack of national solidarity.

"I have been much impressed by study classes in organizations other than theosophical, where the central organization provides a paternal guidance and every new member automatically becomes one of a group studying its fundamental teachings. And during the years I have seen these organizations grow, making a place in the community and possessing a national solidarity which we have never known.

"For the sake of example, let us say that our brilliant Fritz Kunz has been delivering a series of lectures painting the desirability of the theosophic life. Or our Mr. Rogers has made the reasonableness of reincarnation and karma seem so attractive that the audience provides several people anxious to join our local lodges. These people must ever be divided into two classes, students and non-students, and far the greater number are

of the latter type.

"We must never lose sight of the fact that to many people life has yielded but a small measure of satisfaction. They have found little comfort in human relationships and less in religion. The horizon of their faith and hope has narrowed down to uncertainties and inevitables, but back of it all is a nameless longing to justify life. They cannot seek definitely — often not intelligently — because their questions have been more of the emotions than of the mind; but once satisfy them that truth is to be found within our philosophy, and they are anxious to be led. It is here that the great need begins.

"We shall never find solidarity of purpose, never educate teachers and leaders until every lodge in the Section comes authoritatively under some coordinated plan of fundamental training. The beautiful dream of the Greater America Plan will find its natural fulfillment after this foundation is laid. This will not be accomplished today or tomorrow, but *Let Us Begin!*"



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.

A number of Table reports from Leading Knights show gratifying gains in service and membership for the beginning of this new year. However, the reports received from Tables where no increase is shown, are desired and appreciated. Even where, for various reasons, a decrease in numbers has taken place, we are glad to have the annual statement. The fact that a center of any kind is being held for possible Round Table development, serves as a strengthening link. The Knight on duty at that particular point may be referred to as a source of information to those making inquiry.

Recently a Table in a rather good-sized city, had been reduced to but one member and the leader. However, these two maintained the Round Table center as best they could, and sent in their report. A few days after its receipt, an inquiry came from a lady with three young people in her family. After introductions, she found the work to be just what her children needed. She also acted as assistant leader, and has brought in the children of friends, with the result that a very lively Table is growing up where a few months ago the outlook appeared quite dismal.

Another Leading Knight whose Table fell to four members, suddenly lost all of these also — one by death, and the others by the removal of a family. Feeling determined not to allow Round Table work to cease altogether in her town, she inserted an advertisement in the classified section of the largest newspaper:

"WANTED — The names and addresses of boys and girls interested in helpful work and group meetings, to become modern Round Table knights."

Eight replies were received, and following these with family interviews, this ambitious Knight has now assembled a new Table, already larger than before her former group started its decline. Furthermore she has contacted one case where just such help as the Round Table teaching provides was desperately needed for a young boy.

The Christmas season was made use of by the Round Table Order to carry on a considerable amount of helpfulness to persons and families who are in need, but who have never been placed upon any "relief" roll or charity list. In fact, Round

Table activities are not conducted as charity work, but always with the object of providing the essentials for building up *self help* for those whose burdens have grown too heavy for their unassisted abilities or circumstances.

Several new Tables are in process of formation as acts of initiative for the new year by Supporting Knights. One, organized in an institution, is the direct result of a copy of MODERN KNIGHTHOOD which "accidentally" blew off the seat of an automobile parked in the yard. The children read the paper; grew enthusiastic over the prospect of becoming knights and applied to the matron for permission to hold Round Table meetings. A young lady visitor volunteered to act as Leading Knight for the group, although she had never before heard of the Order.

The Round Table Industrial Department is serving a double purpose in providing employment for boys and girls and may, through a growing income, assist in financing the various useful branches of service now undertaken by the Order. The Health-Candy department especially wishes to extend its very real appreciation to those who have ordered assortments, and furthermore to the patrons who have taken the trouble to write them again, expressing satisfaction with the candies received.

A very special offer is now open to those who would like to try all the various kinds of health candies being put out by this department. It is a complete pack which will be mailed (postpaid) for only 25 cents. This comes in a sanitary wax-paper lined box, bearing the Round Table seal and a picture in colors. It contains eighteen kinds of candy, three kinds of nuts and three kinds of roasted seeds. (From two to ten pieces of each kind, according to size.) Payment may be sent in coin, postage stamps or money-order. One or more of these special packages may be ordered by anyone, sent to themselves or to any address they may wish to indicate. Each package includes the full assortment of candies and nuts, with a printed descriptive list; also a copy of the theological study booklet entitled "A Square Look at Life," issued by the Round Table.

THE AMERICAN THEOSOPHIST



A Study in Synthesis, by James H. Cousins
D. Lit. Ganesh & Co., Madras, India. Price,
cloth \$2.00. (Three months required to complete
delivery.)

Here is a study so comprehensive, so all-inclusive of its subject that no student of life's subtler aspects can afford to miss its stimulating suggestions. Artistry, sincerity and clarity we shall always expect from Dr. Cousins, our gifted author-brother, and certainly in *A Study in Synthesis* he surpasses even his own high standards.

The preface tells us that this book summarizes a lifetime of thought, research and experience. And as I grasped, though ever so fragmentarily, the content of the eight chapters with their sub-headings, together with the seventy-six helpful little drawings, it occurred to me that we have here not only a product of thoughtful research but a labor of devoted love as well — love for the great teacher whose name graces the dedicatory page ("To the Imperishable Memory of Annie Besant") and love for every fellow searcher along the high pathway.

"Synthesis is primordial, essential, integral," says Dr. Cousins. "It is not a condition to be attained; it is a fact of life to be realized and acted upon . . . The bread of life comes out of no synthetical bakery. My 'study' therefore is not of an attainable synthesis through fitting things together; but of an inescapable synthesis of fundamental human capacities through which the life of the universe may be liberated into expression that will naturally become synthetically orderly instead of analytically chaotic as it is at present."

"The new need of synthesis" comes in for the first discussion, with attention called to the "two main directions of movement" underlying all activity in the life of nature and humanity. "In the great world of Nature they are seen as disintegration and integration; in one phase of Nature as motion centrifugal and centripetal; in man's particular world of conscious activity as analysis and synthesis."

In any of the three instances, going to the extreme with either movement would, theoretically, nullify itself, the one in annihilation, the other in inertia — the equal bankruptcy of poverty and plethora. Such bankruptcy, however, is apparently not the intention of life, so the author holds, and after his study of the organum of synthesis, showing the octave of human capacity, he guides us through aspirational synthesis; creative synthesis (the arts, poetry, words, mysticism); contemplative synthesis (the philosophy of beauty and

life); observative synthesis (of science and of science and the religion of the future); associative synthesis (of civilization, the socialization of religion, and the social value of arts and crafts); and lastly, the educational synthesis.

With each chapter the reader will find wealth enough to hoard up for a whole winter's pondering and meditation. Take the treatise on education. This opens with a picture of the "complete student," and carries us along with the "student as feeler," the "student as thinker" and the "student as doer." The author closes with "the synthesis of education," all diagrammed and annotated in alignment with his concept of the "octave of human capacity."

In fact, the book as a whole is replete with delightfully clear diagrams which are especially helpful in fathoming depths and climbing heights. It is fully documented, too, thus linking the reader not only to the fine mind and spirit of the author, but through him, with the best thought of the day. In the opinion of this reader, *A Study in Synthesis* is a rare and beautiful treasure. — GAIL WILSON.

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