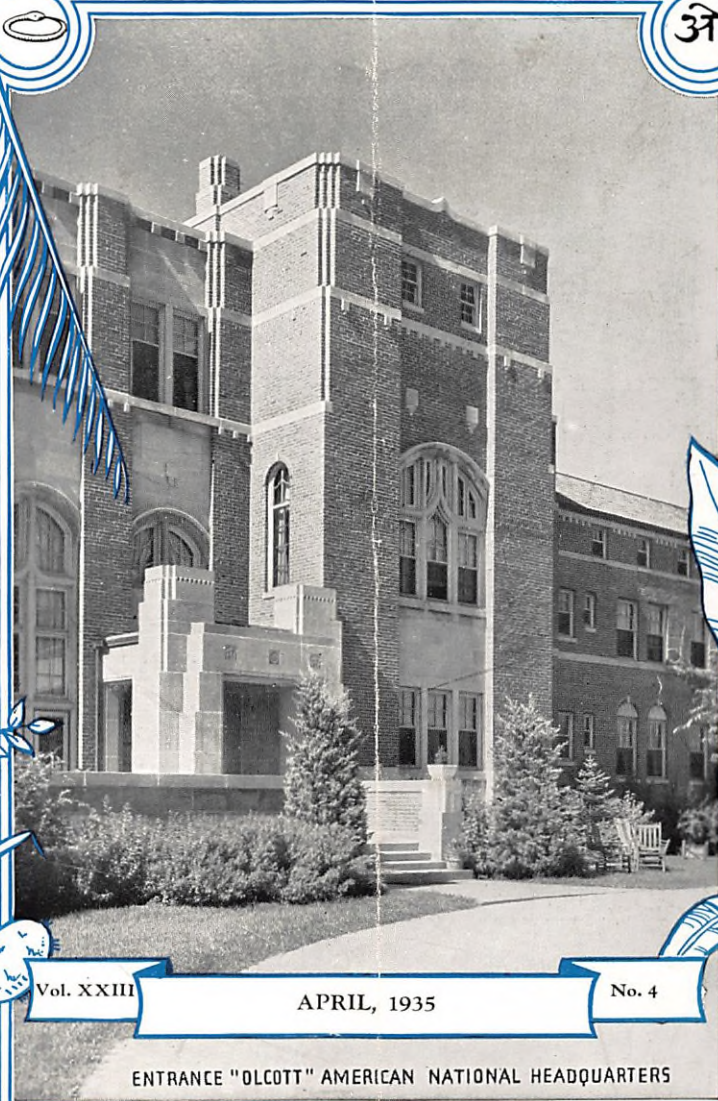


THE AMERICAN THEOSOPHIST

*Official Organ of
The Theosophical Society
In America*



Vol. XXIII

APRIL, 1935

No. 4

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



Diamond Jubilee Convention (60th Year)—Adyar—December, 1935

From H. P. B.'s Message to
American Theosophists,
1890

The Masters require only that each shall do **his best**, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to **work** for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who **does nothing**; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country. Let us look forward—not backward.

THE AMERICAN THEOSOPHIST

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Education and the Theosophical Society

By MARY GRAY

THE OLD world lies in fragments, shattered by the onrush of new forces. The old standards, the old moralities are cast aside, outworn, to make way for the new age. It is indeed the end of an era. Yet all this destruction points to the truth of Dr. Besant's words that a new race is coming to birth which will need new conditions and a new world.

In this period of conflict and tumult, it lies with the Theosophical Society to protect the Eternal Verities of which it is one of the Guardians, lest they be lost. These truths belong not to one age nor to one time, but stand as the heritage of the planet — a sacred trust.

The hour has come when the Society must fulfill its destiny and become the matrix for the new race, wherein it can unfold its powers beneath the sheltering wing of the Divine Wisdom.

In ages past, when the cycle of evolution had brought the time for the appearance of new faculties, selected groups who had the latent germ of the qualities required were isolated in distant secluded valleys, where they might develop unhampered by the play of the forces of the older races.

Today, in the new land where the new race is to arise, such isolation is impossible.

Telephones, trains, motors, radio, through inter-communication, have laid the world wide open, and an alternative plan must be found.

The answer is schools. In theosophical schools the spirit of the New Age can brood over the children and fill them with its power through the channel of wise education. If the right atmosphere is created and teachers of vision discovered, the children will find the beauty and joy which is their right, and attain the standards of integrity, vision and honor which must be their characteristic.

The world is just beginning to realize what can be accomplished by education. Great educators who have understanding are urging us to educate not only the mind but the heart, to train not only the intellect but the character. Our present public education, which does not recognize the need for spiritual values, is failing lamentably to make even good citizens of the children. After many years of experience, Superintendent Lawes of Sing Sing warns us that our present system makes criminals, not citizens, of many of our young people, — all the more dangerous because educated intellectually. He says that unless we learn to build character in our

schools, the very future of our nation is endangered.

Angelo Patri, the famous educator, repeatedly pleads for the protection of the more sensitive children from the crude and brutal contacts which they make in a mixed public school. It has been found, he insists, that when all characters and types are mixed together it is the highest type which suffers, without leavening in any way the low materiality of the coarser types. Like delicate vases, they are crushed by contact with the iron pots.

Yet it is these sensitive types in whom lies the promise of the future. If sheltered and protected during their formative years, because they are sensitive they can later respond to the higher powers of mind and spirit. They can become the spiritual and intellectual leaders of the race. In the hands of the neurotics, say the doctors, lies the progress of mankind. They it is who have vision, courage and will-power to move onward, provided their strength is not impaired by the impact of the destructive forces of our competitive world, especially during the earlier years.

Theosophists should understand why these things are so. It is the sensitive and psychic bodies alone which can respond to the guidance and direction of the spiritual self. But during the first twenty-one years, this body is guided almost wholly by the three elementals of the personality, and unless it is guarded during that period, and taught to control the mind, emotions and desires, it does not become a fit instrument for its Spiritual Lord. Because of its very sensitiveness it responds more quickly to all influences, good and evil, and is therefore the more easily destroyed and corrupted by evil environment and companions. Yet this very sensitiveness permits an unusual development under favorable conditions, and if the sensitive vehicles can be stabilized at a high point, the conflict between the higher and lower self in which we are all involved at this point of evolution, can be minimized.

What proper environment and education can do with even the least desirable types has recently been made clear by an experiment near Baltimore. There, a group of one hundred and sixty children, foredoomed by the doctors to become charges on the State at maturity because of their heritage of alcoholism, mental infirmity and sub-normal minds, were entrusted to the care of a famous teacher. This woman was known to all for her noble character and loving kindness. She took these children and through the building of character, through religious ideals, brought all but two to a successful and useful life in the community, despite their inheritance, which the doctors repeat again should under ordinary conditions have unfitted them in any way to meet our competitive business life. These young people have reached maturity without disaster, and have become self-respecting, self-supporting members of the community, through the vision and wisdom of this remarkable teacher.

If so much can be done with children who have every outward condition against them, surely it behooves us to give opportunity to the children of destiny now coming to birth. We have keys to the

treasures of the Divine Wisdom, which, properly applied, should help these new sensitive souls to fit themselves to become the leaders of the race.

The work of building character in these turbulent days is more easily accomplished away from the great cities. The prophecy of H.P.B., spoken again by Dr. Besant, of the rising of the new race in America, has been ratified by the scientific investigations of Professor Hrdlicka of Yale. In this great country of ours a new race is being shaped so rapidly that the children of immigrants born in this land differ in type from their own brothers and sisters born in the old world.

In California, where the physical conditions are beneficent, more and more of the sensitive, beautiful and artistic children marked by the characteristics of the new type are coming into incarnation. Perhaps in the remote Valley of the Ojai, girdled by its protective hills, one feels in the fullest measure the brooding spirit of the new race.

Here it was that Dr. Besant saw the cradle of the race. In this spiritual center set apart long ago, and prepared through past centuries for its high destiny, the spirit of the new race should find its most powerful focus.

The Ojai Valley imparts to souls attuned to beauty, its spirit of peace and joy. Here one feels lifted above the turmoil of our Fifth Race, protected by the guardian wall from hatred, fear and despair which afflict the outer world. Even in the Indian days, the Valley was held to be a holy place, and bloodshed has never stained its history.

Because of all these things Dr. Besant recognized its potency as a spiritual center, and to make possible the work of the future, purchased Happy Valley. It is here in Ojai that Theosophy should establish its first sanctuary for the children. In time, wherever there are Theosophists there should be established a school for the guarding and protecting of the sensitive souls.

Success in education does not depend upon equipment, but upon the spirit of understanding, upon knowledge of the laws of evolution, upon recognition of the power of the Spirit.

Schools are more effective if small, as thus can be attained more easily the harmony of feeling and thought between pupil and teacher, upon which so much depends.

Today the public schools develop the mind, not the heart; the intellect, not the spirit. Limited as they are by conflicting creeds, politics and overcrowded conditions, it cannot be expected that the new education can be worked out by the public educators. Only privately, in small groups, can the power of spiritual values be made clear, and perhaps through these small nuclei in time shall the whole country be leavened.

If the Theosophical Society is to fulfill its destiny according to the plan of the Masters made sixty years ago, it must do its part now in establishing educational centers suitable to the children of destiny, awaiting incarnation.

This is the paramount need dwarfing all others. As Theosophists we have in our hands the keys to

(Concluded on Page 75)

The Enquirer's Needs

By DR. GEORGE. S. ARUNDALE

From "On the Watch-Tower," December, 1934

TRAVELING on Board the Italia Liner "Rex" from Naples to New York, I had the pleasure of an interesting conversation with a lady who had been a member of the Society but had felt compelled to resign. I naturally enquired the reason, and was told that she had joined the Society for the purpose of studying Theosophy, but found that most of the lectures of the local lodge were about everything except Theosophy. Even when a stray lecture took place it was never one of a series but just an isolated fragment which gave her little information. What she expected was a serious study of Theosophy — lectures on special aspects, perhaps on successive Sundays, and then study classes to gain a more or less comprehensive grasp of our science. She said she found the syllabus full of addresses on astrology, financial schemes, India, archaeology, and so forth — all interesting, but for the most part dealt with more ably by bodies specializing in such subjects. What she wanted was Theosophy, and a progressive course in it. For what other reason, she asked, would she join the *Theosophical Society*? Elsewhere she could have excellent tuition in all these other subjects, but where else could she find Theosophy?

I explained to her that Theosophists took great interest in the various subjects she mentioned as aspects of the science of Theosophy, and that it was not inappropriate that in the syllabus of a theosophical lodge should be included subjects dealing with such aspects and with Theosophy applied. Nevertheless she insisted that at least ample provision should be made for

the study of Theosophy as such, and that Theosophy should be the main preoccupation of our movement. I must admit I was inclined to agree with her; and I wonder how far she represents the average enquirer and our failure to offer him that for which he comes.

This lady further told me that an enquirer looks for two ingredients in lectures on Theosophy. First and foremost a clear, simple, non-technical presentation, which an individual of average mentality can grasp from the very first. The lecturer must convey the sense of being absolutely convinced of all he says and of the fact that it is the purest common sense, not something mysterious and strange and occult. He must obviously know what he is talking about, and must be ready to answer briefly and very much to the point the questions which ought to be put to him after the lecture. In the second place there must be some humor, some lightness, about the treatment of the subject. An enquirer coming for the first time no doubt wants to be taught, but he also wants to be entertained — at least, as she said, the large majority so want. Occasional touches of humor and of reference to current news in a non-partisan spirit would do much to encourage the enquirer to pursue his investigations further. Monotonous delivery and a visage of impenetrable solemnity, unrelieved by life, keep, she suggested innumerable enquirers from membership.

The technique of propaganda is of immense importance and receives, I fear, far too little careful study.

EDUCATION AND THE THEOSOPHICAL SOCIETY

(Continued from Page 74)

psychology, the understanding of the relation of the subconscious, conscious and super-conscious as complete as Jung's and in addition knowledge of the purpose of incarnation, and of the Great Plan which shapes human destiny. We know of the difference between body, soul and spirit, and of the differing needs of each. We know of the three heredities, personal, family and national which limit each new personality, and we should be able to help free the spiritual energies from some of the

limitations arising therefrom.

Most of all, as heritors of the Divine Wisdom, we should be aware of that Great Consciousness — the Soul of the World — which some call God, and in which we are all immersed. The fundamental brotherhood of all spiritual beings should be to us not a theory, but a fact, which must more and more manifest in life. All these treasures of wisdom and understanding Theosophy has to offer the children of the new race.

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Editorials

Carrying On

In the official organ of the Theosophical Society in the British Isles, refuting statements in a pamphlet entitled *An Appeal to all Members of Occult Groups* recently privately circulated there, Mrs. Josephine Ransom, General Secretary of the English Section, writes as follows:

"It is a criticism of our shortcomings, and a threat that unless we amend our ways we shall be deserted by the Great Ones in 1936. Who will transfer Their interest elsewhere. May I assure our members that there is among us no lowering of the flag of 'practical brotherhood,' in which province we have a proud record despite many difficulties. The Masters once assured us that so long as *three* stood firm the Society would go on. There are 30,000 of us today eager to test our not easily won unity and practical idealism in new aspects of brotherhood. We have no fears whatsoever but that 1936 will see us pressing on to new and perilous ventures under the wisdom and inspiration of Those Who founded the Society. We have keen and able leaders who are even now not exactly pygmies and may in due course grow into very wise leaders indeed.

"Members who visit Adyar are well aware of the tremendous power that radiates from its deep eternal silence, and they learn that there never has been any indication that the Masters have withdrawn Their interest in the Society, which is ready at all times to do Their will as best it can. That They have honored us with Their confidence so that we can walk without constant direction from Them, seems true enough, but nevertheless Their appeal to us to help in Their plans comes quite clearly when necessary. They seem to trust us, for we have not failed Them.

"As Mr. Jinarajadasa said recently, They are loyal to Their workers even as They expect us to be loyal to Them. They may inspire dozens of other societies to play some special part in the great evolutionary scheme to which They know

so much. We have no quarrel with such societies, and they surely need have none with us, for there is more than enough work for us all. Nor need anyone seeing and working differently from ourselves feel that we are necessarily therefore to be condemned.

"This Society leads the now wide-flung Theosophic Movement, and there is no sign that it is likely to lose that honored position. Many may leave it to form groups of workers for special causes or to support particular views, but surely they can go along with us content to do their best and leave us to do ours, in friendliness. It is high time these threats should cease and our brothers in all movements give us their cordial goodwill, as we extend ours to them. We compete with none, but are happy in our brothers' service to humanity, as we trust they are happy in ours. All are needed, and the approaches to God and man are many in service and in spiritual communion; none need complain of lack of opportunity."

"Education and the Theosophical Society"

Under this caption an article appears in this issue. Theosophical attitude and outlook have a place in every field of thought and effort. Its all encompassing philosophy and the basic nature of its concepts give it universal application, but in no field could it be more influential than in that of education, for its very purpose is to disseminate God-Wisdom. It has ever been in the forefront in its recognition of the true purpose of education, namely, to "lead" or draw the individual "out" of the darkness into the light, to aid the unfolding of latent powers and capacities, in contradistinction to the mere imparting of knowledge.

There is probably no realm of activity in which
(Concluded on Page 77)

The Cup of Strength to Those in Sorrow

THE MASTER'S work, by distributing the booklet, *To Those Who Mourn*, and the publicity pamphlet, *Reincarnation — What It Really Is*, continues to spread to more cities and towns of the United States. Every month more workers join this service movement, which, I am convinced, is destined to become one of the key-notes in civilization's building of the future. Those who join recognize that this is a time for the sowing of seeds of thought. The harvest will take care of itself — no one knows how many generations hence. Likewise, they recognize the fact that a considerable number of the seeds will fall on barren ground, but the few that fall on fertile ground will justify the scattering of the many. Finally, those among the workers whose primary reason for commencing was to increase the ranks of the Theosophical Society and who were discouraged because of the difficulty of tracing or following recipients of literature to the doors of the lodge, have come, generally, to recognize several fundamentals: first, that good may be done without growth in organization; second, that the yardstick for measuring benefit must extend over years and decades and centuries; third, that the Masters are primarily interested in humanity as a whole, and not alone in those who affiliate with Their Society.

The figures now available show a great increase in the quantity of work done — 11,959 booklets were shipped by the Theosophical Press, from Wheaton, in 1934, to those who enrolled in this activity, compared with 3,545 in 1933. Shipments in January of 1935 show an increase of over 600% in excess of the same month last year. The prospects are favorable for the establishing this year of a new standard of distribution.

To those who are not now enrolled in the work of the so-called "To-Those-Who-Mourn" Club, or some other activity which satisfies, I say, in the words of others of far greater wisdom: "To help others to help humanity is our object. Earn the right to receive the help of the Brothers by helping humanity yourself." "If you desire to be accepted by Them, to be led to Life Eternal, you must learn to bear the burden of others. There is no other way."

To those who have enrolled but have for some reason ceased doing the work, I express my sincere regret. To such I appeal again to renew the work. To you theosophical thought meant a new definition of happiness and destiny. If you can, through the simple service of sending literature to bereaved persons, rewrite this definition for even one out of a hundred, you will be rendering a beautiful service.

Finally, to those who are continuing in the work, whether because of the urge of duty or because of supreme happiness created by the activity, I say, carry on with increasing intensity, until you are assured that all of the bereaved in your vicinity are being reached by the Ancient Wisdom regarding death and rebirth. Encourage others to join you, so that an extension of the range or scope may be financially possible. Be assured that increased intensity will in time be accompanied by increased capacity — material capacity to further increase the scope of service and spiritual power to become an "invisible helper" in other and more direct and effective ways.

"Be the sweet presence of a good diffused, and in diffusion ever more intense."

SACITTARIUS

EDITORIALS

(Continued from Page 76)

Theosophy could make a greater impress or a more important contribution than in the field of youthful education, for in a few years the results would be self-evident, and persistence through that earlier period would bring its own natural increment and impetus. Here is a phase of the movement that would grow almost of its own accord from the recognition of its value by the recipients of such education, and from the appreciation of

parents who would demand and would provide that education productive of such results in the very young should be continued in higher grades and courses.

There is no doubt that this beginning will be made and these results will accrue. The only question is when to begin. Our theosophical parents must decide.

Trends in American Religion

By DR. HORNELL HART

Summer Proceedings 1934

AMONG educated people in the United States, religion has been losing power, while science has been gaining. These trends in the intellectual life of America are reflected in the circulation of religious periodicals as compared with scientific magazines. Between 1910 and 1930, popular scientific magazines increased threefold in circulation—they had three times as many readers in 1930 as in 1910. But during that same period Protestant religious periodicals lost more than a quarter of their circulation. A great outburst of new intellectual life was going forward in the United States, but interest in the churches was slipping backward.

Science has been taking the place of religion among intellectual leaders. American colleges were founded at first chiefly by Church bodies, to train for Christian leadership. But in recent decades vast universities, dominated by materialistic science, have come to the front. The popular imagination has been obsessed with the amazing miracles wrought by science in the physical world.

Science attacked the problem of disease, and the average span of human life was more than doubled. Science attacked the problem of transportation, and instead of galloping twenty or thirty miles an hour on horseback, man was given machines which carry him through the air hundreds of miles within an hour. Science took up the problem of amusements, and talking moving pictures, radio and television have been produced. Science attacked the problem of producing food and raw materials. More and more swiftly the yields of grain, of fruit, of butter fat, of cotton and of other agricultural products, increased, until the world is burdened with vast surpluses. In spinning cloth, in making shoes, in building automobiles, and in all the mechanics of manufacturing, man's power to produce has spurted forward under the impetus of science. Up to 1929, the scale of living of working people in America increased more during the past century than in all the tens of thousands of years of man's upward strivings before then.

At the very time while science was performing these materialistic miracles, it was also undermining the foundations of traditional orthodox religion. Under the increasing pressure of scientific research, dogmatic religion was breaking down. The Church had taught that the world was created during seven days in the year 4004 B. C., and that the first man was formed out of clay on one of those days. Geology showed that the world has been in

existence for hundreds of millions of years. Anthropology showed that human beings had chipped stone tools and sat about fires in Europe at least a million years ago.* Biology showed that man evolved from ancestors closely akin to the great apes.

The Church had taught that God gave His final and complete revelation of truth 1900 years ago, and recorded it in an infallible Bible. Scholarly criticism showed that the Bible is inconsistent with itself as well as with science. The book of Genesis contains two different accounts of the Creation, which are inconsistent with each other as well as with geology. Matthew and Luke contain two different genealogies of Jesus, which are irreconcilable with each other, and which trace his decent through Joseph, although he was supposed to have been conceived without any earthly father. The New Testament contradicts the conceptions of God presented in the Old Testament. The foundations of many dogmas of the Church have thus been shown to be unsound, and the creeds built upon them have been crumbling.

The breakdown of the dogmatic beliefs on which the Church had been building weakened its faith in spiritual realities. The prayer meetings of the Church dwindled away. Belief in the guidance of the Holy Spirit faded. Even faith in a life beyond death became so weak that the intellectual leaders of Protestant churches talked about it only in the vaguest and most indefinite terms. The Church was losing spiritual as well as moral vitality.

This weakening of religious faith set in first among the more highly educated and intellectual Protestants. Several decades ago the Unitarians began to try to rethink their religion in terms which would fit better with what people were learning in college. As the paralyzing power of mechanistic materialism spread, belief and interest in spiritual things declined in other denominations. Modernism became an issue in many churches. The leaders employed to do religious work lost faith in spiritual methods, and tried instead to take over the tools of science. Educational psychology became the keynote in religious education. Costly statistical surveys were made, carefully studying the things which could be counted and measured in churches and Sunday schools.

But many in the rank and file of Christians, especially in the Bible belt in the South and in

* See *Man Rises to Parnassus* by Henry Fairfield Osborne, and *The Technique of Social Progress* by Hornell Hart.

the Middle West, clung to their belief in an infallible word of God. Led by William Jennings Bryan, they passed laws forbidding the teaching of evolution, and in 1925 they prosecuted a young teacher named Scopes, in Dayton, Tennessee, for having taught the scientific instead of the Bible view of Creation. During 1934 the Presbyterians have been having a sharp controversy because some of their fundamentalists have started a new mission board, to teach anti-scientific religion in foreign countries.

The influence of fundamentalism over ignorant people has been illustrated also by the career of Aimee Semple McPherson. Preaching against evolution, and in favor of the power of religious faith to convert sinners and to heal disease, she used modern broadcasting, advertising, vaudeville and mass psychology methods to build up an immense congregation, a considerable personal fortune and an international reputation.

Fundamentalists have insisted that spiritual power is real, at a time when intellectuals were doubting it. To many people, the reality of religion is so sure that they prefer to ignore intellectual difficulties rather than give up their faith. Even among educated people, many have felt this way. Frank Buchman got to work in the colleges, stirring up interest in the life-changing power of belief in Christ. He and his followers have taught the value of daily meditation, and the reality of spiritual guidance. What they have done has been to take over certain of the occult aspects of Christianity, in a very rudimentary form, and with little that could be called an intellectual foundation or background for it. But because of the hunger of people for contact with spiritual realities, the Oxford Group movement which Buchman founded has been sweeping over the United States, Canada, England and other countries.

Christian Science has been another movement which has grown by asserting, however illogically and unscientifically, the reality of spiritual things and their supremacy over material illusions.

Fundamentalism, Buchmanism and Christian Science have succeeded, in spite of the scientific attack on orthodox Christianity, because they have ignored the results of research and have kept insisting upon spiritual experience and demonstrated spiritual power. Another movement which has been taking hold in the last year or two is Barthianism. Barth is a German theologian. He too pays little or no attention to science. Instead, he is reviving a modified form of the

teachings of John Calvin. Like that great leader of the Protestant Reformation, Barth talks about the greatness of God and how the human soul must wait for God to work upon him. A similar retreat into theology is the answer to Reinhold Niebuhr, one of the best known of the younger American religious thinkers. His reactionism in theology arises in part out of his despair over the task of attaining justice and love among men.

Another way of meeting the problem raised by scientific attacks on traditional religion has been to turn away from the intellectual teachings to the experiences of worship, and to the forms of ritual through which worship is experienced. Especially in the Episcopal Church, but also among Congregationalists and other denominations, great interest has been shown of late in liturgies, and in the art and psychology of prayer, praise and communion with the Divine. This movement has contacts with Theosophy in connection both with the ritualism of the Liberal Catholic Church and with the practices of meditation on which occultists have specialized.

When intellectual perplexities are hard to solve, one way of escape is to turn away from theory into action. Protestants, bothered by the unsolved conflicts between their beliefs and the teachings of science, have turned their energies into two broad channels of social action — moral reform and social reform. Before the World War the Christian Church entered upon a militant campaign against dissipation, vice and immorality. The Church led the movement to close the houses of prostitution. It secured stringent laws against gambling. It fought against divorce. It campaigned against commercial amusements on Sunday. It led the anti-liquor movement which swept to a crest in the Prohibition Amendment. In these endeavors, the Church was supported vigorously by a fairly large proportion of the intellectual leaders of the country. Important magazines and newspapers printed articles presenting the Church point of view. Colleges and universities gave support.

But today, the Prohibition Amendment has been repealed. Gambling is winning a new popularity. If commercialized prostitution is less prevalent, sexual promiscuity is more so. The opinion of the Church upon divorce, birth control and Sunday observance is treated with a good deal of contempt.

(Continued in the May issue)



Who, when a truth to him is known,
Embraces it through smile or frown,
Who dares to hold it, though alone,
He truly prays.

— ANNIE BESANT

Reminiscences of Early T. S. Days

By OLE W. DAHL

MY MEMBERSHIP is of nearly forty-one years' standing, dating back to March 15, 1894. Looking back to the earliest years of my contact with Theosophy and trying to compare the conditions and the general attitude of the members then and now, I find that, generally speaking, the present has the advantage, but my experience leads me to think that there are a few essentials in which the present could take lessons from the past. I can best illustrate what I mean by giving an outline, as I remember it, of my contact with Theosophy, beginning in Kristiania (now Oslo), Norway, in the early nineties.

I was a student of the technical college when my father, a physician, died in November, 1890. The most progressive books which I had read up to a year after my father's death were Darwin's theories of evolution by natural survival of the fittest and Henry Drummond's *The Law of Nature in the World of Spirit*.

In November, 1891, a year after my father's death, my sister, who at that time was writing a book for publication, began to receive automatic messages from my father in his characteristic handwriting. These messages were given every afternoon at a fixed hour for about two months, and she was then instructed to publish them. The result was a brochure of about thirty-two pages, giving an interpretation of *Genesis*, the first book of the Bible. The brochure did not attract much general attention and was for the most part ignored by the press, but was highly recommended in a review in *The Banner of Light*, a periodical of the Spiritualist Club in Norway. A member of the club, Mr. Lundgren, who later became a prominent member of the Theosophical Society, interviewed my sister, and my sister soon joined as a member of the club.

Shortly after, the club had an important visit from England by Madame D'Esperance, a personal acquaintance of Mr. Leadbeater, who speaks of her, I think, in *The Other Side of Death* as a medium of very high and noble character, in whom deception would be impossible. Madame D'Esperance remained in Kristiania the whole season, and her presence had a peculiar effect on the club members. The club became divided into two factions, some being more interested in materializations and messages from the "dead;" the others turning their attention to the philosophy of the messages. At the time of Madame D'Esperance's departure there was a complete separation into two societies. Later Mr. Lundgren and a few others visited Gothenburg, Sweden, as delegates to a spiritualistic convention, where among others Countess Wachtmeister had been invited to give

some talks, and when the delegates returned to Kristiania, they brought with them copies of *The Key to Theosophy*, *Voice of the Silence*, *Light on the Path* and other books and pamphlets.

Mr. Lundgren was by this time a frequent visitor in our home. On one occasion I heard my sister mention *The Key to Theosophy*, and someone asked, "What is Theosophy?" My sister said that Theosophy was a great system of teachings that had long been known in the Orient, but had only recently been introduced into the West, or something to that effect. During the conversation Mr. Lundgren made the remark that Spiritualism was only child's play compared with Theosophy. This conversation had the effect of causing a strange current to pass through my body, and although I was quite ignorant of the teachings, I felt that this was what I was seeking. I began to study *The Key to Theosophy* and also became a subscriber to *The Secret Doctrine*, which was then being translated into Swedish and was published in periodical installments.

By this time some of the members of the club to which my sister belonged were discussing the starting of a T.S. lodge in Kristiania, and I had decided to join them. The lodge was finally chartered in August, 1893, when I was absent from town. I returned in March the following year, and at once joined as a member of the lodge. There was perhaps a total of twelve or fifteen members at the time, including my sister and a friend of mine from the technical college. The majority of this number had been Spiritualists, and in order to attract more members to Theosophy, they remained for a while as members of the Spiritualist Club (the one that was philosophically inclined). The members of the other club denounced Theosophy and considered us as traitors.

The meetings which we held every Thursday evening were unforgettable; there was an intense mutual feeling of brotherhood, and no shyness or reserve in expressing our views; there was also great patience in listening, even when the views expressed showed lack of knowledge. There was always someone to put us right and it was always done in a most respectful way. We were fortunate to have some fine scholars in our number. It was this fine spirit that held us together, for there were many things to discourage us in the beginning. I can say for myself that on many occasions when I was discouraged and on the brink of falling by the wayside, I went to the lodge for nourishment and found it.

In this respect I think many of the present lodges have something to learn from the past. Often new members who need encouragement

will leave disillusioned. There seems to be a gap between members who are well versed in the teachings and those who are just beginners. In lodge meetings for members, beginners should be given full freedom to express themselves, and if misinformed should be corrected with tact and gentleness. Older members should be happy to have uninformed members among their number, for herein lies the potentiality of becoming a great active center of force. It should never become apparent that there exists a gap between the older and the younger. Dr. Besant says something to the effect that it is the height of folly to have the privilege of being a member of a theosophical lodge and to relinquish it. I wonder if that could happen if there were a solidarity of brotherly feeling in a lodge.

The theosophical literature available in the early days of our lodge was not extensive, comparatively speaking, but gave us plenty of material for study. Besides the three books mentioned, we had *The Seven Principles of Man*, the first of the manuals; *Esoteric Buddhism* by Sinnett; *Ocean of Theosophy* by Judge; *Magic, White and Black* by Hartman; *Idyl of the White Lotus* by Mabel Collins; also *Old Diary Leaves*, Volume 1, and several pamphlets and magazines.

Unfortunately, the existing peace and harmony soon came to an abrupt end. Mr. Judge's now famous circular arrived about Christmas, 1894, and the reaction was different on different members. The split in the sentiments of the members was aggravated by frequent letters and circulars from London, New York and Stockholm. Our lodge, which had grown to a membership of between fifty and sixty, managed to keep together until the fall of 1896, when Mrs. Archibald Keightly (Jasper Niemand) and Mr. Hargrave came to Kristiania and sponsored the formation of a new lodge by those who had seceded in favor of Mr. Judge.

From February, 1895, to August, 1896, I lived in London, taking up a special study course in the chemistry of cellulose and other carbohydrates. In April, 1895, I had a very wonderful experience, that of listening to Mrs. Besant for the first time, in St. James Hall. Mr. Sinnett conducted the meeting and Mrs. Besant's subject was "The Masters as Facts and Ideals." The same year there was in London a very turbulent T.S. convention, when bitter sentiments found expression and the fundamental theosophical principles of calmness and wisdom were thrown to the winds. I happened to live close to a newly formed lodge consisting of members who had seceded and followed Judge and I attended their meetings. This group started the publication of a magazine entitled *Ourselves*. I did not take any action, but was most certainly swayed and was in grave doubt until I had a talk with Mrs. Cooper-Oakley, who made things perfectly clear to me and I was glad that I had not acted hastily.

During the years 1896 to 1898, after the secession, we had again a prosperous period in Kristiania. New Year, 1898, I had the privilege of traveling with Mrs. Besant from Copenhagen to Gothenburg, and I went to Kristiania a week ahead of her and Mrs. Sharpe, to help with the preparation for her arrival.

Late in 1898 I went to America with an introductory letter from Count Wachtmeister to the president of Alpha Lodge, Boston, and also a letter of transfer to Mr. Fullerton, the General Secretary of the American Section.

But it can be of no purpose or interest in this connection to give any details of my further experiences. I wanted to give a picture of my early connection with the T.S. in order to emphasize the great solidarity of brotherliness, and the comfort and friendship which I, as a new member, was able to find among my fellow lodge members early in the nineties.

Aphorisms

By DR. GEORGE S. ARUNDALE

A bird cries out for joy in the heavens and sings
its song amidst the height of trees,
But it descends to earth to find its food.

* * * *

To flee from the conditioned is not to become unconditioned.

To leave a prison is not to enter a garden.

To abstain from doing is not to achieve being.

To cast away means is not to achieve ends.

To leave earth is not to reach heaven.

To sit outside a temple is not to find its God.

To abandon activity is not to find rest.

To stop the ears to discord is not to make music.

To cast away form is not to enter into life.

(no)
atrs. - Calci - Desmo - Exes - Hydro - Iso
82 Harv M. (no) Neuro Oxy Carbo - Mar Sil

Mrs. Bar Myo Lip Med Nitro Pal Par Path
From the National President

From the General Council

The Subba Row Medal was awarded to Madame Pissareff for her book entitled *The Hidden Sense of Life*.

It was resolved that Dr. Besant's rooms shall continue to remain untenanted, the President using his discretion in respect of care of the rooms.

The following were elected members of the Executive Committee for the year 1935: Mr. C. Jinarajadasa, Mr. A. Ranganatha Mudaliar, Mrs. Bhagirathi Sri Ram, Mrs. Rukmini Arundale, Mrs. D. R. Dinshaw and Dr. C. Rama Kamath. The President, Vice-President, Recording Secretary and Treasurer are ex officio members of the Committee.

The recommendation of the International Council that the next World Congress of the Theosophical Society be held in Geneva in 1936 was approved.

The General Council, while realizing the need for provision for superannuated and disabled workers of the Theosophical Society, felt that the only course which could be taken at present would be for the President to establish a "Benevolent Fund" for T. S. workers, to which contributions may be invited.

It was resolved that the Council recommend to all who have power to remit dues, in whole or in part, to examine the need, if any, for the more extended use of that power.

"Resolved, that the General Council urges upon the members of the Theosophical Society the importance of theosophical propaganda among the young, and of giving them all possible encouragement for self-expression when they become members of the Society."

"Resolved, that the General Council, aware of the grave menace of war, calls upon members of the Theosophical Society throughout the world to do all in their power to minimize the danger, especially by promoting goodwill where there is a tendency to racial, national, religious and other antagonisms."

A resolution on the question of lodge association with outside schemes for economic, political and other purposes, appears elsewhere in this issue.

The Twenty Year Club

It was never the intention that the Twenty Year members should become an "organization," but only that they might unitedly undertake special lines of activity.

Dr. Arundale "hits the nail on the head" in the following letter to Mr. Cook.

"I think your idea of a Twenty Year Club quite excellent. These twenty year old members are in fact the mainstay of our Society. No matter what happens they remain faithful and keep the movement steady amidst the storms which assail it. I think that members of this club should constantly pledge steadfastness, unshakableness and loyalty to Theosophy and to the Theosophical Society. Such pledging will be all the more powerful in that it is vivified by example.

"I cannot think that any service to the Society on the part of such a club could possibly be greater than to sound constantly a note of steadfastness. The more such note is sounded, the less will vacillations, excitements and flying off the tangent, matter. And the more such note is sounded the better use shall we be able to make of the enthusiasm and fire which the movement is surely so delighted to receive from the young. We need that faithfulness unto death which our great President-Mother showed forth in every detail of our life.

"I could wish that this Twenty Year Club could be made an international movement with the sole object of sounding the note of the eternal meaning of Theosophy and the Theosophical Society amidst the changing harmonies of time."

The Dues Discussion

Since the analysis that appeared in our February issue, many more responses have been received from the 578 former members to whom a special letter was addressed, and we have now heard from 42% of those who became inactive at June 30, 1934.

The only appreciable changes in the percentages quoted are that 7½% have reinstated upon cancellation of dues, and 7½% have responded that they were definitely "not interested." The conclusions drawn from the preceding analysis are only reinforced by these further figures.

It is interesting to note the recent resolution of the General Council urging that those having power to remit dues examine the need for the more extended use of that power. Certainly that has been done quite thoroughly in this Section, and there has been a liberal application of the power which the By-Laws of this Society extend to your National President. Wherever there has been indication of interest, combined with inability to pay dues, membership has been preserved to needy brethren.

Unfounded Fears

Several members have written expressing fears that recent open declarations of the willingness of Headquarters to remit dues will result in many more applications for such cancelation, and that members who can pay will take advantage of this opportunity to continue membership without giving support.

I frankly do not believe that Theosophists would take that advantage. I believe that only those who cannot pay will ask for cancelation; even these will pay what they can and will require cancelation in part only. Evidence of the accuracy of this judgment is found in the fact that the number asking for cancelation is gradually decreasing. Members are recognizing their responsibility, and many have written stating that having found employment or being assured of improved conditions and better prospects, they are paying dues which they have not previously felt able to send in.

We can trust our members, I am sure, and I for one must continue to work with them and for them on the basis of honor and trustworthiness. However, in recognition of the lodges and their responsibility towards members in distress, Headquarters is more and more seeking approval of the lodge officers before issuing membership cards to non-paying members.

Mr. Rogers

In "Personal Opinions" of last month Mr. Rogers announced his withdrawal of that feature page and his introduction of a privately circulated monthly paper entitled *Ancient Wisdom*.

The first number has arrived, and it proves to be an interesting paper, as was to be expected under Mr. Rogers' editorship, likely to serve the purpose of whetting the appetite of the more casual reader for deep and systematic study of Theosophy. We wish Mr. Rogers all success in this new venture at popular propaganda, and we hope that he will still be an occasional contributor on theosophical subjects to THE AMERICAN THEOSOPHIST.

Month by month reports of his lecture activities will appear in the "In the Field" column.

From the National President's Mail

February 4, 1935

Dear Mrs. —:

Thank you for writing me so fully relative to the matter of raising dues.

You inquire as to whether the Higher Membership plan brought the results that I had hoped. When I tell you that only about 100 members responded to the opportunity to take Higher

Memberships, you will understand that the plan is not productive of the results which I anticipated. I thought that at least half of our members would respond, especially considering that a Higher Membership can be taken for only \$10 annually and that it can be paid in installments. That is another reason why I feel that it is necessary for the work to be shared by all. These few take so great a burden.

I do not look upon the collection of dues as a coercive method to provide funds. I want the response to payment of increased dues to be the result of a recognition not only of a need but of an opportunity to share.

You mention Happy Valley, Ojai, Star Publishing Trust, the Round Table and others. Theos are all secondary to Theosophical Society membership, for without our T. S. membership we would never have had contact with these other movements nor have felt any incentive to support them. Behind all of these stands our theosophical knowledge, which the Theosophical Society alone has brought to us.

You mention also the Red Cross, the Salvation Army and similar organizations. All the world supports these — only Theosophists support the Theosophical Society, and it has a world work to do. Ours is a special job that we can count on only our members to support. The Salvation Army and the Red Cross can count on the Presbyterians, the Catholics, the Theosophists, the business organizations, everybody — we can count only on ourselves.

Cordially yours,

SIDNEY A. COOK
National President

February 19, 1935

Dear Mr. Cook:

I have always been strong for the raising of National dues to provide a sufficiency of funds for Headquarters so that solicitations for individual causes need not so often be resorted to.

In my opinion, you have hit upon the very crux of the whole matter in that excellent editorial in the last issue of our magazine, containing this clear-cut thought:

"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."

A personal experience may throw an interesting sidelight. At the Convention in Chicago at which Dr. Besant presided a few years ago, I "overheard" a person seated at my back declare in no attempt at a whisper that she had just joined the Society

(Concluded on Page 84)

Correspondence

To the National Secretary:

I have noticed in some of the current theosophical publications and recent lectures a tendency to discussions of a political and economic nature. I recognize that the thought that thus prompts the Theosophical Society is the desire to aid and guide men in their struggle with the many dire physical problems that beset them at the present time, yet I cannot but view with alarm the danger and peril of such a procedure.

There are lectures now being given in theosophical lodge rooms in various parts of the country (I have heard some of these and have been told of others), which with no wide stretch of imagination could be termed "red," radical, Communist, un-American. Now I know that the Theosophical Society is not really behind these activities, but if it lends itself in even the slightest way to political discussions it will be besieged by the scores of reformers, propagandists and "what-not," who are clamoring to air their theories and isms by whatever avenue is available. It is inevitable that the Theosophical Society will be grossly imposed upon in this direction unless it takes steps to protect itself by eliminating all political and economic discussions from its platform. There are many

members of the Theosophical Society, who while they are Theosophists, and sincere ones, are still Americans and they resent this use of their organization. And now, I feel that I must again sound my little word of warning to the Theosophical Society — *stay out of politics*.

After all, the purpose of Theosophy is primarily a spiritual not an economic one, and the Theosophical Society is not equipped financially or in any other way to carry on a definite program along these lines, where its voice, amid the hundreds armed with statistics, facts and fancies, would be but negligible at most. But the Theosophical Society is prepared, is magnificently equipped, to carry on its great role of teacher and revealer to man of his higher and spiritual nature; does it not follow that once man has recognized his divine brotherhood and unity, that the realization of his brotherhood and obligations on the lower and physical side of his life will necessarily fall into the right lines?

I have not written the above in any spirit of criticism or censure, but as an earnest well-wisher for the success and welfare of the Theosophical Society in America.

A NATIONAL MEMBER

The above is a timely letter and its value is emphasized by the following recent resolution of the General Council in session at Adyar:

"Resolved, that the General Council warmly recommends members, *individually*, to inquire into the various schemes of reconstruction, whether in economic, industrial, educational, social or other spheres, propounded by reformers, so as to be in touch with all methods which are likely to advance

the cause of brotherhood.

"The Council, however, is of the opinion that no *lodge* of the Society should identify itself with any particular scheme of reconstruction, as such action on its part is likely to hamper the usefulness of the lodge as a body of inquirers into every aspect of truth, willing to welcome into its midst men and women of all schools of thought who are bent on promoting brotherhood." (Ed.)

FROM THE NATIONAL PRESIDENT

(Continued from page 83)

solely for the purpose of hearing Dr. Besant, and that she had no intention of continuing her membership.

If some members had their wish, that person would still be a member today. She "wouldn't

be able to pay." Doesn't the incident show what absurd situations can arise if we jettison every bit of business sense and common sense dealing?

Sincerely,



In the Field

Mr. Rogers finds on the Pacific Coast from Spokane to San Diego, including most of the major points, a condition similar to that which the rest of the country has previously experienced, and from which it is now in some measure passing. It is a well recognized phenomenon that depressions, like periods of prosperity, envelope the industrial areas of the East first and travel westward. The Coast cities therefore continue in prosperity after depression hits the East, and similarly experience a later recovery.

On the Coast, as has been true elsewhere, there is difficulty in developing large audiences without very expensive preparation in the form of extensive advertising, etc., and where talks to lodges are given, not nearly a full membership turns out. The lodges have not yet reported, but Mr. Rogers advises that at the present time he is experimenting with one lecture and one class each week at each of three lodges, in Los Angeles, Hollywood and Glendale, and is continuing this for a period of three months.

Nowadays a theosophical field representative in any capacity certainly needs perseverance and a certainty of the value of Theosophy and theosophical work, even where outer results are not apparent, for the days of large audiences and a great response in new memberships have not yet returned. It is steady and sustained work with members and smaller audiences that is now bringing results.

We are grateful for Mr. Rogers' contribution of concentrated effort on the Pacific Coast, and glad too that that area is to be given further sustained attention by Dr. Roest when the new season opens next fall, if present plans materialize.

Following the Florida engagement Dr. Roest went first to Birmingham, where he was most heartily welcomed and accomplished a successful visit for the benefit both of the lodge itself as also the public. In Atlanta the lodge officers write of the encouragement of his brief stay, and we are also hearing of new activities resulting from his suggestions. Courage and the fire of enthusiasm inevitably renew vitality and the will to achieve wherever the members or groups are responsive to any degree whatever. So it has been in New Orleans, Besant Lodge-Houston, San Antonio, Dallas and Fort Worth.

Dr. Roest's ability is an outstanding factor in recreating in the minds of the public a respect for the dignity of our organization and a new evaluation of the splendor of our teachings. Excellent study classes have been formed in several places

and the members are determined to uphold the high standards of presentation which Dr. Roest has set for them. While the achievements in small groups cannot always be measured in numerical terms, nevertheless even in this respect results are encouraging, but of more importance is the sound basis for right growth which has been established, as also the realization that depressions or difficulties of whatever kind need not be obstacles if we are courageous and if we let flow through us the life which is pouring through our Society.

Miss Henkel, in addition to Mr. Rogers, has been working in Southern California, and there her genius for friendly contacts and inspiring helpfulness among individuals and lodge groups has supplemented most helpfully the public lecture work of Mr. Rogers. It is easy for groups, either lodges or Federations, as well as individuals, to carry along in accustomed ways without realizing that however fine many established procedures may be, they nevertheless hold possibilities of improvement. Individuals and lodges with openness of mind and heart, and a willingness to see new viewpoints, new ways of work, constitute the groups truly alive and best able to make the most use of Miss Henkel's presence. She learns from each group what may be helpful to every other, and in her travels shares from lodge to lodge the inspiration of ideas and devotion gained from each. Public lecture series are relatively futile if the lodges themselves are not equal to the responsibility of continuing worth while study classes and inspiring members meetings, so as to draw closer inquirers and new members that the work may be stabilized and consolidated. So great is the importance of Miss Henkel's contribution in the field!

Similar in its objectives and procedures is the work being carried on by Mr. Fred Werth. He was heartily welcomed in the Michigan Federation for a return series of engagements and the lodges, as also the Federation management, regard the method as highly successful, since Mr. Werth worked with the lodges in that State throughout the month of November and then returned to them for an additional six weeks in February and March to renew his contacts and help the lodges in their practical activities, in the management of their work and in a contact with the national and international outlook of the work. The Ohio lodges are looking forward to another tour in their State by Mr. Werth, and again it is anticipated that this procedure of a repeated engagement will prove very much worth undertaking.

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 Forgotten Man

Under this title a recent correspondent wrote us a few weeks ago about the sad fate of the local class teacher, as compared with the "colorful and interesting" life of the field worker. Then a highly idealized picture was painted about the delights and comforts of being an itinerant lecturer, as contrasted to the drab and difficult work of the class teacher, whom "nobody ever thinks of entertaining," and who is "without any opportunity to gain inspiration from leaders of the movement." You can imagine how mean a national lecturer and field worker feels when his enviable position is thus mercilessly revealed to him. How full of injustice appears even this theosophical world of ours! Until he remembers that *his* work, too, has its difficulties and sacrifices, its drudgery and disappointments, its sometimes unbelievably disagreeable surprises and discomforts; and that all the lecturers and field workers he knows started as "forgotten" local teachers of a class. And once again he feels sure that the only inalienable compensation of theosophical work of *any* kind is, not recognition or comfort, but the joy of serving.

Yet that does not answer our correspondent's plea that our lecturers and field workers make a special effort to get acquainted with the local class leaders, "discussing the latter's particular difficulties, his method of teaching, etc.," a perfectly legitimate request. I can only say that the "privileged class" of traveling Theosophists is only too glad to do so, but has to await the pleasure of the local teachers in making the first move. Many teachers have not the slightest desire to discuss their work with the visitor, and he has to guard constantly against the danger of being considered a meddler if he shows an active interest in local affairs. Besides, his engagements are almost always made *for* him, not *by* him; so it is up to the local management of his visit to make opportunities for contacting the local workers. Our field workers will be delighted to comply!

Guidance

The same correspondent brings up the question mentioned in our article last month: is it desirable to provide new members and new groups with

"paternal guidance" such as for instance the Rosicrucian organizations in this country furnish? Many who have — like this correspondent — seen individuals and groups which "are left to sink or swim" actually sink, naturally answer this question with an emphatic "yes!" But there is another side to this problem. Do we want an organization of *workers* or of people who are led like sheep? Is it not true that we can make things *too easy* for true growth? Is it wise to let all initiative come from above? Is it worth while to work for a *large* Theosophical Society of milk-fed believers; or should we concentrate on the task of drawing in only the really thoughtful of all classes, those comparatively few who take initiative *themselves*? I am inclined to believe that while we have an unfilled duty to perform in educating those who need and desire education, we should be careful not to over-organize our Society and so turn it into a body of mental dependents.

But I invite readers' opinions on this important problem. Administrations receive plenty of criticism, as a rule, but little wholesome, constructive, well thought out advice. And one of the many disappointments of national workers is the complacent way in which members often ignore the help that is being given. It is not unusual for me to find a lodge in which neither officers nor members have any but the vaguest idea about the purposes and suggestions of the Greater America Plan, for instance. Yet since September, 1933, this magazine has reported on its ideals and actualities; and each lodge has received a Handbook full of detailed practical suggestions as a direct result of this Plan. I can only refer those who wish to catch up on the matter quickly to my article in the *Adyar Theosophist* of last January. But such experiences drive home the fact that an organization like ours cannot depend too much on centralized activity. It would seem that study guidance for instance might be considered a task for members serving a small area rather than for Headquarters alone.

In Union Strength

It seems that the American ideal of human association is federalism rather than highly centralized authority. Those who are living within each

other's reach have a better opportunity to understand each other and to cooperate in face-to-face relationships than those living on opposite coasts, for instance. In our Society we are more likely to develop the attitudes characteristic of human brotherhood in such forms of direct cooperation than by the usual methods of writing or printing emanating from a central office. The annual Summer Sessions at Olcott are undeniably the most powerful means of linking us together nationally, and they are so just because we meet each other personally there. But they last only a short time and many members cannot attend. That is why Federation work is so vitally important. It enables a group of lodges to unite their forces and do year-round work on a much higher level than they could do in isolation.

The Florida Federation — see *THE AMERICAN THEOSOPHIST* of last month — has been tremendously strengthening to the work in its State, re-

sulting in several new centers and a new lodge within a year, and making visits by lecturers unusually effective by careful organization. The Southwestern Federation has been splendidly successful in interesting new people by a system of correspondence and lending of theosophical books from the Federation library, with a new lodge resulting from following up this work by Federation officers. In every case Federation meetings have strengthened the visiting members as well as — through them — their lodges, not the least the host-lodge. One of the specific objectives of the Greater America Plan is "to strengthen the work of Federations," and the more I see of them the more convinced I become that in an *active* Federation we have one of the most powerful means of improving the Theosophical Society and — through it — of serving the world by the message and life of the Ageless Wisdom.

Sorrow and Joy

By H. BOSMAN

THE GOAL. Does anything else really matter? No. The path is often steep and rocky; we stumble, we fall, we get bruised and bleed, but in the wake of our sufferings there is always joy.

The idea of punishment from above, which is a purely human notion, is entirely erroneous. The One, no more than a really kind and understanding human father, never, strictly speaking, punishes us, for punishment as such is unintelligent and useless. Such sufferings and disappointments as we meet are sent to help and strengthen us. They bring with them lessons to be thoroughly learned in the school of this earth life, highly instructive and beneficial, provided we apply to them the light of our understanding and the gratitude of our unselfish love.

Let each one of us cast his eyes on certain past sufferings, which are now no more than a recollection, with the result that they have lost much of their real sting. How full of meaning do their lessons appear to us! If we are sincere toward ourselves, we must acknowledge that we are glad to have been through so painful a time, not of course because its memory brings us any actual joy, but because we would not be without such an experience, however bitter it seemed at the time, however revolted we may have felt against what, in our dark ignorance, appeared to us an injustice. As Forrester-Brown says in *The Two Creation Stories in Genesis*, sorrow is the medium through which joy takes possession. Yes, as a result of our sufferings joy takes possession of us and conse-

quently we have more love to give, more understanding to bestow, more real happiness to spread around us. Our point of view is wider, our attitude toward life more selfless, we are nearer to Him, who is Joy.

If, however, it is comparatively easy to consider dispassionately our past sufferings, it is extremely difficult to approach our present ones in the same way. During trying periods it is very hard to separate what belongs to the Self from what belongs to the self, to be detached and, so to speak, to be the spectators of our own distress. However, if we can induce such a frame of mind, sorrow loses much of its poignancy, and we rise from a subjective and narrow standpoint to an objective and comprehensive one.

It is, however, a mistake to think, as many do, that the only way to the One is through suffering. Joy, real, deep joy, plays just as important a part in spiritual evolution as does sorrow, especially if, in the gratitude of our loving hearts, we try to share our joy with Him, giving as much of our joy to Him as we can. Joy also leads to Him, and when objectively and selflessly appreciated perhaps indeed more completely and more quickly than sorrow. We should never lose sight of the fact that He is much more anxious to bring us to Him than we are to follow the path of real happiness. Therefore He does everything to bring us nearer to Him, so that every happy or unhappy experience is a stepping stone toward eternal truth.

The Inner Life

By CLARA M. CODD

Theme: "Led of the spirit."
Thought for the month:
 "That I may know what the Lord
 will say unto me." (Numbers 22,
 19.)

"Wait on the Lord; be of good
 courage, and He shall strengthen
 thine heart: wait, I say, on the
 Lord." (Psalm 27, 14.)

"Rest in the Lord, and wait pa-
 tiently for Him. Commit thy way
 unto the Lord and He shall give thee the desires of
 thine heart." (Psalm 37.)

"They that wait upon the Lord shall renew their
 strength." (Isaiah 40, 31.)

"The vision is yet for an appointed time, but
 at the end it shall speak, and not lie: though it
 tarry, wait for it; because it will surely come."
 (Habakkuk 2, 3.)

A reader has sent me an account of her own
 method of meditation, with an invitation to com-
 ment upon it in the pages of THE AMERICAN
 THEOSOPHIST. She writes that as long as she faith-
 fully does her part, a measure of success always
 comes. At the end of every meditation she asks
 for the Master's blessing and light, and then re-
 mains very still for a few minutes. Usually there
 is a response, which comes in the form of advice or
 elevated thought entering the mind and fitting the
 particular problem or need of the moment.

She keeps a little book in which she writes down
 at once the thoughts that come and the date, and
 every now and then she goes over these different
 thoughts or injunctions, and finds them most help-
 ful. She has found this method also very helpful
 in discovering and treating particular failings. She
 wishes to emphasize the fact that when writing
 down the thought, one must forbear from "intel-
 lectualizing" upon it, writing it as received so as
 not to lose its essence. Often it is not in accord
 with what would be wished, but startlingly brings
 one to realities and essentials.

She is not psychic, "only sincere," and wonders
 if this method, or a similar one, might not prove
 of help to other readers. She gives me a specimen
 "message." "The Spirit may leap to the Seventh
 Heaven, but if the personality is not trained it can-
 not use it. Therefore practice the homely virtues
 till the personality can be the perfect instrument of
 the Spirit. My strength is with you, but yours
 must be the effort."

I thank my correspondent for thus sharing with
 us her method and experience. It reminds me very



Clara M. Codd

much of the way pursued by the famous "Oxford
 Group Movement" in the Christian Church. The
 members of these Groups always commence the
 day with meditation and prayer, after which they
 "wait" for ideas from above, writing these down
 and trying to live by them. I think the rationale
 of this may be quite easily explained. What is
 prayer, meditation, aspiration? It is an intense
 desire and effort to reach up to higher realms of
 experience and consciousness, and is the earnest
 of its own reward. For nowhere in the universe
 can effort be expended, on a sublime or more lowly
 plane of being, without provoking its appropriate
 response, the "action and re-action which is equal
 and opposite." In some form or another earnest,
 sincere prayer or aspiration is *always* answered. In
 this particular case it seems to come as interior
 ideas and thoughts. The aspirant has consistently
 tuned herself to a subtler world of energy expended
 or vibration, and the response is probably from
 higher strata of her own being. The Master K.H.
 says:

"The great difficulty to be overcome is the regis-
 tration of the knowledge of the Higher Self on the
 physical plane. To accomplish this the physical
 brain must be made an entire blank to all but the
 higher consciousness, and the astral body must be
 paralyzed, or error and confusion will result. In
 the first place, try and put yourself in such a state
 as not to feel anything that happens to the physical
 body, in fact, to separate yourself from your body.
 If in this attempt you feel anything, any foreign
 influence, coming to you from outside, break off
 the concentration at once. Your best method is
 to concentrate on the Master as a living man within
 you. Make His image in your heart and a focus
 of concentration, so as to lose all sense of bodily ex-
 istence in the one thought. The idea of the Master
 will prove the best safeguard against spooks, etc.
 The effort is far more dangerous for psychics than
 for others, because their bodies are much more
 sensitive to, and attract more, various other powers
 of Nature. During concentration one must make
 oneself as positive as possible to spooks and all
 astral lower influences, but as negative as possible
 to the influence of the Master. Every one of you
 create for yourselves a Master; give Him birth and
 objective being before you in the astral light. If it
 is a real Master, He will send His voice. If not a
 real Master, then the voice will be that of your
 Higher Self."

It cannot be too often emphasized that occultism
 in the antithesis of mediumship. The Master says

(Concluded on Page 90)

Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

The Chief Brother will make a rapid tour of some of the southern states in April and will talk to the lodge members on the organization and purpose of the T.O.S., and also give an illustrated public lecture on "The Occult Side of Dante's Inferno." His itinerary is as follows:

Washington	April 10
Miami	" 16
St. Petersburg	" 21
Tampa	" 22
New Orleans	" 25
Memphis	" 28
Birmingham	" 29 and 30
Atlanta	May 1

Mrs. Logan, who is one of the two Counselors of the T.O.S., was to have accompanied him, but is still convalescing from a recent severe illness and will not be able to take so long and strenuous a journey. Mrs. H. Kay Campbell, however, and Miss Mabel K. Zimmers will probably go as planned.

To return to our Survey for 1934, it should be mentioned that a very sterling work in the line of Social Service has been performed by the Theosophical Book Association for the Blind, 184 South Oxford Street, Los Angeles, whose manager, Mr. F. A. Baker, continues year after year, in spite of a succession of personal disabilities and limited financial support, to turn out theosophical books in Braille, the raised type which the blind can read with their fingers. The books already made, which include most of the standard theosophical text books, are not only for sale but are loaned free to the blind in any part of the world. It has been suggested by one of our workers who has learned to do Braille that a book be exhibited at the next Convention at Wheaton, together with the materials used in writing, and that lessons be given during Convention and Summer School so that a number of new writers in Braille might be developed to assist in this fine work. Anyone interested in this idea will please communicate with me or with Mrs. Ruggles.

Mr. John Nimick, the National Watcher, has found his task very difficult, for the department of Watcher does not seem popular in the lodges, and only two Head Brothers have made that appointment. Moreover his personal work is now demanding so much of his time that he has asked to be relieved of his position in the T.O.S. Local

Watchers, therefore, will, temporarily at least, communicate with me direct in any matters relating to their work which their Head Brother cannot answer. In practice each Head Brother really stands as a Watcher over the departments under him, stimulates them and coordinates their activities so that he usually does not feel the need of another person to do what he is already doing and I am beginning to wonder if the department of Watcher is not a duplication. Mr. Nimick's splendid contribution in the past was really in the character of publicity agent and magazine publisher, a job which should be revived nationally but which would hardly have any scope in the lodges.

The Right Citizenship Division of the World Peace Department, under the able leadership of Mrs. Alice F. Kiernan, is proving successful and increasingly popular. Hermes, her own lodge in Philadelphia, has a weekly class of fifteen members in which President Roosevelt's *Looking Forward*, Edward Bellamy's *Looking Backward* and books by Annie Besant and others on social and economic life are studied and discussed and on occasions the class is addressed by outside speakers. Minneapolis Lodge has devoted one Sunday evening each month to public lectures on citizenship, and has had among its speakers the Mayor of St. Paul on right government, the Professor of International Agricultural Research at the University of Minnesota on international agricultural problems, and a Jewish Rabbi on the situation of the Jews in Germany. Many of the lodges have been studying "Technocracy" and the "Douglas Credit System" under this department.

Mrs. Lilian Wardall has found her dramatic study and work so exacting that she has had to give up her position as National Head of the Natural Living Department, which in consequence has not yet taken its proper place in the work. Natural Living is essential not only to peace of body but to peace of mind and is the very foundation stone of emotional and physical health. The more complex, artificial and "robotian" our civilization becomes, the more necessary is it to teach people the value of fresh air, sunshine, exercise, relaxation and simple, natural foods. I trust that many of our members, without becoming faddists, will interest themselves in this department, for in this day of smoking, drinking, motoring and devitalized foods, young people and their parents also need some sound instruction in the art of keeping well.

If your work is only good enough, all other questions answer themselves.— *George Eliot.*

Clippings From "The Young Theosophist"

Opportunity

The Young Theosophist group is not so large as to be able to sway public opinion a very great deal one way or another, but this should not discourage us. There is a valuable work we can all do which shall have a great effect. Let members join influential organizations which are earnestly seeking to remedy the evils of the day; join them not with the idea of becoming leaders in them but to strengthen them and aid them in their work. Not only shall we strengthen them numerically, but most of all we can help them retain balance in the midst of controversy by seeing that they do not lose sight of their goal. Never forget the Masters work through and aid all groups or organizations which are striving (however poorly) to aid mankind.— Sidney Taylor.

Our Lady

It seems that one night when this child was lying awake, exhausted from crying, he was suddenly aware of the door opening at the foot of his bed without a sound, and there standing before him, dressed in an evening dress with a cloak around her shoulders, was his mother. He said that her hair shone with jewels, and that she seemed to be looking at him. He sat up in his bed amazed but not frightened and called out to her. He threw off the bed-clothes and scrambled to the end of the bed, where she lifted him gently in her arms. Nothing was said between them, but he lay there in perfect bliss, his head on her

shoulder. When he awoke she was gone, and it was morning, and he was in bed with the winter sunshine on the wall. However, she came back the following night and many other nights, but never unless he awoke and cried. Always he lay in her arms and fell asleep there. His health improved so remarkably that those about him noticed it and gradually her visits became more and more rare, as he needed her less, and at last they finally ceased. It was of that last visit he wanted to speak.

— Lucia McBride

Activities

The Young Theosophists of Minneapolis, Minnesota, are holding regular weekly meetings and are conducting an H.P.B. Training Class, at which theosophical subjects are discussed. At the present time talks are being given successively each week on Hinduism, Zoroastrianism, Buddhism and Christianity. The young person who presents the best talk on each religion will be chosen to represent the group in a symposium which will be conducted by the Young Theosophists at one of the public meetings of the Minneapolis Lodge in February.

* * * *

The Young Theosophist is the official organ of the Young Theosophists of America. It is published bi-monthly at Olcott, Wheaton, Illinois.

Subscriptions are fifty cents per year, and should be sent to Miss Ellen McConnell, Olcott, Wheaton, Illinois.

THE INNER LIFE

(Continued from Page 88)

they are poles asunder. The one is intensely positive and self-controlled; the other negative, and the control is surrendered to an entity upon the other side. Those who would develop their own spiritual appreciations should not even indulge in the common practice of automatic writing.

Notice my correspondent "waits." This is the essence of meditation. When after practice of controlled and sequential thought, the mind naturally steadies itself, hold it like that for some moments, with the heart held wholly in an ardent and devoted

direction, and wait for the response, which may come as peace, upliftment, illumination, happiness or strength. If it does not always seem to come, take no notice. There may be many reasons for lack of seeming response, and in any case we should not "work for wages," but because we simply aspire.

Understanding is the fruit of concentration, which is the art of steadily dwelling in thought upon a subject, and learning to wait.

What Lodges Are Doing

Akbar Lodge (Chicago) announces that copies of its "News Letter" will be supplied to all members of the Society without charge, upon written request. Public lectures are given every Saturday afternoon at 2:30 in Room 200 of the Fine Arts Building.

Besant Lodge (Tulsa) has an exceedingly active group of members. During Dr. Roest's series of lectures from March 12 to 15, arrangements were made for him to address the students of the local high school, to give a noon-day talk to the Hi-Twelve Club and to broadcast over radio station KVOO. A recent bulletin announces a "white elephant" sale on March 23 and a rummage sale in the near future. A new astrology class, the proceeds of which are to go to the purchase of additional furniture for the lodge home, is reported as "progressing with great enthusiasm." Thursday evenings are devoted to public meetings, and a particularly pleasing program of poetry and music was presented on Thursday, March 8. A "straight Theosophy" program has been inaugurated for the members' meetings, and Mr. Jinarajadasa's *First Principles of Theosophy* is being industriously studied, with much benefit to the members.

Colorado Lodge (Denver) presented a novel program in celebration of Adyar Day. A marionette production of the occult play, "The Door That Did Not Shut" by Beatrice Wood, was arranged by Mrs. Leslie Ruttencutter. The play proved delightfully interesting and instructive.

Detroit Lodge: Mr. E. Norman Pearson presented a course of four public lectures during February. The lectures, which gave some new angles on various theosophical subjects, were received with interest and were well attended. The March program included a series of cultural talks, four of which were on different aspects of art, and the fifth a lecture by Mr. Fred Werth, Headquarters field worker. Recently the Music Appreciation Hour, conducted by Mrs. Elizabeth Rohns Davis, was enhanced by the presence of Mr. Henri Matheys, well known violinist and composer.

Hermes Lodge (Philadelphia): In addition to the regular weekly classes on "Right Citizenship," "White Magic" and "Comparative Religion," round table discussions are now being conducted by Mr. Hugh F. Munro, Sr., and those participating are invited to bring their various problems for discussion and possible solution. Hermes Lodge celebrated Adyar Day with a splendid program of music and talks. Mrs. Alice F. Kiernan shared with those present her impressions of Olcott, Mr. Grover C. Huckaby explained the value of Centers, and Mrs. Robert R. Logan talked about Adyar.

Honolulu Lodge has been devoting its regular weekly meetings to a study of Comparative Religions, based on the Theosophical Correspondence

Course, and everyone who attends is urged to participate in the discussions. The lodge secretary writes: "It is hoped that this course will afford each individual a better understanding of the Truth which pervades all religions."

Leadbeater Lodge (Jacksonville): An Adyar Day program and Silver Tea on February 12 has been reported as "a great success from every standpoint." Mr. Ralph B. Kyle, president of the Florida Federation, gave a very interesting talk on "The Spiritual Centers in the World," and Mrs. Ida Heaton presented a reading and a talk on "How Theosophy Came to C.W.L."

Miami Lodge: A series of seven lectures by Dr. Alvin B. Kuhn from February 17 to 23 was attended by appreciative audiences.

New York Lodge: The following is quoted from a recent issue of the delightful bulletin published by the lodge: "What is it about a season that makes it suddenly swell to gigantic proportions when it is already half over? Is it perhaps that while the year is dying we are relatively calm, whereas immediately January 1 is behind us we positively burst with new ideas and become frenzied in our efforts to put them all into action before the season is over? Anyhow, we now have as 1935 innovations —" A page of the bulletin is devoted to a description of these innovations, among them a Sanskrit Class, meeting twice a week; a Speakers' Training Class and a Children's Class. During March Mrs. Dora Kunz gave an excellent series of weekly talks on "Life After Death," and there were varied and interesting programs for the members' meetings. A play presented recently by members of the lodge was such an unprecedented success that another is planned for April.

Pacific Lodge (San Francisco) reports an increase in attendance and in the use of the library since moving into new quarters in a better location. An Adyar Day program consisted of readings on Adyar from Dr. Besant, Mr. Warrington and Mr. Cook, and a member who had visited that Center gave her impressions of its wonders.

Palo Alto Lodge: Able speakers from San Francisco and Oakland have been giving public lectures each Sunday afternoon for Palo Alto Lodge, among them Mrs. Jessie Lovejoy and Mr. Mads P. Christensen, who have presented lectures regularly on the second and fourth Sundays. Mrs. Lovejoy will soon begin a weekly schedule of class study on Saturday evenings. The lodge has been able to obtain good publicity in the local newspapers, and frequently a resume of a public lecture is published. The secretary reports: "Palo Alto Lodge steadily continues to grow stronger and more useful in the community. Our group deeply appreciates the services we are receiving from the out-of-town members."

(Concluded on Page 96)

Theosophical News and Notes

Mr. Jinarajadasa

It is of paramount importance that Mr. Jinarajadasa will be with us for Summer School and Convention, and although many details of his tour in this Section are as yet pending, we nevertheless have the joy of knowing that we may welcome him. It is indeed a splendid privilege to which we look forward.

The brief tour from June 17 to very early in October will be under the direction of Miss Marie Poutz and the Esoteric School. However, Mr. Jinarajadasa will also address members' meetings where lodges are able to arrange such engagements in conjunction with private meetings. These plans will be consummated under the guidance of Miss Poutz. It is also determined that Mr. Jinarajadasa will not give public lectures, both for the reason of conserving his own time and strength and also for the reason that the summer session is most inopportune for public gatherings.

It is practically certain that Mr. Jinarajadasa will arrive in San Francisco on June 17 and will take his departure from New York very early in October. Since he wishes to include a brief contact in Vancouver, as also a short trip into Mexico, his engagements throughout his itinerary must necessarily be limited, but nevertheless we have a great deal to anticipate in his visits to as many lodges as possible, and especially to the period of Summer School and Convention, which will undoubtedly be the climax of his stay in this country. Let us gather to welcome him with all of our hearts and let him know of our gladness in his coming.

Rates for the Summer Sessions

It is anticipated that in spite of increased costs this year, we shall continue the rates as established for both Summer School and Convention of 1934.

In relation to room rentals in the village of Wheaton, we have not as yet sufficient data to determine positively, but if at all possible we hope to maintain these rates also unchanged as from last year.

We have already received more registrations thus early in the season than during a similar period last year, which bears evidence of the interest which is turning to our summer activities and of the probability of a considerably increased attendance. Let every one bear this fact in mind and place his registration at an early date.

The Olcott Lecture

The Convention of 1933 passed a resolution which reads in part as follows: "At each annual convention of the American Section there shall be delivered a lecture to be known as the Olcott Lecture. A Committee of Selection shall be appointed by the National President, and any member may submit to this committee (in such manner as may be decided so as not to disclose the identity of the writer) the manuscript of the proposed lecture. The committee shall carefully judge all manuscripts submitted, and the member submitting the manuscript which, in the opinion of the committee, is the best, shall be invited to deliver his (or her) composition at the next following annual convention, such member to be the guest of the Society during the convention period. In making such selection, the committee shall consider particularly *the extent to which the composition throws new light upon the understanding of Theosophy.*"

June 15 has been set as the final date for sending in lectures competing for the honor of the title "The Olcott Lecture." The committee, scattered as it is, must be given time to thoroughly judge these lectures between that final date and the opening of Convention. About ten weeks therefore remain for the preparation of Olcott lecture manuscripts, which must be sent in to Headquarters, typed on one side of the paper only (letter size paper, 8½ x 11), and in triplicate — one copy for permanent filing at Headquarters, one for the judges and one for reserve in case of lost copies. (Last year several were lost in the mails, and there was much work of recopying.) Manuscripts should be written to take an approximate delivery time of from forty-five to fifty minutes.

White Lotus Day

It would be well to start planning early for a beautiful and impressive program on White Lotus Day, May 8, in commemoration of Madame Blavatsky and Colonel Olcott. Last year, homage and appreciation were offered also to Dr. Besant and Bishop Leadbeater in connection with White Lotus Day. On this day we honor the memory of those great leaders who gave a life time of service to the cause of Theosophy. Every theosophical lodge should make preparations to observe the day set apart for this purpose.

Bequeath Your Books

Nearly every member of the Theosophical Society has some theosophical books. What becomes of them when members pass on? Usually, unless special provision has been made, they fall into the hands of relatives who have little interest in them. Yet Headquarters has constant call for used books, and can divert them into channels where they would continue fine theosophical service.

It is a simple matter to make a will, and even if one has nothing but theosophical books to leave, it is an excellent thing to sign a simple document that will insure those books coming to Headquarters for continued service in the Cause which the member served. Write to Headquarters for suggestions as to form of will for this purpose. Insure that your theosophical books remain useful.

Truth Trial at Adyar

Adyar Lodge recently turned its program over to the Young Theosophists, who, resolved to do something original, presented a "truth trial." The attendance, previously about fifteen, was on this occasion about 100. The proposition "on trial" was "It Would Be a Benefit to the Theosophical Society If the Young Theosophist Organization Disbanded."

The procedure was that given for "truth trials" in our own Lodge Handbook. Captain E. M. Sellon presided over the court. Mr. R. Krishnamurti and Mr. J. L. Davidge appeared for the proposition, and Mr. Felix Layton and Mrs. E. M. Sellon against it. Mr. M. Subramania Iyer prosecuted and Mr. Yegnia Sastin defended. A jury of twelve considered and presented their views, and voted ten to two in favor of the youth organization, thereby giving recognition to the value of the Young Theosophist movement. The jury was remarkable in that it included a boy of thirteen and a girl of twelve, each of whom occupied the one minute allotted to each jurymen, speaking in public for the first time and introducing good points in their discussions.

American lodges might similarly use this valuable means of propaganda, and merge youth and age in their juries.

The Adyar Diamond Jubilee

In response to the announcement of Mr. Cook's appointment as official travel representative for the American continents, a number of inquiries have already been received for information as to the cost and time of travel to the Adyar Convention of next Christmas. It is not too early to begin to plan for this great experience.

Children's Camp

In our January number we outlined the suggestion of a member for the conduct of the Children's Convention Camp proposed during last Convention. In view of the extensive arrangements necessary for Convention this year, large as it will be, Headquarters will be grateful if those who would be interested in such a Children's Camp would write to us at once indicating their views and the extent to which they would take advantage of a Children's Camp organized along the lines indicated. Other suggestions will be welcome, but arrangements cannot be too long delayed.

Minneapolis Speaks From Adyar

Miss S. E. Palmer, a long standing member of the Society, now resident at Adyar and formerly of Minneapolis Lodge, writes of her early contact with Theosophy through this lodge nearly forty years ago, and speaks with deep appreciation of the meetings then held and of their inspiration and value. She particularly emphasizes the wisdom of the president at that time in giving everyone work to do searching in the library to prepare papers assigned to them for certain meetings — work which made everyone a student, that each might present the Theosophy which he loved, in such a way as to make his contribution a real service.

Here, too, is a thought for the present.

Adyar Convention Lectures

The Theosophist for February and March publishes a number of splendid lectures given during the recent Convention at Adyar. Our magazine cannot possibly produce all of these, and members are urged to subscribe for *The Theosophist*, and especially to purchase the February and March issues. Only a few copies are on hand, but others can probably be procured from Adyar. Subscription, however, is the sure way to avoid missing the fine things that *The Theosophist* constantly presents.

Adyar Fund

The Adyar Fund will remain open until April 10, at which time the accounts will be placed in the hands of a public accountant for auditing. Those who have not done so are urged to contribute to the Adyar Fund, and to send contributions to Dr. Ernest Stone, Secretary-Treasurer, P.O. Box 91, Ventura, California.

St. Michael's Center (Naarden, Holland) Films

An evening of "movies" showing life at St. Michael's Center, Naarden, Holland (formerly Huizen), the grounds, buildings, schools, residents and leaders of the work there, is now available during April and May for regular lodge programs or special occasions. The films are 16 m.m., and require an experienced operator, a projector and preferably a silver screen, which may be rented from a Kodak store.

The films, which have sub-titles, together with a short explanatory talk sent with the films, make up an hour's unique and instructive entertainment for members' or public meetings. They will contribute to an understanding of this Theosophical Center with its significant and valuable connection with America. There is no charge for the films, but it is suggested that half the collection be donated toward the upkeep and reduction of indebtedness of the Center.

For engaging the films write to Mr. Herbert Staggs, 2236 Grandview Avenue, Cleveland Heights, Ohio. Engagements can be made only for April and May, as the films must be returned to the owner early in June.

Camberley

We are asked by Bishop Wedgwood to announce that the Dormy House, Tekels Park, Camberley, England, is a guest house for Theosophists visiting that country. It is located on an estate of eighty-five acres, owned and controlled by a group of Theosophists, in beautiful surroundings, providing every facility for the comfort and convenience of traveling Theosophists, to whom such a congenial rendezvous should be most welcome.

Itineraries

MISS ANITA HENKEL, *Field Worker*

April 6-8, Medford, Oregon.

April 10-14, Portland, Oregon.

April 15-19, Tacoma, Washington.

April 20-26, Seattle, Washington.

April 27-29, Bremerton, Washington.

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

April 3-17, Chicago-District Federation.

MR. L. W. ROGERS, *National Lecturer*

April, Los Angeles, California.

MR. FRED WERTH, *Field Worker*

After April 14, Ohio Federation.

Help to Mothers

A "Mothers' Service" has been recently formed in the Ojai Valley under the auspices of the Children's Advisory Group of the Greater America Plan. A group of young mothers with children of the nursery-school age are successfully cooperating in the care of each other's children. Arrangements are made whereby a mother may have either a half-day or a whole day "off" a week, knowing that her babies are in good hands. This care includes bathing, feeding and the giving of naps as well as play supervision.

Also, whenever parents wish to go out nights together, a mother of the group is available to stay with their children. In neighborhoods or rural districts where there are neither nursery schools nor kindergartens, or where parents have no money for either tuition or nurse-maid care, such means of co-operation is a boon to tired mothers.

For information regarding the formation of these groups, kindly write the director of the Children's Advisory Group, Mrs. Muriel Lauder Lewis, Box 448, Ojai, California.

"The Buddhist Women's Home Journal"

The Western Women's Buddhist Bureau announces the publication of a new magazine, *The Buddhist Women's Home Journal*, described as "the first magazine in the interest of Buddhist women in all the twenty-five hundred years of Buddhist history." The purpose and work of the Bureau and its forthcoming magazine are outlined in a booklet, *A Buddhist Roll Call*, written by Mrs. Miriam Salanave, founder of the organization. The booklet is dedicated to "all noble Buddhist women of the past and future who have helped perpetuate the teachings."

Visitors at Olcott—February and March, 1935

Judith Silberman, Milwaukee, Wis.; Bessie Crouk, Elgin, Ill.; Katherine Hurd Harris, San Jose, Calif.; Ruth Ford White, Chicago; Josephine Kohler, Chicago; Karl Kohler, Chicago; Dorothy E. Jacobs, Chicago; Ruby Morlock, Villa Park, Ill.; Lulu Jones Downing, Evanston, Ill.; H. Joan Mangrum, Chicago; Ray Adams, Chicago; Kewal Motwani, Adyar, Madras, India; Alice B. Connelly, St. Louis, Mo.; Mr. and Mrs. A. W. Riechers, St. Louis, Mo.; Mr. and Mrs. George R. Hunsche, St. Louis, Mo.; Jennie G. Beattie, Grand Rapids, Mich.; Dorothea M. Trotter, Grand Rapids, Mich.; Caroline Cotton, Grand Rapids, Mich.; B. Jimenez, Ann Arbor, Mich.; Judith Jimenez, Ann Arbor, Mich.; E. N. Pearson, Detroit, Mich.; Elsie Pearson, Detroit, Mich.; Mr. and Mrs. William Niemann, Detroit, Mich.; Mrs. East Irish, Flint, Mich.

Theosophy in Action

Mrs. Else Kliefoth, National member, carried the message of the Ancient Wisdom to the members of the Baptist Church Student Fellowship in Madison, Wisconsin, when she gave a talk to that group Sunday evening, March 24, on "Theosophy, What Is It and What Is Its Answer to Present Day Problems?"

Statistics

New Lodge Officers

St. Petersburg Lodge — Pres., Mrs. Harriet W. Fisher; Honorary Pres., Mrs. Rebecca Boardman; 1st Vice-Pres., Dr. Clara Hooper; 2nd Vice-Pres., Mrs. Maude Kennard; Cor. Sec'y, Miss Marion Peterson; Rec. Sec'y, Miss Ethel Crowley; Treas., Mrs. V. F. Ebbecka.

Deaths

Mr. Willis R. Fisher, Saginaw Lodge, February 20, 1935.
Mrs. Anna E. Haubensak, Fremont Lodge, March 3, 1935.

Marriage

Mrs. Bengta F. Jennen, Dallas Lodge, and Mr. C. S. Burris, November 29, 1934.

New Members From February 1 to February 28, 1935

Applications for membership during the above period were received from the following lodges: Augusta, Fremont, Albany, Orlando (Florida), Casper (Wyoming), Seattle, Medford, Besant (Cleveland), Gainesville, Oak Park, New York, Kansas City, Atlanta, Birmingham, Crescent City (New Orleans), Des Moines, Enid (Oklahoma), Hartford-Capitol, Miami, Oakland, Omaha, Pythagoras (Cincinnati), Saginaw, San Antonio, Shri Krishna (Norfolk), St. Paul, Syracuse, Holyoke; and National members: Penland, North Carolina.

American Theosophical Fund

Previous receipts.....	\$100.60
To March 15.....	6.10
	106.70

Building Fund

Mr. J. Martin Wangberg, Miss Minnie Tolby, Mrs. Mabel A. Sandt. — Total \$8.00.

Besant Statue Fund

Total.....	\$5.00
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Christmas Contributions

Previous receipts.....	\$75.25
To March 15.....	1.00
	76.25

Nursery and Shrub Fund

Total.....	\$15.00
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Greater America Plan

Previous receipts.....	\$2,608.00
To March 15.....	370.50
	2,978.50

CHANGE OF ADDRESS

Mrs. Harriet Tuttle Bartlett's address is now
6235 Primrose Avenue,
Hollywood, Los Angeles, California.

A Great Opportunity

Support "The Theosophist"

The Theosophist is the official organ of the President of the Theosophical Society, and the oldest theosophical journal in the world, having been established by Colonel Olcott, President-Founder, in 1879.

A Splendid Channel

For many years it was edited by Dr. Annie Besant, and became a powerful channel for the dissemination throughout the world of Theosophy both as the Science of Life and as containing those fundamental principles the application of which can alone effectively point the way to the solution of the world's problems in every department of human life.

Solving World Problems

A special effort is now being made to enable *The Theosophist* to be still more valuable both to members of the Theosophical Society and to the general public. Its aim is to be useful to the student of Theosophy, to the inquirer and to all who are seeking for the problems of life permanent solutions based on truth and brotherhood.

Ten Thousand Subscribers Wanted

At present there are about 2,000 subscribers. We ought to have at least 10,000, for *The Theosophist* was intended by Colonel Olcott not only to be a journal for study and propaganda, but also to provide a fund whereby the President might constantly travel from country to country spreading a knowledge of Theosophy and gaining members for the Theosophical Society.

Be an Agent!

Will you become an agent for *The Theosophist*, bringing it to the notice of friends and public, forming perhaps *Theosophist* circles composed of a number of students collectively contributing to the cost of a copy a month? The annual subscription is \$4.50, post free to America. Nine members of a *Theosophist* circle would mean a cost of only 50 cents for each member for a whole year, and post free too. If you yourself can afford to subscribe, so much the better. It goes without saying that your lodge subscribes for a copy; perhaps also you or your lodge might subscribe for a copy to go each month to your local public library or reading room. And if these days of depression have hit you rather hard, then there is the circle.

But please see that in one way or in another, you, your lodge, your friends and the general public see *The Theosophist* regularly every month. Subscriptions may commence any time.



American Round Table

RAY W. HARDEN, Chief Knight



A League of Young People Banded Together for Service.

Motto: "Live pure; speak true; right wrong; follow the King."

Pages: 7 to 11 years.

Companions: 12 to 17 years.

Squires: 18 to 20 years.

Knights: Over 21 years.

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

The new Round Table "Friendship League" to assist boys and girls who are orphans or half-orphans, is developing very rapidly into a widely approved service. Those members and friends of the Order who are giving this their financial support, see in it another of the vital forces which the Round Table offers for the betterment of the world through youth.

Our International Department is becoming more potent every day for the realization of world peace, and this new service strikes powerfully at the scourge of crime and low moral standards in America. The young knights of the Order are in this way enabled to reach out strengthening hands to prevent criminal tendencies from being developed in thousands of boys and girls. In giving them companionship, together with friendly gifts of better clothing, increased nourishment and especially in sharing with these neglected children the enjoyment of wholesome entertainment and recreation, the Round Table lifts the moral standard through happiness.

Round Table Industries, still working toward greater success, is already assisting in making these efforts more effective.

Many copies of the plan by which orphaned young non-members are being discovered, attracted and helped (without being asked to join) have been mailed to members and friends. Anyone who has not received it, but is interested in this fascinating new Round Table activity, may have copies without charge, by writing R.T. Headquarters.

We are indebted to the keenly alert mind of Dr. Pieter K. Roest, who, quick to sense an opportunity for Round Table service, promptly forwards particulars and the names of prospective leaders. As a recent result of his helpful cooperation, an active new Table is being organized in New Orleans, with Mrs. Grace D. Davis as Leading Knight.

Roosevelt Table, Chicago, continues to grow in both membership and service. This is a very enthusiastic group, under the much-appreciated leadership of Mrs. H. S. Smith. The Table radiates encouragement throughout the ranks of the Order, as ideal companies of Knights have ever done. Mrs. Daisie A. Hurd, helpful co-worker, has been named an Honorary Knight of the American Section, through Roosevelt Table.

Maria G. Duany, Santiago de Cuba, writes a most interesting letter regarding Round Table work and the effect of copies of MODERN KNIGHTHOOD in the island republic. A department has been added to *Revista Teosofica Cubana* for publishing translations of MODERN KNIGHTHOOD's "Wisdom for Young Thinkers."

A small but earnest Table under the leadership of Dr. William L. Abt is reported from Oak Park, Illinois. They have chosen as their official slogan, "Follow the Light," and the group is now known as "Arundale Table."

WHAT LODGES ARE DOING

(Continued from Page 91)

Panama Lodge has been steadily developing a small magazine, which serves admirably to maintain the contact between members and also serves the purpose of providing excellent publicity material.

St. Louis Lodge: An illustrated feature article in one of the large daily newspapers, giving a history of Theosophy in St. Louis, speaks well for the position of dignity and influence to which the Theosophical Society has risen in that city. A splendid

new lecture series, "Design for Thinking," was presented in St. Louis by Fritz Kunz from March 10 to 16. A tea was given in Mr. Kunz' honor on Saturday afternoon, March 16.

St. Petersburg Lodge writes: "Hostesses have been appointed for the public meetings and classes. These members stand at the door and welcome everyone. You would be astonished at the difference in the atmosphere and in the greatly increased attendance." An excellent idea!

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



New Frontiers, by Henry A. Wallace. Reynal & Hitchcock, Inc., New York, N. Y. Price, cloth \$2.00.

Into the economic problems of a world-wide depression, which has threatened national disruption if not destruction, comes a practical application of idealism, effectively voiced and backed by the authority of an intimate knowledge of the chief issues at stake. This timely and illuminating book should arouse the enthusiasm and command the support of all who are motivated by a desire for social justice.

It is inevitable because of his personal and family background that Secretary Wallace should regard the farmer as the corner stone of our economic system. He tells a graphic story of the long struggle for agricultural common sense, by which ardently individualistic and conservative farmers have been brought to see not only the ultimate value but the immediate necessity of working together for common ends.

By the same token, the author gives a practical lesson in economics that even the average man can understand. Moreover he offers a sensible solution for fundamental difficulties, together with a well considered plan of how to make it work.

The entire situation is seen not as a local or class question but as a problem of total welfare. It is not merely a "sentimental lip service to the cause of national unity or world unity, but a response to a mathematical realization that in a world such as ours, short-time local selfish solutions merely create confusion and lead to ultimate disaster."

The idea of a new spiritual frontier whose keynote is cooperation is presented with convincing sincerity and a far seeing grasp of what is essential. The theoretical aspects are based on scientific studies, supported by an appendix containing thought provoking statistical tables.

As long as such inspired and inspiring leadership exists in high places, no one need despair.

—ANNA MARTIN CROCKER

Dr. Besant as a Comrade and a Leader, by Sir C. P. R. Aiyar. (Aiyar, Pamphlet No. 186.) Theosophical Publishing House, Adyar, Madras, India.

This contains another beautiful tribute to our beloved leader, Dr. Besant. Viewed as comrade and leader, he eulogizes this great woman in a way to make one's heart sing within him, that he has been privileged to know such a one as she was.

The writer speaks of her autobiography as a "gospel of undaunted courage and unflinching integrity and like the confessions of St. Augustine, the book narrates the struggle of a great soul." The entire pamphlet is a paean of highest laudation to the great soul "who would strive for truth, though her feet bled." After reading it, one stands more erect and wills to strive with more earnestness toward the goal he has chosen for himself.— D.

The Angel Who Couldn't Sing, by Sophia Cleugh. Doubleday Doran & Co. Price, cloth, \$2.00.

A delightfully well told tale of the days in England just before and just after the death of Queen Victoria. There is a touch of the occult about it, notably in the scene between a fine curate and his very practical grown-up daughter whom he dismays and perplexes by expressing his belief that Plato was right in his teaching about the fact of reincarnation. To her orthodox and somewhat narrow religious mentality the idea of her father's acceptance of such a conception as being a profound truth was a stunning shock.

The homely philosophy of the child heroine's old friend is characteristic of the work: "Keep smiling, and don't gnaw at life like a cur at a muttonbone." One finds profit as well as entertainment in a careful and sympathetic perusal of Mrs. Cleugh's book.— W. G. GREENLEAF.

Resurrection, by William Gerhardt. Harcourt Brace & Co., New York, N. Y. Price, cloth \$2.50.

The book begins and ends with an exceedingly interesting psychic experience, which the author states in a foreword is a true one. The definite belief in the continuation of life after death that this experience brings to him, runs like a thin silver thread — sometimes bright, sometimes dim — through the whole narrative, which is in fiction form. But the initial interest (to the reviewer) is not sufficiently sustained through the remainder of the book, though it is able and clever writing, with a remarkable insight into human character and many bits of real humor. The book — as action or otherwise — is distinctly "different."

— A. F. B.

Voodooes and Obeahs, by Joseph J. Williams. Dial Press New York, N. Y. Price, cloth \$3.00.

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Studies in the Lesser Mysteries, by F. G. Montagu Powell. Cloth \$1.25

Starlight, by C. W. Leadbeater. The Order of the Star (now no longer existing) was an organization devoted to the World Teacher. This book tells of the wisdom, strength, freedom, peace, joy, loving kindness and symbolism of the Star. Cloth \$1.00

The Eleusinian Mysteries & Rites, by Dudley Wright. The author not only sums up in an attractive manner what is known of the Mysteries of antiquity but adds to our knowledge some important details. Cloth \$1.50

The Wisdom of the Upanishats, by Annie Besant. The Upanishats stand as beacon-lights on a mountain-peak, showing how high man may climb, how truly God may speak through man. Boards \$.75

Ideals of Theosophy, by Annie Besant. These lectures prove conclusively that the ideals of the Theosophical Society have a real value on the physical plane and a practical application to the work of life. Boards \$.75

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