
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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The Union of Europe

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The Difficulty of Living Theosophy

C. JINARAJADASA



NOVEMBER ★ 1936

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

What are these dialects deep under the bones
Whereby the people of ages and races far apart
Reach out and say the same clay is in all,
Bringing out men whose eyes
Search the earth and see no aliens anywhere,
Pronouncing across the barriers the peculiar word
"Brother"?

* * *

"Man will never write,"
They said before the alphabet came
And man at last began to write.
"Man will never fly,"
They said before the planes and
Blimps zoomed and purred in arcs
Winding their circles around the globe.

"Man will never make the United States of Europe
Nor later yet the United States of the World,
"No, you are going too far when you
Talk about one world flag for the
Great Family of Nations," they say that now.

— CARL SANDBURG

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Justice for Nations

BY SIDNEY A. COOK

(Talk Given at the World Congress, Geneva)

THE SUBJECT with which I am to deal may ordinarily be considered as coming only within the province of deep students of international affairs and those skilled in diplomatic relationships; yet is it true that Theosophy and Theosophists have a unique function to perform in this as in all other fields. For to the Theosophist there comes from his study of the earliest literature and the most ancient scriptures the teachings of all the great sages who at various times in human history have glimpsed and set forth fragments of knowledge that, taken together, give evidence of the gradual unfoldment of a Great Plan of Nature in which individuals, races, nations, and continents each play a destined part.

It comes out in the writings of Mazzini, who, you may remember, finding his people clamoring too much for rights and forgetful of duties, wrote that wonderful treatise on "The Duties of Man." And, in speaking of the nation, he gives a true and brilliant idea, couched in allegorical words, but containing a supreme truth, that "God writes a word on the cradle of every nation, and that word is the nation's message to the world." Every nation has its own place, its part of evolution to perform, its word to the world, which is its message to mankind. The divinely organized scheme by which peoples progress from savagery, through the stages of civilization, to high morality is perfect in its conception and perfect in its ultimate achievement; and though conditions throughout the world provide frequent evidence of its failure, yet are those conditions to be attributed not to elements inherent in the Plan itself, but to failure in human cooperation.

God created man in His own image, granting to him the God-like quality of free will, and until mankind has learned to use that quality in God-like ways, there will inevitably occur violations of the Great Plan that for the time being seem like failure, until the moral qualities with

which mankind is endowed lead him to correct his own mistakes. Where human happiness is lacking, where injustice reigns, there man has failed to cooperate with the divine law.

In the great scheme of evolutionary progress, opportunities present themselves to nations. Great knowledge is transplanted in them, great leaders take birth in their midst, and the knowledge and power they thus acquire it is their privilege to share and to use, no less for those outside themselves than they themselves have benefited from the transplanting from without. For great souls come to birth where great work can be done. They represent a nation's opportunity even more than a nation's right.

Thus was poured into southern Europe the great flood of learning which linked itself with the dying philosophy of Greece, and drew its rich stores from the Neo-Platonic Schools; the great incursion from Arabia, rich with all the knowledge brought from the mighty schools of Bagdad. Through Columbus way was made for the transmission of this new thought and knowledge across the Atlantic. But the ancient civilizations of Mexico and Peru, rapidly passing into the traditions of the past, providing as they did a solid foundation upon which might have been built the structure of the new thought and knowledge, were with their people ground into the dust. Gold and plunder became the goal, nothing was built, opportunity was lost, and a nation becoming strong in Europe lost its place and power. Such is inevitably the end of nations who work injustice.

And if we see in the world today any nation that having extended its territories and subjected backward peoples, yet continues in the fullness of its power, we may be sure that such a position is maintained only because freedom for self-determination is vouchsafed to all who come within that nation's influence, not in full measure at

once perhaps, but in increasing measure as wisdom shows the way, and peoples are prepared to accept responsibility. Ireland now is free, and the Philippines are embarked upon the road of self-determination, though they may yet need protection from outside.

The sound idea of rulership is that the ruler is not the creator of law but its administrator, and that above kings and rulers stands the supreme law of Nature which sweeps aside those who disregard it. In the words of that great world citizen Dr. Besant, "A law exists, accord with which means happiness and disregard of which brings ruin — slowly or swiftly, but inevitably."

It has been said that the greatest enemies of the state are the weak injured by the strong. For above all states rules an eternal justice; and the tears of miserable women and the curses of angry, starving men sap the foundations of a state that denies brotherhood, and reach the ears of that eternal justice by which alone states live and nations continue. It is written in an ancient scripture that a Master of Duty said to a king: "Beware the tears of the weak, for they sap the thrones of kings." When citizens pour into the national life of a people the evil of lies and hatred and selfishness, the whole nation is poisoned. And a nation sustaining within itself these corrupt characteristics for the promotion of an excessive and selfish nationalism, poison the world body no less. Error lies in making the state supreme and in sacrificing everything to it, even morality, truth, justice, and righteousness.

No nation can be just and righteous outside its borders if tyranny and injustice reign within. Justice must become a quality of a nation, inherent in its fiber through practice within, before justice can accompany its activities without. Where mothers and children lack a nation's protection, where workers and women are industrially depressed, where class distinction destroys opportunity, where a nation in any way denies justice to its own, it denies to itself the greatness it might achieve. Revolution, which raises to leadership not the wise but the exaggerated; or national decay, in which the character of the citizens depreciates with the crumbling of the national edifice, is the certain outcome.

Justice to the races implies justice on a grand scale — justice between the nations, an expression of each outside of itself, and no nation can express without what it does not possess and practice within. By righteousness alone can a nation in the long run be exalted.

"A land shall live if to its poorest, just;
Nor preaches peace with dagger for its text."

It is a law of individual unfoldment, of enduring moral quality and power, that welfare in

these respects is created by service. Nations too have the responsibility of service of the common good. National pride and inordinate nationalism, necessary as they may be while a nation is young and gaining strength, are hindrances to the world service, without contributing to which no nation can survive. The attributes by which a nation now fulfills its destiny in a closely knit world are qualitative, not quantitative. Each must be a contributor to the welfare of others. The moral law links power and responsibility, rights to the weaker, protective duty to the strong. And nations will be recognized, supported, and protected as they prove themselves adherents to the moral code.

When nations in some respects great show a disregard of law and of their pledged word, alike with those still recognized as backward peoples, how shall they be regarded by the law-abiding nations of the world? How be distinguished from the nations of lesser moral capacity and unevolved sense of justice? They cannot be so distinguished. A nation economically strong may be morally weak. Economics alone are not enough to make a nation prosperous and free. The law of brotherhood, justice practiced to all within the nation and evidenced in relationships without, will alone keep a nation safe, make it worthy of the protection of its fellows among the states and insure its ultimate inclusion within a commonwealth of all just nations.

"Earth is not ready for the law of love;
Its aim must justice be until it wins.
But love and justice ultimate are one;
And he alone can love whom wisdom shows
That wrong to aught is ever wrong to self."

Justice, however, requires consideration of all the influences, not alone all the rules. In the name of justice much injustice has been done, and injustices thus perpetuated must in justice be revised. The law must make no demands contrary to sound principles of social and economic welfare, on which the happiness and freedom of peoples depend. Legal justice according to law must not offend these principles lest it depart from the basic principles of justice itself, for justice is greater than the laws of justice.

Treaties will bind only so long as they are just, and there is no justice in the nation that compels adherence to a treaty it would not impose upon itself for the restriction that it would place upon the freedom, the happiness, and the welfare of its own people. Such a nation will inevitably fall. Armaments cannot in the long run prevail to protect a nation that inflicts permanent injustice upon any other nation, even though that injustice is perpetuated for the time by international law and treaty. Where justice demands, force can never permanently deny, for nations will rise

against apparently overwhelming odds, with undreamed of resources of power within themselves. "It is not the tyrant but the tyranny truth hates and battles with," and truth and justice alike find strong allies to their cause. It is a wise leader who recognizes not only the limitations of his own power to redress wrongs, but also the limitations by which others are beset, and that no leader of any great nation can long keep his people in subjection to imposed injustice.

No talk on "Justice for Nations" would be complete without some reference to the great cause of international peace. National pride, national revenge, and territorial expansion must surely now have reached an end as reasons for war. Injustice, fear, and economic rivalry alone remain in the way of a brotherhood of nations. It is absurd to suppose that nations who have so ably organized war for protection lack the skill to organize peace for that same purpose. War is murder, annexation is robbery. They are in essence the same, though they carry different names because they are applied without rather than within a nation's borders. But there is such a thing as international morality, and what has been recognized as criminal within the nation is coming to be known as criminal when practiced without, on another nation. An international consciousness is developing. There are gleams of the coming of an international dawn. Though darkened at times by aggressive ambition and delayed by supposed self-sufficiency of nations, yet will the sun of international fellowship in due time rise above the horizon to warm the hearts of all leaders and of all peoples.

But the peace organized for protection must not, as in the case of war, be for the protection of one or of a group, but for the protection of all.

Justice demands not only freedom of self-determination, but freedom from the barriers to international trade, for with international trade go understanding and international goodwill. Love and justice overstep national boundaries. Justice within the nations will lead to justice without. Education within each nation portraying other nations not as enemies but as friends, viewing all nations and their history to determine what their contribution has been or may yet be internationally, to the common welfare of a world in which all share, will lead to international understanding which will replace international fear.

Justice is a virtue because it is a desire on the side of love; and by reason and by love, not by force, must the nations and the world be led.

It is true of nations as of individuals,

" 'Tis they live longest in the future who
Have truest kept the purposes of life."

The poet adds:

"Earth was not made for nations but for man.

Wars are the nests where lands their tyrants hatch.

When every breast is liberty's pure shrine,

Then will the willing earth be truly free;

A hope in whose far light the future walks.

The test of men and nations is their aims.

But one man in a thousand knows the face
Of freedom, which is faith in fellow-men.

Yet man is ever for true freedom ripe

Till it has grown a custom of the mind.

It is the summit of advancing truth

That crowns with sweetness travail of the
past;

The harvest labored in old fields of thought.

Full thanks to Heaven that with each setting sun

All tyranny is nearer to its end."

The Magic of Words

Words in themselves can be given an actual value, apart from mere surface meaning, dependent upon their mode of formation. I take the voice to be creative, the cavity of the mouth (for sound-producing purposes) to be the creative content of our present incarnation.

The actual creative force is the root-vowel "A" (with its Sanskrit value of the breath-sound). The other vowels are formed by limiting in some way the free passage of the breath.

Sounds produced at the back of the throat (gutturals) stand for that which comes to us from the past; the dentals are the immediate present; labials the immediate future; nasals, or head sounds, the more distant future which as

yet remains in the superconscious.

Take, e. g., the word "KARMA." "K A" — the creative forces coming from the past are discharging themselves energetically in our present (the rolling R). To this is added an element of our future destiny — M, from the ego-consciousness; and together these proceed by the final ejection of the breath through the open lips (the final A) to determine our future destiny. Space forbids further illustrations, but you may be able to pick up some ideas along these lines from this example. The Sanskrit words are peculiarly important in this connection, but creative words in English (and other languages) are also abundant.

(Notes from a lecture by I. Hawliczek.)

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The Election

As this is written both political parties are claiming certain victory in the coming election. When it is read the issue will have been decided at the polls and the best man will have won. If we have faith in our system of democracy we shall concede that point, else we shall deny the principles of democratic government and the power of the people of the United States to wisely choose their leader and president. He will obviously be the man chosen by a majority of the people, the man the majority considers to be the best man for them. There remains the question whether a majority of the people can be wise in their choice. Admitting the influence of campaign funds and the emotional appeal of high-powered oratory, we nevertheless adhere to the view that the people of the United States can and in this election will be more than usually wise in their voting.

In 1912 Dr. Besant wrote as follows to a liberal paper of the day:

"It is the duty of society to secure to every individual born into it such a minimum of well-being as shall enable him to develop fully every faculty which he brings with him into the world. There is nothing in the nature of things to prevent this, and the best brains and the best hearts of the nation should devise the means for its accomplishment."

It is in the combination of hearts and brains that the wisdom of the electorate will make itself felt in this election as never before. For there has been suffering in the country, and a great quality of heart has been brought into expression. In

days of apparent prosperity brains are busy with the schemes of wealth and production. In distressful times the need for something more deeply touching and protective of human well-being is made evident.

As to the campaign itself much is said that cannot be believed even by those who say it. In every great presidential campaign each party denounces the other as plotting the destruction of the American system, each proclaims the end of democracy if the opposing party wins. No great president of our country or candidate for that office has failed of denunciation. But the American system has continued and no candidate has ever been or is now great enough to destroy it or even to endanger it.

But let us frankly recognize that the system of individual enterprise and initiative, the freedom we admire and shall ever insist upon preserving, the Americanism of popular acclaim that has brought us great national development, great industrial wealth, great cities and systems of roads and rails, and a higher standard of living, has also brought us less desirable things. Great poverty as well as great wealth, vast unemployment as well as good wages, failing businesses and foreclosures as well as thriving enterprise, misery and unhappiness as well as automobiles and movies popularly priced—these are all the product of the American system.

It has been truly said that great wealth and great poverty cannot continue side by side and the democracy in which they exist be preserved. Neither governments nor presidents make the business cycle of boom and depression. Rather do these make and unmake governments in that the cycle discloses the weaknesses of the system, which governments must recognize and mend if they and the system are to survive. These are problems that are not political; the problem of unemployment, the problem of poverty amid wealth, of want amid plenty—these must be the concern of any party or government, and being with us as the product of the system, they can be averted only by amending the system. That system must be preserved for the good it brings, but amendment is equally necessary for the abolition of its ills. There must be progress or decay. Some day there may even be recognition of the principle that business is responsible for the protection of its personnel through periods of depression no less than for the protection of its stockholders. Surpluses are created by both, and business may eventually recognize that surpluses rather than taxes could be made to protect employees and stockholders alike. By cooperative measures to meet obvious deficiencies in the American system will it be preserved in its splendid creative power.

The fight for greater well-being for all must inevitably continue till happiness is spread through the land. Let it be a fight with clean weapons. Let the battle against injustice be justly waged. Let fundamental issues, not partisan issues, guide us; let those things prevail that are not only reasonable to our brains but right to our hearts.

The Value of Lodge Meetings

Very often our members are discouraged with the small groups which gather for lodge meetings and at the ineffectiveness and often dullness of lodge discussions. They feel that the Society should be more active in good work to relieve the distress of the world.

Entirely aside from the fact that every lodge is a potential channel for flooding the world with inner power, we fail to realize that each group as it meets, even in the simplest and most ineffective way, if its members are harmonious and sincere in their efforts, has its own effect on the general good. It has been said that "ten small discussion groups in a community will do more to create the new way of life than a hundred mass meetings with a thousand in attendance at each." Mass meetings sway the emotions, but study groups change the thinking of individuals, and thought power is more potent and stable than emotions. We have no way of knowing how many individuals have gained an understanding of a new way of life through our lodge meetings.

H. A. Overstreet in his book *We Move in New Directions* states that all through history we have had a kind of golden stream of "tolerances" which has prevented the world from being engulfed in intolerance. And one of these great "tolerances" current today is what he calls the tolerance of "two or three gathered together." If as we read the following quotation we will think of the diversity of type, background, capacity, and culture of our members, we can almost believe he refers to our lodges.

"There are current tendencies in the world which powerfully contribute to an advance to-

ward more hospitable ways of existence. One of these is the art of coming together, talking things over, and clarifying ideas and life-objectives through the tolerant give-and-take discussion. We find this way of life manifest in those gatherings of people in which the coming together is in the spirit of complete tolerance, where the Jew and Gentile are equally welcome, where Catholic can sit next to Methodist and Methodist next to atheist; where the rich have no more rights than the poor, and where even the black man has his welcome. In innumerable communities throughout the land such gatherings for the discussion of matters pertaining to the search for social good take place, the ordinary barriers to free and generous intercourse are removed.

"For the most part, perhaps, these meetings are fumbling affairs. They do not reach glittering conclusions. And those who have talked—or listened—frequently go away in a mood of exasperation. All this, no doubt, is due to the immaturity of our social intelligence. We have not yet learned to meet together with an easy and gracious effectiveness. Our individualities rasp; our crude blunderings antagonize. The suspicions born of immemorial prejudices follow us even into these halls of generous togetherness.

"But, despite it all, something deeply authentic seems to occur in these gatherings. For the time being, at least, walls are down, and while Pallas Athene may not rise full-panoplied out of those headaches of talk, a kind of new wisdom is being born—that of a common seeking for a common good."

And is it not perhaps the unconscious realization that there is this new kind of wisdom being born that draws our members to the lodge meetings week after week, although they may fail to learn anything new or be stimulated to any great heights, and may even wonder why they come? A togetherness in tolerant discussion of the deeper things of life, the genuine search for truth and understanding on the part of friendly souls, is indeed a potent influence despite its apparent lack of observed accomplishment. —A. H.

For my own part I would venture to stress above all else the need for harmony among the members of a lodge. A lodge of The Theosophical Society is only a real lodge when the members form a happy family among themselves no matter what their differences of opinion may be. Study, lecture, outer work — all are secondary to comradeship. We cannot support the First Object in the outer world until and unless we exemplify it in our lodges. A member may be a very erudite student of Theosophy, but he is little of a Theosophist unless he is full of kindness and understanding. — G.S.A.

ENTHUSIASM, COOPERATION, CONFIDENCE

THESE QUALITIES HAVE NEVER
FAILED TO CARRY OUR SOCIETY
THROUGH EVERY CRISIS, AND THE
POWER TO SOLVE EVERY PROBLEM
IS NOW DEVELOPED TO A GREATER
DEGREE THAN EVER BEFORE.

It is not difficult to understand why the intensely idealistic motives of The Theosophical Society do not always appeal to people engrossed in the affairs of an equally intense commercialism. The surprising factor is the ability of the organization to emerge from each trial with a membership determined to carry on the Great Work in an ever expanding circle on a world-wide frontier.

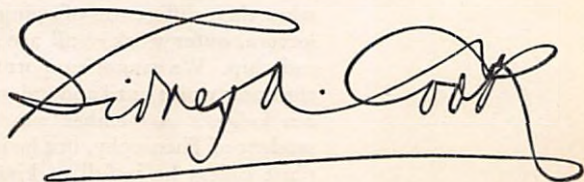
There is a definitely practical aspect to the great Theosophical philosophy; an understanding friendliness, a sympathetic attitude, a spirit of helpful cooperation, an utter selflessness in the effort to live brotherhood, of which the whole world stands in such dire need and without which the present civilization may pass away. Herein lies the opportunity, and the responsibility, of every member. The amusements of the hour and the pastimes of the day can wait awhile. Rebirth has brought many hundreds into incarnation for the purpose of serving our comrades in all kingdoms of Nature — and — the time is Now! A smooth-working, well-organized Society can achieve wonders in spreading Theosophy and brotherhood at this critical time.

The fact that 350 members immediately responded to the first appeal

of the Easy Savings Plan proves conclusively that the membership is vividly aware of the need of the world for Theosophical understanding, and that the reserve strength of the Society is greater now than at any time in its history.

Let every member consider the problem of the New Age which we must solve. Add your name to those who have already responded. If you did not mail the first card, mail that enclosed with the second appeal. At the end of the month give the savings envelope to your lodge treasurer or change the pennies into paper money or silver coins and mail direct to Headquarters. Should you wish to support the work in some other manner, state your wishes on the return postal card. The Easy Savings Plan was established to meet a great need. The Plan deserves the careful consideration of every member.

With your help we shall succeed.



Founders' Day

BY SIDNEY A. COOK

On November seventeenth, sixty-one years ago, unheralded, but with a purpose that gave it power greater than public acclaim could create, The Theosophical Society came into being. Colonel H. S. Olcott and Madame H. P. Blavatsky, founders as we know them, were used by Agencies of Light that the world did not recognize and still disclaims. But the world in some measure does now accept some of the fundamental principles of Theosophical teaching. The intellectual acceptance of the great truth of human brotherhood has permeated much of men's thinking, though it has yet to become a universal way of life. Reincarnation is more generally believed than the believers publicly declare, though recently a noted preacher in a prayer from his pulpit sought understanding "through the experiences of this and previous lives." So does the teaching gradually take hold of the multitude, while the Society remains relatively but a handful still trying to make of its membership that "nucleus of universal brotherhood" that is to be a pattern to the world.

The greatness of H. P. B. has been proven by

Theosophical accomplishment in a world not readily accepting a philosophy calling for a change of attitude and life. The power of the impulse infused into the Society through her is demonstrated by its continued development. Her own connection with the forces of Light whence came that powerful impulse is evidenced in many ways but not least in the recurring effort, even in these later years, to defame and destroy her.

What is our individual relationship to the founders? Long ago, while they were still living, it was expressed—"to work as though the founders were no longer living persons, and the burden of continuing this movement rested entirely upon their (the members') shoulders." We must ever found the Society anew in a changing world. Its great truths, fundamental in principle, must be interpreted to every age and adapted to every need. Thus we may join the founders in bringing Theosophy to the world and perchance, yea surely, earn the gratitude of Those she served and represented, if we but serve Them to the utmost of our strength as she served to the utmost of hers.

The Art of Conversation

Speech is Silver, Silence is Golden!

TWO PEOPLE have been newly introduced, and sit facing each other in an otherwise empty room, fidgeting and racking their brains for some possible thing to say. They are enjoying the "golden silence," and would sacrifice anything for the "silver of speech." Yet every proverb, like every good rule, has its exceptions; so this, perhaps, is one of them.

What is the art of conversation? It is not merely the ability to talk fluently . . . The club bore who can describe for an hour how he trapped a lion in Africa does not necessarily possess the art of conversation. Not only must one interest one's listeners (which the above gentleman does *not* do) but also encourage them to bring forth their own opinions. He does not speak to one of his listeners, nor yet to a certain group; he speaks to them all.

Who makes the best type of conversationalist?

It is altogether a matter of personal taste. In the first place he is neither one who makes you feel superior nor yet inferior. He must speak on a level with you. Is he a person who has traveled and seen the wonders of the world — things which you have never seen? That is all right at first, but in time it grows intolerable. Is he a broad-minded man who sees both sides of the question in an equal light, who is bias to nothing? No, he, too, in time becomes dull. What qualities, then, has the ideal conversationalist?

He has traveled, yet he does not continually speak of it; he is broad-minded, yet has opinions of his own, in support of which he can argue intelligently; he has a true subtle sense of humor, yet is never cynical; and last but not least, he never dominates a conversation.

(An essay written by Patricia Hastings, of Form V, Vasanta Garden School. Reprinted from *Theosophy in New Zealand*.)

Manners are not idle, but the fruit of loyal nature and noble mind. — TENNYSON.

The Union of Europe

BY D. VAN HINLOOPEN LABBERTON, D.Lit., L.L.D.

Synthesis of a lecture given at Olcott.

THE FEDERATION known as "The United States of America" has been modeled after the pattern of the Dutch Republic. American writers claim the Constitution to be the first of its kind, but they forget the constitution for the Seven Provinces, called the "Utrecht Union," drawn up by the elder brother of the Prince of Orange, the liberator of Holland from the Spanish yoke. The Pilgrim fathers, the Quakers, and many other English settlers came via Holland, imbued with the republican spirit prevailing there, and well aware of the federative scheme of government of Holland's Golden Age.

The Vienna Congress of 1814 being a reaction against the spirit of the French Revolution, which embodied the ideals of American freedom of thought and self-expression, stood for the enforcement of the legitimate rights of dynasties only, all democracy being ruled out and no recognition given to the wishes of the various nationalities of Europe.

The world war of 1914 brought the American democratic ideals to the fore in Europe, as formulated in Wilson's Fourteen Points. The countries of Europe were broken up and reestablished in accordance with nationalistic tendencies. These tendencies have outgrown their aim in leading to the ultra-nationalisms which have arisen in the European dictatorships, dividing poor Europe into entrenched camps.

It is up to America again to speak the liberating word, which will make the thirty-six nations give up their quarrelings and correlate their efforts for the common weal, instead of using their forces for internecine destruction.

All well-meaning Europeans look upon America as the model after which a federative union of the different states of Europe might be established. Each nation would retain its internal legislative powers, but would be united in a confederation for all matters concerning trade and trade laws, traffic, currency, tariffs, postage, transportation, international policy and world policy as regards international relations with the other world units — the British Empire, the Soviet Union, the U. S. A., the Latin-American Union, the Far East, etc.

The exclusion for the time being of the U. S. S. R., and of Great Britain from these United States of Europe also lies in the plan adopted by Coudenhove Kalergi's "Pan-Europa." It is quite logical since the other two are big

empires in themselves.

A unification of Western Europe along the lines of the U. S. A. is the logical outcome of the history of Europe in the last millenium.

For the focusing of European thought in this direction a centralizing institution will be needed, regulating and fostering collaboration and cooperative activities in the various fields of common human understanding. Hence the need for a Pan-European University, as a nucleus for the ideal all-embracing and truly Theosophical World University. The best suited of all European countries for the actual establishment of this University seems to be Holland, a small country with no aggrandizing tendencies of its own, willingly neutral during the world war, without adverse feelings against any other nations, for many centuries an asylum for refugees from all and every country, whilst all educated people are at least trilingual or quatro-lingual.

This Pan-European World University would be open to students and professors alike without any racial or nationalistic discrimination. It would stand not on a basis of nationalism or even internationalism but of pure humanity. All science is the rightful property of humanity as a whole. Everyone who is able to assimilate human wisdom is entitled to it, without regard to his Aryan or non-Aryan descent, the color of his skin, the country of his birth. Everyone who can further the understanding of the laws of Nature, everyone who is an investigator, an inventor or a discoverer has the duty and the right to employ his faculties for the benefit of mankind. The exclusion from a university of a Jew because he is a Jew, or of a woman because she is a woman, etc., goes against the trend of human evolution.

The present writer has been in Holland since 1925, after an educational career in Java, Australia, and Japan, at the request of Dr. Besant, Dr. Wedgwood, and Dr. Arundale in order to lay the foundations of this nucleus of the World University in Europe.

An Association for the Theosophical World University was formed, collaborating with associations started for the same purpose in other parts of the world. In several countries these associations have done excellent research work, especially so in England, France, and America. In Java the association took over the care of a great number of schools, doing excellent work for the education of the Malay and Javanese. In India

and Australia work is being done along these lines. In Holland too a Theosophical Lyceum and a primary school have been established as experimental schools for New Education, up to the highest standards of educational work. These schools have been established at Huizen, the Theosophical center for Europe, and they are fulfilling their purpose. To the Lyceum (a high school for boys and girls leading up to matriculation in three departments—science, letters, and economy, and a classical department) now is being added a boarding school for students from abroad.

This work has been done in preparation for the coming University. A World University Library has been formed, which gladly welcomes donations of scientific books and manuscripts. It badly stands in need of a suitable building for a library and reading rooms for students. The address of the schools and the library is "Drafna," Naarden, Holland, so kindly look through your libraries and send, preferably postfree, whatever comes to your hand which takes up too much space on your bookshelves.

The Netherlands laws and statutes enable us to start a World University in Holland under very favorable conditions. If the University possesses an initial capital of about eighty thousand dollars, the government will add the same amount as a grant-in-aid. If the University has three of the five faculties (divinity, letters, law, medicine, science) and a staff of at least nine professors, the University may give a Bachelor and Doctor's degree, which will be recognized as valid by the Dutch government. It is our intention to establish two kinds of degrees, one a national degree in accordance with the standards recognized by the government universities in Holland, and the other an international degree after a postgraduate course at the World University. We hope to gain a world-wide recognition for this international degree, as it will require the highest scientific qualifications and will be obtainable only for those already holding a Doctor's degree in a recognized national university.

I may be allowed to summarize the scope and activity of each of the five faculties of the planned University as follows.

1. Divinity. This faculty will, of course, not be restricted to Christian theology, either Roman or Protestant, as most national Universities do, but will embrace all the religions of the world, to be propounded and explained by their best representatives. One cannot do full justice to an alien belief. A chair for Buddhism will be held by one of its most able Japanese or Chinese exponents (we think of Prof. Suzuki of Kyoto), a chair for Hinduism by a Sanskrit scholar (e. g., Babu Bhagavan Das), for Islam by a Professor of

Al-Azhar in Cairo, etc. We expect German, English, and French scholars to come to Huizen in order to follow these courses. Comparative Religion will be the synthesis of human religious experience.

2. Arts and Letters. We have in mind a seminary for all the world languages, and eastern and western scholars will be available to properly teach their own mother tongues, an invaluable basis for philology and linguistics. Not only the languages but also the world literatures will be correlated.

3. Law. Comparative study of law will be one of the most beneficent features. In the domain of international law the Carnegie Institution at the Peace Palace in The Hague is already doing most valuable work in its summer courses. This activity has to be systematically extended for the benefit of peaceful international relations throughout the world. The unification of commercial and civil law in order to obtain a common standard for the whole of civilized mankind is much needed. The diffusion of people of all nationalities throughout the world obliges the nations to make provisions. The divergencies in marriage law in the different states lead to many uncertainties with regard to personal status, heritage, etc. It were time that some unity prevail in these matters. Hindu law, Islam, Chinese law, and Indonesian Adatlaw have some good points too, which might be taken into consideration before the common standard is decided upon. There is some room for useful studies here.

4. Science and Mathesis. Here chairs for occult investigations will be added. The requirements for occult investigations are much higher, since the ability to conduct methodical research has to be doubled up with the perfection of some inner faculties in the realm of intuition which only the yoga-practice can afford.

5. Medicine. New ways must be followed for the upkeep of the best sanitary conditions in the world. These lay along the eternal lines of air, water, light, radio-electric forces, etc. The World University will develop lines of healing which will do away with the abominations of vivisection (in the present school of medicine indispensable), serum, vaccines, etc. The knowledge of the East with regard to medicine has been too much neglected, the Javanese, Chinese, and Hindus have many valuable materia medica which deserve application.

If there be among the readers those who are willing substantially to promote the plans unfolded here, the present writer would be glad to enter into communication, and have a personal interview before leaving America. Address, Ojai, California.

The Difficulty of Living Theosophy

BY C. JINARAJADASA

WHY IS Theosophy so easy to understand and so difficult to live? A child of ten can understand reincarnation, karma, and the simple truths concerning the growth of the soul. A boy or girl of sixteen can understand the evolutionary scheme of root-races and sub-races, and the kingdoms of evolution. Yet the oldest of us cannot live Theosophy perfectly.

The mind alone is sufficient merely to understand Theosophy; but to live Theosophy requires the mind, the emotions, and the intuition. For, in order to live Theosophy, we must grasp the inner nature of the truths which the mind accepts as logical and inevitable. That inner nature reveals itself only as we are capable of purified emotions and are learning to exercise our intuition.

If Theosophy were merely an intellectual theory created by clever brains, then our minds alone could know Theosophy. But Theosophy is less an intellectual scheme, and far more a revelation of the creative forces of life visible and invisible. Theosophy is what a poem is. A poem has its intellectual message; that message alone could be given in prose. But a poem also brings with it a hidden revelation as to what life is. This hidden factor is understood by us only as we respond to it with an imagination which is born of refined emotions. When further our emotions are irradiated by the iridescent illumination of our intuition, then a great poem reveals the fullness of its truths.

It is only as we grasp the poetic factor in Theosophy that the creative power within us is released. Then our power gives us the means to re-fashion our character after an ideal pattern. This is living Theosophy.

Our understanding of Theosophy grows as we grow. Are we merely intellectual? Then Theosophy remains in us as an intellectual creed. Are we merely emotional? Then Theosophy becomes for us a new religion. But suppose we are both intellectual and emotional, and in addition we respond keenly to the creations of art and to the beauties of Nature; then Theosophy reveals itself as a power which surges up from within our deepest nature. The philosophy of Theosophy serves us then not as a prop or ladder but as a mirror on which our soul's lineaments are reflected. Each day we create our Theosophy anew.

To live Theosophy we must become scientists, philosophers, devotees, artists, philanthropists, commanders, lovers, all at the same time. None of us are these yet, at the same time. So necessarily we fail to live Theosophy fully. Thus it happens that we can live Theosophy today only partially. Some day we shall live it fully.

But to achieve our goal we must ever remember that Theosophy is a science, a religion, a philosophy, an art, a business, and a way of love. To study the Divine Wisdom is only our beginning; to become the Divine Wisdom is our end.

Sonnet

As the broad ocean endlessly upheaveth,
With the majestic beating of his heart,
The mighty tides, whereof its rightful part
Each sea-wide bay and little creek receiveth,
So, through his soul who earnestly believeth,
Life from the universal Heart doth flow,
Whereby some conquest of the eternal Woe,
By instinct of God's nature, he achieveth;
A fuller pulse of this all-powerful beauty
Into the poet's gulf-like heart doth tide,
And he more keenly feels the glorious duty
Of serving Truth, despised and crucified—
Happy, unknowing sect or creed, to rest,
And feel God flow forever through his breast.

J. R. LOWELL

The Lodge Study Course

(Coordinated With the Chart **THERE IS A PLAN**, Issued at Adyar)

Already a number of lodges have written to Headquarters in appreciation of the study outline prepared by Miss Anita Henkel, which has been furnished to the lodge officers and program committees. A number of lodges not prepared to take up this world-wide campaign now find it easily within their capacities and are enthusiastic about its possibilities.

It does not matter that some lodges start later than others. The important thing is to be a participant in and united in a program in which Theosophists throughout the world are taking part. We have long studied Theosophy, but this program will make it vital and significant, as it helps visualization of the Great Design which gives pattern to the seeming chaos of the world.

The following is a continuation of the first three months' material, already placed in the hands of lodge officers and committees, and covers the fourth month.

This material is offered to meet the needs of some lodges and the convenience of others, with the recommendation that they use it as much as possible without change, but make adaptations to suit particular needs. Let it be the basis of a plan for concerted world participation, keeping the essential quality of the great central theme which the President Dr. Arundale, has given us, "There Is a Plan."

Thirteenth Program

Central Theme: THERE IS A PLAN.

Lesson Theme: The Plan for the Arts.

OPENING: Music.

Reading: "The Path of Beauty" in *What We Shall Teach*.

Meditation.

THE LESSON:

A. *Preparatory Work*. Read last half of Chapter 12, *First Principles*, beginning "Man's ascent to Divinity can be . . ."

B. *Topics for Report*.

1. Summarize Chapter 1, "Character Building Through Art" in *Art and the Emotions* by C. Jinarajadasa.
2. Summarize Chapter 3, "Help Nature and Work with Her" in *Art and the Emotions*.
3. Summarize Chapter 4, "Music as the Synthesis of Emotional and Intellectual Activity" in *Art and the Emotions*.
4. Summarize "Art and the Arts" in *Art and the Emotions*.

C. *General Discussion and Questions*.

1. Why, do you think, has America been slow to develop the arts and cultural phase of her civilization?
2. What in early American life discouraged this development?
3. What is America's unique contribution to the arts of the world?
4. What is there in our economic life as it is today which should encourage the arts, and will when properly utilized?

D. *Summary of Salient Points* for Notebook.
THE CLOSING OF THE LODGE.

Fourteenth Program

Central Theme: THERE IS A PLAN.

Lesson Theme: The Plan for the Arts.

OPENING: Music.

Reading: Chapter 1, "The Eternal Quest" from *The Secret of Happiness* by The Rt. Rev. Irving S. Cooper.
Meditation.

THE LESSON:

A. *Preparatory Work*. Read "The Basis of Art Expression" in *Karma-less-ness* by C. Jinarajadasa, down to the paragraph on Literature.

B. *Topics for Report*.

1. "Wherein Lies the Greatness of Literature, Drama, Poetry," Chapter 6, *Karma-less-ness*.
2. "The Greatness of Painting, Sculpture, Architecture," same reference.
3. "Music, Intuition and Art, and the Archetypes," same reference.

C. *General Discussion and Questions*.

1. How has the technological age made it possible to enrich the culture of Americans everywhere in an appreciation of music, literature, painting, sculpture?
2. What American names are important in that they have brought culture to even remote communities?
3. In America there are 37 Foundations for the development of the arts. Can you mention some of the most important?

D. *Summary of Salient Points* for Notebook.
THE CLOSING OF THE LODGE.

Fifteenth Program

Central Theme: THERE IS A PLAN.

Lesson Theme: The Plan for the Arts.

OPENING: Music.

Reading: Chapter 2, "The Cause of Unhappiness" from *The Secret of Happiness* by Irving S. Cooper.

Meditation.

THE LESSON:

A. *Preparatory Work.* Read the first ten pages of "Art as a Factor in the Soul's Evolution" (Adyar Pamphlet No. 50, 10 cents.)

B. *Topics for Report.*

1. "The Artist's Solution to the World Problem," Chapter 3 in *Karma-less-ness* by C. Jinarajadasa.
2. "The Message of Theosophy to Art and the Arts," same reference.

C. *General Discussion and Questions.*

1. Can you give any evidences of America revealing a growing sense of beauty in the building of bridges, machinery, household equipment, etc.?
2. It has been said America has become "color conscious" and "form conscious." In what ways do you think this is true, and what great national activity has contributed to these trends?

D. *Summary of Salient Points* for Notebook.

THE CLOSING OF THE LODGE.

Sixteenth Program

Central Theme: THERE IS A PLAN.

Lesson Theme: The Plan for the Arts.

OPENING: Music.

Reading: Chapter 3, "The Heart of the Secret," from *The Secret of Happiness*. Meditation.

THE LESSON:

A. *Preparatory Work.* Complete reading of the pamphlet, "Art as a Factor in the Soul's Evolution."

B. *Topics for Report.*

1. Does the community in which we live express beauty in its architecture, city planning, cleanliness, advertising posters, etc.?
2. What are the cultural advantages of the community; art galleries (what collections available); good concerts or plays scheduled for the coming winter?

3. What is being done in our schools to develop the arts and an appreciation of the beautiful?

4. What classes in the city or community teaching any of the arts or crafts, such as pottery, weaving, painting, etc., are available to adults?

5. Report on work of the Arts and Crafts Department of the T. O. S. in the lodge and nationally. Plans for new work in this department in the lodge.

C. *General Discussion and Questions.*

1. What is the basic principle back of artistic expression? How can this be used in the development of the individual?
2. What cultural activities do you find in even remote America today as evidenced in our county and state fairs?
3. What development has come out of combatting the depression which is likely to build for a greater American culture?

D. *Summary of Salient Points* for Notebook.

THE CLOSING OF THE LODGE.

Lodge Program Notes

1. It is an essential for an interesting meeting that all reports and discussion be brief and to the point. It is often useful, and sometimes necessary, to limit each speaker in discussion to three consecutive minutes, although he may speak as often as he likes.

2. The course is to be adjusted to the needs of individual lodges and should not be considered binding in detail, though it is desirable that the general plan be followed.

3. Thanksgiving Week should be utilized to develop the Social Service work of the T.O.S. in the lodge, as an integral part of *The Plan for Humanity and the Individual*.

4. Books necessary for the fourth month are:

<i>What We Shall Teach</i> , C. Jinarajadasa	\$.60
<i>First Principles</i> , "	3.50
<i>Art and the Emotions</i> , "	Paper .35
<i>Karma-less-ness</i> , "	1.25
<i>Art as a Factor in the Soul's Evolution</i> , "Adyar Pamphlet No. 50	.10
<i>The Secret of Happiness</i> , Irving S. Cooper	1.00

(All references may be secured from the Theosophical Press, Wheaton.)

Man can only be reformed by showing him a new idea which commands his own. The life of a man is a self-evolving circle, which, from a ring imperceptibly small, rushes on all sides outwards to new and larger circles, and that without end.

EMERSON.

Culture and the Arts

EDITED BY DR. H. DOUGLAS WILD

IN CONTINUING the description of the Graphic Sketch Club of Philadelphia, I wish to emphasize anew the motive from which that organization sprang. Passing along a street one day, Mr. Fleisher saw two boys standing in front of an art shop window. As he came nearer he overheard one of the lads say to the other, "Gee! I wish I could paint a picture." Something in the tone of the words brought a vision to Mr. Fleisher, and with it the resolve that the happiness and completion of life which came into existence with the art spirit should be placed within the reach of as many citizens as possible who had never had an opportunity to know the joy of conscious creativeness.

The motive, combined with the broad devotional and ethical tone supplied by the chapel, goes far to explain the extraordinary potency of the idealism which permeates everything connected with the Club. Since the art instruction is entirely free, every one of the twenty-eight hundred members now actively enrolled feels himself united with the group purely by his own volition and his love of the beautiful, and by the friendliness, confidence, freedom and nobility of emotional life which characterize all of the relationships and activities within the group. In this atmosphere beauty is discovered to be one with the love of humanity, and art is experienced in its highest, most intimate synthesis with living.

An additional factor which greatly stimulates the esprit and loyalty of the group is a prevailing air of homelike informality, especially throughout the rooms given over to the exhibiting of art objects. A visitor is at once struck by the total absence of customary museum stiffness and officialism. No guards, no warning placards exist to remind him that he is being watched, or of the distance which separates him from the world into which he would enter through an appreciation of what he sees. Many articles of exquisite beauty and great value are not encased in glass, but serve their intended purpose as naturally as they would in the privacy of a mansion. Invited thus into a personal partnership with the spirit of art, all persons respond to a sense of friendly but dedicated purpose — a bit of psychology the soundness of which is proved by the fact that the Club has enjoyed perfect immunity from theft. It has, according to Mr. Fleisher, the protection both of the underworld and of forces more divine.

The significance of the Club as a spiritual "home" appears in full light when the fact is known that within three blocks of the institution

there is a court where the only water to be had is from the street hydrant. The neighborhood is indeed one of pitiable ugliness and squalor! In the midst of it the Club stands as an oasis of inspiration, of order, loveliness, sanctity, and peace, where the humblest, the most emotionally starved, the most degraded citizen may draw fresh strength to live in the rhythm of the Ideal.

Among the scores of human incidents told me by Mr. Fleisher, is that of an intoxicated man who on one occasion wandered into the chapel and found a chair, while the organ was playing. The next day the man appeared again, this time sober and with a collar and tie. From then on he continued to come regularly for more than a year, and evidence points to his having overcome his alcoholism.

Of memorable note to all Theosophists is a statement made by Dr. Besant to Mr. Fleisher on one of several visits which she paid to the Graphic Sketch Club. It was while she was sitting in a handsome chair in the rear of the central aisle of the chapel — a chair which Mr. Fleisher takes particular pleasure in inviting any visitor who he knows is a Theosophist to sit in — that Dr. Besant said to him, "We talk about Theosophy, and we write about Theosophy, but this is Theosophy."

The special object of this account of the Graphic Sketch Club is to illustrate as clearly as possible the ways in which Theosophy as Beauty and Compassion and Justice has been given a free and, above all, *practical* channel for the flow of its redemptive power in the diseased heart of a great community. The larger educational and social implications of Mr. Fleisher's experiment, together with the splendid growth of some of his ideas for the future, must await treatment in a subsequent issue of THE AMERICAN THEOSOPHIST. For the present, I shall continue to focus on those particulars which reveal the conditions and the spirit of the work, with emphasis on the exceptional advantages offered by the technique of the Club in the accomplishment of its purpose.

The main concern of the Graphic Sketch Club is not the training of professional artists, although many have thus started on their careers, but rather the awakening of creativeness in the greatest number of people. The scheme is rooted in the democracy of the arts, in the universality of the creative principle in man. It aims at the liberation of art from associations of exclusive privi-

(Concluded on page 254)

Campaign for Understanding

In the "Watch-Tower" of *The Theosophist* for November, Dr. Arundale suggests the possible future launching, through the Publicity Department at Adyar, of a Campaign for Understanding, "to counteract at least to some extent the extraordinary prevalence of that misunderstanding which sooner or later breaks out in its virulent forms of ill will and war."

Dr. Arundale goes on to state that throughout his travels he has found working side by side not only the potent forces of goodwill but the forces of separation and antagonism. The World Congress was an outstanding demonstration of the expression of differences of opinion in an attitude and atmosphere of complete goodwill, and the President believes that a Campaign for Understanding might induce the development of this greater goodwill wherever the opposite forces are at work.

We urge our members to read the November *Theosophist* and understand the President's own splendid attitude toward this problem, and vision with him the potency of the proposed Campaign. In order that material for the purpose may be available, he asks that our members everywhere send in to him directly and as soon as possible their individual answers to the following questions:

1. What notable work is at present being accomplished in your country in every department of life, with special reference to activities promoting brotherhood and humaneness? Illustrations are requested where available.

2. What are the definite misconceptions, on the part of other countries, peoples or individuals, as to conditions and policies obtaining in your country?

Is there some specially unfortunate misconception or misjudgment which you would like to explain?

3. For what definite ideals, principles, and actions do the people of your country as a whole stand?

These same questions should also be answered substituting the word "faith" for "nation" or for "country," to the end that the Campaign may bring about greater understanding in the field of religious faiths.

Not only for the purpose of making early contact with this splendid effort for world understanding will our members wish to read the November *Theosophist*, but because it will be a second World Congress number, the October number being the first.

CULTURE AND THE ARTS

(Continued from page 253)

lege and luxury, and at the unrestricted permeation of community life with the element of beauty.

A chief advantage, already mentioned, for the attainment of this end is that the instruction in painting, modeling, dancing, etc., is absolutely free. Another is that distinctions of race, class, or creed simply do not exist. A third is that attendance is entirely at the convenience of the student: he can come and go as he pleases. Since instruction is given only during non-working hours of the day, no sacrifice of livelihood for the student is involved. He is, furthermore, unhampered by fears of failure and the possible loss of what, in most art schools, is often a desperate gamble on his career.

H. DOUGLAS WILD.

EXALTATION

There are times when we *live*,
When the soul, in accord

With the joyous ideal
Of some wise over-lord,
Yields itself fully
To Life.

Like a spring that is full
To a clear overflow,
That freshens the air
With its crystalline glow
And gives itself freely
To Life,

When a stillness, alive
To a bliss of its own,
Has no need to draw
From the known or unknown
But knows itself wholly
As Life.

ANNIE C. McQUEEN

Madame Blavatsky's Own Ideas About Study of The Secret Doctrine

BY DR. PIETER K. ROEST

(Continued from the October number.)

Last month we printed the first part of Mr. Robert Bowen's notes on H. P. B.'s suggestions for the study of her greatest work, *The Secret Doctrine*. Readers will remember that she gave four basic ideas to be kept in mind: the unity of all existence; that there is no dead matter; that man is the microcosm; and the Hermetic axiom "As above, so below," expressing the universality of law. We now continue with Mr. Bowen's gently humorous report:

"I suggested that this is a kind of mental exercise which must be excessively fatiguing. H. P. B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well-beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of new 'brain paths,' the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

"This mode of thinking (she says) is what the Indians call Jnana Yoga. As one progresses in Jnana Yoga one finds conceptions arising which, though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. *It does not*. As one works on, one finds the once admired picture growing dull and unsatisfying, and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that *no picture will ever represent the truth*. This last splendid picture will grow dull and fade like the others. And so the process goes on,

until at last the mind and its pictures are transcended and the learner enters and dwells in the world of no form, but of which all forms are narrowed reflections.

"The true student of *The Secret Doctrine* is a Jnana Yogi, and this Path of Yoga is the true path for the western student. It is to provide him with signposts on that path that *The Secret Doctrine* has been written."

"H.P.B. has changed much since I met her two years ago. It is marvelous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H. P. B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings, since she has become so helpless bodily, that we are getting teachings from another and higher sphere. We seem to feel and *know* what she says rather than hear it with our bodily ears. X said much the same thing last night."

(signed) ROBERT BOWEN

19th April, 1891.

Cnds. R. N.

So far our document. Looking at the date, we note that less than three weeks later H. P. B.'s physical body gave out, ending that stormy and magnificent incarnation of one of the world's greatest Lightbringers. How little was her message understood by a world which stupidly dubbed her a "charlatan"; how little even by the thousands who took to her works after she died and commenced an idolatry of her person and her *Secret Doctrine* which would have aroused her deepest indignation and despair. For every fibre of her being revolted against canonized thought, against minds that she called "abominably literal," clinging to words and pictures of authorities instead of thrusting the glance of their intelligence through these external aids and into the living heart of truth. It required the scathing scorn of one who had been vested with the prestige of the greatest authority recognized by men—that of World Teacher—to drive those who really sought truth out of their self-built sanctuaries of *final revelations*, wherein they idolized H. P. B. as well as her pupils, and into the breezy open spaces of living, dynamic, creative intelligence, the only real Jnana Yoga. Thus, after over forty years, H. P. B.'s virile mind stands justified in its uncompromising direction of men's gaze to that truth which is beyond all ideas we might hold.

Children's Department

* * *

With Mary Ellen Through the Ages

BY RONA ELIZABETH WORKMAN

(This is the fifth of seven acts in Mary Ellen's life drama.)

"ONCE UPON A TIME," began Grandfather as Mary Ellen cuddled into the big chair beside him, "O, a very long time ago, there was a great people called the Khymers, who built mighty cities by the Mekong River and the lake called the Tonle Sap, in far-off Indo-China."

"Is this a chapter in my Book of Life?" asked Mary Ellen eagerly.

Grandfather smiled. "Yes, dear, a very strange and wonderful chapter, for these people built up a great civilization before Jesus was born. Their temples and walls and the ruins of their cities are among the most beautiful on the earth today, and one of the temples, called the Angkor Vat, remains now almost as it was, when first built thousands of years ago."

"Was I a princess there, Grandfather?" asked Mary Ellen.

Grandfather shook his head. "No, dear, you were a Chuang, which means a slave. The Khymers were great warriors and brought back many captives to build their walls and temples and to dig the lakes and canals about their cities."

"I don't believe I like having been a slave," said Mary Ellen slowly.

"But, my dear, we are born where we can best learn the lessons needed for each life. The Lords of Karma know exactly what we need. Shall we open the Book, my dear?"

Mary Ellen nodded eagerly, her little feeling of hurt pride at having once been a slave vanished, and she nestled close against Grandfather's shoulder as he passed his hand gently before her eyes.

Swiftly the curtain of time rolled back and she found herself standing in a wide street watching a long line of sweating slaves bearing great burdens upon their heads, marching into the city through a carved stone gateway. Above the great gate stood a square tower upon each side of which was carved a giant face, the face of Siva, one of the gods of the Khymers.

How strangely familiar it all seemed; the hurrying crowds, clad in their bright colored sampots, or strips of cloth wrapped about their brown bodies, their arms heavy with copper or gold bracelets, and many of them with bright flowers twisted into their smooth black hair. Troops of

spearmen and shield-weaponed soldiers marched by to the tap of little drums, followed by a column of laden elephants. They were going out to the frontier to fight the Thais, who were growing ever more bold in their attacks upon the cities which lay along the Khymers border. Horses and chariots dashed past, sweetmeat vendors called their wares in soft sing-song speech, while high over the busy city with its beautiful buildings, lakes, and fountains, rose the towers of Angkor Vat like gray stone lace against the sunlit sky.

Suddenly Mary Ellen saw a little girl forcing her way through the crowd about the gate. Little and brown-skinned, her bright colored sampot wrapped about her slim little body, her blue-black hair roughened by the crowd, a limp jasmine flower drooping above one ear, she looked hot and tired, and traces of tears showed on her round cheeks. Presently she gained the long causeway which led to the great Vat, or temple, and dropped down to rest a moment beneath the shade of a huge stone Naga, or seven-headed serpent, which bordered the long approach to the temple.

Mary Ellen moved closer. Something seemed to whisper that this little girl had been herself when the Khymers were masters of all that land.

As she watched, the child rose to her feet and again hurried forward to where a group of slaves was moving some heavy stones into place at the edge of the temple lake. Urgently she caught the arm of one who seemed to be in charge of the other slaves, and said softly,

"Father, I would speak with thee."

The man looked about and seeing that his overseer was at the other side of the lake, bent toward the child.

"What brings thee here, Neang? 'Tis not well for thee to be so far from thy mother — especially on this day," he added in a lower tone.

"It was that which brought me to thee, my father," whispered the little Neang, twisting her hands together. "When I came from the Bayon, where I went to chat with the old priest Piphok, (for he loves to have me help him with his flowers), a group of Chuang was whispering by the steps and one of them said — Oh, father, surely it is not true — that tonight all the Chuang will rise and slay the king and all his people."

Quickly, and glancing fearfully about him,

her father covered her lips with his hand.

"Speak not so loudly, child. Dost wish that we shall all be tortured and slain because of thy rash speech?"

"But, father, is it true?" insisted Neang, her eyes wide with terror as she whispered the question.

For a moment her father watched her, then said slowly, "Go home to thy mother, Neang. Thou art too young to know of the thing we plan. Thy mother was to take thee beyond the city walls this afternoon where thou wouldst be safe. Go quickly, lest it be too late — and child, forget the thing you heard."

He turned back to his work as another slave joined the group, hesitated a moment, then muttered, "Remember, Chuang, tonight when the temple gongs ring, we strike," before he hurried away to carry his message farther.

Again Neang crept to her father's side and whispered fearfully, "Will the Chuang kill the Princess Somut?"

"My child, thou dost not understand. We have slaved for the Khymers for countless years, and now we are strong enough to strike and gain our freedom. All the Khymers must die, or we cannot be free."

"But father," cried Neang, "she is not cruel. She is sweet and good, and often we have played together on the terrace of the Leper King, and she has taken me to the palace gardens and we ate sweetmeats and tried to catch the gold fish in the fountain. She shall not die," and the little Neang stamped her foot angrily.

Her father touched her hair gently. "Thou canst not save her if the Chuang strike."

Neang sobbed softly as she turned away, but in her eyes there was the gleam of a determination to save the little Princess Somut. Slowly, quietly, as if thinking deeply, she moved through the wide streets to where the old temple of the Bayon reared its grim towers in homage to Siva. Beyond it, before the Terrace of Honor, a troupe of war-elephants was marching in battle formation, while the king, under his gold umbrella, watched the animals and soldiers. Suddenly one of the elephants threw up his trunk and trumpeted savagely; another and another answered, until it seemed to Mary Ellen as if the great beasts knew the terrible doom which hung over the king and all his nobles, and were sounding an alarm.

For a moment the little Neang listened, then moved up the worn steps to where an old priest was standing.

"What is it, child?" he asked kindly, as she came near. "There are tears in thy eyes, yet thou wert happy this morning when I saw thee. What has brought thee sorrow?"

Neang did not answer his gentle question except by another one. "Art thou tending the temple fires tonight?" she asked softly.

"Yes, for the first part of the night. Dost thou want to come and carry the sacred oil for thy old friend Piphok?"

Neang nodded, then murmuring a soft "good-by," she moved silently away toward the palace.

The sun was sinking rapidly, already long shadows of the temple towers lay across the wide streets and the smooth waters of the lakes. The elephants had finished their drill and had been marched away to their quarters, while the king and his guard, their silks and jewels brilliant in the slanting rays of the sun, were moving up the wide steps to the Terrace of Honor. Soon the swift tropic night would fall and the temple priests, unknowingly, would ring the signal for the Chuang to rise and slay.

It was not difficult for Neang to slip through the slaves' entrance to the palace garden, for the guard knew that often the Princess Somut had played with her. Neither was it difficult for Neang to find the princess, for of all the lovely garden, Somut loved best the tree-shaded fountain where the goldfish swam.

Silently Neang moved through the flowering shrubs and seeing Somut, called softly. With a happy little cry the princess ran and caught her hand.

"I am glad thou has come. Let us —" but Neang interrupted her swiftly.

"I have a new game for today, O Princess. Wilt thou trust me and come where I lead you?"

The little princess hesitated. "My old nurse will be cross," she said slowly.

"She does not want me to leave the garden today."

"I know," whispered Neang, "but I will take good care of thee and she need not know we are gone. We will leave thy jewels here on the bench — so those in the street will not notice thee so much — and slip away and I will show thee many new things."

Yielding to Neang, the little Somut threw her bracelets and anklets upon the stone bench and hand in hand the two slipped away through the garden, and, when the guard's back was turned, through the gate into the street.

Only a few moments now before the sun would drop from sight and the temple gongs begin their musical thunder, yet until the darkness fell Neang dared not lead the little princess through the great plaza, so she drew her into the shelter of a clump of bamboos close by the Elephant Wall.

The sun sank and swiftly the tropic darkness covered the city. The evening fires in the temples flared, and Neang catching Somut's hand, drew

(Concluded on page 260)

Theosophy in the Field

Lodge Activities

Besant Lodge (Boston) reviews its summer activities for this column. They were of much interest, although strictly informal, consisting of weekly meetings and omitting the usual Saturday afternoon social gatherings. That omission, however, was atoned for by the truly social character of the regular meetings. Mr. Reuben Arey, of the executive board, was deputed by the president, Miss Emma Mills, to act as leader for the summer, while she was absent from the city, and Mr. Arey filled the position very satisfactorily. Mr. Ole Dahl contributed to the success of the summer's work by well-chosen piano selections at each meeting. The lodge resumed its regular activities on October 7 and is looking forward to a busy and profitable season.

Besant Lodge (Hollywood): An extraordinary transformation has taken place in the lodge rooms recently as the result of an outstandingly successful rummage sale held in September. The net proceeds amounted to \$120, and the lodge has been enriched by the acquisition of many articles of great beauty and utility. The month of September saw four interesting and instructive members' meetings, and on October 1 the lodge entered heartily into the lodge study course "There Is a Plan."

Cincinnati Lodge was the proud host of Dr. Roest, who gave two dynamic lectures in the lodge studio. A number of members went on to Dayton with him for the contact meeting of the Ohio Federation. The lodge has started an unusually interesting program for the year—a study of man and his various bodies. These discussions are offered as a course of study with the public invited.

Detroit Lodge has opened the season with a determined effort to spread Theosophy and to interest new people. Dr. Roest opened with a series of five public lectures. These lectures were very well received and he proved to be a popular lecturer. Following Dr. Roest's visit, Mrs. Dora van Gelder Kunz lectured to an overflow audience. This fall the lodge is stressing study classes rather than public lectures. An "Educational Director" has been appointed to supervise this class work, and an effort is being made to interest people of different types. This is being done by having two introductory courses, one presenting a general outline of Theosophy, and one based on Dr. Besant's book *The Ancient Wisdom*. A course in "Study and Practice of Meditation," and three intermediate courses have also been planned—on the religious, the philosophic, and the scientific

approach to Theosophy. Capable leaders have been appointed for all of these classes. For the present, public lectures have been discontinued except when National or visiting lecturers are available. For the members' meetings this same plan is being carried out. The first fifteen minutes is given to meditation, inspirational readings, announcements, etc. The lodge then divides into three groups, each member studying with the group that interests him most, viz., religion, philosophy, or science. After an hour of study the lodge reassembles for the closing invocation. The fourth meeting of each month is devoted to a meeting of the lodge as a whole, when each of the study groups presents the results of its work, so that all may share in it. It is hoped that through this plan the lodge will have something to offer new members as they come in to the Society.

Hartford-Capitol Lodge resumed full activities on September 27 with an informal talk by Mrs. Halsey, who worked with Dr. Alexis Carrell, author of *Man, the Unknown*, and with Sir Oliver Lodge and Winston Churchill. She happened to be visiting in Hartford for a few weeks. Several of the members have been working very hard painting and redecorating the lodge room and have effected a delightful transformation.

Lightbringer Lodge (Washington): On October 1 the lodge presented a program honoring the birthday of Dr. Besant. The public is invited to a lecture every Sunday at 8:15 p.m., and the members' meetings are held every Thursday at 8 p.m.

Los Angeles Lodge: The lodge meeting of September 30 was a special event in honor of Dr. Besant's birthday. The meeting was opened with a dedication to her memory, and a salutation, the inspiration of one of the members, was read by the president, followed by Dr. Besant's "Prayer" in song by the lodge. Readings by members constituted the remainder of the program. The beautiful ceremony, enhanced by well-chosen piano selections delicately interspersed throughout, was one truly befitting the memory of our beloved Annie Besant.

Montclair Lodge presented a reel-slide lecture to the public on October 15. The speaker was William J. Ross and the subject "Human Evolution." The lodge has recently prepared and sent to those on its mailing list an interesting circular letter.

New York Lodge: The following is quoted from the very enjoyable bulletin of the lodge: "After the election of new officers we tried out the new

idea of sending a questionnaire to the members, to find out how they would really like to see the N.Y.T.S. run, and — newest of all — lots of members actually filled the questionnaires and returned them! (This is unprecedented, since members usually regard billets-doux from the lodge as they would requests to try a new laundry or purchase an encyclopedia or get free samples of breakfast food by filling out the enclosed card — which comes gently to rest in the wastepaper basket.) The questionnaire showed once and for all that what we really want is to experiment, to find new methods of action, to work our ideas out for ourselves. . . . So we're trying to experiment in our programs. . . . It doesn't matter whether these are all a particular success or not. What does matter is that we have an opportunity to work our ideas out, get on our feet and talk about them, think for ourselves, make Theosophy a conscious part of ourselves." The bulletin is full of interesting items regarding the various classes and meetings to be held, the annual Oriental Bazaar, public lecturers, etc.

Oakland Lodge writes: "Whenever there is a fifth Tuesday in a month, we make it our play-day. We celebrate with a social or musical and invite our friends. Last month we had an unusual treat. We were given a close-up of the World Congress and Huizen and the Swiss Alps. Our own Ellen Hubbard, who had the rare good fortune to attend the Geneva Congress, delighted us with a talk which she illustrated with photographs and other pictures thrown on a screen. She came back full of enthusiasm for the future of our Society. She is a splendid raconteuse, and we all came away feeling that we had spent a most profitable evening."

Oak Park Lodge commences the season with new lodge rooms and library, which are open to all from 1 to 4:30 every afternoon, the members taking turns as librarians. The lodge has decided to use the outline of study prepared by Adyar, "There Is a Plan." A class in elementary Theosophy, under the leadership of Dr. W. L. Abt is held every Friday evening, with open discussion and questions. The women of the lodge have planned to have a vegetarian dinner once a month, beginning in November.

Olcott Lodge (Wheaton): "Dr. Besant as Artist" was the theme of the program presented by the lodge in honor of Dr. Besant's birthday. Short talks were given on "Dr. Besant as Artist of Oratory, Artist of Life, and as Poet." Appropriate music throughout the meeting added to its beauty.

Progress Lodge (Omaha): The fall program of the lodge has been prepared with the Adyar study course, "There Is a Plan," as the basis. The meetings have been arranged so that all of the

members may participate in this new outline of study.

St. Louis Lodge: A series of lectures by Fritz Kunz during October gave the fall season of the lodge an auspicious start. "The Theosophy of Tomorrow" is the title of a special lecture presented to the public by Mr. Chas. E. Luntz on October 26. The monthly social events begin with a Halloween party on October 31.

Florida Federation

(From the new Florida Federation News Bulletin.)

Jacksonville Lodge: A varied and interesting program of members' meetings and public lectures has been prepared for the new season. The library is open three days a week from 2 to 5 p.m., with the librarian in charge. Classes in the study of *The Secret Doctrine* and in Elementary Theosophy were resumed in October.

Lakeland Lodge: An illustrated public lecture on "Reincarnation in the Light of Heredity" was given by Mr. Roy K. Downing on Sunday evening, October 25.

Miami Lodge enthusiastically began activities for the new year on October 6, its program following the Adyar study outline, "There Is a Plan." An interesting questionnaire has recently been prepared by the lodge and sent to all of its members, in an endeavor to receive from them their ideas and suggestions for improving Theosophical work in Miami.

Orlando Lodge: "Esoteric Christianity" is to be the general topic of study for the lodge until Christmas time. Special programs are planned for Sunday evenings, and a social event will be held each month. Mr. Rawdon Sharpe, Federation secretary, visited the lodge on Sunday evening, September 13, and spoke to the members on "The Occult Hierarchy of the Western Hemisphere."

West Palm Beach (Study Group): This group is under the guidance of Mrs. Kathleen Martin, member of Miami Lodge but resident in West Palm Beach, and Mr. Gerald Smith, of Miami Lodge, who is the very capable teacher.

Ohio Federation

The prospects for Theosophical work in Ohio during the coming year appear bright indeed, when measured by the enthusiasm, the very real friendliness, and the freshened determination that pervaded the atmosphere during the Theosophical sessions in Dayton. The Ohio Federation held its first major Regional Meeting of the year October 3 and 4 at the Biltmore Hotel.

Members from Cleveland, Akron, Springfield, Columbus, Hamilton, Cincinnati, and Indianapolis, Indiana, were present at the banquet,

which took place at seven o'clock Saturday evening. Dr. Pieter K. Roest, with his keen sense of humor and vital viewpoint, added much to make it an occasion to be happily remembered.

The evening was devoted to music and refreshments, followed in due time by a question and answer members' meeting headed by Dr. Roest.

Sunday morning a more profound attention and awareness was directed toward the essential purpose and high goal of the Regional Meeting. This was the recapturing of something of the spirit and power unleashed at the World Congress meetings in Geneva, Switzerland. A unique success attended this effort during the reports given by the three Ohio members, Mrs. Essie Bates, and Mr. and Mrs. Herbert Staggs. Many felt

exalted for the moment with the profound realization of the privilege that it is to be a part of this work of the Elder Brethren. Indeed we could not help but feel what a glorious opportunity it is to offer channels such as possibly this Dayton meeting was, to receive and distribute forces poured out by the Great Ones.

The Regional Meeting closed its afternoon sessions with a public lecture by Dr. Roest on "Occultism—True and False." Members and friends parted with a sense of work well done, and a renewed determination to meet the problems of the local centers with new vigor and a realization of the potential value of the work.

The next meeting of the Ohio Federation will be in Indianapolis, November 8.

CHILDREN'S DEPARTMENT

(Continued from page 257)

her swiftly toward the grim shelter of the Bayon. "Come, little princess, we must hasten," she cried and together the two ran up the stone steps just as the brazen gongs began their evening call to prayer.

As the first gong sounded, the city burst into wild tumult. Thousands upon thousands of slaves, waiting through long years for this savage moment of revenge, poured from every alley and street, waving the weapons each had hidden for this day. The red light of blazing torches gleamed on their rage-filled faces as they rushed toward the palace.

Catching the little Somut, weeping with terror, closer to her, Neang fled into the darkness of a deserted temple room. Outside the roar grew wilder and from the main halls of the Bayon rushed the priests of the temple, bearing weapons, for the thing they had feared for years had come

to pass. Only the old priest, Piphok, stood by the altar as the two children crept into the great room.

"Hide us, oh hide us quickly," sobbed Neang. The old priest looked once into the well-known little face of the Princess Somut, then putting a sheltering arm about the two terror-stricken children, and taking a lamp from the altar, moved down a corridor to hide them in a place of safety.

Slowly Mary Ellen opened her eyes. "But, Grandfather, did they ever find the little princess?"

"No, dear," comforted Grandfather gently, "thy father and mother and the old priest Piphok, after those terrible days were over, took the princess and you, and moved to another land, and no one ever knew that she was the last of all the Khymers."



I would say to those of you who are young today: Look forward to a future full of nobler tasks that you may do, that we have left undone; full of greater causes that you may serve, that we have not been able to find. For humanity is ever young, though men and women may grow old, and humanity is ever rising higher and higher when her children serve her generation after generation; for the world renews her youth, and the age that is behind gives birth to the age that is to come. — ANNIE BESANT.

Theosophical News and Notes

Founders' Day Program

Our lodges are reminded that the Adyar Study Course, "There Is a Plan," gives suggestions which will be helpful in planning an appropriate program for Founders' Day, November 17.

This is a fitting occasion for lodge presidents to especially invite all members to renew and strengthen their ties with our great founders and with the splendid philosophy of our Society.

Founders' Day is one of the few occasions when the lodge collection is dedicated to the work as a whole, and is therefore sent to Headquarters for the general funds. This day is celebrated throughout the Section by every lodge. It is a national commemoration, and the proceeds should appropriately be given to the national work.

The Hotcheners

On Monday, October 19, our friends Mr. and Mrs. Henry Hotchener passed through Chicago en route to Adyar, stopping off long enough for a brief visit with the National President. They are now well on their way, to resume their responsibilities with the management of the Theosophical Publishing House and the Assistant Editorship of *The Theosophist*, which were interrupted when they were recalled to America in connection with the various Barrymore incidents, which were spread so fully on the pages of the daily press.

Friends of Mr. and Mrs. Hotchener throughout the Society will be glad to know that all statements made against Mr. Hotchener were withdrawn and his accounting of Mr. Barrymore's affairs approved. We have on file at Headquarters a photostatic copy of Mr. Barrymore's letter stating that there was no ground for the suit and the charges against Mr. Hotchener. Thus freed from the world's misjudgment, these brothers in the great work return to its service.

A Fine Gift

Headquarters is the recipient of a generous gift by Mr. John Forssell, who has presented a three-fold screen in six panels, carrying scenes rendered in oils, each surmounted by a portrait of one of the founders of the Society or their co-workers. The portrait of Dr. Besant is from a little-known photograph.

Mr. Forssell comes from Finland, where he was an artist of considerable note before taking up his residence in the Ojai Valley.

Comments on the Easy Savings Plan

Judging by the comments of the many members who are returning the post-paid reply card, there is an increasing number who recognize the value and potency in the simple penny savings plan. Scarcely a single card fails to endorse the Plan and promise a genuine effort to make it successful. Members are beginning to calculate what their own contributions will amount to and are surprised to realize the ease with which they can contribute sums larger than they ever thought of being able to afford. Lodges too are beginning to appreciate the balances which they have accumulated for their local use in public work, and are drawing upon Headquarters for funds for advertising, for hall rent, and for contributions to the maintenance of official lecture service.

The Plan is proving itself. We have but to give it a chance, each one of us with our own pennies, many or few, as we can afford.

In the Statement of Policy adopted by the Board of Directors at the last Convention, there appeared the phrases: "real success in the work depends upon contribution of effort by every member, this being of the essence of practical brotherhood; . . . the principle of sharing, each according to his ability, is the principle of brotherhood applied to the Society's financial needs."

Progress

It is striking to note the comment of those who have occasion to travel through the Section from time to time at intervals of a year or more. They have been bringing to us in the past few months most encouraging tidings of the improved tone of activities everywhere, the very greatly enhanced beauty of our lodge rooms, the better quality of local programs, and what is perhaps most encouraging of all, the fact that there is more Theosophy and less of everything else in the activities and programs carried on. So does the persistent aspiration for higher ideals and a deeper sense of values begin to show forth in the work itself.

The struggle has evidently not been in vain, and the work progresses. Let us keep it up. There is more yet to be accomplished.

Congratulations

Again we offer our congratulations to our members in New York for the delightful bulletin which the lodge issues and distributes among them.

Signs of Activity

One of the signs of increasing interest and activity is the number of new lodge and federation bulletins.

The Florida Federation is circulating a bulletin conveying to each lodge the news of the activities of all other lodges in the Federation area. Its purpose is to promote a better understanding through closer contact of widely scattered lodges, and the first number proves the value of the enterprise.

The Theosophical Society in Cincinnati is now addressing a monthly letter of its president to every member.

The Theosophical Society in Maryland (Baltimore Lodge) has just issued its first bulletin. They are a finely cooperative group in Baltimore, but this bulletin will accomplish the purpose of a still greater togetherness, even in Maryland.

Mr. James Taylor, the president of the Besant Lodge of Hollywood, continues his periodical news letter to the members of the lodge.

The Atlanta Theosophical Society comes out with a very artistic contribution, sponsored by the Young Theosophists of the lodge. The publication bears the title "What's O'Clock," and is sent out in attractive covers in color. Beauty is its particular theme, and the sixteen pages contain a number of drawings to add to its charm. It is altogether beautifully gotten up.

May there be more of all of these and others yet to come.

Huizen Center

Notice reaches us that for the time being Mr. and Mrs. Arthur Chase, our American friends in Holland, have assumed responsibility for the management of the Center activities. These good friends plan more than ever to make it a true international Center, and ask us to urge upon American members who are traveling abroad to make Huizen a place to stay for awhile.

There has been a mistaken notion in some quarters that the Center was mainly for activities of the Liberal Catholic Church, but those who have been there know that all sides of our work are represented there and that it is a very happy and delightful place to sojourn for a time, no matter what one's particular special interest may be.

Volunteers

We welcome back to temporary service at Headquarters Mr. Jean Kabots and Mr. Felix Schmidt, who have so kindly volunteered a few weeks' service on the estate during the beautiful fall season as an aid to the preparation of the gardens and grounds for winter.

New Pamphlets by Dr. Kuhn

Two additional numbers in the series of new lectures on the Ancient Wisdom by Dr. Alvin B. Kuhn have been published by the Theosophical Press.

The Root of All Religion is a lucid presentation on the ground of the principles of the Ancient Wisdom, of the basic meaning and true place of religion in human life. It reveals religion as a branch of anthropology, not of psychology or sentiment merely. It is an interpretation that is most timely in relation to the danger of the destruction of all religion in some countries at the hands of the Leftist political and economic movements.

The Stable and the Manager, according to its author, promises to create a veritable sensation in the world of theology, as it is the first full and true interpretation of these two central symbols of the Christmas or Nativity story in the Christian Gospels, and will have far-reaching consequences for both religion and Theosophy in the immediate future.

Price per copy 25 cents; to lodges 17 cents. The Theosophical Press, Wheaton, Illinois.

Income Taxes

At this season it is our custom to remind those of our friends who are so fortunate as to be payers of income tax that donations to The Theosophical Society are deductible expenses, and that contributions therefore have the effect of reducing the tax. In the case of substantial incomes, where the tax runs into the higher brackets, a \$100 donation can be made for a net expense of \$75 or less.

We hope this reminder will help us to discover new contributors for whom we may thus save some part of their income tax.

Gift of Books

We are most grateful to Miss Annie E. Stephenson for sending to us a considerable package of Theosophical books. There are valuable titles in the collection which we are happy to add to our National Library, and others will be made available for gift purposes according to need. By means of books we are able to serve splendidly, and Headquarters is most appreciative of the generosity of every member who thus contributes.

Mr. Pond on the Air

We learn with interest that Mr. Thomas W. Pond recently gave a radio talk presenting the Theosophical viewpoint in defense of humane treatment of animals. His title was "Their Last Defense."

Barbara Sellon

BE IT RESOLVED, that Barbara Sellon is and for all time will be the Honorary Member of the New York Theosophical Society;

that she has been a loyal, tireless, and sincere worker for the cause for many years in this group and of late with our International Headquarters;

that she has endeared herself to all who had the privilege of meeting her, knowing her, and working with her;

that she will continue to live in our memory and forever be a source of inspiration to us who are endeavoring to follow in her footsteps;

that this statement be placed on the records of the New York Theosophical Society in full appreciation of her work and admiration of her beautiful soul and sterling character;

AND BE IT FURTHER RESOLVED, that the recording secretary is hereby authorized to send copies of this resolution to our dear friend Ernest Sellon and Barbara's children. — September 16, 1936.

Mothers' Advisory Group Bulletin

The Mothers' Advisory Group, of which Mrs. Muriel Lauder Lewis is the Director, has brought out another splendid quarterly bulletin, devoted to the religious education of children.

The work of this Group is too fine to be passed with simply this formal acknowledgment. It deserves the acknowledgment of every mother and should be in every Theosophical home where there are children.

Send 25 cents for a single copy, or \$1.00 for a year's subscription, to Mrs. Muriel Lauder Lewis, Route No. 1, Ojai, California.

The combination 74-page Convention issue is also available at Headquarters, for 50 cents, or three for \$1.00.

"The Young Theosophist"

Lodge presidents are invited to send to the editor of *The Young Theosophist Magazine* a list of all Young Theosophists in their respective lodges and of all young acquaintances who might be interested in receiving a copy of this youth publication. These names and addresses should be sent to Mrs. Lillian Boxell, 865 Dayton Avenue, St. Paul, Minnesota.

Mr. Logan on Tour

We learn from various lodge notes and programs that Mr. Robert R. Logan is on tour on behalf of the Theosophical Order of Service, and we note with pleasure his contribution to the programs of a number of lodges.

Theosophical School

Those who have read Dr. Labberton's article in this issue relative to the school at Huizen will realize that this activity has already proven itself. The president of the school writes that an additional property has recently been purchased to permit the opening of a boarding school. Members whose particular line of interest is education will desire to aid those responsible for this splendid enterprise.

As Holland has now gone off the gold standard, American funds are now much more helpful in the World University plan. Subscriptions should be sent to Dr. D. van H. Labberton, Ojai, California.

This opportunity to support the school at Huizen as a part of the World University program should not be confused with contributions to the Center itself, for which Mr. Herbert Staggs of Cleveland is the American representative.

Building Fund

The Treasurer is happy to report notable increases in contributions to the Building Fund. Practically all of these result from the increasing ability of members to pay on old pledges. These pledges are no longer being followed up by mail. This notice is therefore but a reminder to others who have unpaid pledges and to newer members who would like to have some part in completing the establishment of our National Headquarters.

Contributions in any amount, large or small, are appreciated.

Mr. Rogers' Books

On behalf of Mr. Rogers we are glad to announce that his books, hitherto distributed through the Theo Book Company, are now available exclusively through the Theosophical Press, Wheaton, to whom Mr. Rogers is turning over the stock of books on hand and through whom all future orders will be filled. The arrangement is a happy one both for Mr. Rogers and for the Theosophical Press. Discounts to lodges and other selling agencies remain unchanged.

Steamship Agency at Headquarters

We again remind our members that a steamship ticket agency is maintained at Headquarters, and we urge them to remember this when arranging an ocean voyage, so that the commissions may thus find their way to the treasury of the Society.

Up-to-date information on all sailings is always available at Headquarters. Write to the National Secretary.

Appeals to Credulity

Excerpted from a letter:

"There is an apparently growing tendency to accept many of the numerous appeals now being made to the credulity of those interested in the teachings of Theosophy. We could easily recognize several of the new 'teachers' securing large followings. Among these are found some avowed Theosophists—naturally not those of the more studious type, for they would not find it easy to believe that the 'Masters' have either time or inclination to arrange 'personally conducted tours' through a series of wonders before which the Arabian Nights Entertainments might hide their diminished heads. Wonderful palaces miles under ground, marvelous foods eaten from equally marvelous dishes and served by invisible beings. Incidentally, the books written and published by the favored individuals show a highly material enjoyment of the Lucullan feasts described with the zest of a bon-vivant of the first degree. The books must be an excellent business venture."

We hear too of the printed claims of these same "teachers" containing the statement that upon their advancement to their present state of enlightenment the ceremony included their re-entry to their physical bodies, carefully preserved through many hundreds of years, attended by a retinue of great beings from other planets. Even this is believed by some, but it is in the less conspicuous departures from occult truth and procedure that these "teachers" disclose themselves to those who really know.

Itineraries

Miss Anita M. Henkel, Field Worker

October 31-Nov. 3, Atlanta, Ga.
November 4-11, Birmingham, Ala.
November 14-20, New Orleans, La.
November 22-Dec. 15, Texas Federation

Captain Sidney Ransom, International Lecturer

November 1-4, Tacoma, Wash.
November 5-8, Portland, Ore.
November 11-22, Northern California Federation.

November 23-Dec. 15, Southern California Federation.

Dr. Pieter K. Roest, National Lecturer

November 1-8, New York Federation.
November 10, 11, Hermes Lodge, Philadelphia, Pa.
November 12, 13, Lotus Lodge, Philadelphia, Pa.
November 14-17, Baltimore, Md.
November 18-19, Washington Lodge.
November 20-21, Lightbringer Lodge, Washington, D. C.
November 22-23, Pittsburgh, Pa.

Headquarters Lecture Season

The 1936-37 season of Olcott monthly Sunday lectures opened on Sunday, October 25, with a talk by Miss Etha Snodgrass, the National Secretary, on the World Congress and impressions of Europe.

These occasions will continue as in former seasons with the serving of tea, followed by music in the library.

National By-Laws

The National By-Laws have recently been reprinted with all amendments up to date and a copy has been placed in the hands of each lodge president. Any member may receive a copy upon remitting 10 cents to Headquarters.

Statistics

New Members for September

Applications for membership during September were received from the following lodges: Rainbow Group (Columbus), Maryland (Baltimore), Santa Monica, Oak Park, Glendale, Spokane, Wichita, Seattle, St. Paul, Progress (Omaha), Gainesville, Detroit, Jacksonville; and National members: Calgary, Alberta, Canada; Berea College, Ky.; Escanaba, Mich.; and Martins Ferry, Ohio.

American Theosophical Fund

Previously reported.....	\$1,596.07	
To October 15.....	1,053.00	\$2,649.07

Building Fund

To October 15.....	92.90
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Greater America Plan Fund

Previously reported.....	637.83	
To October 15.....	488.00	1,125.83

Easy Savings Plan Fund

Previously reported.....	503.80	
To October 15.....	401.99	905.79

Olcott Tree Fund

Previously reported.....	120.00	
To October 15.....	5.00	125.00

Helping Hand Fund

To October 15.....	26.00
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Births

To Mr. and Mrs. William Daniels, a daughter, Helen Jean, on September 15, 1936. Mr. Daniels is a member of Olcott Lodge of Augusta, Georgia.

To Mr. and Mrs. Ray Goudey, Besant Lodge of Hollywood, a son, Charles Bruce, October 9, 1936.

Deaths

Mr. Joseph A. Brown, charter member Houston Lodge, October 6, 1936.

Miss Margaret Campbell, Pittsburgh Lodge, October 18, 1936.

Mrs. Julia W. Lindsay, National Member, August 8, 1936.

Mr. James E. Ferris, President of Lincoln, Nebraska, Lodge for many years, March, 1936.

Mrs. Jane McClellan Tibbetts, National Member, September 21, 1936.

Dr. Elba Watson, Lansing Lodge, September 27, 1936.

Marriages

Miss Florence Taylor, Olcott Lodge of Wheaton, and Mr. John Stienstra, Paterson Lodge, September 13, 1936.

Miss Mayre V. Loew and Mr. Fred H. Stumpel of Wheeling Lodge, August 15, 1936.

Book Reviews

The Hound of Heaven and Other Poems, by Francis Thompson. International Pocket Library, Boston, Mass. Paper 25c.

This is a charming addition to the Pocket Library series. As well as the famous *Hound of Heaven*—which has been described as one of the greatest religious poems of all times—a generous selection of Thompson's verse is included. It is a pleasure to renew the memories of his "many-colored pageant of images and words," and to sense again that subtle atmosphere of the poet, yet rich and splendid. Mr. G. K. Chesterton provides a characteristically clever introduction, which is to some extent provocative. But he has some pertinent remarks on the confusion that arises when words are restricted to only one meaning. In his humorous way, he mentions how the practical man often boasts that a spade is a spade, though in point of fact, its original meaning is a sword!

—S. RANSOM.

Theosophy and Truth, by George S. Arundale. Adyar Pamphlet No. 211. The Theosophical Publishing House, Adyar, Madras, India. Paper 20c.

This pamphlet is a limited presentation of a very great subject, but set forth in a manner at once wise and tolerant. Its initial theme is the attitude which should be assumed by any student of Theosophy, namely, that it is a very special mode of Truth Absolute, a presentation of a facet of truth which is at the ultimate root of all truths, and yet but a small fragment of the Eternal Wisdom of life.

—W. G. GREENLEAF.

The "I Am" Experiences of Mr. G. W. Ballard. An Analysis by Dr. Gerald B. Bryan. Published by the Author, Los Angeles, California. Paper 35c.

The tolerance of the author and his genuine awareness of all that is good in the teachings of Mr. Ballard give him a certain right to state also the discrepancies and point out facts which are not consistent or intelligible. However truth is often elusive to the lesser faculty of the concrete mind so that our agreement with the author's thesis must continue on the basis of more fundamental principles than the factual evidence offered. —E.S.

Speech for the Classroom Teacher, by Dorothy I. Mulgrave. Prentice-Hall, Inc., New York, N. Y. Cloth \$2.50.

Whose Constitution, by Henry A. Wallace. Publisher, Reynal & Hitchcock, New York. Cloth, \$1.75.

The Constitution discussed is, of course, that of the United States. The historian Beard has already thoroughly analyzed the convention of 1787. At that date there were 4,000,000 people here, and it is reasonable to assume that with our present-day population of 130,000,000 there would be pressing need for amendments and modifications. How different from to-day were the conditions in 1787. Then, there were no large corporations, labor unions or commercial farmers. Today the United States has become a battle ground for the various pressure-groups, so that Secretary Wallace has a fair field for criticizing the existing form of the Supreme Court.

He calls for "A cooperative Society" and has some pertinent remarks to make on the doctrine of State's Rights, which is often, he says, a barrier to progress. "Were agriculture a local matter in 1936, as the Supreme Court says it is, half of the people of the United States would quickly starve."

The author quotes the familiar words, "In order to form a more perfect union" and reminds us of the rapid social changes now taking place, so that a search for a new balance is essential. So rapid are the changes that a child is born in one world and dies in another.

The Declaration of Independence was followed, 12 years later, by the preamble to the Constitution, and here we have the two natural poles between which the spirit of the country continually oscillates. Individual liberty must be won, but must still imply a willing allegiance to the doctrine of unity.

Mr. Wallace is clear-eyed in his vision of America. He hopefully sees that in the future there will be a wider place for "artistic expression and appreciation, the freeing of the creative urge in human beings, pleasure in nature and the joy of contemplation."

"The Court of Past Reason" says Mr. Wallace, "is the Court of Public Opinion," and hence arises the enormous responsibility on those who exercise formative influences. Mr. Wallace pleads that those engaged with the radio, newspapers and magazines should "prove true to their trust."

This inquiry into the general welfare is bound to rank as an important landmark in present-day efforts to solve American problems.

—SIDNEY RANSOM

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