
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

IN THIS ISSUE

What Is Theosophical?

Compiled by MARY K. NEFF

Towards a Golden Age

Education — The Way of Wisdom

CORDELIA REYNOLDS

Culture — The Way of Activity

AVA BOMAN

Is War Ahead?

L. W. ROGERS



NOVEMBER ★ 1937

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



IF you ask me how we understand Theosophical duty practically and in view of karma, I may answer you that our duty is to drink without a murmur, to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on others, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it.

—H. P. BLAVATSKY

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXV

NOVEMBER, 1937

No. 11

What Is Theosophical?

COMPILED BY MARY K. NEFF

I. The Masters on "What Is Theosophical?"

(Presented at Summer School, 1937.)

MASTER MORYA: "The sun of Theosophy must shine for all, not a part. There is more of this movement than you have yet had an inkling of, and the work of the T. S. is linked with similar work that is secretly going on in all parts of the world." — *The Mahatma Letters*, page 271.

Master K. H.: "The Chiefs want a 'Brotherhood of Humanity,' a real Universal Fraternity, started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." — *The Mahatma Letters*, page 24.

"The present tidal wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity." — *The Mahatma Letters*, page 35.

"The Society's chief aim is to extirpate current superstitions and scepticism, and from long-seated ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter if only he wills, and that all 'phenomena' are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being." — *The Occult World*, page 117.

Master Morya: "The situation is this: Men who join the Society with the one selfish object of reaching power, making occult science their only or even chief aim, may as well not join it — they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else. . . .

"It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical brotherhood who is entitled to the possession of our secrets. He alone, such a man — will never misuse his powers, as there will be no fear that he should turn them to selfish ends.

"A man who places not the good of mankind above his own good is not worthy of becoming higher in knowledge than his neighbor. If he craves for phenomena, let him be satisfied with the pranks of Spiritualism. Such is the real state of things.

"There was a time when, from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry — to save humanity from the miseries of ignorance, in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth?

"These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it, for each seeks it only for his own private benefit and gratification, without giving one thought to others.

"Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands — yours (England) first of all? It is *selfishness* and *exclusiveness* that killed ours, and it is selfishness and exclusiveness that will kill yours — which has in addition some other defects which I will not name.

"The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law." — *The Mahatma Letters*, pages 251, 252.

Master K. H. wrote: "Spheres of influence can be found everywhere. The first object of the T.S. is philanthropy. The true Theosophist is a philanthropist — 'not for himself, but for the

world he lives.' This and philosophy, the right comprehension of life and its mysteries, will give the 'necessary basis' and show the right path to pursue. Yet the best 'sphere of influence' for the applicant is now (in his own land).

"My reference to 'philanthropy' was meant in its broadest sense, and to draw attention to the absolute need of the 'doctrine of the heart' as opposed to that which is merely 'of the eye.' And, before, I have written that our Society is not a mere intellectual school for occultism, and Those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. 'He that hath ears to hear, let him hear.' "

Master Morya wrote: "You have still to learn that so long as there are three men worthy of our Lord's blessing in the T. S., it can never be destroyed." — *The Theosophist*, November, 1907.

Some Words on Daily Life

"It is divine philosophy alone, the spiritual and psychic blending of man with Nature, which by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of Nature — moral and physical. And the ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digression, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget self in working for others — and the task will become an easy and light one for you. . . .

"Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of The Theosophical Society, striving to become a Theosophist, put any value upon his neighbors' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condem-

nation of the indifferent looker-on are sure to follow, and generally outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

"Those of you who know yourselves in the spirit of truth learn to live alone even in the great crowds which may sometimes surround you. Seek communion and intercourse only with God within your own soul; heed only the praise or blame of that deity which can never be separated from your true Self, as it is *verily that God itself*, called the Higher Consciousness. Put without delay your good intentions into practice, never leaving a single one to remain only an intention — expecting, meanwhile, neither reward nor even acknowledgment for the good you have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your *Inner Self* alone which can appreciate them at their true degree and value. For each one of you contains within the inner precincts of his inner tabernacle the Supreme Court — prosecutor, defense, jury, and judge — whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that self by the never-wavering light of inner divinity — your Higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. . . .

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities — their lower selves; for those who try, in their walk in life, to follow their *inner light* will never be found judging, far less condemning those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour, than it can worship one for

any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. The Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the *Truth* to the very face of *Lie*; to beard the tiger in its den without thought of evil consequences, and to set at defiance calumny and threats. *As an Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications — making its accusations, however, as impersonal as possible. But the Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbor, and center rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show disparity between

claim and action in another; but, whether in the case of a brother, a neighbor, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced... Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbors or brothers. In the fields of *Theosophy* none is held to weed out a larger plot of ground than his strength and capacity will permit him. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to karma, and can be dealt with justly by that all-seeing law alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically... You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

"*The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated — the shorter the distance between the student and the Master.*" Lucifer, Volume I, page 344.

(To be continued.)

Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backwards and not forward, while every noble thought and every unselfish deed are stepping stones to the higher and more glorious planes of being. — H. P. BLAVATSKY.

THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY
IN AMERICA

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

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

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

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

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

In the Beginning

For The Theosophical Society the beginning was 1875. On November 17 of that year The Theosophical Society was founded in New York, and then and there the founders, Colonel Olcott and Madam Blavatsky, brought to this Western world that which had no beginning and will have no end — Theosophy's eternal truth. In the beginning was God. In the beginning was Theosophy — the truth about God and His Plan; the central truth that His life pervades all; that in all Nature He exists and all mankind are His sons; and that, therefore, under the Fatherhood of God exists the brotherhood of man. This is the truth to which Theosophy is keyed and for the spreading of which The Theosophical Society exists.

The world may not yet be prepared to acknowledge its debt to the two founders of The Theosophical Society, but Theosophists will never cease to do so, for these founders brought to them their most precious possession — the knowledge that gives value to life, purpose to all its events, certainty as to its end and goal, happiness on the way.

Splendid devotion, untiring work, unflinching confidence in the cause they served and in Those Who placed the cause in their hands, these great founders have had equally untiring and devoted successors. To these also, in these days of remembrance, should our gratitude be extended.

Peace or War?

We commend to the attention of our readers the article by Mr. L. W. Rogers in this issue, "Is War Ahead?"

The President has made it clear that it is not war into which he proposes to steer the country, but an active search for peace, and it is with this policy of cooperative activity for peace that the majority of thinking Americans will be in accord. The criticism "We got nothing out of the last war" seems to be answered when we reflect that we cannot win a war for peace and still have that peace while standing aloof from its consummation and protection. But the vital question of the moment is "Will America work for peace cooperatively with peace-inclined nations, or will America ultimately, for its own protection fight against a world already engulfed by war?" In the end there will be no escape.

Like America, the majority of the peoples of the world hate war. The cooperative, active search for peace — not theory, isolation, and aloofness — can alone prevent war's coming sooner or later to all nations without exception.

Miscellaneous Notes

A recent improvement in prison practice in England, by which prisoners are able to earn and purchase additional comforts for themselves, marks a growing recognition that help rather than severity is the best road to the reclamation of men and women who have lost their bearings between what is right and what is wrong.

The Rust Brothers, the inventors of an improved mechanical cotton picker which will revolutionize work in the cotton fields, are planning to invest their profits from the invention in a foundation to counteract the social and economic effects which the machine will cause in displacing labor.

Theosophical organization is banned in Germany, and THE AMERICAN THEOSOPHIST is no longer admitted into that country.

Breeding War — The Essence of Cruelty

Soon the hunting season opens — cruelty and death. Many hunters admit that returning week by week during the season to their hunting preserves, they find birds maimed in the previous hunt who have sought cover and died in the meantime from wounds. Not content with cruelty great as this, some find so-called sport in pre-season hunting in game preserves, where ducks and pheasants, bred and fed in enclosures, sheltered and protected for the purpose, are released to the slaughter. And slaughter it is, for

(Concluded on page 247)

Towards a Golden Age

(Editor's Note: The following two talks were given as part of a symposium presented by the Oak Park Lodge on the 1937 Convention program.)

Education—The Way of Wisdom

BY CORDELIA REYNOLDS

IN THE DARKNESS of present-day uncertainties and confusion are many evidences that the world is upon the threshold of an educational Renaissance. Teachers and school administrators are beginning fully to realize the defects of educational systems which have always "worshiped at the altar of erudition and information." They have come to see how utterly they fail in helping our modern youth with the problems of the new day; and out of their efforts to face the situation squarely, to understand, and to evolve new methods, has emerged a conviction on the part of our most enlightened educators that we must have not only mental development but emotional training as well; that true education must mean not only intellectual growth but also a corresponding spiritual unfoldment.

Knowing, as we do, how greatly the flowering of a civilization depends upon its teachers and educational leaders, we, as Theosophists, should carry our message into every field where research and worthy experiment are going on; for in the truths of Theosophy are all those great principles which form the basis of Right Education. We should throw our weight behind every movement which is leading away from the individualistic keynote in education, which is striving to supplant the old competitive and separative emphasis with ideals of cooperation and training for social and civic usefulness.

As we think, however, in terms of a Golden Age, the work which will undoubtedly far outweigh all effort to reform present-day systems lies in the cooperative support of our own educational movement. It is not a mere dream that the ideals and principles of Theosophy shall one day find embodiment in an educational system; they already form the foundation stones upon which our Theosophical World University is to be built. With the consummation of that great plan in the various countries where centers are to be established, a mighty power will be released not only guiding to realization the lives of those who come as students, but also exerting a potent influence upon the life and thought of the outer world.

Although economic conditions and urgent needs in other departments of our work have temporarily withdrawn the attention of the majority from our educational task, still, in the hands of those who are dedicated to its fulfillment, the plan is slowly unfolding. Propaganda work is being done. Research in the various departments of education is leading up to that stupendous task of writing textbooks which will no longer be mere storehouses of information, but will "relate every fact to its fundamental purpose in life." The plan for textbook material, first of all, includes teaching of the laws of reincarnation and karma. Literature, literary history, and literary criticism will be given over to the study of "the efflorescence of the power of speech." Mysticism will be regarded as an individual experience in which no particular path can ever be the exclusive way for all. In religion, the keynote will be that of reverence and understanding of all faiths as "complementary expressions of one religion which in its entirety is beyond expression." History will no longer be written from the viewpoint of "our country always right and every other country wrong," it will no longer tend to stimulate national and racial antagonisms, but rather, a spirit of brotherhood; for its whole direction will be toward the unfolding of the Great Plan for the evolution of mankind. Geography will not be studied as "a means for making effective the exploitation of humanity and Nature," but will reveal the relationship of various types of environment to the spiritual and physical needs of man, explaining why, for instance, certain egos incarnate in desert or polar regions, others in centers of civilization and culture, and others, perhaps, in earthquake or volcanic zones. In science, far greater emphasis will be placed upon clairvoyance and expansion of consciousness as methods of research, while the old mechanical theory of the universe and human consciousness will give way to the acceptance of "all phenomena of embodied life as expressions of inner spirit."

Through the clear wisdom and understanding of its teachers and educational leaders "the

Theosophical World University will guide its students in the interpretation of all knowledge and experience, and in the carrying of such interpretation into practice in every detail of life." In brief, the whole educational effort will be directed to "the setting free of the spiritual part of the student to participate in disinterested service towards the spiritual emancipation of all creation."

Such is the educational system of the future which will guide our youth along the way of wisdom. Our task lies in trying, as nearly as we

can, to anticipate the Golden Age to which it leads; as our great President has expressed it, in trying "to intuit it, to discern it, to imagine it, and then to bring it into the schools and colleges.... So doing, we shall be able to give the atmosphere of the future to souls far more concerned with the future and with the world's future greatness than they are concerned with the present. They must know of the past. They must be trained to understand the present. But their eyes must be upon the future to which they belong and for which they are to be responsible to God and to their Higher Selves."

Culture—The Way Of Activity

BY AVA BOMAN

We commonly think of a Golden Age in terms of culture. We think of the Golden Age of Greece in terms of sculpture, architecture, and the drama; of the Elizabethan Age as the golden age of English literature; and so on. But when, as Theosophists, we envisage the Golden Age of the future we consider something more comprehensive, and I am therefore particularly grateful to my collaborators on this program for bringing us the picture of a Golden Age of Government and a Golden Age of Education.

It will be obvious to any Theosophist that we in this program have divided our subject matter on the basis of the Rays, Dr. Smith dealing with the First Ray aspect by speaking to you on "Leadership, the Way of Will," and Mrs. Reynolds the Second Ray aspect by dealing with "Education, the Way of Wisdom." My contribution has to do with the Third Ray in "Culture, the Way of Activity." The Third Ray, as you know, encompasses five (the Third to Seventh) in its influence, though today for reasons of brevity and convenience I am taking the liberty of grouping those five into two, the arts and the sciences, the pure and the applied arts, the pure and the social sciences.

If we are to influence our world, our race, or our nation, as certainly we may, the sooner to bring about its Golden Age, what have we Theosophists to say to the artists and the scientists of our nation, our race, and our world? Something quite specific, you may be sure. To the scientists we have this to say:

"Continue. Continue your magnificent work of analyzing, synthesizing, and cataloging the materials of our physical world. Continue to reveal to us the dignity and majesty of Nature from the atom which you are breaking down to the galaxies beyond the Milky Way which you are bringing

into our ken. Continue your clean-cut and objective search into the infinitely small and the infinitely great. Make our physical world increasingly usable, increasingly comfortable, increasingly intelligible.

"But—and it is a very large 'but'—remember, we beg of you, that that with which you are dealing is not Life itself, but, rather the Garment of Life. To put it in another way, let not the exquisite structure and magnificent power of this physical universe blind you to the fact that it is yet but an Instrument for which Life is the 'Master Musician.'

"There have been times when you have seemed to lose yourselves in the intricacies of the 'instrument' so that it became for you the be-all and end-all. But today there are evidences that the greatest among you are coming, by your own special pathway, face to face with Life, and that you dare to speak openly of the 'Master Musician,' of Whose 'instrument' you are the custodian.

"Inevitably and inescapably you are progressing from the physical to the super-physical realms in your conquest of matter. At the time of the passing of Signor Marconi, a few weeks ago, he was deep in the study of what he called the "black band," the band of wave lengths which lies in between the wave band of light and the wave band of radio, and whose function is yet an unsolved riddle. Fortunately this work initiated by him is being carried on by a group of his collaborators among whom is Nicolai Tesla, a known occultist. A statement to the press from this group explains that they are proceeding on the assumption that the waves of the 'black band' may be the transmitters of thought and intelligence from brain to brain and from sources yet unknown."

So we say to you, "Go on and on. And realize

more and more fully that your world of matter is the Garment of the Living God, the manifestation which by its own perfections offers proof of the Unmanifest, the Universal Intelligence."

Someone has said that science begins and ends in wonder; begins in the wonder of ignorance and ends in the wonder of reverence.

I believe the same can be said of the arts. The arts began in the primitive religions where, for the ignorant, they seemed merely propitiatory, and rose to independent heights where they reveal the reverence of wonder which is the mark of the true artist.

As science deals with the Garment of Life, so does art deal with Life itself. It addresses us through various media which, by making visible the invisible and tangible the intangible, cause us to become gradually receptive to the message which Life offers.

"The great work of the artist is to relate human life to Cosmic Life."* In that work nothing can intrude; it is a thing apart. Theosophy itself cannot add to the art of the artist. It can add to his manhood, thus leading him to higher and yet higher reaches of art; and it is only because his manhood stands in need of the integrating power of the Ancient Wisdom that we Theosophists address him thus:

"Realize your work for what it is, Life Revealed — revealed by your words, your harmonies, your colors, your forms and outlines. Realize that you are suggesting the mysterious relationship of the human to the cosmic. Then will you remain strong and pure in purpose, steady against the pressure of criticism, popularity, or economic need; then will your art and your spiritual realization be one."

We need to remember, however, that art is dual. It depends not only on the creator but also on the spectator, not only on the revelation of the artist but on the realization or appreciation of the spectator. I like to think of those thousands who must remain artistically inarticulate yet who sense something of the link between human and cosmic life, between Nature's mystery and the artist's revelation, as "artists of appreciation."

And I maintain that it is for these people that art criticism exists.

Art criticism is a vital chapter in the story of art but it is related to the spectator, not the creator. There are those who think that artists are made or broken by the verdict of critics, but it is obviously untrue. As Plato said, "The joy of art lies in recognition," and it is the layman whom the critic helps towards recognition, never the artist. The creative artist works with a clean, free sweep, let the chips fall where they may. In the fire of his genius human verdicts are almost non-existent. J. B. Cousens said it perfectly when he said, "Creation is no more dependent on criticism than weather on meteorology."

So to the critics of the world Theosophy would say, "View art in its relation to life as does the artist, rather than in relation to schools, tradition, or sensationalism. In so doing you will enormously increase the numbers and power of the 'artists of appreciation.'"

And to you artists of appreciation, you who are active in the many and varied walks of life, we say:

"Sustain the creative artists. Receive their works with open hearts and minds joyously. And above all, build a world in which their art can flourish. 'Too often in the past the upward surge of art has not been able to withstand the downward drag of forces appealing to the lower nature and of a social order of exploitation.'† If you would do your part in creating a Golden Age, then by all means do your part in building a world in which art as well as science can thrive."

If all of us together can build such a world, if we can have on the one hand intellectual elucidation and on the other art-experience, and, encompassing them both, ethical understanding, then truly shall we have a Golden Age of Culture. And furthermore, beyond all that, if we can grow into that culture in a world well governed, among a people rightly educated, then indeed shall we in the highest Theosophical sense be moving towards a true Golden Age.

* J. B. Cousens

† James Perkins

EDITORIALS

(Continued from page 244)

these birds, unused to the wing, heavy from feeding and lack of freedom, are easy prey. No sport this, but merely evidence of the depravity of humankind, that type of depravity which accounts for the existence of such outrages as the destruction of women and children in the blasting

devastation of war.

No wonder that the world searches for peace. We shall need an Armistice Day in which all give thought to the rights of the lower kingdoms, before we shall derive full benefit from Armistice Day thoughts of peace for humanity.

Is War Ahead?

BY L. W. ROGERS

"At whatever apparent cost, that which is right you must do, that which is wrong you must not do, no matter what the ignorant may think or say."

— At the Feet of the Master.

FOR several years the war clouds that hover over Europe and Asia have been growing darker and denser. Many of us have felt that it is far better to admit the apparent facts and chart a sensible course in accordance with them than to close our eyes to the unpleasant probability for no better reason than that "talk of war has a tendency to invite it." I do not think that either ignoring the war preparations that are going on, or trying to hope that peace will continue, can effect the growing war menace any more than ignoring a tornado, and hoping for clear weather, can stop the storm.

However, whatever may be the merits or demerits of such a view, the stern fact confronts us that the President of the United States has suddenly reversed the policy that has previously kept our nation aloof and all but indifferent, while all the other first class powers have struggled in vain to find a way to quell the growing menace that threatens civilization. It was a policy under which many of us inwardly groaned, for it was born of the selfish idea of isolation, of keeping out of trouble. The politicians found it an easy road to popularity. To promise peace and prosperity, to keep out of "the quarrels of Europe," pleased the people. Nobody stopped to analyze the fallacy of the catch phrase, "the quarrels of Europe." Principles have no relationship to locality. Farragut once remarked that a pin is worth fighting for if it represents a principle.

Was no principle involved in the invasion and destruction of Ethiopia and the machine gunning of peaceful citizens? Is it just an "European quarrel" extended to Asia when the peace-loving people of China are slaughtered by the thousands? In each case the principles involved are identical. In each case a nation first arms itself in such fashion that, compared to its intended quarry it is like an armed robber to his defenseless victim. Then it turns bandit, threatens and bluffs neighbor nations into inaction, shocks humanity with its atrocities and commits crimes for which it would hang one of its own citizens if he inflicted them upon another citizen.

It is a matter for congratulation that the chief executive of the nation has, in clear and unequivocal language, swept aside the fallacious

philosophy of isolation and recognized our moral responsibility for the existence of international banditry. The logic of his position is beyond all argument. If fifty families lived in a remote community and one of them armed and began plundering and murdering any other family, that community would rise instantly and by force defend the family that had been attacked. If one of the most powerful of the fifty families lived across on the opposite side of a very broad river and declined to assist in the restoration of order because it started as a quarrel over trifling matters he would very properly be regarded by the others as indifferent to the highest concepts of humanity.

Whether or not war may result from abandoning the isolation policy is not the question that should be asked in such affairs, local or international. "At whatever apparent cost, that which is right you must do," says the Master. Note well the word "apparent." All that is gained by doing the wrong thing, whether it is getting legal possession of another's property through illegal means or standing idly by in comfort when a helpless victim of assault should be defended, is temporary and apparent gain. Actually, in the long run, it is always a loss — a material loss and a moral degradation. Inaction in a deed of mercy, says an ancient scripture, is action in a deadly sin.

The right thing to do is nearly always the unpopular thing to do. It is easy to see why. The vast majority have not yet reached the point in evolution at which they begin to think in terms of the common welfare, of world safety and prosperity. They want to do the thing that they believe will bring such blessings to themselves, regardless of what may become of the rest of mankind, "not understanding that all are one," as the Master puts it.

The spirit of isolation, that would take account only of the American people and let the rest of humanity survive or perish as it may, is preposterous because it rests upon a moral and physical impossibility. The mind will think and the emotions will be shocked by atrocities regardless of all resolutions to the contrary. If we ceased all commercial intercourse with all other

nations our fabric of civilization would crumble and move backward toward barbarism. A nation cannot successfully live to itself, for the same reason that no man can live to himself. It is contrary to the evolutionary plan under which we exist and neither a nation nor all humanity combined can reverse that current.

It is surely time that we renounced so absurd a policy. The measure of our responsibility already incurred by it may be seen from the fact that the moment the world heard of its abandonment, the nations that were groping in the darkness of uncertainty, unable to agree upon a course of effective action because nobody knew what to expect from the United States, instantly lined up for unanimous action. Who can say that if such a declaration on international banditry had come long ago, the atrocities in Ethiopia and the prolonged slaughter and

destruction in Spain might not have been avoided?

It is quite true that war may come now that at last there is to be solidarity among the forces that demand world peace. But war, and war of a brutal type, is here now and may well spread and continue even for generations, as was the fashion in Europe in past centuries, unless a decisive stand is taken for world peace and order. We may at least hope that the offenders will come to their senses when they fully realize that the peace nations mean business and that meaningless platitudes are things of the past. But if they do not, we shall have to face an ugly job with such courage as righteous conduct gives and make such sacrifice as karma demands. Nothing can come to any of us that is not precisely the conditions which karma and dharma unite to bring. Our only concern should be to meet it courageously and cheerfully.

Free Will and Fatalism

BY GEOFFREY HODSON

Light and Darkness

(Last of a series of articles under the general caption "Free Will and Fatalism." The fifth article appeared in our October number.)

THE East has for long displayed a remarkable stability throughout the periods of rise and fall, being far less affected by them than the West. This may be presumed to be due in large part, though perhaps not entirely, to the establishment of Shamballa in the East. From this point of view, Shamballa is a stabilizing agent to the whole world, and it seems natural that the East should feel Its influence most. Civilizations have their rise and fall in the East as in the West, but there the Divine Wisdom never disappears. The East remains, probably throughout the life of the globe, its center and source of spiritual life and power.

Thus studying the Great Plan one realizes that its fulfillment is constantly resisted. In addition to the inertia of matter and the opposition perpetually offered by substance and form, there is evidence of a very determined resistance deliberately exerted.

There would seem to be a second law in addition to that of cycles, which might be called the law of opposites. Apparently every spiritual impulse when released automatically produces or induces its own opposite; so that for every good there is a bad, for every center of light there is a corresponding area of darkness, and these two opposites are perpetually in conflict.

They are implacable enemies between whom there can be no truce. Evidently matter demands a certain penalty for every advance of spirit, every new or fuller expression of consciousness and life. It is the price paid by the Logos for incarnation in matter, for objective self-expression, for the opportunity to perform His creative composition.

This is the principle behind the existence of the dark forces. Both aspects, the light and the dark, of this principle have their individual embodiments. There are egos who work for evolution; these are the great majority. There are also egos who work against evolution, at the present stage of evolution, the few. Their number diminishes age by age, and finally they will disappear, absorbed in the forces of light. We are taught that in certain parts of Tibet centers of sorcery and black magic exist, while out in the world there are very powerful individuals highly developed intellectually and occultly, but not spiritually, the whole aim of whose existence is the attainment of personal power and resistance to the outworking of the Great Plan.

Strange and even unphilosophical though it may sound, *they and their activities must have a place in that Plan*. For to repeat in closing the theme of these articles, although the Great Plan exists and will be fulfilled, every human individual is free to resist or cooperate in its fulfillment.

Love in a Mist

(Continued from the August issue.)

THE silence which followed these closing words held the entire company for a moment in the unitedness of a single uplifted thought. The rays of colored light from one of the windows fell in soft bars and mottlings of roseate blue and purple on the gray stone shaft of an aisle pillar, visibly connecting, as it seemed, the interior of the chapel, and no less the opened minds of the church members, with the glory of a finer world.

To the organist, who from his bench could take in the whole scene, the reflected colors, so living and magical in the stillness, were a medium through which a life within himself escaped into communion with the spirit of music and all things beautiful, in a kingdom of their combined creating. Most especially was this the occasion of a marvelous blending he felt with a companion soul, whose constant presence within the shrine of his being he could thus evoke and bring to vivid nearness.

It was with eyes upon the light, and thought upon the far more radiant world within, that in self-forgetfulness and joy the organist, at the end of the service, let music sound forth his fulness of vision. The relation which the sermon, the light, the adored comrade, and each member of the congregation had to himself, through the music he played with his fingers and the harmony which sang within him, became the source of boundless possibilities of wonder and delight. In these he found himself. For him perceptions of the true nature of man shone as stars, revealing the majesty of a universe in which heaven and earth, like sound and light, man and woman, subject and object, spirit and matter, and all other differences, were but aspects of one mighty Mystery abiding in the human heart. It was this free cosmic life which moved in his own delight and in that of the soul whose thoughts, rooted in the same consciousness of relationship, he knew ecstatically that he was also uttering. Outside, beyond the chapel, the tones of the organ poured sonorously into the surrounding silence, carrying with them, despite waves of returning doubt from the minds of some of the forthissuing parishioners, effluences of glad, purifying, world-redeeming power.

For the next few days conversation in the community included more than a few references to subjects touched upon in Dr. Barr's sermon. Although in an earlier decade of this century, which is the time of this story, direct allusions

to local affairs from the pulpit called for no inconsiderable originality and daring on the part of the preacher, as indeed they still do, it was recognized with prevailing favor that Dr. Barr's references had, in a few instances, come decidedly close to issues very much alive; and there was a feeling in some quarters that the tone of his remarks had conveyed an exceptional personal import.

The pattern of thought created among a group of human beings engaged in considering any topic common to each of them, is bound to follow the lines of intangible affinities and oppositions existing between the individual spheres of mind and feeling. The original idea or fact thus becomes the center of a web of human reaction curiously spun out of it, and the whole picture is stamped on the atmosphere as an intellectual, emotional, and moral fingerprint of the group. Moreover, the process is so much a part of the general act of living, that the actors contribute their offerings of thought and mood largely unconscious of the real nature of these, and therefore of the quality of the pattern they are producing. But not so with all.

Late one afternoon, near the end of the week, an attractive, well-dressed woman with two little girls stopped in the course of a stroll at the entrance to a small plot of lawn and garden, the shrubbery of which nearly concealed a low stucco bungalow. At the moment of their appearance they were greeted with a breathless, sobbing cry from a third child, who ran forward from behind a hedge and buried her face in the woman's dress.

"Oh, Mrs. Barr," she moaned convulsively, "Dickie is gone! I found the cage empty. The bottom was hanging down, and there was no lark. I've been looking for him, but he isn't anywhere around. Mother doesn't think a cat did it — just the cage. It was loose. But I'm afraid the cats will get him now! Oh, our Dickie is gone, and he won't come back. We'll never see him again!"

Mrs. Barr folded the child in her arms, speaking to her gently. After a fresh burst of sobbing was over, she led the child to the door of the bungalow, followed by her own children.

They were greeted with quiet friendliness by the mistress of the home, a Mrs. Williams, a sweet-faced, intelligent looking but somewhat frail and worn little woman.

"I'm so glad you've come, Marion," she said.

"You already know about our little tragedy. Just your being here will help to brighten the atmosphere for us. Dorothy, poor child, is taking it pretty hard."

"I know how one can feel about such a loss," her friend answered sympathetically. "The bird or any other living thing you love becomes part of you, and then you suffer when it goes. The emptiness is real."

The talk drifted for some moments on a stream of lighter, more commonplace particulars, and then returned to the original theme. Inevitably, naturally it followed the way opened into life's depths by the immediate event.

"I am very sure," Marion observed thoughtfully, "that there is something more to an experience like this. One's feeling of emptiness is not so great that it cannot be filled with a sense of relation to the loved pet, or it may be to a human soul, so big and so deep that you together seem part of the whole of life itself, and whatever happens, nothing can really drop out of *that*. This sounds difficult, perhaps. I mean that the completeness is hard to hold on to. We know this, of course, and I'm not telling you anything. But we so easily forget that our love is part of something so big and full and self-contained that it can have no emptiness."

Pausing for a moment, she resumed with fresh feeling from a new angle. "For my part, I have felt so much like a caged bird myself that I find something in me going free when I think of the lark. Some day we will have laws protecting all of our wild life. This is something my husband is working to bring about, as you know. But Dickie has gone back now to his native freedom, and my point is that his joy in his liberty can be ours when we think of

him as he is, a winged life, instead of a possession, or even a companion, which we have lost."

"Oh, that is so true!" replied her friend, gratefully. "It is just what I like to think myself. And you make me happy by convincing me all over again that we can draw food for our understanding from every experience. I do believe this, and I know it can be a wonderful source of strength and joy."

There was a light in Mrs. Williams' face as she said this. In another moment, however, her expression changed to one of inquiring reflection. "There is something I feel but do not understand about you, my dear," she continued. "Your ideas and your life are so beautifully in accord, not only with each other but with the sermon your husband gave last Sunday. I know you two have been unusually happy together. But — I have felt that you were also unhappy. How—?"

"I know," Marion anticipated. "Your question is one which I have been asking myself. I have tried not to let it disturb me too much, and I can truly say that I am resigned to the inevitable problems and many disappointments which life brings. But—" For a moment she was absorbed in a conflict of thought. Then with slow deliberation she gathered her words together. "I believe, Adelle, in going to the root of things. I think I have found the answer. That is why I am glad to talk with you about this. More especially because I am sure that you can help. I am not referring merely to myself. I am thinking of—" She checked herself. "At any rate, who knows what further means our united understanding may not bring us for promoting the good of others in the community?"

(To be continued.)

Wisdom

How many things the mind pursues, the heart
Can do without! The miser brain will store
A thousand purple nights and cry for more;
The heart be rich for one and sharing part
Of that, find it grown greater than its own
Capacity to share. The mind must seek
Its fortune in the chaff of thoughts and eke
Its living gnawing on the shriveled bone
Life cast aside. The heart knows how to fold
Small hands at dusk — or take a candlelight
Worn careless in the deep-dyed locks of night
And make it worth its weight in more than gold.
The heart is rich in things it does not need,
The mind impoverished by very greed.

— HELEN PALMER OWEN

(From *The Young Theosophist*, April, 1937.)

BURN THE BONDS

Dr. Arundale Supports the Campaign

All of you will be pleased to receive a word of encouragement for the Burn the Bonds campaign from our International President, Dr. Arundale. Writing to our National President, he says: "I am particularly delighted to hear that bond burning is going on. I hope there will be a final bonfire in July next. Tell your members that they have been so very good to their President that they must now remember to be good to themselves and burn the bonds. *I should so much like to set alight at the Convention next year the final redeeming bond-fire.*"

To grant this wish we must all work hard on the Burn the Bonds campaign during the next nine months. Each of us must pledge as much as he can afford and secure pledges from others. The committee cannot possibly do all the work of securing pledges alone. It must have **your** help. Continue to cooperate as you have in the past and Dr. Arundale will have his wish, the American Section will be free from debt!

CERTIFICATES OF HONOR

Reproduced herewith is the *Certificate of Honor* to be issued to lodges as they attain their quota. Seven lodges have over-subscribed but are still actively working to add to their total pledges. Several in this group have achieved their quota through the generosity of one or two members rather than through 100% member participation, for which they are now striving. Eight additional lodges have raised over 50% of their quotas. At the time of going to press 323 pledges, totaling \$12,613.88 had been received, an average of \$39.00 per pledge. This means that about 8% of the members have pledged over 23% of the total amount to be raised.

To those members who, though in full sympathy with the purpose of the campaign, may have questioned the possibility of reaching the goal, it should now be clear that with approximately one-fourth of the total raised by only 8% of the membership, we are justified not only in saying the goal is attainable, but that we *will* attain it! Why not put **your** lodge in the Honor Roll Column?

Honor Roll

Compton, California.
(100% member participation).

Besant, Houston, Texas.
Holyoke, Massachusetts.
Olcott, Wheaton.
(100% member participation).

Duluth, Minnesota.
Rainbow Group, Columbus, Ohio.
Glendale, California.

The following lodges have attained over 50% of their quotas:

Besant, Cleveland, Ohio.
Boulder, Colorado.
New York City.
Oak Park, Illinois.
Progress Lodge, Omaha, Nebraska.
St. Petersburg, Florida.
Cincinnati, Ohio.
Decatur, Illinois.

Federations attaining their quotas will be also awarded Certificates of Honor. What Federation will be the first over the top? Let us stir up some friendly Theosophical rivalry!

ENTHUSIASM SPREADING

The Michigan Federation wired: "Burn the Bonds Hot." Dr. George DeHoff, reporting for the Middle Atlantic Federation, says, "I believe this section will reach its quota." Austin Bee, president of the Northwest Federation, in an enthusiastic and encouraging Federation report states that Tacoma Lodge is planning a dinner and entertainment to raise funds to Burn the Bonds. Warren Watters, retiring president of the West Central Federation, reports splendid progress, the campaign having been fully presented at their meeting in October. Oakland, California, Lodge is making a FRIENDSHIP QUILT, the proceeds from its sale to go to the Burn the Bonds fund. Oak Park, Illinois, Lodge reports among its pledges five for \$100 each, another fine record.

From east, west, north, and south enthusiastic members, lodges, and federations are reporting. Won't **you** get busy and see that **your** lodge does its share?

THIS
Certificate of Honor

IS PRESENTED TO
 (NAME OF LODGE)
 OF THE
THEOSOPHICAL SOCIETY IN AMERICA
for having subscribed its full quota in the
"BURN THE BONDS" Campaign

Dated at _____ this _____ day of _____

[SEAL]

SIDNEY A. COOK

President Theosophical Society in America

EUGENE J. WIX

Chairman Burn the Bonds Campaign

WORKING THE THEOSOMETER

Many lodges have set aside a certain meeting for receiving pledges. The campaign is fully and enthusiastically explained beforehand. Some one is appointed to operate the *Theosometer* who advances the "red" as the pledges are announced. There is something about such a meeting that engenders enthusiasm without detracting from its dignity. The members who are not present are then contacted personally as soon as possible.

NATIONAL MEMBERS SUPPORT CAMPAIGN

Generous pledges are being received from National members. Thirty-seven pledges from National members totaled \$1,530.28, an average of \$41.35 per pledge, slightly higher than the lodge member average. Approximately 7% of the National members have made their pledges, and I know all of you will want to subscribe your quota as individuals and as a group. The only way this can be done is for each person to subscribe as much as is consistent with his financial position. As you have no lodge president to contact you, I make a special appeal to all National members to contribute generously and send in your pledges now.

RESPONSIBILITY OF LODGE PRESIDENTS

Reports indicate clearly that the success or failure of the campaign in our lodges depends to a large extent upon the manner of its presentation by the lodge president. If the president presents the plan in a comprehensive, forceful, and enthusiastic manner and conveys to the members a vision of what a debt-free Section will mean for our Society, then the members will do the rest. If, however, the president merely makes a half-hearted announcement, he will get exactly that kind of response. Wherever the president has caught the spirit of the campaign and has conveyed that spirit to the members of his lodge, they have given him their support.

**Let us not disappoint Dr. Arundale.
 Let us burn the bonds. Send in your
 pledge now!**

Eugene J. Wix

Chairman,
 BURN THE BONDS Committee

OTHERS BELIEVE IN IT

Increasing evidence of the rightness of the Easy Savings Plan reaches us from every side.

In New York the "Three Cents-a-Day Plan" has been adopted by the Associated Hospital Service as a means of guaranteeing hospital care, in any one of some three hundred hospitals, to those who could not otherwise provide for such services. The plan has been enthusiastically commented upon in *The New York Times* and other Eastern newspapers. *Others believe in the Easy Savings Plan.*

These are the days of Community Chests. A compilation from the figures of 161 local chest organizations showed that they depended upon contributions equivalent to from five to thirty cents per week — from two to five cents per day — and these were the most successful of the Community Chest organizations. *They, too, believe in the Easy Savings Plan.*

Bishop George Craig Stewart of Chicago, dynamic churchman responsible for the business of his diocese, is well known for that part of his plan known as the "Bishop's Pence," by which his communicants are provided with means of

depositing a penny per meal. *The Bishop believes in the Easy Savings Plan.*

For all good and worthy purposes — hospitals, Community Chests, churches — there are believers in the penny-per-meal plan. *Do you believe in it for Theosophy?* Are you a contributor? The means are in your hands. The work is worthy and you are interested in it. It depends upon you and your support of the Easy Savings Plan.

Throughout the summer, while Easy Savings contributions fell off, they still were far in advance of the summer of last year. September was the poorest month. October should boom upward. If you have envelopes not yet turned in, mail them now. Will secretaries, too, please note.

The Easy Savings Plan is a good plan. Others believe in it for the causes they serve. *Do you believe in it for the cause we serve together?*

Siriney Cook



It is an occult law that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "separateness"; and the nearest approach to that selfish state which the laws of life permit is in the intent or motive — H. P. BLAVATSKY.

The Lodge Study Course

(Based on the Campaign for Understanding issued at Adyar.)

(Note: This outline is to aid lodges who would otherwise feel unable to participate in this world-wide program. It is not intended to supplant individual initiative or study or to eliminate from lodge work other features through which members find valuable means of contribution and self-expression. Rather is it expected to unfold such opportunity to members who would not otherwise feel equal to individual contribution.)

Thirteenth Week

Theme: Understanding the Social Problems:
The Conservative and Progressive Points of View.

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)
Résumé of Chapter I (applying it to America) of *Theosophy and Social Reconstruction* by L. Haden Guest, price 25c. Develop the following ideas:

1. All concede social order needs to change. Difference of opinion lies in rate of change. This represents conservative and progressive points of view.
2. Emergence of two main principles, Individualism and Socialism.
3. Middle path. Emergence of great men who remain unshaken by immediate needs and who retain grasp on principles in the midst of the fight.
4. Social reorganization in its proper perspective and in relation to the past and the future.
5. Difficulties to be met in bringing about proper relationship between the new social order and science, philosophy and religion.

B. *Topics for Report.* (For member participation and training.)

1. Give brief accounts of the main social theories attempting to correlate the new social order with science, religion, and philosophy. Show where they succeed or fail.
2. Review of *Statesmanship and Religion* by Henry Wallace. (Public Library.)

C. *Discussion and Questions.* (To stimulate original thought.)

1. What changes in America indicate the changing social order?
2. What changes are yet to come?
3. Do you think many of the Government Projects are moving in the direction of the new order? Justify your opinion.

4. What leaders in the world today, if any, belong to the class of great men. What principles underly their work, what are their positions with regard to humanity, what indicates their greatness or lack of greatness?

D. *Summary of Salient Points.*

CLOSING OF THE LODGE

Fourteenth Week

Theme: Theosophical Light on Social Problems.

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)
Résumé of Chapter 2, *Theosophy and Social Reconstruction*. Develop the following ideas:

1. How reincarnation and the law of karma reduce the social chaos to the working out of the law.
2. Main considerations governing building the new order. Knowledge that life is for evolving spirit; all men are brothers; duty of elders and duty of younger.
3. Main lines for social reconstruction: National responsibility for individual well-being must be based on brotherhood; must give each person opportunity for growth in:
PHYSICAL WORLD. What does that mean; principle back of these requirements; how to achieve these ends.
EMOTIONAL WORLD. What does that mean? Principles underlying.
MENTAL WORLD. Which involves what?

B. *Topics for Report.* (For member participation and training.)

1. Review *The Coming Civilization* by L. W. Rogers (25c).
2. Review "Theosophy and Higher Civics" in *Theosophy and Reconstruction* by C. Jinarajadasa.

C. *Discussion and Questions.* (To stimulate original thought.)

1. Do you think Theosophy has the key to social reconstruction?
2. How can we be more effective in bringing about this reconstruction? What concrete

suggestions can be evolved in your group?

D. *Summary of Salient Points.*

CLOSING OF THE LODGE.

Fifteenth Week

Theme: Main Principles of Social Reform.

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)

Résumé of Chapter 4, *Theosophy and Reconstruction*. (Apply to American conditions.)
Develop the following ideas:

1. Social conditions today; millions starving while thousands of well-meaning people are impotent to help.
2. Wherein lie the obstacles. In laws of the land and an uninformed or indifferent public opinion.
3. Main principles of social reform. Labor forces must be organized, there must be government regulation, to a degree.
4. Two great principles, national responsibility for well-being of all and for the individual economic independence of all. How to be achieved.
5. Dangers to be avoided.
6. Where to begin reforms.
7. The challenge to all.

B. *Topics for Report.* (For member participation and training.)

1. Review in *We Move in New Directions*:
a. Chapter 4, "Focusing on the Long View."
b. Chapter 10, "Justice Becomes Injustice."
c. Chapter 11, "Government of Tomorrow."

C. *Discussion and Questions.* (To stimulate original thought.)

1. How and on what issues has President Roosevelt aroused public opinion? Do you think it was done intentionally?
2. What has hindered in the past the development of intelligent public opinion? How is that overcome today?
3. Why is the responsibility of the Theosophist to understand current reforms, etc., greater than that of the average person?

D. *Summary of Salient Points.*

CLOSING OF THE LODGE.

Sixteenth Week

Theme: The Problem of Capital and Labor.

OPENING:

THE LESSON:

A. *Preparatory Work.* (Basis for discussion.)
Résumé of chapter "The Problem of Capital and Labor" from *World Problems of Today* by Annie Besant.

B. *Topics for Report.* (For member participation and training.)

1. What is the program for labor offered by the C. I. O. and the program offered by the American Federation of Labor?
2. What were the underlying causes of the strikes during the fall?
3. What is the work of the National Labor Relations Board?
4. What Labor Bills have recently been passed by Congress? Explain their implications. What difficulties beset them?
5. Cooperatives in America and Europe. Are they the Answer? For information on Cooperatives order from *Central States Cooperative League*, 3954 W. 27th Street, Chicago, Illinois:
Cooperation: The Dominant Economic Idea of the Future by Henry A. Wallace, 10c.
The Cooperative Movement by John H. Dietrich, 5c.
Cooperation Here and Abroad by Hugh J. Hughes, 10c.
Sweden, Land of Economic Democracy by E. R. Bowen, 15c.

NOTE: Material for other Topics for Report can be found in 1937 issues of such magazines as *The Nation*, *The New Republic*, *Survey Graphic*, etc. Reports should be brief but adequate and free from all argument. The meeting should not be allowed to get out of the hands of the chairman at any time.

C. *Discussion and Questions.* (To stimulate original thought.) Center the discussion on above topics and clarify any points for those to whom this discussion is new.

D. *Summary of Salient Points.*

CLOSING OF THE LODGE.

The Reading Shelf for the Month will be found on the inside back cover of this magazine.

Believing in a spiritual and invisible universe, we cannot conceive of it in any other way than as completely dovetailing and corresponding with the material, objective universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable.

—H. P. BLAVATSKY.

Theosophy in the Field

FROM a perusal of lodge programs and reports we have culled several items of particular interest which we present for whatever help they may be to other lodges.

Besant Lodge (Cleveland) attracts inquirers by offering a choice of three public study classes, each on a different day of the week. The members' meetings provide three individual approaches to Theosophical study. These are in the form of study classes which are held following a lodge session devoted to the Campaign for Understanding.

Besant Lodge (Tulsa) meets in its own lodge house. Under the supervision of a house committee, the various members alternate month by month in the responsibility of caring for its orderliness and cleanliness — a very real way of serving the lodge. In addition to the regular meetings and lectures, an unusual program has been arranged for Armistice Day, which is an especially appropriate time for presenting to the public the Theosophical ideals of world peace. An evening of poetry and music is planned for later in November.

Cincinnati Lodge has begun a year which in its preliminary plans promises enthusiastic response from the whole membership. The Campaign for Understanding will be the pivot of the year's work, and classes will be stressed, since last spring class work resulted in four new members. A craft class on Saturday afternoons has been in progress for several weeks, and members have been learning to make pottery ware and to weave raffia into useful and decorative objects which will furnish a large part of the material for bazaars — the first to be held on December 3 and 4. The lodge hopes to make enough in this way to help burn a bond.

Dallas Lodge: Every member of the lodge took part in a memorial service for Dr. Besant on September 21, by reading a short passage from one of her writings. Through this participation of the entire lodge, the occasion was marked by a feeling of unity and of nearness to our late great President.

Harmony Lodge (Toledo) conducts a correspondence class in Thought Power for members and non-members. This is in addition to the regular public lectures and lodge study classes.

Houston Lodge maintains four meetings a week: a public meeting, a closed meeting, an astrology class, and the Science and Arts Club. The latter was organized as a separate club, but many members have come from it into The Theosophical Society, as also from the astrology

class. Twenty new members have been added to the lodge recently. A Book Reception, with refreshments, was given on October 7, at which forty were present.

Kansas City Lodge: At the beginning of the new season the president devoted an evening to an explanation of the plan of the Campaign for Understanding, thus giving to the members a clear picture of the work to be carried on in the ensuing year.

Los Angeles Lodge: An interesting new class on "Seeking the Master" is being conducted by Mr. L. W. Rogers. The lodge has recently been celebrating the birthdays of its workers (highlighted with the traditional birthday cakes and ice cream).

Maryland Lodge (Baltimore): The following is an excerpt from the first bulletin issued by the new president. We feel that this sets a keynote for the year which might well be followed by every lodge: "Together we will try to make the coming year an outstanding one, and start the Campaign for Understanding by making a greater effort to understand one another. We will then build such a center of peace and understanding that we cannot fail to carry it with us into the world."

Milwaukee Lodge: The new president has organized, under his chairmanship, a special Extension Committee for spreading Theosophy and obtaining new members. This committee works in four sections, under the following classifications: Research Section, Field Section, Group Section, and Fund Section.

New York Lodge sends forth the September — October number of its charming and newsy little bulletin, which announces the lectures and classes and special occasions in a very inviting and appealing manner. At the annual Oriental Bazaar, to be held on November 2, many lovely and unusual things will be offered, including objects from India, Ceylon, and Java.

Oak Park Lodge: A new lodge bulletin, "The Merry Mouthful," makes its bow to society with the October issue. Its policy will be "to keep the members of Oak Park Lodge informed of major and minor events in the lodge's calendar in a friendly fashion, and to present any bits of merry personal items of any of its members in an interesting way, as behooves a group who take brotherhood seriously and behave together like a family."

Seattle Lodge of the Inner Light announces a new discussion class in *Practical Theosophy*, to be held every Saturday afternoon.

Michigan Federation

For the first time in its history, the Michigan Federation held a two-day convention. On September 25 and 26 The Theosophical Society in Detroit was host to the Federation, and its large hall was lavishly decorated with gift bouquets from members, including one from Olcott, the greetings of Ann Kerr, former president in Detroit. Starting at four o'clock on Saturday afternoon guests were welcomed. A well-planned buffet supper was served and delightful entertainment followed, with creative dancing by Helen Pearson, music by Elizabeth Rohns, and "movies." By way of the camera and a good operator, one federation entertained another, for Michigan was privileged to see members in Florida enjoying their recent convention. It was an evening well spent, for it is good to see Theosophists play together.

Sunday morning the sessions opened at nine with an E. S. meeting. There was music by Adeline Lennon and the procedure usual to federation meetings was followed. While the Board of Directors convened, Mrs. Donna Sherry spoke helpfully on "The Value of Meditation."

Registration totaled seventy-five and in anticipation of a number approximating this amount, the manager of an excellent vegetarian restaurant was persuaded to open his dining room for us this day and a very delicious meal was served. Mrs. Eliza Combs of Saginaw was humorous in her role as toastmistress.

Opening the afternoon session were three vocal selections by Lois R. Ashcroft, accompanied by Gail Wylie.

This convention was dedicated to the Burn the Bonds campaign, and with well-designed effort was the program built. In Mr. E. Norman Pearson's brief talk on "Cooperation Through Understanding" we were given pointed examples of accomplishment through the union of parts. In the vision of an unencumbered Headquarters the words of Archimedes were quoted, "Give me a resting point and I can raise the world."

Major Leroy Gardner of Lansing spoke feelingly of Olcott as home, in giving his impressions of the 1937 Convention.

Who, having heard him, will ever forget Dr. B. Jimenez's plea for united effort in our great endeavor to Burn the Bonds? No play of words by tongue or pen by another could match his fervor in attempting to kindle in each of us the desire and will to do something about it. It was a noble effort and surely one that will not fail of its purpose.

Mrs. Golda Stretch deserves much praise for the splendid way in which she directed the plans for this convention. It was truly a success, and she was largely responsible for it.

Middle Atlantic Federation

The Middle Atlantic Federation held its second meeting on September 18 and 19, at Camp Owaissa, on Chesapeake Beach near Norfolk, Virginia, a Y.W.C.A. camp built on sand dunes at the mouth of the Bay, the ideal place for a Theosophical meeting.

Saturday morning was devoted to business, and plans for the year's work were discussed. Dr. Pieter Roest is to be with the New York Federation in October and November, during which time he will use his week-ends for visiting all of the lodges in this Federation. During the business session Mr. Victor Russell of Washington entertained non-member guests with a talk on the Fundamentals of Theosophy and aroused not a little interest in several of the group.

The afternoon was given to reports of Convention, outstanding among which was Dr. DeHoff's talk on "Burn the Bonds," after which a large group drove to Cape Henry and Virginia Beach while others enjoyed swimming and games. In the evening a World Mother meeting and a Healing meeting were held and an ideal lodge meeting was conducted by Mr. Pond of Baltimore, followed by an entertainment by Shri Krishna Lodge.

Sunday started with an E. S. meeting followed by a short T. O. S. session. Mr. Hugh Munro of Philadelphia, the guest speaker, conducted a question and answer meeting and his lecture "Theosophy, the Occult Guide to Life" was most instructive.

Washington and Lightbringer Lodges will act as hosts for the next meeting, which will be held in Washington during Miss Neff's visit in March.

An especially fine spirit of friendliness and understanding prevailed and all left the camp happy and truly inspired.

Ohio Federation

The Ohio Federation's first Contact Meeting of the year was held in Indianapolis, Sunday, October 3. Members from Cincinnati and Hamilton motored to the Indiana city through a driving rain. Despite the weather the members of Indianapolis Lodge and many of their friends were present to greet the visitors in their delightful new lodge rooms, which are in a centrally located building, and pleasant in their approach.

The Contact Meeting was somewhat in the nature of a dedication of the new rooms to the work of becoming a center for Theosophy. In accordance with this purpose, the president of the Federation spoke on the subject of "Cooperation With the Elder Brethren," pointing out the deeper possibilities of the lodge as a center which is connected with world centers.

The meeting was concluded with a tea, which is always a delightful affair in Indianapolis, for not only do the members serve excellent tea and cookies, but they manifest a very real friendliness, which is the true foundation of lodge life. We congratulate the members on their vision and courage in establishing this new headquarters for Theosophy in Indianapolis.

Southern California Federation

The Federation of Southern California held a meeting at the Los Angeles Lodge on October 3. The meeting was a splendid success, with nine of the thirteen lodges in the Federation represented. Mr. L. W. Rogers gave an interesting lecture on the problems facing an "Occidental Lecturer in India." Mr. Eugene J. Wix, president of the Federation, took the opportunity to make a strong appeal on behalf of the Burn the Bonds campaign. Mr. A. Jenkins of the Glendale Lodge and Mr. E. Cooley of the Compton Lodge were elected to the Executive Board of the Federation. The meeting, which concluded with a brief social period, was voted a huge success by all who were present.

West Central Federation

The meeting of the West Central Federation was held in Des Moines, Iowa, on October 2 and 3 in the Des Moines Women's Club. This building is set up high on a landscaped terrace and is one of the early lovely homes of Des Moines rebuilt and adapted to the needs of such an organization and serving the entire city, as well as an art, music, and literary center. The art gallery made an exceptionally lovely and appropriate setting for such a meeting.

Our National President, Mr. Sidney A. Cook, and National Secretary, Miss Etha Snodgrass, were the guest speakers of the Federation. On Saturday evening the meeting was opened with vocal solos by Miss Corbin, accompanied by Miss

Redfield, both members of the Drake University faculty of music. Mrs. Myra Ousley, also a faculty member as well as member of the Des Moines Lodge, played several violin numbers. Miss Snodgrass was then introduced and spoke on the general theme of "Woman's Place in the World," after which Mr. Cook talked on "Unity." At the close of the program, frappé was served and an opportunity given to all to greet old acquaintances and form new ones.

On Sunday morning breakfast was served in an adjoining room, after which all adjourned to the art gallery for the morning session. This was again opened with music, Frank Durand singing several songs. After a brief talk by the Federation president, Mr. Warren Watters of Progress Lodge, Omaha, greetings were presented from the various lodges by the visiting lodge members. Mr. Frank Durand, president of the Young Theosophists, then spoke interestingly on the need for cooperation between young and older Theosophists. Following this, Miss Snodgrass talked. Her theme was most beautifully given in the form of a story of Saint Francis, illustrating the power that service, lovingly given, has in overcoming fear and misunderstanding. This talk also helped to emphasize and lead up to that of our President, Mr. Cook, which followed. Using Dr. Arundale's phrase "together differently," as a central theme, Mr. Cook stressed the need for greater understanding and sympathetic cooperation among members who, though having many and varied viewpoints, are all striving toward the same goal and the same ideals. Both talks were not only most inspiring, but very helpful in a practical way, as well.

Since this was also the time for the annual election of officers, after balloting, the following officers were declared duly elected for the coming year: President, Frank E. Robey, Des Moines Lodge; Vice-President, Mrs. Walter E. Hale, Kansas City Lodge; Secretary-Treasurer, Elizabeth Dahlberg, Des Moines Lodge.



Great results are achieved by achieving little ones in turn; great armies may be beaten in detail by an inferior force; constant dripping of little water-drops wears away the hardest rock. You and I are so many aggregations of good and bad qualities. If we wish to better our characters, increase our capabilities, strengthen our will-power, we must begin with small things and pass to greater ones. Friend, do you want to control the hidden forces of Nature and rule in her domain as a king-consort? Then begin with the first pettiness, the smallest flaw you can find in yourself, and remove that. — H. S. OLCOTT.

Theosophical News and Notes

An Urgent Matter

In our last issue we asked members to drop us a postal card to indicate tentatively whether or not they anticipate attending next year's Convention. Proper arrangements can be made only if we know what hotel facilities will be needed. Please be expressive and thereby cooperate on this important point.

Just a postal card PLEASE.

Visit From Canadian General Secretary

We were glad recently to receive a brief visit from Mr. Albert E. S. Smythe, General Secretary of the Society in Canada. Mr. Smythe, traveling from Toronto and Hamilton to Winnipeg and western Canadian cities via Chicago, was a most welcome guest. It is always good for brother officials to discuss the work together.

Mr. Smythe was much interested in Olcott and its development and the work in America, and in his turn was able, through a long experience, to tell at first hand of some of the interesting background of earlier Theosophical days.

His tour will include several stops down the Pacific Coast; and some of our federation presidents, whose names and addresses we have given him, will find him an interesting acquaintance.

We are glad to know Mr. Smythe better through this direct contact at Olcott. — S. A. C.

Founder's Day Collections

November 17 is Founders' Day — one of the few special days of the year when the lodge collections are contributed to the work generally and are therefore sent to Headquarters. Since Founders' Day is a national commemoration, celebrated by all our lodges, it is appropriate that the proceeds be given for the furtherance of the national work.

Burn the Bonds Acknowledgments

We take this means of acknowledging pledges received toward the Burn the Bonds campaign. Payments on account of pledges have been acknowledged by formal receipts.

The Committee is doing a fine piece of work for the Society. On another page Mr. Wix, its chairman, writes as to the progress of the campaign.

Mr. Jinarajadasa

Mr. Jinarajadasa writes from Adyar of his arrival there on September 19 after an absence of some five months, including four weeks in China and four in Japan. He senses tragedy hanging over Japan; China a powerful dragon slowly awakening after ages of sleep to a reorganization of China's life. The return to Adyar was via Kashmir and the Punjab and included visits to eighteen Indian lodges.

The next three months will be spent in Adyar attending to the new edition of *First Principles* and preparing lectures in Spanish and Portuguese for a forthcoming tour of South America, leaving India early in the year and stopping for a working visit in Portugal en route.

The Olcott Singers

An additional vehicle for the expression of beauty and art at Headquarters was brought into being with the beginning of fall activities by the organization of the Olcott Singers.

Under the direction of Miss Elizabeth Hancock of Chicago, members of the staff are uncovering hidden vocal powers and are thoroughly enjoying the process.

The Olcott Singers will cooperate with the Olcott Players in a joint program of music and drama for the entertainment of Headquarters' Christmas guests.

"Seeking the Master"

An unusually successful course of lesson-lectures under the above title is being given by Mr. L. W. Rogers in the Los Angeles Lodge Hall, 504 West Fourth Street, on Tuesday evenings.

Mr. Rogers is endeavoring to make this course exceedingly practical in the matter of applied principles of Theosophy, and is dealing with the definite steps which it is necessary to take in seeking the Master.

These lesson-lectures are attracting large numbers of very enthusiastic and responsive attendants.

We congratulate Mr. Rogers on a splendid piece of work!

Bibliographical Index

Mr. J. J. Poortman, of Holland, has very generously presented a valuable card index of our Theosophical literature to Olcott. His painstaking research and tabulation will be of great use to students, and we are happy indeed to have it available in our National Library.

Captain Ransom

In a letter dated October 4 Captain Ransom advises that he has received a call by cable to proceed at once to Adyar for work that the President desires to assign to him there. Details as to the nature of the work and its probable duration were not available at the time that Captain Ransom wrote. Congratulations, Captain Ransom!

Will his correspondents kindly address him at Adyar until further notice.

Lecturers at Work

Our international member, Miss Mary K. Neff, has been at work among our lodges for the past month, beginning her tour in her home city of Akron. Certainly her experience in Akron refuted completely the generally accepted dictum that a prophet is never without honor save in his own country, for there old friends as well as new gathered to hear her, to come again, and enthusiastically to express their appreciation. A delightful raconteur, Miss Neff introduces humor and incident to give point to her lectures while presenting the fundamentals of Theosophy in all their dignity and power. The richness of her background of experience and personal association are shared most generously while she gives often as quotation, that which is noblest and most inspiring. A wise and friendly person, Miss Neff is making many new friends both for herself and Theosophy.

Dr. Roest, too, is engaged in the field, for the months of October and November, under the auspices of the New York Federation. With New York City as the center of activity, his travels extend also to New England, Baltimore, Washington, Philadelphia, as well as among the lodges in the immediate vicinity of New York City. Dr. Roest is conducting a class series and members' meetings, thus reinforcing and deepening the effects of the public lectures: a method of work which should bear permanent results. Dr. Roest's many friends in the New York area are happy in the opportunity of welcoming him among them again.

Itineraries

Mary K. Neff

November 6 — 13, St. Louis, Mo.

November 14 — 17, Kansas City, Mo.

November 18 — 22, Omaha, Neb.

November 24 — December 8, Southwest Federation.

Pieter K. Roest

November, New York Federation and vicinity.

"Defence of Madame Blavatsky"

In our last issue appeared a brief review of Volume I of this title. Beatrice Hastings, a writer very well known in literary circles in England, does an entrancingly splendid piece of work. With keen insight she brings to bear passages and incidents whose significance has hitherto been overlooked but which so adequately defend Madame Blavatsky as to her integrity and her remarkable powers. Fascinatingly written, this book is to be recommended to those who are students of Blavatsky and of Theosophy, as well as to those who are interested in literary criticism and the application of keen perception and reasoning.

In one chapter, dealing with the Hare volume *Who Wrote the Mahatma Letters?*, Beatrice Hastings tears to shreds the so-called evidence of the Hare Brothers, pointing out many wrong dates and erroneous deductions therefrom, misquotations, errors in sequence, misapplied references, strained deductions where more obvious ones were available, showing the whole to be a fabric of mis-presentation, evidencing more a desire for sensational notoriety on the part of the authors than a genuine research for light on their subject. Incidentally, Beatrice Hastings leaves little standing of those reviewers who, with equal prejudice, so unknowingly accepted such poorly supported data as the Hare Brothers offered.

This volume in defence of Madame Blavatsky is only \$1.00. The second is to follow immediately.

In addition, the author of this defence of Madame Blavatsky is now issuing a sixteen-page monthly review dealing with exactly similar matter that requires briefer treatment. No less skillful and interesting, this small magazine should not be missed.

Defence of Madame Blavatsky, Theosophical Press, \$1.00.
New Universe, Theosophical Press, annual subscription \$1.75.

Gifts From Friends of Olcott

Several of our artist members have responded to the suggestion made by Mr. James S. Perkins that gifts of pictures be presented to Olcott, and a number of beautiful new paintings now adorn our walls. The donors of these gifts include Mr. Perkins and Mrs. Sarabelle Weis of Cincinnati, Mr. James W. Ashcroft of Detroit, and Mr. Walter A. Krusch of White Bear, Minnesota.

A few months ago Miss Lucia McBride of Cleveland sent to Headquarters an exquisite Japanese woodcut, and she has recently given us another to match it, sending at the same time a lovely modern print, which now hangs over the fireplace in our living room.

We are indeed grateful to these kind friends who have contributed so richly to the beauty of Olcott's interior.

What of the Greater America Plan?

Certain of our field work is supported only by contributions to the Greater America Plan. Without those contributions, that service in the field would have to be withdrawn. There are no other funds with which to carry it on. If you are interested in having the present field work continued, even for the balance of this year, send your contribution to the Greater America Plan fund.

This is a straight appeal and a fair warning. The fund is at present exhausted. There is no answer to a desire for a continuation of this work except by its replenishment.

Out-turning

In a letter written to a member, Mr. Geoffrey Hodson states:

"I am impressed as I travel throughout the different countries and work with the different lodges, with the necessity that members should realize that Theosophical work is world work, and that the lodge should extend its activities increasingly outwards into civic and national life. A great many of our lodges are almost too exclusively Theosophical (in the academic sense) in their outlook, do not extend their scope sufficiently to bring them into contact with the city. We do not appear to have a sufficient sense of a national mission, I think, or of the necessity to keep our eyes constantly on our city, its activities, its news, and its people, as also upon our race."

Mr. Hodson but reiterates what has so frequently been emphasized, namely, the necessity for an out-turning if lodges would be strong in their service. We have urged that lodges have their member contacts with other organizations (though as lodges they may not affiliate), and that they thereby keep in touch with events and conditions in their respective communities. Members who are in contact with one or more civic activities give those activities a Theosophical coloring as it were, and keep the lodge abreast of the world about them.

Theosophy is not for the Theosophical lodge alone, but through the lodge its life should be poured into surrounding interests and activities.

"Ancient Wisdom"

Upon the death of Mr. M. B. Hudson of St. Louis, sole ownership of *Ancient Wisdom*, established by Mr. L. W. Rogers, passed into the hands of Mr. Charles E. Luntz, who will henceforth be both editor and publisher.

We wish Mr. Luntz every success in his new undertaking.

Olcott's Guests

Mrs. Bessie N. Dupee of Chicago has been a welcome resident at Olcott for the past few weeks.

We were happy to have as a guest recently Mr. Victor Russell of Washington, D. C., who spent several days at Headquarters.

Mrs. Bertha G. Rocine of Portland paid us a short visit on Sunday, October 17.

Mr. Irving Harris is staying at Olcott temporarily assisting with the work on our grounds.

Mrs. Henrietta Squibb of Detroit spent a week-end with us recently as the guest of our staff member Ann Kerr.

It is always a pleasure to us to receive guests, and we hope that as time goes on we shall have more and more members and friends visiting our National Headquarters.

Virile Lodge-Linking

Under this caption, *Theosophy in Australia*, the official magazine of that Section, comments most favorably upon THE AMERICAN THEOSOPHIST as an example of a national magazine expressing not only the virility of the Section but constituting a lodge-linking medium, especially in those pages devoted to "Theosophy in the Field." Our Australian cousin appeals for corresponding contributions for its pages; and we should appreciate it if our readers would send to us still more items of interest with which to add to the lodge-linking capacity of our own magazine.

Mr. M. H. Schneider Honored

Mr. M. H. Schneider, one of the oldest and most faithful members of St. Louis Lodge, recently tendered his resignation as Treasurer. In recognition of his superlatively valuable services to the Society, Mr. Schneider was elected by unanimous rising vote of the members, at the first business meeting of the season, Honorary Treasurer of the lodge for life.

The English Way

We were intrigued by a notice in the magazine of the English Section that in a special study week-end for workers, including demonstration in book sales, ushering, and instruction as to the deeper aspects of some Theosophical teaching, the workers attending were asked to pay for the classes. In connection with other study classes, those inquiring were asked to send a stamped, addressed envelope for a reply as to details.

Perhaps that is the right way. Theosophical effort might then be expended only upon those who were really interested. What is the judgment of the American members?

Brief History of Minneapolis Lodge

(Presented by Mr. Laurits Rusten at the Convention of 1937.)

This year is the fiftieth anniversary of the Minneapolis Lodge. It was chartered under the name "Ishwara Branch," December, 1887, and its members have held the charter, without a break, ever since.

At the time I joined the lodge it was seven years old; and I have it from the founder, Dr. La Pierre, how it came into being. He inserted an advertisement in a newspaper, asking that those who were interested in mysticism communicate with him. A goodly number answered, and he then visited these persons. We may imagine that he presented a good case to his new correspondents, since he himself was already a member in an Egyptian mystic order, having joined when he was a surgeon in the French navy, while his ship stopped on one occasion for a long time in an Egyptian port. In this way the Ishwara Branch was started.

I was told that at one time they had had grand discussions; doctors, lawyers, and the intellectual elite splitting hairs over questions in *The Secret Doctrine*, which was the only textbook in existence besides *Isis Unveiled*. All of this had disappeared when I joined. We were moving toward the Judge secession. Incriminating charges flashed across from both camps, and those who had a reputation to lose had scuttled for shelter. Still there were a few talented members left, but these we lost in the Judge secession in 1895.

What was now left of our former greatness was in our memory only; and the name "Judgeites" aroused a pang in our heart for at least two years afterward. There is not time to tell how we managed in that crippled condition. We had small purses, small talents, and no lodge room.

About two years later our star again rose over the horizon. New members began to join our ranks. About twelve years later, when our lodge was well on the way to prosperity, a new disturbance came. A Puritan wave passed over the Section, led by the then General Secretary, the Honorable Alexander Fullerton. Again our more talented members left us. I think it is dangerous to be a leader in the Theosophical Movement — they seem to be picked on first in any disturbance.

Two years later Mrs. Besant toured the country and new life, new members, and fresh enthusiasm came into our lodge.

In the heyday of our lodge our membership numbered one hundred and seventeen; now we have about fifty.

The Minneapolis Lodge has given birth to one daughter lodge — Yggdrasil — of which it may be justly proud. Together we own a nice headquarters building; together we have put into it

more than ten thousand dollars in cash. Our lodge has never possessed a brilliant propagandist; but we might boast of having given Sarah E. Palmer to Adyar.

If I were to express a wish for the future of my mother lodge, it would be that whoever reports on its activity fifty years from now would be able to say that his or her lodge had tried to set up a pattern for civilization in which meat, furs, and gossip had no part.

New Lodge in Joliet, Illinois

Another instance of the growth of a class into an organized Theosophical lodge occurred on the sixth of October, when Miss Anita Henkel formed this lodge in Joliet, Illinois, at the home of Mrs. Paula T. Ranes, who has generously offered her home as a meeting place. There are twelve charter members, and such enthusiasm is shown by them that the success of the group should be assured.

Dr. Henry Smith, the president of the Chicago-District Federation, was present, and also members of Oak Park and Olcott lodges.

Mrs. Atlanta Lossius is the newly elected president. She has conducted a Theosophical class in Joliet for about two years, and has succeeded in drawing about herself quite a large group of interested people. From this group the new lodge has been formed. Headquarters is eagerly watching the development of all such classes in this Section, and is prepared to give all possible assistance from Olcott. It is felt that the future holds rich opportunity along this line, and that all such student groups should proceed with more real devotion to their work, and greater enthusiasm because of the success of the Joliet group in working together.

Additions to the Staff

Two new members have recently been added to the staff at Headquarters.

Miss Florence Bay of Fort Worth, and more recently of Los Angeles, comes to us to assist our dietitian.

Mr. Dale Richardson of Columbus is spending a year at Olcott to help with the work on our grounds and in the general maintenance of the building.

We are glad to welcome these new staff members to the life and work of Olcott.

Fritz Kunz

From *News and Notes*, England, we learn that Mr. and Mrs. Fritz Kunz are very busy and are much appreciated in their public and members' talks. Their tour includes a series of cities in England and in Scotland and a visit also to Ireland for the annual convention of that Section.

Mrs. Lewis Asks for Your Data

Since many members are working on the subject "Understanding the Sexes" for the current month, no doubt much valuable material will be discovered which Mrs. Muriel Lauder Lewis would be most grateful to have for her Bulletin on Motherhood, which is the next one to be released.

Any books, any suggestions or points of view which you have found valuable in the lodge programs of this month she would be grateful to have sent to her at the address noted below.

Mrs. Muriel Lauder Lewis,
Route No. 1,
Ojai, California.

New Members, July, August, and September

Applications for membership during the above period were received from the following lodges: Milwaukee, Grand Rapids, Joliet, San Francisco, Portland, Lansing, Harmony (Toledo), Compton, Chicago, Miami, Fresno, Besant (Cleveland), Lotus (Philadelphia), Herakles (Chicago), Berkeley, Central (New York City), Brooklyn, Birmingham, San Antonio, Cincinnati, Shri Krishna (Norfolk), Seattle, Aurora, Des Moines, Spanish (New York City), Annie Besant (San Diego), Rainbow Group, New York; and National members: West Chicago, Ill.; Philadelphia, Pa.; Zulia, Venezuela, South America; San Antonio, Texas; St. Joseph, Mo.; New Orleans, La.; Evansville, Ind.

Statistics

September 15 to October 15, 1937

Burn-the-Bonds Fund

Previously reported	1,755.47	
To October 15	<u>2,492.86</u>	4,248.33

American Theosophical Fund

Previously reported	107.36	
To October 15	<u>520.00</u>	627.36

Building Fund

Previously reported	110.76	
To October 15	<u>67.00</u>	177.76

Greater America Plan Fund

Previously reported	509.51	
To October 15	<u>114.15</u>	623.66

Easy Savings Plan Fund

Previously reported	675.21	
To October 15	<u>358.98</u>	1,034.19

Besant Bust Fund

Previously reported	3.00	
To October 15	<u>1.00</u>	4.00

Olcott Tree Fund

To October 15		75.00
---------------	--	-------

Births

To Mr. and Mrs. C. E. Jarvis a son on September 19. Mr. Jarvis is a member of Genesee Lodge of Rochester, N. Y.
To Mr. and Mrs. John McDougall of Detroit Lodge, a son, Kenneth Roy, on September 26.

Deaths

Mrs. Kate I. Brown, Houston Lodge, August 12, 1937.
Mrs. Walerja Gintoft, Copernicus Lodge, August 28, 1937.
Mrs. Blanche E. Howrey, Glendale Lodge, July 13, 1937.
Mrs. Clara Lindquist, Annie Besant Lodge of Chicago, October 15, 1937.
Mr. Eric Peterson, Spokane Lodge, September 19, 1937.
Dr. Laura Sommer Tomhagen, Annie Besant Lodge of Chicago, August, 1937.
Miss Lulu M. Watson, Wheaton Lodge, October 19, 1937.

Marriage

Miss Margot Loines of New York Lodge and Mr. Dwight Morrow recently.

Mrs. Courtwright Is Generous

Precious gifts have been presented to Headquarters by Mrs. N. A. Courtwright, who has been a member of the Society for very many years. It was her privilege first to serve the work at Adyar and in India, and it was then that she received as a present from Colonel Olcott the white ring shawl which she is now presenting to Headquarters. Colonel Olcott also gave to her a small T. S. seal, which had frequently been used by Madame Blavatsky, as also by himself.

Headquarters is most happy to receive these articles, and appreciates how rich they are by virtue of their association with our leaders, and in dedication through many years to the work of the Society.

Olcott's Attractions

Steadily and increasingly Headquarters becomes of interest to the public. Its new gardens, dedicated at the recent Convention, are a new source of attraction; and most people who come look over the building, visit the library, and inquire about Theosophy. Many sense Olcott's serenity and appreciate it as a spot entirely unique in its atmosphere and feeling. Olcott increasingly serves its purpose.

1877 Edition of "Isis"

An 1877 edition of *Isis Unveiled* is available from a correspondent for \$15.00. Anyone interested is requested to write to The Theosophical Press.

Buddhist books, cards, unusual book-marks, and rosaries solve your gift problems.

Distributing Branch

Western Women's Buddhist Bureau

3919 Nokomis Avenue,
Minneapolis, Minnesota.

NEW PUBLICATIONS

Understanding Godlike, by George S. Arundale. This poem sounds the note of harmony and goodwill, which is fundamental to Understanding. Printed with artistic type, and bound with cover of cloth and gold. An ideal gift. \$.35

Meditations on the Occult Life, by Geoffrey Hodson. The Foreword is written by George S. Arundale, who says: "Mr. Hodson makes clear to us that we can begin to be occultists wherever we are, whatever we are doing . . . that the business man is just as able to tread the path of Occultism as the recluse." A most readable and enlightening book, very informative upon two subjects especially: The Masters and Their pupils, and the relation between the two. Cloth \$1.25

The Good Way, by Charles Henry Mackintosh. Old truths in modern rhythmic pattern. New word pictures revealing new aspects of the ageless wisdom which even the long-time student will read and appreciate. A logic and directness easily followed by the neophyte. A pleasing companion book to the author's verse translation of the T A O of Lao Tsze. Cloth \$.60
10 copies \$5.00

The CAMPAIGN FOR UNDERSTANDING

Reading Shelf for the Fourth Month

Refer to Page 256

Industry Under Socialism , by Annie Besant (Adyar Pamphlet No. 146)	\$.10
Ancient Solutions of Modern Problems , by Bhagavan Das, Cloth	.50
The New Civilization , by Annie Besant, Cloth	.50
World Problems of Today , by Annie Besant	.75
The Coming Civilization , by L. W. Rogers	.25
Problems of Reconstruction , by Annie Besant	.50
Theosophy and Reconstruction , by C. Jinarajadasa	1.00
Theosophy and Social Reconstruction , by L. Haden Guest	.25

THE THEOSOPHICAL PRESS
WHEATON, ILLINOIS

Do Your . . .

Christmas Shopping Early

Through the Theosophical Press

Ideal gifts for your friends are found in the list of Theosophical works given below; all books are bound in cloth and stamped in gold.

Discount of 20%, postpaid, applies on orders for three or more books

The Ancient Wisdom, by Annie Besant	\$2.25
At the Feet of the Master, by J. Krishnamurti, Standard Edition	.75
Child Training — In the Light of Theosophy, by Prof. R. K. Kulkarni	1.00
The Consecrated Life, by Clara Codd	.75
The Doctrine of the Heart, by Annie Besant	.75
Esoteric Christianity, by Annie Besant	2.25
Gods in Exile, by J. J. Van der Leeuw	1.25
How We Remember Our Past Lives, by C. Jinarajadasa	1.25
Initiation — The Perfecting of Man, by Annie Besant	1.25
The Inner Life, by C. W. Leadbeater	5.00
Light on the Path, by Mabel Collins	.75
The Mediator, by C. Jinarajadasa	1.25
Methods of Psychic Development, by Irving S. Cooper	1.00
The Path to Peace, by Mary Morris Duane	.75
Practical Occultism, by H. P. Blavatsky	.75
The Psychology of Your Name, by Nellie Viola Dewey	1.00
Reincarnation — A Universal Truth, by R. F. Goudey	1.35
The Secret of Happiness, by Irving S. Cooper	1.00
A Textbook of Theosophy, by C. W. Leadbeater	1.25
The Voice of the Silence, by H. P. Blavatsky	.60

Order through your Lodge Purchasing Agent or direct from us.

THE THEOSOPHICAL PRESS
WHEATON, ILLINOIS