
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

ADYAR DAY NUMBER

IN THIS ISSUE

An Urgent Call from the President
(THE ANNUAL PRESIDENTIAL ADDRESS)

The Workers Conference
SALLIE WEIS

Little Rama at Adyar
ANITA HENKEL



FEBRUARY ★ 1939

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

ADYAR

YOUR first duty is Theosophy; your second duty is Adyar. For upon Adyar so much depends, not only as far as India is concerned, but the whole world . . . This does not mean that you are expected to do what you cannot do, but it means that you are expected to do those things which you can do. Do not allow yourselves to be deflected by lesser calls from doing the things you know you can do. You have to fulfil your duties, your responsibilities, but do not add to them, if by adding to them you are less likely to add to the fuel of the flame which Adyar must be. If you can do nothing more, you can give an earnest, concentrated thought to Adyar. Send power, purity, good will, anything you can send from your inner life and strength; send it to Adyar deliberately so that Adyar may use it. That, at least, each individual can do, and if he can do more, so much the better. Adyar is the very shadow of Shamballa in the outer world. Let us cherish Adyar and do all we can do to strengthen it.

G. S. ARUNDALE

SOUTH INDIAN CONVENTION, MARCH 30, 1935

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXVII

FEBRUARY, 1939

No. 2

AN URGENT CALL FROM THE PRESIDENT

THE PRESIDENTIAL ADDRESS DELIVERED AT BENARES,
DECEMBER 26, 1938

THE REIGN OF FORCE

BRETHREN:

ONCE again I have the happiness to address you in accordance with our usual custom. May the peace that passeth understanding, yet passeth not our encompassing, abide in each of us, that being at peace we shine with peace upon our surroundings.

The past year has been a year of unusual stress, culminating in the September-October crisis, and especially characterized by the continuance of the fratricidal war in Spain; by Japan's ruthless aggression in China, and the savage renewal of the persecution of the Jews in Germany and in Austria. And everywhere else there has been deep unrest and fear.

Force, and men of force, have gradually become more and more dominant throughout the world. The spirit of true democracy has weakened, and many protagonists of democracy have, not altogether unnaturally, been afraid to be strong in their faith. The true totalitarian State has not yet emerged, for nowhere in any so-called totalitarian State is observed the principle of all for each and each for all. The freedom of the individual has been enslaved when it should have been exalted, and the State has been enslaved to the will of a single individual or of a small clique of individuals. The old cry of Louis XIV is heard again: *L'état c'est moi*.

The inevitable war between force and freedom has only been postponed, if it is not going on all the time. But its postponement, whether honorable or dishonorable, affords all men and women of goodwill the opportunity so to live and to work that when the struggle does come, it may be short and finally decisive.

Upon members of The Theosophical Society lies a very special measure of this grave responsibility, all the more because the conflict in the outer world has definite, though not serious,

reverberations in our midst. Having already lost Russia and Germany, we have now lost Austria, and there is imminent danger lest we lose Italy too. Rightly or wrongly, wrongly as I feel constrained to think, my dear friend Signor Castellani seems to consider it necessary for the Italian Section to conform to the policy of Signor Mussolini, and the Executive Committee of our Section in Italy is therefore placing before the Italian members a proposal so to modify the three great Objects of The Society that they lose their international character altogether, and are substantially reconstructed to reflect the present political policy of the Italian Government.

I do not for a moment want to blame Signor Castellani and those of his colleagues who felt that it was imperative to exercise cautious discretion. I shall in due course publish the whole of the relevant correspondence between Signor Castellani and myself, and between myself and certain other Italian brethren who have felt they cannot desert the great Objects of The Society, nor reduce their movement in Italy to a purely local organization. True indeed that every Section of The Society has the duty to honor the State in which it dwells. But an international relationship such as exists between each national Section and the parent Society can only strengthen, it can never weaken, the obligations the members of each Section owe to their respective Motherlands.

I have appointed one of our trusted members to become my Presidential Agent in the event of the disruption of the Italian Section, so that out of the old a new body may emerge, a new Italian Section, or perhaps the continuance of the old, to hold all the properties which a body not accepting The Society's three Objects or any official relationship with The Society has no right to hold. I must do what I can to maintain in Italy a Section of our Society — is it the

least I can do in Italy's service. And to insure the right of Signor Castellani to be heard by the members of the General Council in his own way, and also by every member of The Society, I have given him free and full permission to address directly, without even passing through me, any correspondence he chooses. And I think I have given him free access to the Theosophical journals under my control.

I have not yet heard what has actually happened at the Convention, called to consider the disaffiliation of the Section, so I cannot give more information than the above.

One or two lodges have also been affected by the forces of disintegration, and have desired to cease membership of the Section to which they belong. I cannot say how strongly I feel that at such a time as this we need to express our solidarity to the utmost of our power. And I hold that there must be the gravest menace to freedom to justify any lodge in resolving upon an application to secede. In one case I have definitely refused the application, with the full approval of the General Secretary concerned, since he was entirely willing for the lodge to work in its own way along such lines as its members might deem right. I am afraid lest in this case the members of the lodge may terminate their membership in The Society. In the other cases the matter is still pending.

SIGNS OF VIRILITY

But side by side with such symptoms of world conditions within our ranks there are many more signs of the virility which pulsates through the Theosophical body. Place of honor in this respect must be given to Mr. Jinarajadasa for his heroic — it is no less — work in Central and South America, for not only has he had to meet in his own territory, as this part of the world may well be called, a number of unfortunately disintegrating influences, but he has also had to endure the hostility of certain of the governments. Throughout it all he has done his work with the utmost vigor and determination, in spite of indifferent health. Well may he be beloved, not only in a part of the world which he, and he alone, has so tenderly and strongly nurtured, but throughout The Society for the tower of strength he is to it. Mr. Jinarajadasa will be in Europe for some months in 1939, but will, I most earnestly hope, find time to pay a visit to the United States of America, attending the American National Convention. His visit would be a benediction. We shall welcome him home again to Adyar towards the close of the year.

Then we must offer our most sincere congratulations to the organizers of the European

Federation Congress at Zagreb for the splendid gathering we had. I am sure that all who attended its session were deeply impressed both by its international character — never before have so many General Secretaries and representatives of European Sections been assembled together in Theosophical conference — and no less by the happiness and harmony which pervaded its proceedings. To The Theosophical Society in Yugoslavia I have awarded a Certificate of Honor, and they richly deserve it, even though they themselves will be the first to acknowledge the great help they received from officers of the Federation.

And then all honor, too, to The Theosophical Society in Scotland, for their wonderful enterprise in maintaining a Theosophical Kiosk at the Empire Exhibition in Glasgow. Over twelve million people passed through the turnstiles during the time the Exhibition was open, and our Theosophical Kiosk took the fullest advantage of this splendid opportunity to do propaganda on a large scale. A second Certificate of Honor I have awarded to The Theosophical Society in Scotland for this splendid evidence of their loyalty to Theosophy and to The Theosophical Society.

Of course, no Certificates of Honor are needed to spur any of our members to do their duty, apart altogether from the fact that if I were to give certificates for every meritorious activity during the year I should have to give dozens of them.

How fine, for example, of our new Section in Colombia to have raised, within the year under report, the number of their Lodges from eight to thirteen, with eighty new members.

While it is difficult to single out any one of those Sections visited by Mr. Jinarajadasa as deserving special mention for their excellent preparatory work, the admirable response of Uruguay is a case in point, for their Board of Education sent five thousand copies of his "Agents of God: the Children" to the teachers in Uruguay; and the University, the Atheneum and the official Broadcasting Station cooperated with his work. I had the pleasure of welcoming to Adyar three members of the virile Theosophical Society in Uruguay, and I can quite understand how well the Section had made straight Mr. Jinarajadasa's path.

Again, the outstanding work of our Section in the Netherlands' Indies, where it maintains thirty-three schools, one college, with approximately five thousand pupils and two hundred teachers. And in many of our other Sections there are fine centers of Theosophical education.

Then there is the excellent publicity work in Holland through the radio; and the careful, but

widespread, distribution of leaflets, pamphlets, etc. Finland also is to be congratulated for its extensive distribution of Theosophical books.

The courage and enthusiasm of the many Sections which are faced with the most adverse circumstances are worthy of all praise. For example, Hungarian members are enthusiastically continuing their practice, which I would commend to all Sections and lodges with very limited financial resources, of typing three or four copies of standard Theosophical works, binding them and thus enriching their library. This year seven translations were made, one of which was the whole of *The Inner Life*, by Bishop C. W. Leadbeater, and in addition seven works by Hungarian Theosophists were so published.

I note the many appreciative reports from lodges and Sections of the visits of Mr. and Mrs. Knudsen, Miss Jean Glen-Walker, Mrs. Adelaide Gardner, Professor van der Stok, and other workers. Especially glowing reports have reached me of the work of Miss Codd in South Africa, and Mr. and Mrs. Hodson in Australia.

I am deeply appreciative of the courage and devotion of Mr. and Mrs. Knudsen, who shortened their stay in Adyar and gave up their trip to the American Convention, to keep the light of Theosophy flaming in war-stricken East Asia.

Shrimati Rukmini Devi and I had, I think, a very useful tour in Europe and the United States. Everywhere we were received with that brotherliness which is so characteristic of members of The Theosophical Society all over the world. We are a brotherhood, as I have full cause to know. And however much of a strain the constant traveling may be, it is more than compensated by the vitalizing blessing of those among whom we are fortunate enough to move. With full heart, I thank my good karma that I am a member of our Society. How much I owe to it, and therefore to Those whose gift it is to us all!

Another highlight was the American Convention and Summer School, where was planned the New Citizen Pledge for the American people. This rather remarkable pledge, above all party politics, is now the creed of a Better Citizen Association, which publishes a virile little journal.

I have mentioned the happy time we had at the Zagreb Congress, but in addition a splendid Conference was held in Huizen during the time of the great crisis, where a collective meditation was most effectively performed for the release of the power of peace.

In this connection, I may add that I established a Peace-Meditation Group to strive to hold the world in an atmosphere of strong goodwill and universal peace. All over the world there are members of this Group, and it is still

functioning well. God knows there is need for it, and for many others like it!

In this year of world misunderstandings and disruption, the Campaign for Understanding has released its potent, counteracting influence.

THE CHALLENGE OF THE WAR SPIRIT

As I have already said in the beginning of this Address, one of the most terrible crimes in history has been committed by the members of the German Government in the savage persecution of the Jews, especially in Germany, but hardly less in Austria. The crime becomes all the more heinous in that certain members of that Government justify and glory in the fashioning of the hell into which they gloatingly thrust their victims.

I cannot believe, I *will* not believe, that the German people, as a whole are otherwise than helplessly in the toils of the evil forces which they have suffered to enslave them. I cannot believe, I *will* not believe, that the German youth, to my personal knowledge one of the finest types of youth in the world, look with indifference upon the terrible dishonor by which their country and its people are besmirched.

So I ask myself: When, oh when, will the German people arise to cast off the black darkness of evil, which is destroying their fair land? For I know well that Germany is doomed to terrible obscurity unless her people save her, as is still within their power.

The German press, within the same enslavement, challenges the rest of the world as to its own atrocities. True indeed, no country is without its wrong-doing. But only very exceptionally has any country in any part of the world exulted in its cruelty, justified its injustice, gloated over its immorality, vaunted its indifference to the decencies of life, as do certain members of the German Government at the present time, in respect to their deliberate deviltry towards the Jews, thousands of whom have fought for Germany, thousands of whom are just simple citizens honest, thrifty, seeking but to live, and let live, in peace.

I wonder if Mr. Chamberlain now sees with whom and with what he has been dealing? I wonder if he now sees that it would have been better for his country to be true, even at the cost of war, to her traditional reverence for justice and honor, rather than to barter this for sordid commercial compromise, in which her true nobility has as I hold, been exchanged for a peace which is not only dishonorable, but is in fact, no peace at all, only a blinding of the eyes of the world to its increasing danger, and to the near approach of a disaster which, coming so closely upon the war of 1914-18, would stay the whole world's progress for centuries.

(Concluded on page 31)

THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY
IN AMERICA

National PresidentSIDNEY A. COOK
National SecretaryETHA SNODGRASS
Publication Office, 217 Fox Street, Aurora, Illinois
Editorial Office, Olcott, Wheaton, Illinois
Subscription Price\$1.00 a Year
Foreign Subscriptions\$1.25

Entered as second-class matter Dec. 19, 1932, at the post office at Aurora, Illinois, under the Act of March 8, 1879.

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

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

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

Work and Results

In the field of Theosophical activity results come from work. Work as persistent and as thorough and as well planned as the work that earns our bread will bring results no less sure. There must be no lesser degree of drive and urge, though for this work in which we participate impersonally (but as though we had ambition), the bread we earn is of the Spirit. Its sustaining power is certain and it reaches into lives to come, where, if not here and now, nature's unerring justice and the never-failing gratitude of Those Who rule and serve the world, insures the recognition of work well done.

Adyar

Members of The Society in America, proverbially understanding of all that Adyar means, intuitive in their loyalty, characteristically generous to International Headquarters, have gladdened many hearts through many years and given encouragement to those responsible for many Adyar projects.

The Adyar Day Fund extends its benefits in numerous directions. Dr. Besant established the custom, at the inception of the fund, of allotting it where most needed, and Dr. Arundale has followed her example. The fund goes, therefore, not only to the general benefit of Adyar, but to the specific benefit of such splendid enterprises as the Adyar Library and the Olcott Memorial School. The former is the resort of world-traveled

research scholars, delving into the recondite mysteries of ancient manuscripts dealing with the profoundest principles; the latter gathers under its roof from the humblest homes, tenderest children to teach them simplest truths. Typical are these examples of the wide influence of Adyar; an influence made possible because Adyar was established on Highest Authority to render world service, but also because many thousands of members the world over, and perhaps particularly in the United States, recognizing what Adyar is, have been generous in their contributions on Adyar Day. The inner being of Adyar requires this outer recognition and response to make Adyar fully effective. We are sure it will continue to receive that response on this Adyar Day.

Will We Not Help?

We call attention to Mr. Logan's article on the need of some of our brother members suffering from the persecutions in Germany and in Austria. Imploring appeals from these countries have come directly to Olcott, as well as through the refugee office established by some of the European Sections, which is in charge of Mr. Jeffrey Williams of London. We have forwarded these heart-rending cases to Mr. Logan, head of the T.O.S. in our country, who is working closely with Mr. Williams.

But in a matter so urgent, where there is so much suffering to be relieved, so many in distress, and so many facing death, are we not all members of the T.O.S., whether we hold membership cards or not? As Theosophists can we fail our Theosophical brethren in their danger?

The American Theosophist for December.

Harvest

What have I gained from each heart-breaking struggle?
Sympathy with all who fail.

What have I gained from days and nights of weeping?
Insight into all men's pain.

What have I gained when Love denied me ever?
More love to offer to Love.

What have I gained from this long crucifixion?
A Work, a Love, and a Dream.

— C. JINARAJADASA

Santo Domingo, December 29, 1938

The Member and Adyar

Adyar Day, February 17

FREELY have you received, therefore, freely give. The International Headquarters at Adyar stands as a great focal point through which pours the mighty force and the loving guidance of the Great Ones Who hold back nothing in the service of the world. The scope and power of the work which must be carried on at Adyar depends upon the support which a consecrated membership is capable of giving to this center of living light, which alone can illumine the hearts of men in these turbulent days.

The Adyar Fund has been created with the purpose in view of adding to the resources of the heart of The Theosophical Society in the outer

world, and to every member is extended the privilege of supporting the work inaugurated by the Great Guides of humanity Who live as the slaves of Their duty to mankind.

Within a few days appeals for the *Adyar Fund* will be placed in the mails. Let every member consider the part which The Theosophical Society is destined to play in human affairs, and give according to his means.

THOMAS W. POND, Chairman, Adyar Committee
W. HOWARD SCHWEIZER, Treasurer, Adyar Fund
Box 103, Walbrook P.O., Baltimore, Maryland

An Open Letter

The Election

From Messrs. Pearson and Perkins

January 11, 1939

The Editor,
THE AMERICAN THEOSOPHIST
Wheaton, Illinois
Dear Sir:—

Finding that we are both candidates for nomination for the office of National Vice-President, and believing most sincerely that the choice of those who are to be placed in positions of responsibility in our Society is a duty and a privilege devolving upon every member, may we be permitted to make a brief statement through the columns of THE AMERICAN THEOSOPHIST?

We wish to state that we two are entering into this election in the spirit of utmost cordiality and goodwill, and that we are confident the same attitude will prevail in this election (as indeed in all elections) among those who vote. We believe that freedom of choice of officers, in an organization such as ours, can at all times be exercised while still holding to those vital principles of Brotherhood, which are so fundamental in our work, and so vital to its success.

Sincerely,
E. NORMAN PEARSON
JAMES S. PERKINS

Mailing Directions

1. Place your marked ballot in a plain envelope.
2. Seal it and mark on the outside the one word — “Ballot.”
3. Enclose the sealed “Ballot” envelope in another envelope for mailing.
4. IMPORTANT — Place your own name and address and name of your lodge (or “National Member”) in the corner or on the back of the mailing envelope.
5. Address and mail to The Theosophical Society, Wheaton, Illinois.

NOTE. The sealed plain envelope marked “Ballot” contains your secret ballot.

Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.

The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.

Only the tellers on March 10 open the sealed plain “Ballot” envelope.

Thus the secrecy of the ballot is preserved.

Use Your Ballot

Voting is a privilege. It is also a responsibility. A responsibility, first, to exercise the privilege; secondly to use the ballot to express our best judgment on the important matter of choosing officers.

AN URGENT CALL FROM THE PRESIDENT

(Continued from page 27)

Mr. Chamberlain is an honest, upright gentleman. But the opposing forces were too subtle for his frank guilelessness. They won a victory for the forces of darkness. But the time will come when they shall be swept away.

It is not yet too late for the British people to demand for Britain a government of men and women who are prepared to take all risks in the cause of Britain's honor and duty, knowing that the soul of the British peoples is ever ready to respond to a call to make a supreme sacrifice.

There are worse things than war, as I hope we are realizing, though I know well how dreadful war is. What did Dr. Besant say about the last war?

"In evolution there is the Will of Progress, and in resistance to evolution there is the Will to Inertia, and these Wills are embodied both in men and in super-men, who strive against each other for the mastery at the critical stages of evolution, when a civilization is to choose between the downward grade that ends in disappearance, and the upward grade which begins a New Era. The men fight desperately, visible on the earth; the super-men fight in the world invisible to mortal eyes. There is ever war in heaven, as well as on earth in these struggles that decide the fate of the world for thousands of years.

"We call the super-men who fight for the victory of the Divine Will in evolution, and are Themselves the embodiment of a portion of that Will, — the Occult Hierarchy, the Guardians of our World. And we call the super-men who fight against it, who would preserve the old outworn ways that have become poisonous, the Dark Forces, in the poetical eastern nomenclature the "Lords of the Dark Face." Both sides work through men, and through men their triumphs and defeats are wrought out, the shadow here on earth of the events above. For it is the fate of Humanity which is in the balance; it is the Judgment Day of a race.

"It is because the present War is the shadow of such a struggle in the higher worlds, that no Occultist can remain neutral, but must throw every power that he possesses on one side or the other. To be a neutral is to be a traitor. Now the Central Powers, in this great struggle, are the pawns played by the super-men who follow the Lords of the Dark Face. They embody autocracy, militarism, the anachronistic forms which are

ready to perish, for which there is no place in the coming New Age. 'By their fruits ye shall know them.' Not by the isolated acts of a few soldiers, mad with blood-lust and sex-lust, but by their official policy of 'frightfulness,' deliberately adopted and ruthlessly carried out by a style of warfare renounced by all civilized Nations, belonging to a far-off past, a revival of cruelties long ago outgrown. By these we know them as the tools of the super-men of the Night, and the Occultists of the Darkness are fighting on their side. They have raised Hate into a National Virtue, and the Lords of Hate are with them." (Presidential Address for 1915).

These challenging and electrifying words apply in full force to the world of 1938. Today we are on the threshold of the same danger as we were in 1914, all the more menacing, perhaps, because it is clear that the world did not, after all, learn the lessons of its four-year tragedy.

Nevertheless, the world shall recover from its present illness unto death. Praise be to God, we are not doomed to a period of Dark Ages and centuries of setback in civilization, for the German people shall prevail over the present desecrators of their mighty spirit, and once again there shall be a Germany true to herself and to her mission. Right shall once more triumph over might and the world shall be saved.

But to insure this, to insure the least possible delay in the dissipation of the clouds of evil, an army of men and women, of youth, of goodwill and strong purpose, is urgently needed, for there must be an emphatic purge, an uncompromising cleaning of the Augean stables.

And I ask myself: What are we members of The Theosophical Society doing? What are we going to do? Have we joined this Army? Are we everywhere standing for freedom against slavery, for right against might, for justice against tyranny? Do our members realize that now is a Supreme Moment for the testing of their worthiness to be members of a Society, the very soul of which is Universal Brotherhood? Does each member realize that he is now being weighed in the balance? Does each member realize that as The Society has had cataclysms in the past to test the worth of its membership, so is it at this very moment being tested as to the extent to which the fire of Brotherhood is burning brightly in the heart of each of its members? "Neutrality

is a crime," declares Dr. Besant. Are we, or are we not, committing that crime? That is the uncompromising challenge to us all today, and if we cannot face it, it may not be long before we find ourselves outside the ranks of the Masters' Army.

THE REIGN OF LOVE AND JUSTICE

But while I do not hesitate to speak strongly, more strongly, perhaps, than some of my fellow-members may approve for a Presidential Address, at the same time I must be careful to emphasize that Theosophists at least know that the Justice and Love of God — let each translate this word as he will — reign everywhere and over everyone.

It is the great paradox of ignorance — Darkness and yet Light. We Theosophists know through study and experience that the very Darkness is a minister of the Light. And while it is our duty to fight that which we perceive to be wrong, to denounce that which we perceive to be wrong, as I have been trying to do during the course of this Address, we must never lose sight of the fact that the very wrong itself, however terrible, is within the compassion of Love and within the perfect righteousness of Justice. How this may be it may be difficult for us to discern. We may even doubt its truth from time to time, when hatred spreads its ugliness terribly abroad and injustice tramples justice under its malignant feet. Can there reign Love and Justice in such a world as this?

They *do* reign. Yet must we fight, as was commanded to Arjuna by the Lord Shri Krishna. Indeed may we "rest in the Lord, wait patiently for Him," but part of the very life of that rest is to identify ourselves with the Love and Justice of God to become the agents of their Light and Truth. All is well. Yet must we strive to make it so. So are we able to fight more strongly, more peacefully, more understandingly, and all the time in the calm certainty that every defeat is only apparent, and that victory is ever sounding forth her triumph notes as the world and all life in it is moving onwards to the goal.

No one can be outside the Universal Brotherhood of Life. All are within it. But each is either healthily within it, or diseased within it, a strength in it, or a weakness in it, a blessing in it, or a curse in it, or perchance asleep in it, dead in it, instead of being alive in it. Which of these is each one of us, we who by our membership of The Theosophical Society profess to believe in the Universal Brotherhood of mankind?

THE PRESIDENT'S CALL

As President of The Theosophical Society, I have, therefore, the duty to call upon each individual member to work as he has never worked before, to make the world conscious of the reality of its Universal Brotherhood. I call upon

every member of The Theosophical Society to cause the light of Theosophy so to shine upon his life that he becomes more than ever an example of the wisest understanding of his fellow-men and a noble warrior to defend the oppressed, to fight tyranny and cruelty, and to succor the weak. Let him read H. P. Blavatsky's *Golden Stairs*. Let these be his marching orders for 1939.

I am by no means asking him to work and to fight as I may think it right to work and to fight. Membership of The Theosophical Society is perfectly free, and no one has any right to dictate to anyone else how he should express Theosophy or his membership of The Theosophical Society. Let him but know that Universal Brotherhood is being attacked as never has it been attacked before, and I feel sure he will know what is his duty and how he can best fulfil it.

SHALL THE SOCIETY BE NEUTRAL?

Surely I shall be asked if, having said all this, I can conceive of our Society remaining neutral in the face of the growing of wrong and the weakening of right. I know there are many who would welcome with all their hearts a strong resolution on the part of the General Council denouncing the savagery upon the Jews both in Germany and in Austria. I have been pondering very deeply on the question as to the neutrality of The Theosophical Society under such conditions as these, as to whether these conditions do not in fact require from The Society, as such, in its official capacity, a dignified but none the less emphatic pronouncement.

So important have I considered this question that I have sent to every member of the General Council a feeler as to his attitude towards any proposal that the General Council shall officially denounce the atrocities, the flagrant negations of the spirit of our First Object. Nothing can be done here in Benares in any official manner since the rules and regulations governing the Council's procedure require a circulation of a proposal among the members of the Council before it can be discussed.

But I tell you that I am torn between what seems to be an urgent duty — to cause a Society which stands for Universal Brotherhood to speak with no uncertain voice when its high purposes are degraded by infamous persecutions — and what is perchance the higher duty still, of remaining silent as a body, though calling upon every individual member to work, as he has never perhaps, worked before, in the cause of that Universal Brotherhood which is so menaced on all sides in these days of darkness.

I make no apology for asking you to listen to the words of some of our elders, as, for example, that wonderful passage in Dr. Besant's Presidential Address of 1915:

"We who are Servants of the White Brotherhood, who regard Love as the supreme virtue, and who seek to enter into the coming age of Brotherhood and cooperation, we can but follow the Guardians of Humanity, and work for the triumph of the Allied Powers who represent Right as against Might, and Humanity as against Savagery. The Theosophical Society, the Society of the Divine Wisdom, founded by members of the White Brotherhood and their Messenger in the world, must throw itself on the side which embodies the Divine Will for Evolution, the side on which are fighting the Supermen of the day. If by this we lose the members we had in the Central Empires, after the War is over and the madness of it overpassed, it must be so. Better to lose our members than to lose the blessing of the Brotherhood, better to perish, faithful to the Right, than to become a fellowship of Evil."

And those strong words of hers in October 1915 referring to the tearing down of the Theosophical work in Germany which "was to destroy one of the great forces working for progress in the religious world. . . . To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side."

And heed a comment on her previous utterances in THE THEOSOPHIST for October 1917:

"It would be well to devise some method whereby the Society should decide for itself what it means by neutrality. Does neutrality impose upon it officially indifference to all the great questions of Right and Wrong? May it not, as a Society, stand up for Religion, for Justice, for Freedom, for Humanity? In the great struggles which usher in a new civilization, must it crouch in a corner silently, while the great and good are grappling with the forces of evil? When the World Teacher comes, must it stand aside and see Him crushed for lack of help, pleading its neutrality, while Judas betrays and Peter denies? Neutrality in matters of varied religions, of party politics, of disputes on philosophy, of education, of social reform, is one thing; but neutrality on questions of the evolution and degradation of Humanity is quite another. When GOD and the Devil are at grips—to use the old terms—neutrality is cowardice, neutrality is crime."

And again refer to the Presidential Address for 1915 wherein Dr. Besant declares:

"Were the war an ordinary one, it would not rend us apart, but in this war are in conflict not men, but principles: principles of Good and Evil in which a spiritual Society cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities."

Here indeed are the issues made abundantly

plain. Shall we say that the world-wide persecution of the Jews involves the principles of Good and Evil, and that our Society "cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities"?

In THE THEOSOPHIST for June 1933 (Watch-Tower) Mr. Jinarajadasa tells us that "persecution anywhere and in any form is an outrage on Universal Brotherhood." Shall or shall not The Society protest as such against an outrage on its vital First Object? Then again in THE THEOSOPHIST for May 1921, Dr. Besant postulates that The Society should be neutral as regards "any teaching or any line of action that does not controvert that basis (Universal Brotherhood) of our Society." The Great War seemingly did controvert this basis, and Mr. Jinarajadasa declares that persecution is an outrage on Universal Brotherhood. If so, do we not again find ourselves being drawn to the conclusion that the persecution of the Jews in Germany demands from The Society an abandonment of its neutrality?

And did not a Master say in the early days of The Society: "Theosophy through its mouth-piece, The Society, has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications. . . ." (*Lucifer*, January 1888).

Our President-Founder was never confronted by a situation such as now exists. Not in the political field, but rather in the field of religion and social reform, were the problems which faced him. And just as Dr. Besant makes it abundantly clear that there can be no official dogmas or doctrines, or teachings of any kind, endorsed and made official by The Society as a whole, so did Colonel Olcott hold, stressing the vital importance of The Society never taking sides in social and religious controversies.

In fact, while the neutrality of The Society has frequently been "compromised" by the speeches and activities of its two founders, of Dr. Besant, and of other leaders, in the sense that the outside public always tends to identify The Society with the utterances of its most prominent members, the only occasion on which The Society was actually committed by its General Council to an abandonment of its neutrality was in the case of the official pronouncement on a World Religion in 1925. But this pronouncement itself was cancelled at a subsequent meeting of the General Council held in 1930.

So far, then, the General Council has never,

save in the case of the quickly-to-be-rescinded resolution regarding a world religion, made more than a very general pronouncement on world affairs, as in its Resolution, January 2, 1935:

"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 active goodwill where there is a tendency to racial, national, religious and other antagonisms."

To maintain this neutrality now — this is the question. I think I had better say at once that while, of course, I shall submit myself with all respect to any decision to which the General Council may come, and while my own personal inclinations are strongly for a great statement on the part of The Society in respect of the present awful tyrannies and awful persecutions, nevertheless I feel irresistibly constrained to come to the conclusion that it will not be wise or helpful for The Society, as such, to intervene by way of an official pronouncement.

Why have I come to this conclusion? Because I do not think that The Society, as such, is yet strong enough to be able to discern unerringly, impersonally, which wrongs should, and which wrongs should not, be the subject of an official statement. If we, as a Society, denounce the persecution of the Jews as a crime against Brotherhood, where shall we stop? There are innumerable crimes against Brotherhood crying aloud for redress. Shall not member after member call upon the General Council to denounce in no uncertain terms the particular wrong which to his eyes looms no less large than, say, the particular wrong with which we are for the moment concerned? If we admit one wrong, we shall have to be occupying ourselves in studying every other wrong presented to us, and The Society will be in a constant state of agitation over the General Council's acceptance of this wrong as worthy to be the subject of a resolution and its rejection of that wrong as being of lesser importance or in other ways being unfitted for an official pronouncement.

I think for the present it is still safer, as our President-Founder has said, to remain "above all these limitations of the physical man, spotless, immortal, divine, unchangeable" until that deeper wisdom which shall come in the course of years enables it, while dwelling in the heights, to descend into the valleys in the dignity and in the power of a perfect peace.

Moreover, I should like to add that I am not in favor of individual lodges passing resolutions even on the subject of the persecution of the Jews. In India, for example, a lodge passing

such a resolution might well lay itself open to a demand from its Mussalman brethren to denounce what they regard as the persecution of the Arabs in Palestine. There is almost as much feeling among our Mussalman brethren about what they regard as atrocities committed upon the Arabs, as there is our own feeling as to the persecution of the Jews. A lodge which opens the door to one resolution may soon find itself committed to many another, when its main purpose as a lodge is to spread Theosophy and be open freely to all seekers after Truth who accept The Society's three Objects. If a lodge once becomes a center for such activities in the outer world, the Universal Brotherhood to which it is pledged is in danger of breaking into pieces, so that it descends from the universal into the particular, from breadth into narrowness. It will become identified with certain attitudes towards public questions and soon with teachings and dogmas and doctrines of all kinds. It will exemplify a particular brotherhood instead of the Brotherhood Universal.

But as for the individual, from the time of the President-Founder we have been "perfectly free to plunge into the thick . . . of the fights." And it has been overwhelmingly demonstrated to me that The Society as a whole, with only the very rarest exceptions, demands of me that I shall continue the practice of my predecessors in expressing my own personal views on such subjects as may seem to invite such expression. Section after Section has emphatically endorsed not only the right, but the duty of the President constantly to acquaint the membership with his opinions on current affairs. As one General Secretary phrased it — The Society has the right to know what kind of man the President is in all the details of his views.

Of course, as has also been indicated, I must express my views as wisely as I can and with as little as possible of compromise to The Society.

May I again urge every member of The Theosophical Society to consecrate his life to Brotherhood by living it ever more and more intensely himself in his daily life, by showing it forth more and more beautifully in his relations with his fellow-men, and no less with his younger brethren of the subhuman kingdoms, and by seeking out the wrong everywhere, at home no less than abroad, and giving himself heart and soul to the redress of every wrong he meets. He must live in Brotherhood, speak for Brotherhood, be ceaselessly active for Brotherhood. Only thus can the blessing of our Elder Brethren rest upon our Society. Only thus can The Society fulfil the great purposes for which it was sent into the outer world, and only thus can it endure.

Has not the Master said: "You cannot truly

be students of the Divine Wisdom, save as you are active in the service of the Divine Life? Where trouble is, where suffering is, where ignorance is, where tyranny is, where oppression is, where cruelty is—*there* must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the *un-real* to the Real."

A FUTURE HOPE

And now let us look towards the future. At once, let me say that the future is full of hope, however darkened may be the present. I do not think I have ever felt so much confidence as to the future as I am feeling at the close of this unhappy year.

Though statistical reports are indifferent barometers of the real life of a Society like ours, which may in times of greatest membership decreases have the flame of its spiritual life at incandescent heat, it will interest you to know that of the thirty-eight reports I have received up to the date of writing this Address, seventeen Sections, one Federation, and three Outpost Lodges show an increase in membership, in some cases appreciable. Of those who have lost in membership, seven show great decreases in the losses reported the previous year. An example of this is the American Section, whose loss this year is about one-third of last year's, and I note from their report that resignations were the lowest in nine years, and lapsed membership the lowest in twenty years. In two other cases of the remaining six reports, there is a decrease in resignations, and one Section's loss (Central America) resulted in the gain of our fine Colombian Section, which in the first year of its existence has increased its membership from eight to thirteen lodges. In fact, if one disregards the loss of membership by transfer, Central America leads the Sections thus far reporting with a seventeen per cent membership increase.

I feel, apart from this concrete indication of renewed activity, that for The Theosophical Society there is immediately opening a way of greater service, and for Theosophy not only a far more widespread recognition, but also a real vivification; not, of course, as to its essential life, but as to the forms in which it shall appeal to the world.

I feel, as I prepare this Address, in such close touch with everyone of our thirty thousand members that I see in each, beginning to rise to heights not yet reached, flames of eager endeavor. I see each member, without exception charged as he has never been charged before, with the very life of Theosophy and The Theosophical Society so that whoever or wherever he may be, whatever

may be his outlook upon life or his limitations, he has become endowed with an unparalleled power to take our light into the dark places which are round about him, to spread peace and contentment, hope and reverence, and to stand forth as a strong pillar in the World-Temple of Universal Brotherhood.

I know well that not one single member of our Society will be without the blessing of the Elder Brethren as he recognizes that his world needs him, and that he can do no other than give himself with all his Will, with all his Wisdom, with all his Activity.

Every member of The Society represents in his land, in his faith, in his race, the true Rulers of the world. Let him know this and live accordingly.

As for myself, I am moved under these thoughts to give the coming year to India, Motherland of the Aryan world as she is, and potentially the great deliverer of the whole world out of discord into understanding.

THE BESANT SPIRIT

I hope to be able to travel in 1939 in this more than wonderful country to vivify once more the spirit of our noble President-Mother, Dr. Annie Besant, which, had it been understood in time, might already have regenerated India.

The more I read her priceless contributions to such regeneration, the more I remember her wonderful triumphal pilgrimages from north to south and east to west, and the more I remember even those times when she was rejected of the people she loved so deeply, the more it comes to me that I, her humble follower, must do all in my power to continue her work—the work assigned to her by the Mighty Rishis, its accomplishment being necessary for India's salvation and for the salvation of the world. Because of human ignorance around her, she was unable to achieve that which was designed for her to accomplish. So it was that she was temporarily withdrawn from outer activity before the time would otherwise have come.

But her spirit remains no less potent than when she was physically with us, and she remains working more ardently and magnificently than ever, even though unseen to physical eyes. And her work, *Their* work, remains to be fulfilled.

It shall be, I hope, my homage to her, my gratitude to her, and my knowledge of the urgency of the work being completed within the shortest possible time, that I shall try to spread far and wide the fire of the Besant spirit, hoping that my fellow-members of The Theosophical Society in India will give me their enthusiastic help and that people will respond to the call of that Soul of India which Dr. Besant so purely and truly embodied. This shall be, I hope, my own special

work during 1939, though there will be much more that I shall hope to do in the service of Theosophy and The Theosophical Society.

COURSES ON THEOSOPHY

Then I am hoping that by the end of the year, with the guidance and help of some of our most expert workers, including Mrs. Gardner, Mr. Fritz Kunz, Mrs. Emogene Simons, Miss Anita Henkel, and others, we shall have ready a series of study courses, and perhaps even correspondence courses, both for individual members of The Society and for lodges. I have prevailed upon Miss Henkel, a National Lecturer of the American Section, to devote herself to this work at Adyar during the year, so that she may help to co-ordinate the material which Mrs. Gardner, Mr. Fritz Kunz, and others will be preparing. This work is of the utmost importance, for when a member joins a course of study should be available to him, to carry him not only through our great classic literature, but also to lead him, perhaps, to the beginnings of self-preparation for the leading of a more purposeful life.

ADYAR

Further, I am asking from the residents of Adyar, organized help in innumerable directions, partly for the strengthening of Adyar as the International Headquarters of The Society, and partly for the vitalizing of our work throughout the world. My plans in this connection are appearing as a supplement to *The Theosophical World* for January 1939, so that friends of Adyar everywhere may have the opportunity to co-operate.

Then there is the Adyar Library and its need for being housed in a new building. Anyone who has seen this Library cannot help regretting the utter inadequacy of its accommodation of its priceless contents. I do most strongly appeal for substantial donations — we shall probably need about £20,000 in all — so that our great Library, in many ways the jewel of Adyar, may have a noble setting and thus still further meet the needs of those who come to it for study from all parts of the world.

I am most happy that the Adyar Edition of *The Secret Doctrine* met with so welcome a response. Three thousand sets have been published, and already half this number has been ordered. But I hope that the remaining half will soon find its way out, as only when the three thousand sets

are sold can we recover the actual cost of publication.

THE LIVING WITNESSES

As I close my Address, let me invoke upon us all, upon all true Theosophists throughout the world, be they or be they not members of The Theosophical Society, the gracious Blessing of those Elder Brethren who are ever with us as we strive to live in brotherly understanding with all.

Never has The Society been without living witnesses to Their existence and to Their lives of perfect brotherhood. Never has The Society been without those who can bear personal testimony to Their flawless solicitude for the life that is climbing behind Them on every rung of the evolutionary ladder.

Ever have there been those who, in all humility, may say they know one or more of these great Elders. Today there are living witnesses no less. The line is unbroken. And so long as our Society endures, the line shall remain unbroken, for living testimony to Their glorious reality must ever be available to the membership of The Society and to the whole world. Their testimony may be accepted or it may be rejected. The voice of those who know must ever sound in the ears of those who yearn.

To Them we look in these days of darkness. To Them we offer the brotherhood we are able to give to those around us, that it may be sanctified by the greatest Brothers of us all, and thus be strengthened on its way. To them our hearts go out in gratitude and reverence for the peace we know, for the courage we have, and for the will to give. We may differ radically as to our conceptions of Theosophy and of the purpose and work of The Theosophical Society. But we are one, all of us who believe in the Masters, in deepest reverence to Them, and we pray we may ever grow more worthy to be channels for Their Blessings to the life in every kingdom of nature.

Let us, dear Brethren, as we enter upon a new year, lift up our eyes to Them and to those great messengers whom They have sent from time to time to help the world. Let us remember Them, and H. P. Blavatsky and H. S. Olcott, and Annie Besant and Charles W. Leadbeater, and all their colleagues, their fellow-workers, who shared with them the joys of that service which is perfect freedom. It is from this hierarchy of spiritual soldiers that comes our sure and potent help. Without such aid we could do but little, but with it we can help to save the world.

Life is only precious as it is spent in service, and in making happier the world in which we have been born.—ANNIE BESANT.

Little Rama at Adyar

BY ANITA HENKEL

LITTLE RAMA lived in the village just outside the gates of Adyar. Not a village with paved streets and rows of neat bungalows, fronted by grassy plots and bright flowers; Rama's village had homes of grass huts huddled together in a higgledy-piggledy fashion, making higgledy-piggledy streets. No sidewalks or pavements here, only deep sand. Rama's home was like the others except that perhaps the heavy tropical rains beat more relentlessly into his. Yet no one minded the rain for there was no furniture to be ruined, no carpets to be wet, no toys to be destroyed; there was only the bare ground upon which the family slept and ate their food or entertained visitors.

But visitors were few in Rama's house, for he and all his neighbors belonged to the Harijan caste, the untouchables, and none but those like him would enter his doors. Nor was life one great adventure to him, for the world around him, with the exception of his own small circle, was closed to Rama. Occasionally there was a temple celebration to attend, or he went to the river where he helped his father, waist deep in water, seine from dawn until dusk for fish to be sold for barely enough to supply food for the family, with little left for clothes. This, however, was of small concern to Rama, for he wore nothing but a breech cloth, his slim brown body immune to the hot Indian sun. Patiently Rama accepted his lot, vaguely realizing that for him many things were forbidden. Better not to encourage that inquisitive mind, for there was no way to satisfy it. Better not to dream of a life other than like his father's, for there was no way to achieve it. No doors were open to learn the things which would make for a more useful and happy life.

And then one day Rama was told that there was room for him at The Olcott Memorial School; that he would be accepted there on his own merit, that he would learn to read from books, to work with his hands, and to play. A truly great event it was for little Rama when he first entered the school, the threshold of a new world of hope and happiness, a world of promise and achievement.

It was the sad plight of many little Ramas living near Adyar which touched the great heart of Colonel Olcott some forty-four years ago, and inspired him to establish the Panchama Free Schools, the first of which is now renamed "The Olcott Memorial School."

Just outside the entrance, but within the aura of Adyar, the school has grown, not only in numbers from forty-five to five hundred pupils and from one to fifteen teachers, but also in the spirit of Colonel Olcott, and under the protecting arms of the widespread rain tree which he planted. The tree is the heart and center of the school as it stands in the sandy court surrounded by the cudjan sheds and buildings, symbolic of the loving guidance of the Colonel, for the story goes that as each new shed is built the tree throws out a protecting branch to cover it. It is here, in its cool shade, that children and teachers assemble for the chanting of morning prayers and for all group activities, since there is no other assembly room.

The buildings have been added gradually as need arose and money was made available. With two exceptions they are made with thatched roofs and walls of woven palm leaf mats and dirt floors; plank floors are added when there is money left from the most pressing needs. The exceptions are Schwarz Hall, a very substantial one-story stucco building with tile roof, the gift of the former treasurer of The Society, Mr. A. Schwarz, and a similar structure much older and in such condition that it cannot be used during the rainy season.

Our visit began with the smallest children, whom we found sitting on boards on the floor, lustily singing of the life of Shri Krishna, and concerned neither by the fact that there were visitors nor that all unruly heads of hair were being vigorously combed by larger children. Just outside, in the open air, some of their classmates were having baths in true Indian fashion by dipping water in jars or large cups from the concrete "tub" and pouring it over the bare bodies. The school bath is a luxury, for water is scarce in the average home since it must be carried from the village well.

In another shed, divided into three classrooms by mat screens, some of the higher grades were busily at work, undisturbed by the distinctly audible sounds of chanted Tamil coming from one of the rooms. The backless benches required by the government inspector added little to the comfort of the children accustomed from birth to sitting on the floor.

To one familiar with the health and social service program of schools in the west it was thrilling

to see the same program carried out with so few facilities. The morning inspection for personal cleanliness, the bath, the treatment of all cuts, bruises, skin infections and minor ailments by the Scout Master, whose classroom is equipped with a simple first aid supply kit; the midday lunch for hungry and needy children, the home visiting by which each teacher knows personally the home conditions of the pupils, the literary society, and the "responsible student government" — all of these are indicative of the modern progressive spirit of the school.

In other ways is The Olcott Memorial School unique, for not only is it among the first co-educational schools to be established in the whole of India, with an enrollment of one hundred and ten girls and three women teachers for the small children, but it also is one of the first schools to admit both caste and outcaste children. Established for Harijan children only, it has so grown in prestige that there is great demand for admission of caste children also. Realizing that association with these higher types would be advantageous in the effort to lift the less fortunate children out of their depressed condition, caste children were accordingly admitted up to fifty per cent of the enrollment, and there are now in the school Brahmins, Caste-Hindus, Buddhists, Muslims, and Christians. While depending upon the higher standards of the caste children to have a refining influence on the others, the utmost care is taken that the former do not deteriorate in this association.

The visitors were next invited into Schwarz Hall, where the girls in one corner, on the floor or on benches, were occupied with embroidery, making paper flowers, and weaving bags of crepe paper or raffia; while in the other end the boys were making scout belts with metal buckles, cutting out designs on a small hand jig-saw, making string bags, and binding their paper school books; others were spinning cotton into thread, weaving cloth, straw mats and cotton tape, and binding broom straws onto a handle.

Members of The Round Table in America, who several years ago sent a number of goodwill boxes to the school, will be happy to know that the contents of these boxes have been carefully preserved and are still in use in the school. In them was also the inspiration for many new types of handicraft, particularly with raffia. That these messengers of good will met a reciprocal response is evidenced by the gratitude expressed by teachers and pupils.

In the courtyard, under the overshadowing tree, the Boy Scouts in khaki uniforms, and Girl Guides in white and green saris, unfurled the Scout flag and performed drills with spirit and precision. The boys exhibited extraordinary skill

in pyramid building and the girls were a picture in grace and poise. One very charming, yet pathetic note, was a thin, waif-like little boy, too young to attend school, but who wandered into the courtyard from one of the hut homes immediately adjacent to the school. Dressed only in one tiny short garment made like a man's shirt, with silver bracelets on his little brown ankles, he was wholly unconscious of attention to himself as he watched the drills and dances with attentive and eager eyes.

Returning to Schwarz Hall, we were invited into a recital hall to see the colorfully dressed dancing girls depict four scenes from the life of Shri Krishna, accompanied by Indian musical instruments. As our visit came to a close each guest was garlanded with flowers as an expression of welcome and appreciation — a lovely Indian custom.

Any story of Olcott Memorial School is incomplete without a tribute to the Headmaster, Mr. M. Krishnan, who lives and dreams for it; ever alert to carry out the ideals envisioned by his own teachers and inspirers, Dr. Besant and Dr. Arundale, and ever aware of the needs of his pupils. It is his spirit and influence which permeates faculty and pupils alike, creating an appreciation of all the school represents, and developing a sense of unity and responsibility which eliminates discipline and attendance problems.

The annual budget is \$3,200. Can it be possible that five hundred children are educated each year for this small sum? Only \$6.40 represents a year of happiness and hope for one child. Because it is recognized as a model school by the government of Madras, it receives a government grant of \$1,240 annually, and has an additional \$600 income from a small endowment fund. The balance of this budget is received through donations, and chiefly from the Adyar Day collections.

Its needs are few, but urgent. One building must be abandoned on rainy days for fear of collapse. A new permanent building, to be called the Annie Besant Hall, is hoped for. This will be a closed building where supplies, tables, chairs, charts, etc., from the shed (which are now all transferred each evening to Schwarz Hall) may be stored. This building will cost approximately \$3,200, and if it is not realized, \$400 must be spent at once to repair the old building.

Playground space is needed, for the school has practically none at present. Because the village homes are built to the very edge of the school grounds, the only available land, a pool of stagnant water, has already been purchased to insure it for such a purpose, but there is need for \$700 to fill the pond. The health officers insist that this be done within the year.

(Concluded on page 41)

The New Year Week-End Workers Conference

BY SALLIE WEIS

THE official transactions of the Workers Conference will be recorded elsewhere, but we who were privileged to participate would like to share the experience of a New Year week-end at Olcott with all of those, who loving Olcott no less, yet were not among those present at this particular gathering. We hope that this description of the activities will in some measure convey the spirit of earnest and enthusiastic cooperation which pervaded the Conference throughout the entire period.

Having never seen our Headquarters in a winter costume, we catch our breath at first to see the wide expanse of lawn now covered with snow, and miss the pleasant green of the Grove, its willows now unadorned with the trailing streamers of summer. But upon entering the door of our Olcott home we meet the reassurance of welcoming faces and feel that this is the final touch needed to complete our year round picture of Headquarters.

There are other arrivals during the morning, and soon it is time to gather in the library, with its generous fire-place and the Christmas tree, for our first session. Mr. Cook welcomes us on behalf of The Society and expresses his appreciation of the fact that we have come prepared for a period of strenuous work, when we might have been taking advantage of the holiday season to be attending parties and generally relieving the strain of the year's activity. We are very happy to be here in Olcott's revitalizing atmosphere, however, and are eager to contribute what we can to aid the work. There is much to do and we are not unaware of our opportunity.

Dr. Roest is introduced to us first, and he speaks for a few minutes about the machinery of the work. The lodge, he says, is a sort of spiritual gymnasium where we may develop those qualities of soul which make us spiritual athletes. We should realize that our activities in the lodge are simply means of rendering ourselves more efficient workers and that our success will depend entirely on our individual efforts.

After a short intermission, we settle down to serious work. A list of subjects for discussion is distributed and six committees appointed to consider the various problems. From now on everywhere we look, in the offices and in the rooms, we see small groups with their heads together.

We gather in the library again after dinner to sing; the Olcott choristers leading and Betty Hancock presiding at the piano. Then a reel-slide lecture is presented by Mr. Norman Pearson,

who describes in detail how our Three Objects form the practical basis for lines of study suitable to the three types of people to be found in every lodge.

Miss Winifred Boye, of the Staff, now removes the last remnant of formality from the group by introducing games, dances, and finally a grand march. Everyone is very happy and some decide to see the New Year in by the fire-light in the library, while some meet again in committees and others steal off to bed.

Breakfast next morning is a jolly affair and we enjoy every moment of this first day of the New Year. Preliminary reports from the committee chairmen give evidence of the fine work being accomplished and when the last of them is heard, and all are discussed, we register our unanimous desire to make the Conference an annual affair. Mr. Cook expresses the hope that next year will find many new faces among us. We grow to love Mr. Cook still more as we see him giving of himself so unsparingly and with such unselfish devotion to the work. Our love for the Staff increases, too, as we observe their untiring efforts to make us happy and comfortable while carrying on their own work as usual, and we grow to love one another more as we become increasingly conscious of our unity in this work.

Through seven sessions the work progresses. At the closing on Monday morning Mrs. Donna Sherry speaks of her experiences in conducting public meditation classes and offers many practical suggestions as to methods of carrying on this activity. Mr. Cook now takes us from the immediate problems to questions of international significance and we vigorously discuss the question of The Society's neutrality. The subject is of profound import and we finally agree that The Society's long and wisely established position of neutrality must be preserved, despite the many provocations in the world to its abandonment. Individual members, however, have a responsibility to live their ideal of Brotherhood and to speak courageously for that ideal as the world need grows ever greater.

We feel during this final session that we have considered our problems from every angle, starting with the individual and gradually broadening our vision until the whole picture lay before us. In the spirit in which the work is approached, and in the friendliness in which committees meet, every member a worker, we hear them say that ideas seem to flow in as contributions.

(Concluded on page 42)

Theosophy in the Field

Lodge Activities

Chicago Lodge reports: "Our Lodge has found Mr. J. C. Myers' study classes very helpful to both old and new students of Theosophy. The beautiful and enlightening charts, which he made, and his choice of questions has made every one attending the class want to participate. This has resulted in a larger attendance and an increased interest in the Theosophical conception of the etheric and astral worlds. We would like to express publicly our heartfelt thanks to Mr. J. C. Myers for the time he has given to make this class so successful."

Cincinnati Lodge sends us the following report: "Though somewhat ahead of spring, Cincinnati is budding out a bit. A fuller program of public talks has been started, with hopes for greater growth. On January 9 Mr. James S. Perkins, President of the Ohio Federation, and often Past President of Cincinnati Lodge, started the series with a lecture entitled: 'Theosophy, the Pursuit of Happiness.'"

"Following this excellent beginning there will be two public lectures by Mr. John Toren, whose visit here the first week in February is expected to be a regular young folks' rally.

"The second week in February Mrs. Dora Van Gelder Kunz will be in Cincinnati to lecture on some of the aspects of life after so-called death. Theosophists from neighboring lodges are invited to enjoy Mrs. Kunz' lecture, the exact date of which will appear in the Cincinnati papers later.

Definite dates for lectures to follow that of Mrs. Kunz have not been set, but Theosophical Lecturers take note: The success of the Christmas Bazaar in Cincinnati has provided funds that make this lodge a not-too-great gamble. And the funds are dedicated to spreading Theosophy, with the immediate goal of preparing as fine a center as possible for the Ohio Federation Convention here in the spring."

Detroit Lodge reports that the Research Group started last September now has a total enrollment of one hundred, with an average weekly attendance of fifty. The Secretary states: "The aim is to work on the scientific understanding of truth rather than the occult side, and many have chosen the findings of the great seers of mankind as hypotheses for research topics. Others are searching in scientific books for facts useful in support of important theses. Some of the topics

chosen for research are: Mathematics, Mysticism, Psychology, Psychical Research, and Biology.

"We meet for an hour and a half, dividing this time into: 1. A brief united gathering at the beginning; 2. Breaking up into small discussion groups for about forty minutes; 3. A report and discussion with the large group together.

"It is too early yet to point to much in the way of specific accomplishment, but some interesting studies have been brought to the attention of the group. For example, Dr. J. F. Thomas, delivered a lecture on his work in Psychical Research, and John Pritchard gave two lectures on 'The Amoeba' and 'Organic Evolution.' Members of the group are now reporting on their own studies and investigations."

Harmony Lodge (Toledo) presented Mr. Samuel H. Wylie, of Detroit, in a lecture entitled "Conquest of Illusion" on Sunday, January 8, preceded by a fifteen minute open forum discussion.

Lotus Lodge (Philadelphia) entertained Dr. Pieter K. Roest at a Reception in his honor on January 2, and presented him in a public lecture entitled "Streamlining Psychology" the following Tuesday. Talks by Mrs. A. F. Kiernan, Mr. Alex J. Airston, Mr. Robert R. Logan and Dr. H. Douglas Wild were given later in the month.

Ojai Valley Lodge writes: "This winter our lodge very successfully arranged to share our study class, which is held every other Tuesday, with the public. The subject chosen for discussion was "Man and His Bodies" and it has proved a very good selection. We are very fortunate in having Miss Marie Poutz for our leader, for she makes every one take part in the discussion, which is the very thing we want."

"**San Francisco Lodge** held 'Open House' to the Lodges of the Northern California Federation from three to six o'clock on New Year's Day.

"Branches of fragrant pine and fir, and colorful masses of red berries and flowering eucalyptus had been blended most effectively to create a decorative scheme that captured all the gay, festive spirit of the holiday season, and served as a vivid background for the beautifully appointed tea and coffee tables, whose gaily lighted red candles invited all to partake of our hospitality.

"Seventy-eight guests shared our New Year hospitality during the course of the afternoon, and if the many hearty expressions of happiness

and joyousness extended to us by everyone present, may be taken as an indication of the success of our New Year party, then we may confidently feel that we have entered upon a New Year of ever-increasing brotherliness, friendliness, cooperation and warm hospitality. That knowledge, alone, gives us new courage and new zeal to more perfectly express to the world those qualities which constitute our Theosophical ideal."

St. Petersburg Lodge writes: "We are having a good winter in the lodge. Mr. R. K. Downing has a splendid class, meeting on Friday night. Next Tuesday we plan to have a supper. If people continue to come as they do, we will find it necessary to 'hire a hall'."

Syracuse Lodge: Christmas parties and the activities of the Christmas season invariably provide fine opportunities for friendly and happy gatherings. Such was the case under the auspices of Syracuse Lodge, which is directed by faithful and consecrated lodge officers.

Washington Lodge sends us a tentative program for the winter and spring seasons, which promises a very profitable period of study for the members and an interesting series of lectures for the public.

Middle Atlantic Federation Bulletin

The December number of the Middle Atlantic Federation Bulletin has just come to our attention, and is certainly worth commendation, as it brings news of lodge activities, several fine lectures and plans for future work. The Bulletin is introduced by an inspiring and helpful statement by the Federation President, Mrs. Pearl B. De Hoff.

The Federation has been greatly helped by a series of lectures among the lodges, given by Dr. Pieter K. Roest, and is deeply appreciative, also, of the services of the various lecturers among its own membership, who faithfully travel among the lodges and contribute to the upbuilding of the work.

New York Theosophical Society

This active lodge sends us a most interesting first quarter program, showing a series of nine weekly Sunday Public Lectures by Mr. Gardner, Dr. Kuhn and Mr. Fritz Kunz. These are all free lectures, with titles chosen for their evident appeal to public interest; but to the Theosophist, clearly Theosophical. These same speakers each give a student talk on the Friday evening following his lecture.

Other activities are: A Sanscrit Class, a Secret Doctrine Class, a Class in Astrology and one in Meditation; besides occasions given entirely to the social amenities that harmonize and bring the touch of more intimate friendship into the lodge and student relationships.

Congratulations to Mrs. Stretch and the Michigan Federation

Well planned publicity, persisted in over a period of years, has unquestionably created favorable public opinion in Detroit, which made possible the splendid advertisement contained in a new cook book of 3,000 copies in the first edition, released by Nancy's Belles, well known to radio audiences. This cook book will go into many homes, and will endure through many years, carrying its announcement of Theosophy, and reference to the lending library under the auspices of the Society in Detroit.

LITTLE RAMA AT ADYAR

(Continued from page 38)

That this Theosophical enterprise is recognized by others than Theosophists is evidenced by the following testimony, among many others, from the Minister of Works of the Madras Government: "That the high object of the great founder has been fully realized is evident from the fact that this Harijan School has been pronounced as a 'model institution which can be followed as an example by schools of similar type' by no less an authority than the late Education Minister, and that Caste Hindu parents who do not want their children to be contaminated by the presence of Harijan children in the Hindu Schools, send their children to this Harijan institution. This school

can, therefore, be truly said to play an important part in the social reform movement. It would indeed be a national calamity if an institution of this character should be allowed to languish for want of a little financial support."

Here truly is a practical application of Brotherhood. It is to Colonel Olcott, an American, that the school owes its beginning, and it is to generous hearted Americans, who contribute so largely to the Adyar Day Fund, that it owes much of its nourishment and its continuance. How can Americans better express their appreciation and reverence to their fellow Theosophist and countryman?

Mr. Rogers Explains

IN ORDER that there may be no misunderstanding or useless letter writing, it may be well to explain why I am again making lecture tours, after having handed in my resignation as a national lecturer at the Convention of 1937, with the announced intention of giving the remaining years of the incarnation to study and meditation.

That resignation was made in perfectly good faith, and with the full intention of lecturing not even in Los Angeles, my home city. But there is an old adage, "Circumstances alter cases," and when a local lodge seemed to need help in getting some new blood in the old organization, from which death had called many, I offered to give a course of lectures designed to interest new people. When this was well under way the Board of Directors of the lodge was asked to decide whether the prospective new members should be added to that lodge or grouped into a new lodge. The vote was almost unanimous for a new lodge, and at the close of the lecture course in March a new lodge was organized with twenty-nine charter members.

I had not expected such a degree of success, and it caused me to consider the need of yet another lodge. Why not do for them what was so easily done in Los Angeles? They welcomed

the idea, and again the lodge was called upon to decide whether a new group should be organized or the class added to the membership of the old lodge. They voted for the latter, and at the close of the course twenty-three new members were received into the Long Beach Lodge.

This set me to thinking again, and quite seriously. Did I have any right to live in comfortable retirement, giving my time to personal advancement when it had been thus demonstrated that I could bring a knowledge of Theosophy to many new people, and was physically able to do the work? Was that the Theosophy I had been teaching to others? Of course it was not, and there was but one possible decision. So I am in the field again.

Not on the old plan, however, and I make this announcement to avoid unnecessary correspondence about the matter. To achieve satisfactory results usually requires that I remain six weeks or two months in the same city, and since not many places can be visited in a year at this rate, my time is fully applied for until 1940.

How long do I intend to continue such work? For just as long as I am physically and mentally able to do it.

L. W. ROGERS

THE WORKERS CONFERENCE

(Continued from page 39)

In his final words Mr. Cook expresses something we have all felt — that we do not work alone when we gather for such a purpose, that "where two or three are gathered together . . ." there is the inspiration of Those Who are devoting Their effort to that same world brotherhood we serve. The results of this meeting, he continues, will be felt all over the Section, not only because we will take new life back to our various lodges, but because new life and inspiration have been channeled here by the spirit of dedication and friendship in which our work has been done. We know

that this is true. We are still for a moment for we have touched a little more of reality.

Many of us must leave immediately after luncheon for we have far to go. As we putter away in cars, either to the station or to begin the first lap of a long motor trip, we leave with regret this place we have come to regard as home, but go assured that we carry with us a share of the very real inspiration of this first Workers Conference.

Note — The transactions are being prepared for distribution to every lodge President and Secretary.



The Theosophist seeks to understand all, to convert none, and in offering to share the knowledge with which he has been entrusted, he hopes to deepen every man's faith by adding to his faith knowledge, and by unveiling the common foundation which supports all religions.

— ANNIE BESANT

Theosophical News and Notes

Sixtieth Birthday Greetings From the President

Adyar, Madras, India
1st December, 1938

Dear Colleague,

I am today celebrating my sixtieth birthday, and as it is in India a very special occasion, I take the opportunity of renewing my dedication to the Masters, to Theosophy and to The Theosophical Society. I offer to Them and to Their great work in the outer world such time and strength as may be left to me, praying that I may be faithful unto death—as was the prayer so perfectly realized by my noble predecessor.

I send you my most brotherly greetings and the assurance of my loyal comradeship in our common work.

Ever Fraternally,
GEORGE S. ARUNDALE

Grand Piece of Work

The Mothers' Advisory Group and its several committees, operating under the guidance of Mrs. Muriel Lauder Lewis, is doing excellent work. Their series of quarterly bulletins are not only beautifully prepared, but the material they contain justifies a wide circulation and member subscription. The forthcoming bulletin, one of the series dealing with marriage and preparation for marriage, ought to be in the hands of every mother and every prospective bride. Give this very worthy and practical work, built throughout on Theosophical principles, your most ardent support.

Duplicate Ballot Blanks

Members desiring to vote without mutilating their magazine can use the ballot blank in the Supplement to the January number, or may write to Headquarters for blanks.

Lemurians

Our attention is called to an organization formed for the restoration of the principles and culture of the Lemurian civilization, but which denies the Theosophical teaching that preceding Atlantis, Lemuria reached but a lower stage of civilization, of which Australian Bushmen, and similar types, are the existing remnants.

Following the usual procedure, this organization asks for money to promote Lemurian culture in California, and vaguely promises occult initiations. To the wise these factors are sufficient warning.

Theosophy For Children

Each week finds additional classes beginning and more parents and lodges buying the Lessons in Theosophy for Children. National members living in isolated sections are finding these just what they have been needing.

The Lessons are being translated into Spanish by Miss Marie G. Duany, of Santiago de Cuba, who has accepted the post of Spanish Editor. Her translation will be used in Cuba, where she is the leader of the Young Theosophists. She will offer the translation for distribution to the Sections in the Spanish-speaking countries of South America. Mr. Jinarajadasa has given this work his hearty approval and reports the requests he has had for such material while on his tour of those countries. Miss Duany will begin this work of adapting the Lessons to the customs and traditions of our neighboring Sections within a few weeks, as soon as the translation is completed.

The blind children, too, will read the same stories, for the Lessons are being transcribed into Braille. Mrs. Flavia MacKenzie, Secretary of the Theosophical Book Association for the Blind, has accepted the post of Braille Editor. She plans to have them done into small books of four lessons each because Braille books are so bulky. They will be available for sale and for circulation in the lending library.

When Mr. Jinarajadasa was in Miami recently he gave many helpful suggestions to the work of the Department, and urged that every Lesson be so full of the beauty of life that the children hearing it will say: "How beautiful!" A large order, but one which the workers intend to fulfil. Stories, poems and original songs have been received from every part of the Section. If the Editor of the Lessons needed further proof of the value of the work for children, the enthusiastic response to them would be that proof.

The Census of Children continues—lodges again responding. The total to date is 417 and more than half the Lodges are still unreported. The field is indeed "ripe unto the harvest."

By Their Works

We find an organization which has oft declared its fraternal good will now seeking to build its membership at the expense of our own, on the grounds that it needs no contribution in the form of dues from its membership. One wonders about the good will, and also as to the value of a member, or a membership, thus sought and obtained.

Mr. Jinarajadasa in Miami

For once Friday the thirteenth was a "lucky" day. Mr. Jinarajadasa came to Miami to transfer planes en route to the Havana Convention from his tour of Porto Rico.

Late in the afternoon, when the sun was setting behind the palm trees, Mr. Jinarajadasa flew out of the white clouds that filled the blue sky from the south. The big Clipper settled on the blue-green water, and after a tedious ten minutes of waiting he stepped from the Customs Room into the spacious lobby of the Terminal to find a happy group of thirty adults and ten children representing five Florida Lodges, ready to give him a typical Florida welcome.

Soon he was whisked away to a pleasant home in the oak trees. At eight o'clock eighty members and friends gathered in the lodge room, quiet and expectant. Clad in snowy white and a brilliant gold-embroidered shawl, our beloved visitor described his South American tour, which had covered the whole year of 1938, for he left Adyar on the last day of 1937. He told of the countries he had visited, of the enthusiasm of the members in our neighbor nations, of the plane "hops" and of the lectures. He called his visit to Miami "a happy accident," and then he talked, as only he can talk, to members. He told of the "Theosophy in Action" that the world needs; of the need for the long-ago spoken admonition of the Christ in Palestine "Love thy God with all thy heart, and thy neighbor as thyself." An old truth in a new dress was his message to the members in Florida.

Such a happy occasion; indeed a "happy accident!" Reluctantly he left next morning. A hardy few were there to bid him "bon voyage," and he waved gaily from the open hatchway of the great Clipper, and then from the closed port hole. The plane moved along the smooth water of the beautiful Biscayne Bay, glistening in the morning sun. Soon the big ship rose and headed south into the bright blue of the tropical sky.

Mr. Jinarajadasa had visited Miami — and had left Miami a better lodge, filled with better individuals. Soon the horizon claimed him, as was fitting. The big ship was out of sight. Our eyes grew dim. Was it tears or the bright morning sun?

— J.R.M.

Remember Convention Date!

Convention dates announced in our last issue stand unchanged: July 15 to 19 inclusive, to be followed by a week of Summer School. The location of Convention is not yet settled. It is evident that a majority of the members would prefer Olcott and Convention will be held at Headquarters unless the registration proves to be far beyond capacity. We hope to solve one of the

limitations by arranging for out-of-doors (under canvas) dining facilities, and by having a caterer provide meals. If the negotiations now in progress prove such a plan to be feasible Olcott's Convention capacity will be greatly increased.

Mr. Jinarajadasa will be our guest of honor at Convention and will give the principle talks at Summer School.

Some have already registered to attend. Have you registered? Will you please do so very early, that Headquarters may have a fair indication of the extent of necessary preparations?

The Children's Camp

The Children's Camp Committee promises that the children (from three to twelve years) of members in attendance at Convention and Summer School will be cared for in the same fine way which has characterized the management of similar camps in the past. Since the Summer Session dates are already determined vacations can be planned ahead, and the Committee asks that mothers who expect to bring their children make their plans early in order to facilitate preparation. Address Mrs. H. A. Staggs, 3046 Meadowbrook Avenue, Cleveland Heights, Ohio for further information, and see the next issue of this magazine for other announcements.

The Olcott Lecture

Last year brought us the greatest number of entries for the Olcott lectureship, and a very fine group of lectures they were, disclosing unexpected talent and making it quite certain that the Olcott Lecture project must not be abandoned, though no award had been made in 1937. This year the announcement is made a month early in order that still greater opportunity may be given to those who wish to prepare a lecture.

The conditions of the award of the Olcott Lectureship for 1939 stand as in previous years. The award will go to the entry which, in the opinion of the judges, "throws most new light upon an understanding of Theosophy."

Manuscripts must be typewritten and submitted in duplicate. The lecture should take approximately forty-five minutes for delivery. No identifying marks should appear on the manuscript, but they should be accompanied by a letter giving the name and address of the sender. These letters will be filed for reference, and after the judges have made their decision, will be used for identifying the writers of the lectures submitted. The winner will deliver the chosen lecture at the annual Convention of 1939, and will attend that Convention as the guest of the Section.

Entries must be in by May 15, in order to make the round of the judges and permit the award to be made in time for the printing of Convention programs.

Miss Codd Heads South African Section

From the Bulletin of The Theosophical Society in South Africa we learn that all candidates for the position of General Secretary have withdrawn in favor of Miss Clara Codd. There was at first some doubt as to whether Miss Codd could undertake this work in addition to a heavy schedule of lectures, but it has evidently all been arranged, and the Section finds itself in the fortunate position of having Miss Codd's inspiring leadership for the year 1939.

Wide Appreciation

The Christmas Greeting of Olcott pictures, sent to all members in America and to General Secretaries throughout the world, has brought wide commendation. Many of our members have made their first direct acquaintance with the physical Olcott, and have learned something more of its spirit through this greeting. The following is typical of the appreciation from abroad:

"With the grateful thanks of all of us in Yugoslavia, kindly convey to the Board of Directors and to the national officers of The Theosophical Society in America, our hearty good wishes for the Christmas Season, reciprocating yours for 'a New Year of deepening happiness.' We really had a joyous Christmas, receiving that fine folder of 'Olcott' Headquarters, and the reading (in translation) to a gathering on Christmas Eve had an influence upon our very being as strong as those paragraphs describing the estate of The Theosophical Society in America are good and beautiful.

"May 'Olcott be loved into existence' all over the world.

Yours sincerely,
Jelisava Vavra"
General Secretary
The Theosophical Society in
Yugoslavia

Mrs. Effie Seipel

Columbus Lodge is feeling deeply the sudden passing recently of an old and faithful member, Mrs. Effie Seipel. Mrs. Seipel's long service as secretary of the lodge, as well as her deep devotion to the Society and its work, have endeared her to her fellow-members and friends everywhere. While she will be greatly missed, the love of her friends will go with her.

Dr. H. H. Horton Honored

We learn from the front page of The Wyoming State Tribune that Dr. H. H. Horton, an active member of Laramie Lodge, has been nominated by the majority party in the Legislature for the Presidency of the State Senate. We understand that his election is assured.

There is Something in the Air

A series of four addresses is being given by Mr. Fritz Kunz over WBBC, Brooklyn, 140 k.c. at 10:45 every Tuesday morning. The subjects and dates are: January 17, *Telepathy*; January 24, *Clairvoyance*; January 31, *The Time Sense*; February 7, *Immortality, or Human Survival of Death*.

The station has set aside two more Tuesday periods for these programs, and if the response and support are adequate they may continue indefinitely. It is also possible that a sponsor may appear — radio is strange and unpredictable. The programs were announced in advance by a remarkable introductory address by the program manager of the station, Mr. Bert Child. His introduction of the speaker at the inception of the series was also unusually apt. If listeners in the area who pick up the station, which provides almost entirely cultural programs, will address their comments to WBBC, Atlantic Avenue, Brooklyn, New York, it will be valued.

The first talk, and probably the first four, will be available in mimeographed form and Mr. Kunz, when on tour, is prepared to deliver the addresses at suitable stations and times. Transcriptions on record can also be made available. How much of this work can be done will depend on the availability of suitable speakers. Those who consider it important enough to warrant encouragement and support may write directly to Mrs. Emily Sellon, 9 East 40th Street, New York. This series of talks is sponsored by the New York and Brooklyn Theosophical Societies.

Thank you, Mrs. Flint

We are exceedingly happy to have a new card catalog, carefully indexed and cross-indexed on the subject matter contained in *The Theosophist*, prepared with great thoroughness and practical understanding by one of our members, Mrs. Loura B. Flint.

We are immensely grateful to Mrs. Flint for this arduous task, undertaken over a period of months, but accomplished splendidly and as a glad service.

This catalog, dealing exclusively with *The Theosophist*, will oftentimes enable us to be helpful to those members who write to us for information on various questions.

How it Can be Done

A member has discovered this simple formula: "One day each week save for Theosophy a nickel that would have been spent for something else; something less worth while; something often unnecessary. Thus practically all the \$3 additional dues are provided."

There are so many ways of saving the nickel, that not often would it seem to be impossible.

Mr. Perkins Honored

Practically simultaneously Mr. James S. Perkins breaks into print in two of our important publications. As we went to press in December with his fine article "The Way of Beauty," we received *The Theosophist* for that month specially featuring on the front cover Mr. Perkins' article "The World Situation: The Dharma of America."

The Passing of a Stalwart

In the death on December 30, 1938, of Mr. Mads P. Christensen, a member of Pacific Lodge, San Francisco, the Society has indeed lost one of those rarely faithful and loyal members, so greatly to be honored and appreciated.

For over forty years he has been a servant of Theosophy, and has held the offices of president of his lodge, as well as president of the Northern California Federation and has been Head Brother of the Theosophical Order of Service in San Francisco; through all the years he held steadfast in spite of the ups and downs in the history of our movement. It is interesting that he was one of the officers of the old Pacific Coast Federation of Theosophical lodges, which was formed in 1903 at the time Bishop Charles W. Leadbeater was in San Francisco.

His heart was ever out-turned to those in need, and he was active in the League for the Abolition of the Death Penalty, and also served the organization for Animal Welfare.

Mr. Christensen will be missed by his fellow-members and co-workers in the San Francisco area, but will always be held in loving remembrance and deep appreciation for a life lived unselfishly and nobly.

A Gift to Headquarters

We have just received a very useful gift in the form of two packages of household linen for use here at Headquarters, from our friends in Breerton Lodge.

The linen is most acceptable and we especially appreciate the loving thoughtfulness of these members, whose desire to serve Headquarters has found expression in this practical way. Thus are we united, member to member, throughout the Section, and each lodge may grow stronger as it seeks to make Olcott all that it may become.

John Toren

We are glad to announce that John Toren, who unhappily was not able to obtain a renewal of his permit to stay in this country as quickly as was needed, and who therefore had to return across our northern boundary to his native Canada, has now been readmitted to take up work among our lodges and on behalf of the Young Theosophists.

Dues and Installments

Dues for the final half of the year, where only \$3 had previously been paid, are coming in splendidly. Many members paid dues at the old rate before Convention and many others immediately after. Since the change was announced in the magazine and has become generally known, the higher rate has, of course, been paid. Those who paid at the old rate were reminded that dues for the second half of the year were not due until January 1, and even then could be paid in two installments of \$1.50 on January 1 and \$1.50 April 1, after which all installments could be paid quarterly.

It is gratifying to note how the mail is beginning to bring in these additional quarterly payments. If you have paid only for the first half of our fiscal year, please encourage your lodge and Headquarters, also, by turning in your next quarterly or semi-annual installment.

Early History

"Dear Mr. Cook:

"Just a word of thanks for the lovely views of Olcott, and of appreciation for the fine work you have done for The Theosophical Society, from a very old member (82 years), who joined the Society in 1890 and knew the 'Old Guard' very well.

"Mrs. Besant stayed with me in 1892 and 1893, and I went with her to Dayton, Ohio, where she talked with Paul Dunbar, the colored poet, who was running the elevator at the hotel.

"The Toledo Lodge was formed in my house, with twenty-five members, after Mrs. Besant had talked to one hundred friends and people who had attended her public lectures. And Mr. John Wheeler and I, who were the only members in Toledo, had been wondering where we were to get a few other persons to make the necessary charter membership. For a couple of years I have been obliged to be inactive, on account of my health; and so was forced to miss meeting you when you visited this section. But my interest and loyalty are as keen as ever, and perhaps before I pass on to the next plane, I may find something useful I can do. Just now lending books and a little talking is all that I can manage.

"With kindest regards and the best wishes of the season, I remain

Yours cordially
Lillie H. Fisk"

From England

The General Secretary writes: "We have started a class in London for the discussion of political and social problems in the light of Theosophy, closing with a meditation for world peace. I hope more work of this kind will be done in the future."

Headquarters Staff Changes

It brought expressions of general satisfaction when at the Workers Week-end Conference announcement was made of the appointment of a staff member to carry on the contact work that was in the hands of Miss Anita Henkel during her last year at Headquarters, and was carried on for a time by Mr. Warren Watters. By the time this magazine goes to press Miss Ann Kerr will have gathered up the threads of this activity, and will be in correspondence with all the active study groups and lodges, with a view to rendering them all possible service. To distribute all useful material, and in all ways to help these and all other activities, including federation development, lodge extension work, and to maintain the link between all types of activity in the field (except the Lecture work) and the several departments at Headquarters; all of this, and more, will Miss Kerr undertake.

Miss Kerr has had splendid lodge experience and will render a fine service in her new capacity. Those who have reason to consult her, or to respond to her suggestions, or in any way to work with her, will rapidly come to appreciate her practical knowledge and her ability to suggest ways of meeting the needs of those responsible for the development and maintenance of interest in the work.

Miss Kerr has hitherto been working in the Press Department. Her place will now be filled by Miss Lola Fauser, who on other occasions has rendered fine, though temporary service as a Headquarters Staff member. Lola will find herself wholeheartedly welcomed at Olcott.

The Children's Department — a Testimonial

Mrs. McAllister is doing a fine piece of work as head of The Children's Department. It deserves much more of our space, but in this crowded issue we can merely give the following evidence of its practical value:

"We are delighted with the Lessons. I am using them in the Round Table and they are being well received. They are arranged in such a delightful way that they hold the interest and attention of the smallest child, yet they are thought provoking enough to arouse many questions in the minds of older children."

— ELSIE PEARSON

Ingild Povelsen

The Society has lost a valuable worker indeed in the passing of Ingild Povelsen on January 2, and we extend to Mrs. Povelsen our deepest sympathy and regret. Mr. Povelsen was active in the founding of Lightbringer Lodge, Washington, D. C., and has been a faithful member of The Theosophical Society since 1903.

"The Laborers Are Few"

Scattered about our Section is a small group of members who have added their efforts to those of Mr. Wilfred H. Sigerson to bring comfort to the bereaved, by anonymously circulating the pamphlet "To Those Who Mourn." That the work of the To-Those-Who-Mourn Club is not done in vain, is continually brought to our attention by letters of gratitude such as those from which the following excerpts are taken:

"I'm indebted to someone in Dover, New Jersey for a book 'To Those Who Mourn.' Is there a society or Theosophical meeting near there?"

"Please send me a full descriptive catalog, with prices of your books on 'To Those Who Mourn.' I lost a brother in August and this book was sent to me and I have gotten a lot of comfort out of it."

"Will you please let me know where to write to get the little booklet 'To Those Who Mourn', as I have only some parts of it? Someone must have thrown it out, but it helped me when my husband died. I will be ever so glad to get one."

"Someone was kind enough to send me a copy of a pamphlet by C. W. Leadbeater entitled 'To Those Who Mourn.' This was so valuable to me that I mentioned it to some friends who would like to get copies to use in the same manner as this one was used."

The Annual death rate in this country still exceeds one and a half millions. Here is a real opportunity for extending service to humanity, for practically every death leaves numbers of people in sorrow. The membership of the To-Those-Who-Mourn Club is so small that in December only 1,276 pamphlets were shipped — an average of less than 16,000 annually. Compare that figure with the annual death rate. The need is great — the laborers few!

If you would like to join this band of servers, write to us for detailed information.

Theosophy in Action

One of our members, Mr. Casper Phillips, of Meridian, Mississippi, is fortunately associated with the local newspaper, and certainly he and his brother are utilizing splendidly the opportunity of conveying Theosophical ideals and ideas through the columns of the paper. For instance, in the Christmas issue there appears a very fine editorial on *Goodwill*, and another editorial, "*You Cannot Take It With You*", into which there is interwoven much that is Theosophical, and in such terms as to be inspiring and helpful to every reader.

Numerous are the ways in which Theosophists can help to recreate public opinion, to widen our sympathies, and clarify our vision.

The One Exception

When Convention considered the change in dues and the elimination of the many appeals, which under the old conditions were so frequently necessary, careful provision was made for the continuation of that special arrangement that gives regularly to all members an opportunity to contribute beyond the normal dues, if they are in a position to do so. Not many have ever been able to respond to the Higher Memberships; those few faithfully repeat year by year, with new names added from time to time, as others, for one reason or another, have to drop out.

This paragraph is a reminder to all members, of the continuation of the Higher Memberships (so-called), and of the responsibility that goes hand in hand with an ability to serve. Our Higher Membership list ought to be much longer, for Higher Memberships are made to fit all pocket-books fortunate enough to be above the average:

Contributing.....	\$10
Supporting.....	25
Sustaining.....	100

New Members for December

Applications for membership during the above period were received from the following lodges: Besant (Seattle), Braille, Ft. Lauderdale, Hermes (Philadelphia), Los Angeles, Oak Park, Pittsburgh, and Temple (Kansas City).

Statistics

December 15, 1938 to January 15, 1939

Burn the Bonds Fund

Previously reported.....	\$2,315.11	
To January 15.....	15.00	\$2,330.11

Building Fund

Previously reported.....	100.01	
To January 15.....	49.50	149.51

American Theosophical Fund

Previously reported.....	210.25	
To January 15 (including Christmas gifts \$66.34).....	667.34	877.59

Easy Savings Plan Fund

Previously reported.....	94.60	
To January 15.....	9.96	104.56

Founders' Day Contributions

Total.....		93.44
------------	--	-------

Deaths

Mr. Mads P. Christensen, Pacific Lodge, December 30, 1938.
 Mrs. Emma Beeks Johnson, Augusta Lodge, recently.
 Mrs. Christiana Mason, Minneapolis Lodge, November 16, 1938.
 Mrs. Alice H. Moore, Miami Lodge, December 27, 1938.
 Mr. Ingild Povelsen, Lightbringer Lodge, January 2, 1939.
 Miss Laura J. Richards, Madison Lodge, January 12, 1939.
 Mrs. Effie Seipel, Columbus Lodge, December 23, 1938.

Notice to Subscribers

If at any time you fail to receive issues of The American Young Theosophist, The Young Theosophist (Adyar), or the T.O.S. publication, inform Hugh Ivey, Biltmore Hotel, Atlanta, Georgia.

Streams of Living Waters

BRETHREN, in your hands is placed the greatest of all trusts, the helping forward of the spiritual life of the world. For Those who rule and teach the world have sent The Society out into it, and pour out Their Life through it, far and wide, for the uplift of mankind. Many Masters help various societies, for everywhere They seek channels for the outpouring of Their Life on the world. But into this Society of the Divine Wisdom, Their special Messenger, the whole Hierarchy sends forth the stream of Their abounding love and strength, in order that the whole world may receive Their benediction.

In the Ashrama of the two masters who founded The Society is a map of the world with living motion, whereon are traced in lines of glowing colors the great religions of the world, like rivers beginning at a source and with many branches and streams and rivulets irrigating with spiritual life the countries of the world. Our Theosophical

Society is there, a line of living light, white light since it is the custodian of the Ancient Wisdom, which sends its currents into every Faith; and every Lodge is a little flame, like an electric spark and glows or becomes dim as it lets its light shine forth or grow feeble. And there They who sent out the life-current glance at its streamings, and see how each little center is shedding its light on the world, or is letting it grow dull and faint. Such is your trust, your privilege, and your responsibility. The eyes that never sleep are watching over the world in this hour of its travail. They see the helpers and the sluggards, the workers and the idlers. See to it, each of you, gathered here in the heart of the Society, that you do not prove unworthy of your charge, unfit for your trust. Go out into the world, and spread the Light.

ANNIE BESANT, ADYAR, 1920

The Secret Doctrine

NEW ADYAR EDITION * READY IN MARCH

Some Important Added Features:

1. Clear, new, modern type.
2. An excellent Glossary of terms used by H. P. Blavatsky.
A real help to the student.
3. A short Biography of H. P. Blavatsky.
4. The index of the whole "Secret Doctrine" has been checked and revised. The aim is to give sufficient indication to the student, while at the same time avoiding redundancies.
5. A masterly compilation of the facts dealing with "How The Secret Doctrine Was Written."
6. In each Volume a list of appropriate modern books is given, offering corroborations of much that H. P. B. foretold in science, especially in chemistry and physics.
7. The Adyar Library has a copy of nearly all the books referred to by H. P. B., and two of the original MSS. are in the Archives, so that an almost complete verification has been made of the many quotations in "The Secret Doctrine."



THE ADYAR EDITION will, of course, include the existing Third Volume. A curious misconception has arisen in certain quarters that the Third Volume lacks authenticity. Quite apart from the fact that much of the Third Volume is found in the earlier drafts of THE SECRET DOCTRINE (preserved at Adyar), it contains some of the most priceless teachings of the whole work.



Phenomenally Low Price

Set of Six Volumes: **\$8.00**

*Special Price to Members of
The Theosophical Society:* **\$6.40**

THE THEOSOPHICAL PRESS
OLCOTT, WHEATON, ILLINOIS

A STANDARD REFERENCE BOOK

**THE INTERNATIONAL
THEOSOPHICAL
YEARBOOK 1938**

NATIONAL SURVEYS: Progress of Country, Cultural Life, Theosophical Activity. Every country's idealism is emphasized. The book is commended for the fairness with which these ideals are treated.

HISTORY OF THE THEOSOPHICAL SOCIETY: Chronicle of Events, 1900-1937; World Congresses, Copenhagen Congress, Etc.

ADYAR: Headquarters, Staff, Library, Academy, Schools, Social Activities, Medical Services, Etc.

YOUTH ACTIVITIES: Young Theosophists, Round Table, Lotus Circle, Golden Chain.

THE THEOSOPHICAL ORDER OF SERVICE

THEOSOPHICAL PUBLICATIONS: Books of the Year, Books on Theosophy — for Inquirers, Students, Etc.

WHO'S WHO: Founders and Presidents, International Office Bearers, Workers past and present.

SPECIAL FEATURES: My Policy for 1938 (by the President), The Elder Brethren, The Fundamentals of Theosophy, Theosophy Is the Next Step.

236 pages; Cloth \$1.25

**THE INTERNATIONAL THEOSOPHICAL YEARBOOK
SUPPLEMENT 1939**

Principal Contents:

The President's Projects

Great Theosophical Days

National Trends and Theosophical Progress in 50 Countries

The Society's Directories

Who's Who

80 pages; Paper \$.50

THE THEOSOPHICAL PRESS
WHEATON, ILLINOIS