
THE
AMERICAN
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APRIL ★ 1939

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

AN EASTER PRAYER

• •

Lord, make me an instrument of your peace!

Where there is hatred let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

O Divine Master, grant that I may not so much seek

To be consoled as to console;

To be understood as to understand;

To be loved as to love.

For it is in giving that we receive;

It is in pardoning that we are pardoned;

It is in dying that we are born to eternal life.

— ST. FRANCIS OF ASSISI

THE AMERICAN THEOSOPHIST

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No. 4

"Work Is Love Made Visible"

BY RONA MORRIS WORKMAN

IN AN ancient book it is written that a disciple stood before his Guru and said: "Master, what can I do to help the world?" and his Guru looked at him and smiled and said: "What can you do?"

There is a challenge sounding through the world today, a challenge which has been ringing in man's inner ear since time began, but as our evolution becomes more and more complex, it sounds more clearly; a vibrant call to every soul that has learned the path to peace and attainment lies along the Way of Work.

Work! How the word has become a symbol of drudgery, of misery, of contempt! We have lost the fine, clean significance of it and have substituted a false conception of that which is so definitely a means to advancement. We have reduced its meaning to the level of the merest means of existence for the lower forms of social life, until in some countries it has become an accepted axiom of good society that no "lady" or "gentleman" ever works. Happily for the evolution of the human race, this conception is passing. Perhaps in the not too far distant future the word "work" will regain its lost dignity, will become accepted as that which it truly is: the manifesting of the ideal in concrete form.

"What can you do?" That question is for each one of us to answer. What talents have you buried in the napkin of indifference, of inefficiency? What are you doing in answer to the challenge of the ages, of the Lords of Karma? Do you take all that is offered to you and give nothing in return?

Kahlil Gibran, the Syrian poet, says: "Work is love made visible." To love is to feel the need of work, the need to serve, to manifest that driving creative urge within you, that power which brought into being the worlds in which we dwell.

"It thinks, and Suns spring into shape;
It wills and worlds disintegrate;
It loves, and Souls are born."

To love is to create, to serve, to make a determined effort "to lift a little of the heavy Karma

of the world," and in order to create, we must work — work with intelligence, with efficiency and with desire.

Everyone cannot, in his present incarnation, perhaps, be a great poet, a world-renowned musician, bringing peace to the hearts of those who listen, or an inventor reaching into the storehouse of archetypal forms and building in physical matter the machinery designed for this age; but everyone has within himself the creative ability ready to be utilized to the fullest extent of his capacity. One who, with the loving labor of his hands, makes a garden filled with growing life, is helping forward the evolution of the flowers, the birds and the very earth from which the garden grows, helping them to evolve through beauty, through service, and through this labor, in this loosing of the creative urge, in this work of love with hand and brain, the gardener, too, evolves; he, too, treads the way. Along this path he goes to meet the Master.

And he who writes — he serves if he writes the things for which the world is blindly seeking. If he becomes a pen in the Master's hand, through which His inspiration may flow; if he offers his talent to the service of humanity, then through his words will pulse a power, a vibration, which will change, which will raise from the sordid depths, from the darkness and sorrow of the unseeing, those who read them. If he be true to his vision, into his words will flow vibrations from the planes where beauty is supreme; into his books and poems will pass that strange yearning, that call to the aspiring soul, which will echo and re-echo in the hearts and minds of his readers until half unconsciously they will begin to stir, to reach, to strive.

And those whose hands are bound from other creative work by the too-often scorned tasks of the home — to them is given a far-reaching opportunity, a power beyond the mind of man to conceive. In their hands lies the future of the race, to them the Lords of Karma give the greatest

of tasks, the helping forward of the plan of the Manu. They give to an awaiting Ego a new body; from that which they are comes the new flesh and blood to be used as the physical vehicle of a soul eager for growth, for evolverment. Upon them rests the responsibility for building an environment which will give to that awakening soul the greatest impetus toward right thought, right living. In their hands he is placed to gain new experiences, to make further progress along the path of evolution. If they be cruel, the delicate buds of his spirit are withered, his life is twisted, deformed, his growth for many lives to follow is warped, and his time of attainment delayed. If they give love and understanding, if they build into that delicate aura the high vibrations of courage, of sympathy, of unselfishness and love for all life, if they create about him those conditions which will attune his bodies to those of the Masters, then they generate a force, they put into motion a wave which will sweep across the ocean of life, stirring the deeps of other lives, washing upon distant shores and at last sweeping to the very feet of the Master all those who had felt its force.

Do not think because you walk the quiet ways of life that you have no opportunities to develop these hidden talents, or to use the ones whose insistent cry for manifestation sounds within your soul. There is a power which will unlock the gates and swing them wide, dissolving all hindrances which may keep you from achieving the things to which you aspire; that power is love and the compassion of the loving heart for the hunger-cry of the seeking soul. To him who hears this cry, who answers it from the depths of his being, comes the power to tear down the karmic barriers which bind him from his chance to serve; before the fierce flame of love those steel-bonds melt and he stands free to serve, to create, to love more fully, to work.

So do not for one moment feel yourself bound from realizing your dream. There are countless opportunities for the creation of beauty, and its realization, so many places where the ideal of the Oversoul can be manifested, and into the life of this present age are being reborn many souls who with a determined effort may revive memories of talents developed in former lives. Often, so often, do we find traces of ancient remembrances appearing in the sculpture, the writing, the building of today. Along the great highway which stretches down the western coast through Oregon and California are beautiful bridges sweeping across great rivers and estuaries of the sea in strength and the simple lines of perfect beauty. Seeing them one remembers the "glory that was Greece" and one realizes that into this age have come men who worked with the great

artisans on those ancient temples, men who, remembering the true beauty of perfect line, are creating it anew for this era; men who, though perhaps all unknowingly, are forwarding once more the evolution of the race by their dreams and their unconscious memories of that which was.

And also to those who labor in the fields can come a glimpse, an urge, a stirring, which will make them understand their place in the great plan. As they plant and reap, as they turn the furrows in the dark soil, so potent with life, they will also plan and dream. Long rows of corn, rustling dark green leaves in the summer wind, fields of wheat growing golden as the days ripen toward the harvest, the green sweep of the upland pastures where the sheep are grazing and the warm smell of cows at the milking time — these things will cease to be realized only as the means toward the attainment of money. They will become a means to service, to the unfolding of the evolution of plant and animal life, a giving of one's self through the labor of hands, the gift of the spirit to those who must have food.

So it is with the carpenter who builds homes, the mason laying his bricks in careful rows, the steel worker high on the swinging girder of a great building, these play their part in the world's evolving, and as they realize this, as the ideal of their service fills their minds and hearts, then they will work with greater efficiency, with a greater joy in the creating, with a correspondingly greater growth of soul.

And in the great forests which clothe the western mountains, to those men who fell the trees, who saw them into lengths for the making of lumber, comes at first the feeling that they are destroying, but as they learn, as the stillness of the yet uncut woods speaks to them, they gain a different conception of their work. They come to understand that they, too, are helping in the evolution of those ancient trees, giving them their chance to serve, to gain new experiences, to attain new heights of understanding as their contribution to the "group-soul" of the forests, and after the loggers move on, leaving the earth to create anew, where the old trees stood there springs up new growth, new forms of life, evolving, changing, living, striving toward greater and still greater beauty, a fuller life.

So it is, no matter what your stage of evolution in the great plan, the great upward movement of life, that you find your opportunities to evolve, to serve, to realize, so far as your perceptions can reach, your expression of beauty, of understanding, your opportunity for creative power. Attempt greatly, if so you desire, for there will come strength and courage to the one who greatly dares, who sees his star, and regardless of the

place whereon his feet may stand, reaches upward, nor counts the cost of the reaching.

We are told to kill out ambition, yet to work as those work who are ambitious. That is hard to understand, harder still to do, and for those who stand yet upon the lower rungs of the ladder of attainment it need not be. Work, using ambition as a driving urge, but as you work feel in your innermost self that you are giving the results to the Master, to the race, and as you do this, as your ambitions are realized, you begin to understand, you begin to grasp the truth that the ambition that had spurred you on to such effort, to your success, was that creative urge, that Voice from the Self, which sounding on the plane in which your consciousness was at that time functioning, had seemed to you the voice of worldly ambition, seemed to you as the call to material success. Then when this knowledge comes, when this realization filters through the enshrouding veils of material things, you know the meaning, you comprehend the spiritual message, and you mount yet higher upon the ladder, your vision extends and you see that "no action can be destroyed until it has borne its fruits, no power in nature can stop it from yielding its results." You see the work which you have done under the spur of ambition going on and on, motivating other efforts, inspiring, moving, and now you gain fresh insight, fresh enthusiasm, renewed joy in your work. With this comes a deeper sense of responsibility, a keener realization that the power to create, the power to put into action those great forces beating unceasingly against the doors of human understanding, lays ever upon the creator the burden of karma which such action produces. A great sense of fear almost overwhelms the one who glimpses this truth for the first time, but then his newly awakened perception and love overcomes the selfish fear and from this love springs again the strong desire for further service; the creative urge wakes again and again as he works and builds and dreams.

Careful preparation is necessary for him who would work with efficiency. He who plants a garden first prepares the soil, plans and dreams, laboring with hand and brain to produce the perfect setting for his creation. He knows that poorly prepared soil, careless plans, undesirable working methods, will not produce the garden whose archetype he has envisioned in his soul.

It is also true of the writer. Although he may catch glimpses of beauty, although he may touch the edge of celestial dreams, he cannot give them to the world, he cannot use them as a means of service until he learns the technique of bringing them into the recognized form. He must clothe his dreams in words, must imprison them on

paper before the world can read, before that which he has learned, has felt and seen, can be used to lift, to inspire those who are yet stumbling along with down-cast eyes, blind to the beauty which lies ever waiting to be grasped.

And the musician — sometime, in some life, he must struggle through the wearisome preparation, must build into the atoms of his various bodies the knowledge which will enable him to translate from the realms of pure sound the music which will stir laggards into action, which will lift the weary into new effort, and which calls forever, like the lute of Orpheus, to the aspiring soul, leading him forward step by step until at last the gate swings wide and he enters the Temple from which he goes out no more.

And to those who give birth to new bodies, fit habitations for the incarnating Ego, must come a still more subtle preparation. There must be a cleansing of bodies, mental, astral and physical. Vibrations must be raised, hate and fear be eliminated and love must become the guiding force. Through the months of preparation the vision of the ideal must be held, the beauty of birth realized, the glory of the task understood, until the light of creation shines forth like a golden flame calling into existence on this physical plane the Ego who waits.

Yes, all work must be laid upon that firm foundation of careful preparing, of love, of thought, of study and of dreams. No great work was ever accomplished without the dream came first, the dream which is but the vision the Higher Self is giving, the light which calls forth the ability of the lower self to manifest. The dreamer and his dream, the dreamer who builds in concrete matter the vision he beheld within his heart, the vision over which he brooded until the urge to bring it forth became overpowering.

Dream then, open your mind to those glimpses which come to you, make yourself responsive to those delicate intuitions, to that Voice which speaks to you in the stillness, urging you to create, to bring into physical existence the beauty which will serve to alleviate that heavy karma of which we know, to further the evolution of the race; urging you to write the things which you have learned in the dim stillness beneath the stars and in the harsh cacaphony of the market place, those things which are needed to help another find the path, to help some other soul to burst loose from the throttling hands of old habits and modes of thought and set his feet upon the Way of Knowledge.

Dream, yes, dream richly; and having dreamed make that dream become reality. Work, labor with your hands, drive forward with strain and effort, with brows beaded with sweat, until you

(Continued on page 79)

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About Nominations

There is an ever recurring question as to whether the National President, or any other officer of the Society, should have or express any opinions regarding the election or nomination of other officers or Board members. It was a question Dr. Besant often discussed, for even though she had close association and intimate knowledge of the capacities of many people to serve the Society, there were some who felt that she should keep entirely silent as to their suitability when offices needed to be filled. But Dr. Besant maintained that by consenting herself to fill an office she should not be deprived of her individual member right to nominate, vote and to work for the election of any other member to any office.

Some feel that the National President, or any other officer, should not give up his individual member right, but that he should not exercise it openly; that no matter if he recognize a most capable member who should be given service in office, he should not express an opinion openly, but should engineer it so as to bring this member's name forward without letting his own views be known. I cannot agree with that view.

If an officer cannot be open and frank with the members as to his views on such a subject, then I think he should indeed be silent rather than adopt political "back-stairs" methods. For myself, I am able to approve only the frank presentation of my ideas, whether in or out of

office, as to who has come to my attention as a capable and devoted prospective servant of the work such as might be recognized by election to office. To remain silent would be but a dis-service to the Society. But I urge strongly that all should ballot. Whatever their judgment or opinion, it should be expressed through the voting privilege. Thus is the democratic principle preserved. For any office and for Board membership nominations are free to every member regardless of the opinion of any other member in or out of office.

There is the further practical point that offices would sometimes go begging if those in office did not nominate. Unfortunately, few sense a responsibility to see that nominations are made. In the recent nomination for Board membership there was but one nomination that I did not initiate. If I had not participated there would have been but one nomination for five vacancies on the Board of Directors. The choice before me was either to nominate openly or, as some think better, to have had these nominations made by others without disclosing my own part. The former is not the Theosophical way as I see it.

In this connection there is the further point that some believe (so I learn) that a suggested change in office is a slight, a poor reward to one who has already filled the office well. I do not view it so. I have stated in recent numbers of this magazine that a member not in office should sometimes be recognized for his capabilities, his devotion, and his willingness to fill a greater place than he already holds. Experience in office is an opportunity which should be shared in order that the chances for increased service may not be restricted to the few. To think otherwise leads inevitably to the conclusion that the occupancy of an office should be changed only for failure in office. I disagree with such a conclusion. Therefore my position is:

1. That it is not only my privilege but my responsibility as National President to make known to all members my judgment as to who would make a good officer or a good Board member.

2. That to insure a sufficiency of nominations to fill vacancies I should not be hesitant about making nominations, but should do so openly.

3. That I should carefully preserve the democratic right of every other member equally to indicate by nomination his individual choice.

4. That a suggested change in office is not an implication of the failure of its occupant, but is rather a recognition of other capacities which should be given equal opportunities in office, that privileges may be shared and that through office varying qualities may be poured into the work.

SIDNEY A. COOK

Different, as the Gods

BY SIDNEY A. COOK

I CANNOT be too grateful for the confidence expressed in the recent balloting or for the kindly messages I received. Re-election to the office I am privileged to hold is not a glory to be won but a service to be rendered, albeit there is glory in the service. I could wish that service given with greater strength and power, that there were a lessening of the economic claims of personal living and that the administration side of the National Presidency left more freedom for the creative side, for brooding and study and writing and member contacts. There are many claims upon one's physical reserves and spiritual resources and one balances them all up to render such service as one can, grateful to have been drawn actively into a cause so profoundly deep and true that to give anything less than to the utmost is impossible.

At this time of re-election perhaps we may look back a little. Not that the past is important, but that we may find courage and reassurance as to the present and the future. I accepted office following a period of four years in which membership fell nearly 3,000. In my first three years, including the depression years, we lost nearly 1,400 more. In the last five our membership fell only 327 and that in a period when pseudo occult organizations making spurious spiritual claims and employing every publicity technique and artifice, regardless of expense, have been in the field to attract the as yet unknown seeker.

The figures prove our strength. Incidentally they also indicate why dues had to be raised, a move that might well have made a National President unpopular. I ought to have been more strongly insistent on such a course long ago, but I am now content that we struggled on and have at last so gracefully and understandingly accepted the inevitable. Some time my successor will be spared the many financial trials I have had to meet and I shall be grateful to have worked with you all to ease the burden of his work.

So much for the past. It has gone and we have the experience it has given us. The future is our own to use our gathered strength and wisdom to make it count for greater service. There is one way above all others to accomplish that and I wish more than anything else that during my new term of office we shall choose that way. It is that we shall cease all divisions in our lodges, all tendencies to personal differences

and misunderstanding, all pulling apart, all unloveliness of relationship. We are all privileged to have our personal opinions about the best way to carry on the work in our lodge. But it is not so important that we adopt the "best" way, as that we choose the cooperative way. That for the moment *is* the best way, though out of it, out of our brotherly cooperation a still better way may develop, a way that had no chance of being born except as a product of brotherhood in practice.

"Ye are gods." Let there be differences, honest differences, as the gods are different, but let there be Brotherhood, as the gods are brotherly. Let no hand be refused, no friendly suggestion rejected until after friendly consideration. In Brotherhood no difference can destroy. Our Society was founded to form a nucleus of universal brotherhood. That means first that we were to create of ourselves such a brotherhood. That the Society has persisted for over sixty years is due to the principle of universal brotherhood that is in it and is upheld by it. But that principle must become more active among us. Brotherhood and impersonality must come to the fore wherever separative tendencies arise. We cannot well create outside the Society what we ourselves have not become within its ranks. If every lodge would this year create an internal harmony the greatest step towards accomplishing our true purpose would have been achieved. The way of harmony is the supremely right way.

In our personal relationships we may remember the story of the man on the street upbraided by a passer-by for bumping into him but tendered an apology on noting his affliction. Those who bump our astral sensitivities are merely blind as are we when we offend. Remembering how blind we all are, cannot we be always forgiving and tolerant, cherishing the divinity in each, though it act but blindly in these denser vehicles?

I would plead for youth in our lodges. We cannot stay forever. What is each lodge doing to perpetuate itself, to insure its future? Is our vision of its purpose limited to our own ability to carry on? If so we are wrong, flagrantly wrong. The lodge must be greater than any one of us. It must be built to endure though we cannot endure. Only when youth is not only welcome, but made to feel welcome by plans inclusive of its needs and viewpoints is a lodge

(Concluded on page 80)

Summer Sessions 1939

Convention July 15 — 19;

Summer School July 20 — 26

Organizing for Olcott's Largest Convention

This caption reads as though it were written with a degree of copy-writer's license, but in this instance the copy-writer is not merely advertising, he is telling the unembellished truth. Heretofore our largest Conventions have had to be away from Olcott; now Olcott is being prepared to match all but World Congress (international) gatherings.

The limiting factor in Olcott's ability to accommodate Convention numbers has been that of dining service. The village has always supplied rooms for the over-flow, but there has been no way to provide meals beyond the limited capacity of our own kitchen. Now that problem has been solved, for this year a contract has been made with a long established and experienced catering house who will set up field equipment. There will be steam tables and cafeteria service, all as neat and as inviting as in a down-town restaurant. But we shall not be down town. We shall have our dining tent and we shall eat out of doors. No more of our noisy basement dining room with its limited cuisine. There will be greater variety than Olcott has ever been able to supply and there will be pie, and all will be of the finest quality and strictly vegetarian.

Best of all, because of the prospective large attendance the cost of this catering service will be little more than we have had to charge in other years (see rates below).

Olcott's Convention capacity has now become almost unlimited. It depends only on the size of

the tents. What a relief to the many who have begged us never again to desert Olcott for Summer Sessions!

Why a large Convention this year? Not only because Olcott is more attractive than ever and will provide better meals than ever, but because Mr. Jinarajadasa will be with us. Not even the President attracts more friends. Mr. Jinarajadasa is in London, near enough for us to correspond with him frequently for the working out of an inspiring program, both for Convention and for Summer School.

The Convention program is to be a complete change from the routine of former years. Not much of business seems to be in prospect and there will be a new planning of program arrangements. We learned much from the Workers Conference as to how to make the time effective for the work and there will be opportunities for groups to work along their own particular lines of interest and to bring their conclusions for the consideration of Convention as a whole. There will be more of youth and liveness and purpose, and therefore of accomplishment in the organization of the Society's work, and there will, of course, be all that Mr. Jinarajadasa brings and gives in his own inimitable and beautiful way.

Plan on coming to Convention — Olcott's greatest! You have, of course, already planned, for the dates were announced in December and Mr. Jinarajadasa's coming was told you in the December number of this magazine. Quite a number have already registered.

Rates for Olcott Sessions

Types of Accommodation

Type A — Cots in Headquarters rooms, sharing room and private bath.

Type B — Cots in Headquarters dormitory, sharing general showers.

(Available to women only.)

Type C — Room in village (board at Headquarters).

Registration, Board and Accommodation as Above

	A	B	C
<i>Convention Only</i>			
July 15 (P.M.) to			
July 20 (noon)	\$21.25	\$16.25	\$17.25
<i>Summer School Only</i>			
July 20 (P.M.) to			
July 27 (A.M.)	\$30.00	\$22.50	\$27.75
<i>Convention and Summer School</i>			
July 15 to July 27	\$50.00	\$37.50	\$44.00

Registration Only

Convention (any period) \$2.00
(Young Theosophists — under thirty) 1.00

Summer School
Per Session, 75c; Per Day, \$2.00; Full Period, \$10.00

Meals Only

Breakfast, 35c; Lunch, 65c; Dinner, 85c.
(With Type C Accommodation, garage if required, 35 cents per night additional.)

"WORK IS LOVE MADE VISIBLE"

(Continued from page 75)

have brought into being the thing which you have seen, until you have beaten the stubborn materials of this physical plane into a fitting embodiment for the dream, until you have made it a reality for those who need the ideal you have to offer. And work always with love, love for the work you do, love for those for whom you work, love for the materials with which you work, for "if you bake bread with indifference you bake a bitter bread which feeds but half man's hunger, and if you grudge the crushing of the grapes, your grudge distills a poison in the wine."

Again I tell you: dream and work and serve. Only thus can you receive. Only thus can you find the Master and the Way of Liberation. Only thus, through work, through the manifesting of dreams, through the use of your talents, can you grow, can you progress, can you reach the longed-for Goal. Start now. "Do thou that task which lies first to thy hand." Through many lives you have built up the ability to do at least one bit of creative work, have developed at least one talent. Use it. Don't hesitate or wait for something you deem more useful, or more interesting. How can you judge just how useful a thing may be? A bit of beauty created by love in a garden, a dust of golden flowers planted by the hand of love on a hillside, a simple verse that renders articulate the unspoken sorrow of another, a loaf of bread well baked, a book of wisdom studied, then given out in a simple form so that one not so advanced may grasp its splendid truth—who can judge the value of simple things like these? Use each potential ability to the fullest extent. It will grow, new powers will develop, new ways will open for service, and talents so deeply hidden that you were unconscious of their existence will proclaim themselves. Dreams will come, dreams that grow more and more beautiful, more and more compelling in their urge for creation if you will but use that which you already possess, use it to its fullest extent, if you will but tear away from the channel of your inspiration the fetid accumulation of unmanifested ideas, and give passage way for the light which shines forever downward from the Self. All this will come to you if you will but serve, will but work with hand and brain to bring into reality those dreams, if you will lay the results of your efforts, however simple, in the hand of the Master and seeking no reward, return to labor again, building, working, loving, until at last all dreams are realized and all of life shall have reached its shining goal.

And so doing this at long last you learn that all things creative have a spiritual meaning, that the urge comes to you from the higher planes of spirit, and again the significance of that which you do changes for you and you know that other things may bring happiness to the world for a little time, but that only the things of the spirit bring eternal bliss, and you begin to seek the unity which lies between spirit and matter, and having found, you know them as One.

Now, indeed, do you come to a greater realization of your responsibility, you feel anew the desire to do your share in lifting the burden of blindness, of misery-begotten ignorance, of slow evolution. You look about you, searching for that which will aid in this work, you search for a teaching which will clear the blindness from eyes too dull to see for themselves, and in the searching you will find a hand reaching out to you and a voice will speak, saying: "Study this, my son. Herein lies that which will feed your hunger for service and the world's great need," and you take this garnered wisdom and study it and before the clearness of its logic, the simplicity of its truth, you bow in reverence and again comes the testing.

Do you gather about you a few "choice souls" and spend your time in discussing the metaphysical complexities in which every great teaching abounds? Do you call yourselves "the wise ones" and acclaim each other's wisdom and experiments, or do you take the great truths which are yet so easy to grasp, the truths of karma, of rebirth, of the Masters, truths which smooth with their simplicity the troubled way, and give them out to those who cry aloud for help? Do you accept the wisdom of Theosophy laid before you by those who have labored with hands and spirit to glean and put into words for your reading and study the accumulated wisdom of the ages, do you take all of this and make no effort in return? If this be true of you, then you need not be surprised that the way to your attainment is barred, that your progress receives a check. You need not be surprised that you do not hear the voice of the Master speaking, do not feel the touch of His hand, or know the sweet magic of His presence.

This is your testing. Go on with your creative work, filled with new ardor because of your greater understanding, because of the great gift of wisdom which has been laid in your lap. Use that which you have learned from Theosophy to open yet wider the doors which lead toward attainment, toward the accomplishment of your ideal; and,

realizing the unity which binds all things into the One, know that you are working toward the whole. For he who labors with all his powers to perfect his dream, who shares the wisdom given to him, who gives freely of all spiritual insight which he has obtained, he becomes one of the messengers, speaking the joy of creation, the happiness of labor, the cosmic truth that "work is love made visible." Beginning with the blind, plodding labor of the unawakened, the mighty force of creative work, combined with the wisdom given us by the Masters and the Great Teachers,

will sweep the worker forward on the path of glorious soul adventure, until at last he reaches the banks of that stream which, once crossed, means no more returning; but opens the way to greater labor, new avenues of service, greater creative powers, reaching ever onward toward heights too glorious for us at this stage to comprehend, but which we are told progress ever upward until that stage of development is reached when the Seeker becomes merged again with That Which is Sought and he knows at last the joy of the ultimate creation.

Correspondence

The Editor,
THE AMERICAN THEOSOPHIST
Olcott, Wheaton, Illinois

Dear Sir:

To be, or not to be neutral — that is the question that is at present perplexing so many members concerning the attitude of The Theosophical Society in world affairs. Individually, we have made up our own minds and are fairly clear about current issues, but as regards what should be the official attitude of the Society most of us are somewhat in a fog.

It would seem that we have one infallible guide, one unerring yardstick of behavior, whether it concerns our own actions or those of the Society. That yardstick is Universal Brotherhood.

Are we not a little too cautious, perhaps, about taking sides? A little worried that we might give offense? In the past we have taken sides, though not officially in the strict sense, on issues that were certainly not more clear-cut than the present. Our leaders have on several occasions voiced their opinions in no uncertain terms when they thought brotherhood was being trampled underfoot.

In a sense it is impossible to take any stand without deliberately setting ourselves against certain groups. When we condemn the practice of meat eating we are taking a definite stand

against all the meat packers and butchers in the world. Is this being unneutral?

When we condemn vivisection we are pointedly censuring a large percentage of the world's scientists. Is this taking sides?

In the present issue — the action of the German government against a helpless people — the case appears clear-cut. It is not a question of taking sides — Germany against England, or the totalitarian governments against democracies — it is merely and simply the case of Mr. Hitler's government versus Universal Brotherhood. All else is beside the point. If we have the least doubt about the matter, by all means let us remain silent. But if we honestly and sincerely believe Brotherhood has been outraged, let us speak.

Universal Brotherhood is our flag, our standard. At the present stage of the world's evolution it is being continually disdained and dishonored. These persistent attacks it may be necessary for us to bear with Theosophical fortitude, striving all the while with all our might and main to counteract their effect, but when our flag is flagrantly outraged; when it is wantonly torn down and trampled underfoot — how can we remain "neutral?"

Should we not in such instances shed our "neutrality" and range ourselves, unmistakably, unequivocally and unashamedly on the side of Universal Brotherhood?

Yours,

A. Herbert Peron.

DIFFERENT, AS THE GODS

(Continued from page 77)

really sound as to its future. Respect and affection directed youth-wards assure it. The young, too, are gods among us.

This, then, I ask of you: peace and harmony and brotherhood among you, no longer quiescent only, but spirited and active in your associations, sweeping away all that makes for disunity. Let the god in you build relationships; let the personality with its separations stand aside.

This, too, I ask of you: a place for youth, a full place, a place to be heard as well as to listen, a place in your affections as you love the Society and would preserve it. I plead that the future of the Society be cherished in our youth and that if they do not come to us we question ourselves, not youth.

Much more I could ask of you, but if these be granted all else will be well.

The Olcott Foundation

E. NORMAN PEARSON

(In our last number Mr. James S. Perkins, in his brief article "To the Creative Theosophist," suggested giving free play to the creative urge of our members along artistic lines and we promised more details. Ever since the inception of the Olcott Lectureship this idea has been in mind and Mr. E. Norman Pearson now gives it form and permanence. Details regarding entries for the Olcott Lectureship appeared in our February number. Now the plan is extended to include the fields of story writing, poetry, drama, painting and music. The plan herein briefly outlined is subject to considerable development, but we hope that for the present Mr. Perkins' article in our March number and that of Mr. Pearson below will provide the stimulus that will give the Olcott Foundation a practical start.)

Purpose

The "Olcott Foundation" is established for the purpose of encouraging creative expression and the spirit of research among the members of The Theosophical Society in America.

Administration

It shall be administered by a committee of three, to be appointed yearly by the National President, not later than one month following the date of the annual convention, and it shall be financed from the general funds of the Society, supplemented by any gifts which may be made for specific purposes approved by the committee.

The committee shall be responsible for actively promoting the objectives of the Foundation and for devising ways and means of developing those objectives in scope and value.

Activities

Each year the Foundation shall award diplomas for work of outstanding excellence in the following subjects:

1. Public lecture.
2. Short story.
3. Poem.
4. Play.
5. Symbolic or Mystical painting.
6. Musical composition.

These subjects may be added to or changed from time to time as the committee may decide, and sub-divisions of each subject made, if found expedient.

As early as possible after its appointment, the committee shall announce the subjects in which entries will be received and such entries shall be accepted up to, but not later than, two months preceding the date of the following annual convention, unless otherwise specifically provided. For the purpose of determining awards the committee shall appoint judges, subject to the approval of the National President, for each subject. Decisions of the judges shall, in all cases, be final.

Rules

Manuscripts submitted for contest shall be typewritten (except musical entries) in duplicate and shall not bear the name of the author. They shall be submitted to the National Secretary of the Theosophical Society in America, who will keep a record of entries submitted and the names of the contestants. The National Secretary shall deliver such entries to the committee with only a code number attached, so that the identity of the contestant is not revealed. The Theosophical Society in America shall have the right to publish any manuscript submitted. Manuscripts accompanied by return postage will be returned but no responsibility for loss is assumed by the Society.

In submitting entries contestants should bear in mind the purpose of the Foundation. Entries should have a theme bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or a greater dedication to its work. Awards will generally be made on a competitive basis. However, the judges may withhold award in any division if entries submitted are not considered to possess sufficient merit to receive such award, and they may make award to an entry having no competition if such entry is considered to have sufficient merit to qualify.

The following specific rules shall apply:

Division 1. Public Lecture. The lecture, to which the Olcott Foundation award is made, shall be delivered at the next following annual convention, and the member to whom the award is made shall be the guest of the section during the period of convention. The lecture must not exceed 50 minutes delivery time.

Division 2. Short Story. This must not exceed 3,000 words, nor be less than 2,000 words.

Division 3. Poem. The author to whom this award is made shall be invited to read the prize winning poem at the next following annual convention.

(Concluded on page 96)

The Inner Life

BY CLARA M. CODD

The Four Meditations of the Buddha: II — on Compassion

Theme for the month: Compassion.

Thought for the month: "The second meditation is the meditation of pity, in which you think of all beings in distress, vividly representing in your imagination their sorrow and anxieties, so as to arouse a deep compassion for them in your soul." (The Lord Buddha.)

"Pity is akin to love," the old saying goes. I think it is a derivative of love, a phase of it, for one cannot be truly sorry for the woes of another without loving him. Notice again the use the Buddha makes here of the power of the imagination. The monk in this old story was told to think of all beings in distress, not only generally, but *vividly* representing to himself their sorrows and anxieties, the common sorrows and anxieties which are the lot of most men, with an end in view. This end was to arouse a certain purifying and saving force in the man's soul, the light of divine compassion and pity. This divine power has two effects. It purges a man's own soul of selfishness and hardness, and of a certain insensitivity possessed by many people and which causes a curious hardening of the aura at its edge, technically called a "shell"; and it also lets loose a flood of power which in its nature is healing, uplifting, encouraging.

The ancient Greek dramatists held that the arousal of the emotion of pity purified the mind and heart. Evidently the great Wagner had the same idea, for Parsifal is said to be "by pity purged," in the immortal music drama. It is easy to see why, for sympathy not only enlarges the field of a man's consciousness, but also refines and quickens the tempo of the auric field. There are two kinds of sympathy, as I remember hearing Dr. Besant say. The more ordinary kind means that a sensitive aura, especially one which is not "shelled," takes on the vibratory condition of another person, and thus knows what the sufferer feels through sympathy. A person with little control might well be carried away by this and becoming flustered and tearful be rendered incapable of giving any real assistance. Self-control would enable one to feel the sorrow fully, and yet to remain "on the bridge" of one's consciousness, so to say, able as far as lay within one's power to render aid.

The higher form of sympathy is to be able to so identify one's consciousness with the sufferer,

as not only to know all he felt, but also to know what his own higher self desired to do in the matter and to be able to reinforce that.

Perhaps the first alone is within the reach of most of us. How should we render aid? For sympathy alone without deeds is only half the story. I think we cannot take away pain or abrogate to ourselves the responsibility for another's decision. By that very effort, by that very sorrow, their soul may be learning incalculable lessons. But we can stand in with them, strong, steady sympathetic, always there, and thus help our friend to put forth his own strong effort, making him believe always in his own lovlier and stronger Self. How many of us, I wonder, can look back to a dark moment in life, when the belief of a friend saved a soul that had no longer belief in himself?

It takes a true friend to do that, an unselfish friend; the sort of friend described by Sir Francis Bacon. "A friend," wrote he, "is one with whom our sorrows are halved and our joys doubled." By sympathy, we share another's life. Notice that we cannot take his sorrow right away, nor would it be right that we should. "No man can make atonement to God for his brother." But we can make it infinitely easier to bear by our help and comfort. In this connection the etymology of the word "comfort" is significant. It really means the strength-bringer. Tenderness, steadiness, encouragement, quiet understanding; what can we give men so valuable as these?

The specific use of the imagination is splendid here, for "evil is wrought by want of thought, as well as want of heart." How often a good-hearted man neglects to do what he might, because he has never "thought," because his untrained imagination has never visualised the disabilities of others. This is especially noticeable in general matters. One class does not understand another, does not realize its deep needs. One nation is totally at variance with another nation, just because it has not come into real touch with that other, does not realize that it has common needs and just aspirations.

We can cure this in ourselves by the Buddha's way. Apart from a formal meditation, when we have quiet times could we not take into that period a person we do not understand, trying by the use of the sympathetic imagination to see his

(Concluded on page 86)

Forgive us our Trespasses

BY JOHN A. TOREN

HUMAN beings as a whole are by nature kindly and well-meaning. Yet, in their treatment of the animal kingdom they violate all the finer qualities of human nature. The reason is not, as many assume, a natural cruelty on the part of man, but rather a stupidity leading to his complete disregard of the suffering and torture inflicted on the animal kingdom in obtaining furs for wearing apparel, in the hunting of birds in so-called sport, and the many other methods man has devised to prey upon them.

The question of animal protection has become immersed in a great deal of superficial emotionalism. Many anti-vivisectionists are quite happy to sit down to a meal of roast beef, or to appear in public clothed in fur—acts obviously not consistent with a real defense of animals or with a deeply philosophical or truly metaphysical attitude regarding the problem. They are either the acts of sentimentalists, or, what is even worse, the acts of individuals who have not the courage to accept the dictates of their own knowledge or conscience.

One wonders how many of those who possess fur coats would continue to be contributors to such a scene as this one described by Dr. Coue if they realized the amount of suffering involved!

"One who has not taken a mink from a trap can scarcely form any idea of the terrible expression the animal's face assumes as the captor approaches. It has always struck me as the most nearly diabolical of anything in animal physiognomy. A sullen stare from the crouched motionless form gives way to a new look of surprise and fear, accompanied by violent contortions of the body and with renewed champings of the iron; until, breathless, with heaving flanks and with open mouth dribbling saliva, the animal settles again and watches with a look of concentrated hatred, mingled with impotent rage and frightful despair."

Or again, these descriptions of animals captured in traps which are only visited every three weeks. the trapper says:

"Many hundreds of animals caught in traps died of hunger. Others gnawed themselves free by biting through the imprisoned leg. Others, lacking the sense to accomplish a deliberate amputation, would writhe and twist around and around until the tendons were pulled from the shoulder, the skin worn through and the bones broken. Nearly a quarter of the traps are found to contain only a severed limb."

When one realizes that nearly thirty-six million rabbits are tortured to death in these traps every year one gets some idea of the terrific amount of animal hatred, fear and agony that is directly due to our stupid refusal to see beyond our own little horizons and personal satisfactions.

For those who think that animal trapping is a small issue, the following figures speak for themselves. They represent the number of skins sold in London in an average year.

American Opossum	2,430,746
Australian Opossum	1,677,507
White Hare	1,084,590
Skunk	1,660,161
Beaver	51,631
Ermine	213,708
Red Fox	96,395
Seal	22,866

Obviously every individual who wears a fur coat, or who desires such wearing apparel, is a contributor to the suffering involved and will receive the karmic result. It is true, of course, that one might plead ignorance of the suffering involved, or that one had possessed the wearing apparel before one became acquainted with the facts. However, ignorance does not exempt one from the law; one can get the facts, and one can at least refuse to be partners in a business that causes such inhuman agony to our younger brethren.

At this time of world fear I wonder how much of it is due to the wanton cruelty to animals. I wonder, too, how many Theosophists are the proud possessors of fur coats, and I would ask the animal kingdom to forgive us our failure to be brotherly and compassionate to them.

But as surely as we have failed them so tragically we have failed ourselves infinitely more. We have violated our trust, the protection that the younger has a right to expect from the older, and by that violation have contributed largely to preventing our Elder Brethren from giving us the help that we need and that They can give. The price of happiness is individual integrity. We have in our foolishness imagined that we could gain the divine blessing without individual integrity. We have separated knowledge from action, not realizing that truth is neither acquired nor created, but is realized and become, and that pure action is an essential to such realization.

Election Announcement

The following report was made by the committee appointed to count the ballots for nomination of the National President and National Vice-President of The Theosophical Society in America. The balloting closed at 10 P.M. on March 10, 1939.

For National President		For National Vice-President	
Sidney A. Cook.....	817	James S. Perkins.....	499
Robert R. Logan.....	9	E. Norman Pearson.....	341
Fritz Kunz.....	7	Fritz Kunz.....	4
Henry Hotchener.....	5	Ann Kerr.....	1
Mary K. Neff.....	5	Alice Kiernan.....	1
E. Norman Pearson.....	3	Etha Snodgrass.....	1
James S. Perkins.....	3	Milton Willis.....	1
Five others.....	5	Eugene Wix.....	1
854		849	

41 ballots void or invalid

We hereby certify that the above report is correct.

SIDNEY A. COOK, *National President*
ETHA SNODGRASS, *National Secretary*

As Mr. Cook received more than 60% of the nominating votes, he is therefore duly re-elected to the office of National President.

As Mr. Perkins received more than 50% of the nominating votes and all other candidates have withdrawn, he is therefore duly elected to the office of National Vice-President.

Mr. Pearson's Acknowledgment

March 15, 1939

Mr. Sidney A. Cook, National President
The Theosophical Society in America
Olcott, Wheaton, Illinois

Dear Mr. Cook:—

I wish to thank you for your letter of March 10, giving the results of balloting for President and Vice-President of The Theosophical Society in America.

While results in the latter case do not give Mr. Perkins the necessary number of votes to make the nominations constitute an election, the members have indicated their choice. Therefore, I withdraw my name as a candidate for election. This will, I believe, automatically cause the nominating election to become final and Mr. Perkins to become the Vice-President elect.

May I take this opportunity of expressing appreciation to *all* who voted, thus showing their interest in the good of the Section, and offer my sincere congratulations to the executive officers who have just been chosen, with my hope that the coming years will prove to be years of progress and accomplishment.

At this time, also, may I record my grateful thanks for the many kind expressions of confidence which I received personally, by mail and by telegram, during the past few weeks. I assure these many friends that I shall continue to stand for the principles which I feel are vital to the success of our work — yet always, I hope, in that spirit of justice and brotherhood, the violation of which can bring the only possible defeat.

Fraternally,

E. NORMAN PEARSON.

Nominations for Directors

In accordance with the requirements of the By-Laws we hereby certify that the following members have been regularly nominated and have signified their consent to stand as candidates in the forthcoming election of members of the Board of Directors:

Dr. George W. DeHoff Mr. Nelson Durham Mr. E. Norman Pearson Miss Marie Poutz	Nominated by	{ James S. Perkins Sidney A. Cook Henry A. Smith
Mr. John A. Sellon —	Nominated by	{ William J. Ross William B. Conrad H. Douglas Wild
Miss Etha Snodgrass —	Nominated by	{ James S. Perkins Sidney A. Cook Henry A. Smith

In Support of Mr. John A. Sellon

Mr. John Sellon, who has consented to stand for office as a Director of The Theosophical Society in America, seems to us to be admirably qualified.

Although young in years, Mr. Sellon is in no sense new to Theosophy or The Theosophical Society, for besides having been a member for ten years he was brought up in a Theosophical household. His parents, Ernest and Barbara Sellon, joined the Society while he was a boy, and they have been active and well-known for many years in the United States, England and Adyar.

John Sellon was Treasurer of the New York Metropolitan Federation from 1933 to 1937, when it was merged in the Northeast Federation. He was also Treasurer of the New York Theosophical Society for two years, and following that its President for the same length of time. Through his experience as a member of the Board of the N.Y.T.S. he has gained considerable knowledge of the executive problems of The Theosophical

Society in a large city. He was one of those whose vision and industry created the Camp at Pumpkin Hollow Farm, which is proving such a valuable asset to the Society, and he is now Treasurer and Trustee of the Northeast Theosophical Foundation, which owns and operates the Camp. He is also circulation manager of the *Bulletin* of the Northeast Federation, a publication which is steadily growing in interest.

Although only twenty-nine, Mr. Sellon is Assistant Secretary of the American Re-insurance Company, one of the foremost re-insurance companies in the country. He is deeply devoted to the Theosophical cause and is able to bring business acumen, a new perspective, and a fresh and youthful enthusiasm to the problems of The Theosophical Society.

DORA KUNZ
FRITZ KUNZ

(A letter signed by a number of the members of Brooklyn Lodge also supports the nomination of Mr. Sellon. — Ed.)



We have lost sight of the fact that the primary object of the Supreme Being of the Universe is to bring forth happiness into His world in all its parts, wherein everything counts, and we are marring the plan every minute we criticize and blame others. We are not seeing the evolutionary aspect of the things our friends are doing, cannot see it until those things, and other things with which they are related, are understood as a whole. It is such great folly to speak of and emphasize the imperfection; just as much as to abuse a little rosebud because tightly coiled in it lies the perfect unopened flower, or because it is not red instead of pink. — ANNIE BESANT.

Advising The Masters!

BY L. W. ROGERS

OUR lodge libraries are fountains of occult information for the public, and the purity of that stream of knowledge should be protected as carefully as any modern city guards its water supply. Bishop Leadbeater once said in a letter that the importance of maintaining a Theosophical lodge in a city is great because when the public begins to inquire about Theosophy they should know where to get the genuine teaching. Our libraries should have it.

In this city of Portland, Oregon, our lodge librarian bought a book called *Magicians, Seers and Mystics* by Maurice Magre. It is a translation from the French, and had been recommended, she says, as a reference book in connection with a study sent out with authority. That was considered sufficient but she wisely took the precaution of submitting it to an older and more experienced member before placing it in the fine lodgelibrary. The test reader ran upon this sentence on page 277: "The Masters are no longer behind the theosophical movement." The author makes no explanation of how or where he gets this startling information. In another chapter he ridicules the belief that such seers as Dr. Besant and Bishop Leadbeater could be in association with the Adepts. How, then, does he happen to have such intimate information?

Only a small part of the book is devoted to the Theosophical movement. He speaks approvingly of the founders of The Theosophical Society and that may have misled some hurried reviewer into hastily forming a favorable opinion of the book. But the superficiality of his praise may be seen from a later statement. Speaking of the alleged deception of a New Testament Prophet he says, on page 268: "Similarly Mme. Blavatsky, who had been given the gift of producing phenomena and perhaps considered that she could not be a

genuine wonder-worker without continual phenomena, may have made additions of her own invention by guile and artifice . . . It is possible that Mme. Blavatsky yielded to this temptation, though there is no proof of it."

This low estimate of the great leader's real character, however, will seem less important when you read what this author hands to the Masters Themselves. He does not doubt Their existence, which would have been far more modest and becoming, but he does doubt Their judgment and management of affairs! So he kindly sets Them right about a few of Their mistakes. He does it quite dispassionately, of course, as one who would say: "Of course little slips will occur, but be careful you don't do it again." On page 254 he says of the Masters: "If their enlarged intelligence penetrates cosmic laws and possesses powers unknown to us, error must be their lot in the domain of human affairs"; and continues on the following page: "We can see that often they have employed childish methods to bring great designs into being. This was the case with the theosophical movement, which might have created a moral revolution such as had never been seen . . . But it was based on error."

His final shot at the Masters is on page 278: "If they do not feel bitterness when they remember that their names were derided and sensationalized in the newspapers, and became for many synonymous with mystification, they must admit to themselves that their effort was premature . . . They must tell themselves that they were highly unwise to reveal their existence some years ago to certain Englishmen, who, though perhaps well-intentioned, were decidedly limited in their outlook."

The book is as much out of place in a Theosophical library as a rattlesnake in your parlor.

THE INNER LIFE

(Continued from page 82)

excellencies, his possibilities, his uses? And let us strive to come near what to us is alien and unknown, especially the way of life of other men, unlike ourselves or our class. Underneath lies always the same "human nature"; the same pathetic helplessness, lack of wisdom and experience, heart-longings and needs.

Let me close with some words of St. Paul: "Finally by ye all of one mind, having compassion

one of another, love as brethren, be pitiful, be courteous." Yes, be courteous, a virtue not fashionable today, but compassion and gentle understanding is the root of "being a gentleman," the divine faculty of being able, by sympathetic imagination, to put one's self in another's place. "And above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins."

Theosophy for Children

BY JESSIE R. McALLISTER

BESIDES serving the children in the American Section, our *Lessons in Theosophy for Children* have practically circled the globe. The Chief Knight of the Round Table in New Zealand has asked for them. Miss Clara Codd in South Africa wants them and asks that they be sent to Australia also. Mrs. Hemsted in Scotland, International Head of the Golden Chain is enthusiastic about them. They went to China some time ago and to Adyar the moment the ink was dry on the first quarterly set. Translated into Spanish, and now in demand by other English speaking Sections, we find that the Lessons we began so humbly last fall are serving as inspiration to our brethren around the world.

Plays

One fine little playlet has been given to the Department. Are there others ready, written because some man or woman just *had* to write them? Will you get them out of the desk drawer and let us use them now? Send your plays to The Children's Department, 154 S. W. 17th Avenue, Miami, Florida and let us put them to work.

Poetry

Theosophy and poetry have long been closely related. Will you send us your favorites, drawn from the literature of the world? Search your collections and share your gleanings with us. Be sure to tell us the author and where you found the poem in print. If you will trust us with your clippings we will copy and return them. And original verses, may be put yours into use? Children love to learn poems and our Theosophical truths are told so well in the rhythm of words. Help us give poetry to our children.

Stories

Have you written stories, fanciful tales that fairly wrote themselves? Share them with us, will you? Send them to us and let us be the judge of their worth. Your part is to let us read them.

Census of Children

We are grateful to the several lodges that sent in the final word on their children within the last month. But quite a number remain silent. Will lodge officers please check on the Census and urge replies to us? The grand total is now 553.

Who Were Our Children?

LET us have done with asking ourselves "who were our children?" Let us cease making of our children a lot of reincarnated "Great Souls." Let us remember that this planet, all down through the ages, has been filled with "just folks"—the common people—the men and women who plodded along apparently getting nowhere. The children who have chosen to incarnate in our families are probably those same common people who feel the need of experiencing life in this chaotic time of the evolution of this planet and its people.

Of course it is pleasant to think that perhaps Johnny was a saint (though heaven knows he seems to have brought over very little of that saintliness with him!) It is nice to sit and contemplate about Mary, dear curly-headed little Mary who loves everybody and everything around her. Such a lovely little person must have been a queen once—at least.

We must not belittle our children, but neither

must we so teach them the law of reincarnation that they clothe themselves with the physical likeness of every hero in the history books.

Instead let us direct the imaginations of our children into other channels. Let us help them visualize for themselves the vast horde of "just people" who fill the pages of history. Many are the names printed on the pages of the history books of all nations, but many, many are the names that have never seen print of any kind. Many of these occupy the bodies of our children, and the children around us, next door, in the next block, in the schoolroom.

And so, let us have done with thinking and talking about our children as the reincarnation of great figures in history. Let us be content to guide them and to help them through our beloved Ancient Wisdom to be useful citizens in this life and to learn self-control that they may the sooner become the Great Ones we will all some day become.

Theosophy in Action

T. O. S. "Bulletin Board"

A plan for world peace proposed by Clarence K. Streit,* since 1929 a correspondent at Geneva for the New York Times, is given here briefly for consideration of the Section's peace workers. It has unusual value and interesting possibilities.

His proposal is that a federation of the leading democracies of the world — America, the British Commonwealth of Nations, France, Belgium, Switzerland, Holland, Denmark, Norway, Sweden, and Finland — unite under a constitution resembling the American one. Other states could be admitted, as states are admitted to the American Union, provided they guaranteed their citizens the minimum rights of man. The union would be one of citizenship, defense force, custom-free economy, money and postal and communications system. The union would guarantee against all enemies, foreign and domestic, not only those rights of man that are common to all the democracies, but every existing national or local right that is not clearly incompatible with effective union government in the five named fields.

The proposed founder democracies include the world's greatest, oldest, most homogeneous and closely linked democracies, the peoples most experienced and successful in solving the problem at hand and the peaceful, reasonable establishment of effective interstate democratic world government. Language divides them into only five large groups, and for all practical political purposes into only two, English and French. Their combined citizenry of nearly 500,000,000 is well balanced, half in Europe and half overseas. None of these democracies has been at war with any of the others since more than a hundred years. Each now fears war, but not one fears war from the others.

Together these democracies own almost half the earth, rule all its oceans, govern nearly half of mankind. They do two-thirds of the world's trade and most of this would be called their domestic trade once they are united, for it is among themselves. They have more than fifty per cent control of nearly every essential material. They have more than sixty per cent control of such war essentials as oil, copper, lead, steel, iron, coal, tin, cotton, wool, wood pulp, and shipping tonnage. They have almost complete control of such keys as nickel, rubber and automobile production. They possess practically

all the world's gold and banked wealth. Their existing armed strength is such that once they united it they could reduce their armaments and yet gain a two-power standard of armed superiority over the powers whose aggression any of them now fears.

By this union they would increase enormously their trade and prosperity, reduce unemployment, raise their standard of living while lowering its cost. Merely by elimination of excessive government, needless bureaucracy, and unnecessary duplication which union automatically would bring about, the democracies could easily balance budgets, while reducing taxation and debt.

Not only would this plan lay a secure foundation for peace by encircling the globe in a network of friendliness and cooperation, but the mere mention now by statesmen of various democratic nations, that such a move is being considered, would give instant pause to aggressor nations who now threaten the peacefully inclined. In addition to acting as a deterring influence on international gangsters, this play in full operation surely would win by its sound success, the admiration of all civilized countries. So much so that it may be predicted that not many years would elapse before the people of all governments would wish to adhere to this union.

* * * *

Animal Welfare Brothers, animal lovers, right-minded folk of all rays! What can be done about the sickening cruelty to animals in recent moving pictures? A suggestion is the picketing of theatres exhibiting these films. What do you think? Do you approve of picketing in this connection? Do you think it would do the work of preventing the making of more films of the kind? Would you be willing to picket in such a cause? Write your opinions at once to Blanche Kilbourne, Ojai, California. (Films recently under fire for throwing horses deliberately, etc. include "Stagecoach," "Out West with the Hardys," "Jesse James," and several others.)

(This subject of cruelty to animals in making moving pictures is a live one in a number of organizations. — Ed.)

* * * *

Californians: Please write or wire your Legislators at Sacramento urging that the Senate Bill abolishing capital punishment be passed. It still has a chance if supported warmly and instantly.

* *Union News*, Harper and Brothers, 1939. \$3.00.

Theosophy in the Field

Lodge Activities

Aberdeen Lodge celebrated Adyar Day on February 26, at which time several members contributed information about Adyar to the program and talks were given by the president, Mr. M. C. Lasell, and the librarian, Mr. Harold G. Sahliney. Refreshments were served following the program and all who participated had a most enjoyable evening.

Chela Lodge members enjoy an hour of music, discussion and tea at their "Open House" meetings on Saturday evenings. The Lodge Bulletin states: "Variety is expressed at the Chela Lodge meetings by including in the program a Meditation period, a short report on current events, as well as the concentrated study of C. Jinarajadasa's *First Principles of Theosophy*."

Cincinnati Lodge writes: "Cincinnati members of The Theosophical Society are finding the 'Theosophy is the Next Step' research work highly educational. Right Citizenship is the current problem to which they are endeavoring to apply the Theosophical solution.

"The Rev. Harold O. Boon was the much appreciated visiting lecturer in March. He spoke in Cincinnati on Thursday, Friday and Saturday, March 17, 18 and 19."

Detroit Lodge sends us the following report of activity during the past month: "We have recently received inspiration of a decidedly challenging nature from John Toren. Both Y.T.'s and older Theosophists are feeling an urge to action as a result of this stimulating speaker's visit. In addition, we have just spent an interesting few days with the Rev. Boon, who shared with us some refreshing angles on Theosophical subjects. Especially valuable were his remarks on the attitude of what he chooses to call 'a student of Theosophy.' We're indeed grateful for the impetus to the work which these two lecturers have given us."

"Why should I love my enemies? it seems to me like silly sob-stuff." This question was put to Dr. Besant at the close of a lecture. Dr. Besant knew it was no use tackling this hard-boiled agnostic with religious arguments, so she told him of the scientific Law of Opposites—how a chemist will neutralize an acid solution by means of its opposite, an alkali; how a house on fire can

Hermes Lodge sends us an interesting program for March, including Sunday Evening lectures by Dr. George W. DeHoff, Mrs. Annie H. Vincent, Mr. Hugh F. Munro and Mr. Val von Kossovsky.

Lotus Lodge (Philadelphia) sends us an interesting program for March, including talks on "The Inward Way" by Mr. John Roger and "What is Theosophy?" by Mrs. A. F. Kiernan, besides the regular meetings of the "Right Citizenship" and "Secret Doctrine" classes.

Paterson Lodge activities for March included public lectures by Mrs. Margaret Crum, Mrs. Mary Harter, Dr. Douglas Wild and Mr. William Ross, in addition to the regular meeting of the class on Meditation and Concentration under the direction of Mrs. Margaret Crum.

Saginaw Lodge has enjoyed a series of lectures given by Major Gardner recently, as well as visits from Mr. John Toren and the Rev. Harold O. Boon. A young people's class, called "The New Citizen's Pledge Group," has been formed and is taking up economics and other studies pertaining to good citizenship. The weekly study group is using "Esoteric Christianity" as a text this season and finding it most helpful.

St. Louis Branch had a most delightful visit with Miss Mary K. Neff recently. She delivered an interesting lecture on March 12, at which time Mrs. Vera P. Riechers and her daughter, Miss Marguerette Riechers, provided the musical part of the program.

The members of the branch are interested and enthusiastic in all the lodge activities and are very happy in their new home. Mrs. Adeline Schwartzkopf conducts a class in elementary Theosophy every Monday evening, which is open to the public, and Mr. Herman Schneider conducts a similar class on Sunday Mornings. The present topic of study is "The Seven Rays." About once a month there is a public meeting when subjects having an appeal to the public are presented.

be put out by water; how hatred can be killed only by its opposite, love.

In this way she proved to him that love was not merely sentimental, but was a potent force to kill hatred and warfare. The sceptic listened with interest to this scientific explanation and then said: "Thanks! Now you're talking common sense."

Theosophical News and Notes

Mr. James S. Perkins, National Vice-President

We congratulate Mr. Perkins upon his election to the office of National Vice-President of the Society. Mr. Perkins missed the 60% of the nominating votes required for election by the very narrow margin of eleven votes. The other candidates have all withdrawn, however, and Mr. Perkins is elected under the rule that provides that a candidate who alone remains and receives 50% of the votes shall be deemed elected.

Mr. Pearson, who drew 40% of the nominating votes, showed the strength of the friendships he has made around the Section in the course of his national work, and is also to be congratulated upon the vote supporting him. He will almost certainly be elected as a member of the Board of Directors and continue to work with his colleagues on that body.

Thanks from Mr. Fritz Kunz

In withdrawing his name from the National Vice-Presidential election ballot, Mr. Fritz Kunz asks that his thanks be extended to the well wishers who voted for him for that office.

Anti-Vivisectionists Elect Mr. Logan

We have recently received announcement of the election of Mr. Robert R. Logan to the office of President of the American Anti-Vivisection Society. Mr. Logan has been Head Brother of the Theosophical Order of Service in America for many years and his many friends will be happy to learn that his work in connection with animal welfare has brought him this recognition and opportunity for still wider service.

The Friends of Madame Blavatsky

Mrs. Beatrice Hastings' sixth number of *The New Universe*, brilliantly penetrating as ever, follows No. 5 after a rather longer interval than usual, but it is no less welcome by "The Friends of Madame Blavatsky," a group which Mrs. Hastings leads and which has as its avowed purpose to compel the withdrawal of the report against Madame Blavatsky by the Society of Psychical Research. This Mrs. Hastings proposes to do by carefully sifting the evidence and by keen and telling analysis to prove the errors of assumption and conclusion in that report. Intellectually and as a student, as well as through her brilliant literary capacities and standing, Mrs. Hastings is well equipped for this work. Those interested in this movement should send a contribution of 25 cents or more to Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex, England.

Lodges and Federations — Attention Please!

Inquiries come in each day with regard to arrangements for Mr. Jinarajadasa's itinerary, and hence a general statement of policy and intentions may be helpful to everyone.

As to the financial obligations we can only say that since the Society is responsible for round trip ocean travel, as well as travel and entertainment in this country, it is obvious that the expense to the Section will be considerable, and we must therefore depend upon the generosity of every member, every lodge, and every Federation. We ought to have a fund of \$1,500, including a gift to Mr. Jinarajadasa. However we cannot assign a proportion to any individual or unit of the Society because we want every locality to have the full benefit of Mr. Jinarajadasa's presence, whether or not a particular locality is able to meet its share of the expenses. In other words, will each feel that his responsibility is to contribute as generously as possible, regardless of whether it is more or less than someone else will contribute?

Additional lodges to those listed in the March magazine are requesting places on the itinerary. We shall gladly give every request attention, but it must be understood by all that it is quite impossible to include every lodge, even those on the route which Mr. Jinarajadasa will take, since this would involve more time than he has at his disposal. Furthermore, we are hopeful that lodges not too far distant will cooperate at a central point to make one splendidly enthusiastic gathering. This method will conserve Mr. Jinarajadasa's time and energy, while at the same time giving a great many members the privilege of contact with him.

Our effort here at Headquarters will be to give as many lodges and members as possible the joy of meeting and hearing Mr. Jinarajadasa, but we must ask your understanding if we are not able to carry out the wishes of everyone.

The Italian Section

Dictatorship has again taken its toll from within the Society's ranks, as it does of all movements standing for freedom and brotherhood. By order of the Italian government The Theosophical Society in Italy has been dissolved, its activities abolished, its books and records and other property confiscated by the state. Russia, Germany, Austria, and now Italy. Greater than ever is the need that the Society should stand strongly for brotherhood in the democracies where it still may flourish.

Audited Report

The Convention of 1938 was held so early in July that it was impossible to prepare and audit the annual accounts in time for presentation then. The audit has since been made, however, and is here presented in accordance with the By-Laws. We are indebted to Mr. Edwin N. Lord for a careful checking of the records and certification of the financial statements. The following is a condensed Balance Sheet taken from the audited and certified report:

BALANCE SHEET, JUNE 30, 1938**Assets**

Wheaton Headquarters	
Land and Improvements	\$ 54,409.79
Building less Depreciation	168,602.81
Furniture and Equipment less Depreciation	23,440.64
Investment in	
The Theosophical Press	17,035.01
Investment—Oakdale Avenue Prop- erty (Sales Contract Equity)	9,200.00
U. S. Government Savings Bonds	4,061.75
Other Securities	349.00
Cash and Current Receivables	10,033.32
Deferred Charges	3,456.18
	<hr/>
	\$290,588.50

Liabilities

Gold Bonds Outstanding	\$ 37,750.00
Special Purpose Funds Unexpended	6,289.54
Deferred Income	9,049.45
Current Liabilities	2,824.92
	<hr/>
	\$55,913.91
Net Worth	\$234,674.59
	<hr/>
	\$290,588.50

Those who are financially minded will be interested in comparing this Balance Sheet with that of June 30, 1937, in the September 1937 number of this magazine. The following would be the particularly noticeable changes:

A decrease of \$6,000 in the investment in The Theosophical Press, due principally to the writing down to nominal value of book plates and standing type from many years ago, now recognized as obsolete.

The disappearance of the "Gifts not yet Converted into Cash," due to the return to the donor of a piece of property donated many years ago and not of value to the Society's work.

The decrease of \$16,000 in the amount of outstanding Gold Bonds. This reduction being

due to the operation of the Burn the Bonds Fund up to June 30. (A substantial additional reduction has taken place since that date.)

The consolidation of the several items making up the net worth of the Society will also be noted, as well as the increase in the net worth of some \$8,700, resulting from the payment of bonds, but modified by the writing off of the items referred to above.

Again, a comparison of the Balance Sheets at the beginning and at the end of the fiscal year will show a further diminution of the working capital by approximately \$2,000. It is to this that attention has been called constantly for several years and which has now been rectified by the change in the amount of annual dues.

The Society's annual accounts regularly cover eight or ten pages of financial and accounting data.

The Article on Technocracy

We have received a number of letters in appreciation of Mr. Roy Rush's article and of the fact that it appeared in THE AMERICAN THEOSOPHIST. It has been our policy to publish good articles on subjects around which the leading thought of the day turns, but some of the letters indicate misunderstanding. It is not intended that the subjects with which these articles deal shall take the place of Theosophy in our lodges. They are presented in the magazine to show that in some respects at least they are in harmony with Theosophical principles, but our lodges should not become branches of the Technocratic movement, nor Socialistic debating Societies, nor democratic or other clubs. No subject should be introduced into the lodge for study except as it may throw light upon our understanding of the vital principle of brotherhood and the teachings of Theosophy. Articles of this nature in the magazine are for the interest of our members who may individually be attracted to the movements about which these articles are written. They may carry their Theosophy into these movements or study them to understand their Theosophy better, but the primary purpose of the lodge as a center of brotherhood must not be disturbed by making it a center of any movement that is essentially less than Theosophy.

Madame Montessori to Adyar

Madame Montessori, the noted originator of the educational system bearing her name, has accepted the President's invitation to spend six months at Adyar, where she will study Indian conditions and the needs of education in that country. It is an honor to The Theosophical Society, and even to Adyar, that so great a lady should accept its hospitality and make it the center of her work in India.

Notes from Adyar

From the President's first mimeographed news sheet we pass on the following interesting items:

"First and foremost, as you will note in the March Theosophical journals, is the resounding of the key-note of the Will as part of the expression of the spirit of the Manu Law-Giver of our Race, and of Dr. Besant, who so greatly animated it. This grew out of our splendid Benares Convention and had been foreshadowed in the Besant Spirit Campaign launched for India a few months previously."

All Adyar residents, whether temporary or permanent, have been organized to take a part in making Adyar a really virile Center.

Beginning with the April issue, *The Theosophical World* becomes an integral part of *The Theosophist*, although retaining its identity in that journal. It will contain a series of articles designed to help the Theosophical worker in the field.

New India continues only as a very small paper, now assuming a new format and name, *Conscience*, and is intended to furnish a channel through which those who feel very strongly about world affairs may give expression to their convictions to stem the tide of those forces that are working against the forces of Light.

New publications are coming from the Publishing House. The President's new book will be entitled *The Lotus Fire: A study in Symbolic Yoga*. A small book, *The Guardian Wall of the Will*, is already available.

H. P. B.'s old rooms at Headquarters are being restored. Some of her original furnishings and possessions are to be maintained in her memory and honor.

The President, Mrs. Arundale and a small party start on a series of tours of India soon.

The New Year Workers Conference

After some delays the report of the Workers Conference held at Olcott over the New Year week-end, consisting of over forty pages, is completed, and by the time this magazine is out the report will be in the hands of all lodge presidents.

About Balloting

The National By-Laws prescribe in detail the method of voting. That method is designed to avoid waste of votes and to insure the secrecy of the ballot. The name, address and the name of the lodge (or national member) of the member is required in connection with each vote, the only purpose of that requirement being that the ballots may be checked against the membership list to see that no one votes more than once and that only the votes of those in good standing on the last annual report to Adyar are counted.

We have explained how the secrecy of the ballot is maintained even though the name of the voter is given on the outer envelope. It is checked with the last annual report, the ballot inside is removed but not opened and the outer envelope destroyed. The inner, plain and unmarked envelope is turned over to the committee of tellers. No one but this committee opens these unmarked envelopes. The committee does not get the outer envelopes bearing the names of the voters. Those who check the name on the outer envelope do not see the contents of the inner one. Those who open the inner envelope and see the ballot do not see the outer one bearing the name.

Despite these precautions that the By-Laws stipulate to provide secrecy, numbers of members send in ballots without names on the outer envelope. Such ballots, obviously, cannot be counted. Some vote for people who are not members of the American Section. They cannot be counted. One lodge enclosed several ballots in a single envelope with a list of names. If one of these names is ineligible to vote, or has already voted separately, there is no way to know which of the group of ballots must be disqualified, and all become void.

The method of voting is very clear and simple. To depart from it is to risk the loss of your vote. Why not follow the rules exactly?

Attention, Fellow Theosophists!

Are you westward-bound for the Exposition in San Francisco? If so, this notice applies to you — "and we do mean you!"

Come and visit our lodges in the San Francisco Bay area, and we shall be most happy to be of service to you in helping you plan your visit in San Francisco and in offering you ideas and suggestions as to the outstanding places of interest to visit while here.

We are looking forward to meeting many of you during the next ten months, and we extend to you a most cordial welcome from San Francisco.

Mrs. Clara B. Walters, President,
San Francisco Lodge,
414 Mason St., San Francisco, Calif.

Mr. Harry E. Stuart, President,
Oakland Lodge,
1442 Alice St., Oakland, Calif.

Mr. Hans C. Hutteball, President,
Berkeley Lodge,
2024 University Ave., Berkeley, Calif.

Mr. John Packer, President,
Pacific Lodge,
126 Post St., San Francisco, Calif.

A Departure and a Vacancy

Mrs. Mary M. (Polly) Patterson has in the course of a year or so rendered a fine service to Olcott in her management of the kitchen and dining service. This is not an easy task, for Theosophists often are strong characters, individualistic in their tastes as also in their beliefs, but Polly has managed it all and with balanced meals and a balanced disposition has maintained domestic harmony. Now she responds to California's call and a renewal of family relationships, leaving vacant an important position at Olcott.

We shall welcome applications from those who know how to prepare Theosophical meals for Theosophical personalities. The position includes the responsibilities of purchasing supplies and the management of the kitchen and dining department, but it requires besides these skills and experience, a deep love for Theosophy and a dedication to its service at Olcott. A small salary sufficient to meet personal needs, and the joy of association in service with others equally dedicated, is the reward to one fortunate enough to follow Polly. Will those who can recommend a suitable member please write to Headquarters?

Another Departure

Mr. Charles Brugnone also responds to the call of family responsibility and returns to St. Louis to assist in the business of an aging father, leaving a vacancy at Olcott. Sweeping floors, cleaning windows, the work of garbage cans and waste baskets, is not menial work at all, for there is no menial work at Olcott. All is service equally necessary, equally recognized for the devotion with which it is done. In that spirit Charles has served willingly, loyally giving his best of the type of service that he is equipped to do, no less valuable than that of other members of other capacities and no less appreciated, no less acceptable. It sometimes seems that our gratitude is due in greater measure to those who do the apparently lesser work; so few are willing and so few able to render the so-called smaller service with all their heart and strength. To Charles, who has done these things, we extend our gratitude and our best wishes.

Ellen McConnell Watters

Ellen McConnell, now Ellen Watters, is heard from occasionally from Paris, where she and Warren are honey-mooning while he continues his post-graduate musical studies at the Conservatory. Ellen writes interesting letters of their Theosophical contacts, the meetings they attend and the friends they are making. She is putting in some of her spare time as secretary to Prof. Marcault, General Secretary of the Theosophical Society in France.

John Toren

The merit of the plan formulated by the Young Theosophists, who gathered at Olcott during the 1938 summer sessions to send John Toren among our lodges as their representative, is proving itself admirably as John Toren himself travels from place to place making new friends not only for himself but for Theosophy.

Enthusiasm, wholehearted commitment to Theosophy and to the Society, are qualities which invariably challenge both the respect and interest of other young people, who like himself must face this world of ours with its tangles of misunderstanding, its frustrations and its suffering. Young people are finding from John Toren's presentation that in Theosophy there are solutions to these numerous questions of theirs — solutions which give them courage, understanding, and practical ways of achieving the ideals which glow in their hearts; for making life more beautiful and more effective.

Not only the young people, but also the older ones are taking fire. John Toren's work promises splendidly both for our lodges and for the young people's groups which he is organizing as he goes from place to place.

Dale Richardson Returns

After an absence of some months Dale Richardson returns to Olcott to fill the vacancy in the shipping department. Formerly, but temporarily, employed, Dale fitted in and caused himself to be appreciated as a Staff member so that he is now earning a right to one of the permanent positions.

Paul O'Neal

Last month we announced Paul O'Neal's departure to take up an office in the editorial department of his former employer's business. Since then Paul's company has offered him a good sales territory in Tennessee, Louisiana and Mississippi, the latter his own home state, and his home with Patricia will therefore be somewhere farther south instead of in Syracuse, New York.

Friendship

We welcome from the Committee on Membership of Oak Park Lodge a beautiful letter conveying their sense of friendliness to Headquarters, and dedicated to the fine purpose of bringing to us all the magic power of friendship.

We congratulate the lodge on the activity of their committee, and are happy to give below their quotation from Dr. Arundale:

"Friendship is more to be cherished than psychic powers, than knowledge, than erudition, than oratory, than any power of mind, emotions, or body, as our first object points out."

Mr. Dan V. Stephens

In the passing on January 13 of Dan V. Stephens of Fremont, Nebraska, our Society has lost a loyal member of many years standing; and his community and state, as also our country, a leader whose capacities were varied and outstanding, but who will perhaps live chiefly in the memory of friends, as well as business and political associates, for his greatness of heart and breadth of view. Mr. Stephens was for many years a leader in the affairs of his own state, and was also prominent nationally, especially during the period when he represented Nebraska in Congress. Although a lifelong Democrat his patriotism transcended mere party affiliations, and his service was rendered courageously for the best good of his fellow-citizens.

A leader in finance and business, an educator, publisher and pioneer in agricultural activity, his versatility was unusual and his capacities invariably dedicated to the development of constructive work.

Our warmest sympathy is extended to his wife, Mrs. Hannah B. Stephens, who also is well known and greatly loved, not only in her own community, but widely among our Theosophical friends.

Mr. Jorgen Frederickson

A life remarkably well lived closed on February 23, when one of our members, whose loyalty to Society has continued since his admission to its ranks in 1888, passed away quietly in his home in Gaylord, Michigan.

Mr. Frederickson was an architect and a builder of rare ability. A number of the best homes in Gaylord were the work of his skill, and the chief accomplishment of his career was the Methodist Church which he planned and erected with whole-hearted skill and attention. In addition to his competence as an architect he was an expert in cabinet work, as well as in the making of violins, and has left many beautiful objects in wood, cleverly inlaid and of the finest workmanship.

All honor to this tried and true member, not only for his faithfulness to the ideals of Theosophy, but for his accomplishment in the world.

He leaves a daughter who is also a member of the Society and to whom we give warmest sympathy.

Mrs. Anna Haack

Having been a member of The Theosophical Society in Germany since 1898, Mrs. Anna Haack passed on February 7. She never joined the American Section for it was difficult for her to understand the English language, but she was the mother of the president of Syracuse Lodge and will be missed by the friends she has made in America during the last twelve years.

Mrs. Nora Lewis

Mrs. Nora Lewis of Helena Lodge, Helena, Montana, passed on March 7 while at the home of her daughter in Great Falls, Montana. A member of Helena Lodge since September 1909, she held all the offices of that lodge at various times and was second Vice-President at the time of her death. She assisted with the arrangements for entertaining Bishop Leadbeater, Dr. Besant and Mr. Jinarajadasa when they visited Helena Lodge and repeatedly opened her home for other visiting lecturers of the Society. She gave much to the community through her civic work, took an active part in the 1916 campaign for prohibition and was always known as a Theosophist. The Helena Lodge held a memorial service for her on March 11.

"Those who rest in me, knowing me to be the Adhibhuta, and Adhidaivata, and the Adhiyajna, know me also at the time of death."

Hervey Gulick

On February 5 Hervey Gulick, long a valued member of the Society, passed on at his home in Ojai, California, after an acute and short illness. Mr. Gulick, in his probably forty or more years of membership, contributed to the cause in a variety of ways — most of all he gave a saintly and stalwart character, and an affection which embodied to the fullest our ideas of Brotherhood. He made invaluable blue prints of many aspects of our knowledge, done in the earlier years of his membership and still of the greatest use. His care as a workman was exceptional. He was also for a time Vice-Principal of Ananda College, Ceylon, a post occupied earlier by Mr. C. Jinarajadasa. The college itself was founded by C. W. Leadbeater. Specific service such as this is much, but most of all Hervey Gulick will be remembered for his gentle and loyal life. In the ranks on this side he will be missed inexpressibly.

— F. K.

"The Seven Rays"

Mr. Arthur M. Coon has turned out an excellent little hand-made booklet with many useful diagrams on "The Seven Rays and the Holy Eucharist." Only about one-tenth of the space is devoted to the latter subject, the bulk of the book discussing involution, evolution and the development of the qualities of the rays in nature. Consisting of about seventy pages and many charts, this book will be of interest to Theosophical students and Mr. Coon will make another run if there are sufficient orders. It is well worth the price of 60 cents post paid, which he suggests. Address Mr. Arthur M. Coon, 387 Albany Street, Ferndale, Michigan.

The Adyar Fund

Many inquiries regarding the Adyar Fund have come in following the mailing of the notices some weeks ago. It is possible that similar questions might arise in the minds of others who have not yet sent in their contributions and, anticipating this possibility, the Adyar Committee feels that the following information may prevent a great deal of misunderstanding on the part of members who are not acquainted with the object in view and the methods employed in the collection of the Fund.

1. All money collected is forwarded to International Headquarters at Adyar, to be used at the discretion of the President of the Society.

2. Collection of money will continue for several weeks in order to enable all lodges and members to make their contributions.

3. All contributions are purely voluntary. Individuals may donate through their lodge or mail their contributions directly to this Committee.

4. It is hoped that every member of the Society will endeavor to make some contribution. The demands upon Adyar have been great. Furthermore, the virtual loss of the national sections in Germany, Italy, Austria and Russia has deprived the Society of needed support which it is felt the Fund may supply in some measure.

5. No amount is too small to be appreciated. The will to serve as circumstances permit has ever been a great factor in the building of The Theosophical Society, and it will continue to be an equally necessary factor in aiding the work of the organization to continue. Let every member give according to his means.

The Adyar Committee
Thomas W. Pond, Chairman

The Children's Camp

Mrs. Herbert Staggs, 3046 Meadowbrook Avenue, Cleveland Heights, Ohio, is accepting reservations for the accommodation of children from three to twelve years at the Children's Camp to be held during the Summer Sessions of 1939. This camp was established three years ago for the convenience of mothers who cannot make other arrangements for their children while in attendance at Olcott and is located in a large brick homestead near the Headquarters building. The house is surrounded by a spacious lawn with many trees, a sandbox, swing, slides and screened-in porches for the activities of the children.

A carefully chosen staff will be in full charge. A housemother will oversee the diet and health of the children, as well as the general smooth running of all details, and play leaders, who understand the needs of children, will provide a program adapted to these needs. The entire program will

be kept flexible, giving plenty of time for real relaxation.

Prices were quoted in last month's magazine and the only "extras" which were not listed there will be the price of an occasional trip (for the older children) and the assumption of the laundry problem by the individual parent. *Early registration assures more efficient planning.*

The Theosophist

As members of The Theosophical Society we certainly may with justice read with pride the pages of our international magazine, so ably edited by our International President, Dr. Arundale. In his own *Watch Tower Notes* Dr. Arundale strikes a keynote of worldwide inclusiveness ringing with courage, wisdom and compassion. Read these Notes and feel anew your participation in the universals which we must help to become the solutions of individual and national problems.

Similarly, one is swept into the realm of cosmic realities in reading *The Evolution of the Universe*, Dr. Besant's second review of *The Secret Doctrine*. Our learned Vice-President, Dr. Hirendra Nath Datta, presents *Yoga and Nirvana*, while the talks on America's destiny presented at the 1938 Convention are included under the title, *The Dharma of America*. One gains new appreciation of the gallant little country of Holland, whose contributions to our world have been greater than we realize, in the reading of *Holland in the Great Plan* by Dr. Ketwisch Verschuur. The international note is further enriched by the article *Spain: The Magnificent Courage of a People*, written by Georges Tripet, the General Secretary of Switzerland.

Each page of this splendid number should be read by every member, and our magazine should rightly appear in libraries and public places that the Great Plan may be served by increasing numbers of those who can respond to true and wise idealism.

"The Good Way"—a Gift

We find that we have on hand an over supply of copies of *The Good Way*, a modern version of Taoism by the author of our standard verse translation of the *Tao Teh Ching* of Lao Tszé. With the consent of the author, Mr. Charles Henry Mackintosh, who has waived all royalty rights in connection with this offer, we have decided to offer a copy of this beautiful little book, containing sixty-four pages bound in stiff, dark green boards, to any of our members who will ask for it, enclosing ten cents to cover our costs of packing and postage. Requests will be filled in the order of receipt until the over-supply (of two or perhaps three hundred copies) has been distributed.

THE THEOSOPHICAL PRESS.

Unfair and Unnecessary

A contemporary magazine frequently utilized for attacks on the President, recently took occasion to comment upon his appearance in a California newspaper in Bishop's garb. Inquiring comments regarding this article have reached us. What its writer ought to have known, and probably did know, for he is familiar with newspaper practice, is that these pictures were taken years ago and were dug out of old newspaper files. They do not indicate, as the article suggests, that the President has revived his activities in connection with any religious organization. Those who know the President would not suspect him of going back on his word as to such activities, given upon his entering into the Presidency of the Society.

To Those Who Mourn Club

Shipments of booklets from February 16 to March 15:

Alabama	200
California	191
Canada	10
Connecticut	100
Michigan	17
Missouri	45
New Jersey	400
New Mexico	5
New York	534
Ohio	10
Pennsylvania	110
Total	1622

New Members for February

Applications for membership were received in February from the following lodges: Besant (Boston), Besant (Cleveland), Besant (Hollywood), Braille, Casper, Hermes (Philadelphia), Milwaukee, St. Paul, San Antonio and Tulsa.

Statistics

February 15 to March 15, 1939.

<i>Burn the Bonds Fund</i>		
Previously reported.....	\$2,330.61	
To March 15	23.50	\$2,354.11
<i>Building Fund</i>		
Previously reported.....	164.51	
To March 15	9.00	173.51
<i>American Theosophical Fund</i>		
Total.....		1,380.59

Birth

To Mr. and Mrs Gerard Dieges, Ojai, Calif., a daughter, Zoerita, Nov. 25.

Deaths

Mr. Samuel T. Diehl, Glendale Lodge, February 22nd, 1939.
Mr. Hervey Gulick, Ojai Lodge, February 25, 1939.
Mr. J. Frederickson, Detroit Lodge, February 23, 1939.
Mrs. Nora Lewis, Helena Lodge, March 7, 1939.
Mrs. Abbie W. Marshall, Washington Lodge, December 1938.
Mr. Dan V. Stephens, Fremont Lodge, January 16, 1939.
Mrs. Mabel M. Jacobs, Rainbow Group, February 1, 1939.

Marriages

Miss Evelyn E. Bergdorf and Mr. Franklin D. Howe, Jr. both of Akron Lodge, February 19, 1939.
Miss Helen M. Lasell, Aberdeen Lodge, and Mr. Wesley Cruikshank, Jan. 8, 1939.
Miss Willamay Strandberg of Seattle Lodge of the Inner Light, and Mr. Leonard A. Pym, January 15, 1939.
Miss Elizabeth Sturmer of Wichita Lodge and Mr. William Dowlen, Jan. 5, 1939.
Miss Rosalie Claire Canney, San Francisco Lodge, and Mr. Samuel E. Fox, March 4, 1939.

THE OLCOTT FOUNDATION

(Continued from page 81)

Division 4. Play. Consideration will be given by the committee to the possibility of presenting the prize winning play at a subsequent annual convention, or other gathering at Olcott.

Division 5. Symbolic or Mystical painting. Entries in this division shall be accepted in accordance with conditions which will be announced by the committee. They shall be placed on display at Olcott during the next following annual convention.

Division 6. Musical Composition. Entries in this division shall be accepted in accordance with conditions which will be announced by the committee. The composer of the prize winning selection shall be invited to present it at the next following annual convention.

These rules may be changed from time to time by the committee, subject to the approval of the National President.

Why We Should Not Remember

Suppose there should suddenly be dumped into man's conscious mind a small part of what he had forgotten: out of all his past, ten million faces would surge up from darkness into a dreadful glare; a vast murmur of voices would gather out of silence and grow until it built pandemonium in his skull. In that sea of faces he would not find the few that had been dear to him; voices he had

loved would be drowned in rapid chatter. The few good books he had read would be smothered under the ten thousand bad. Worst of all, he would search in vain among the trivialities, the broken purposes, and the weak surrenders of his own past for that ideal self of which his weak memory had allowed him complacently to dream. — ODELL SHEPARD.

Book Reviews

Theosophical Gleanings, by Hirendra Nath Datta. Theosophical Publishing House, Adyar, Madras, India. Price \$.80.

The author, an Indian scholar and the international Vice-President of The Theosophical Society, presents from a series of messages and addresses this small volume of truly Theosophical gleanings. Here we find a reverent discussion of our Theosophical leaders from the point of view of a distinguished Indian with beautiful expressions of tribute and gratitude for work done for India.

The student will find this book a useful supplement to the study of the Yoga Aphorisms of Patanjali, the Upanishad, The Bhagavad-Gita and other volumes dealing with the Ancient Wisdom.

The author's genuine scholarship gives clarity and depth to his exposition of psychoanalysis, as well as unusual value to his discussion of the permanent atom and the Monad in terms of the evolutionary process of man. The glory of each man's quest for the realization of his Divinity is set forth by one whose life and thought have long been permeated by the beauty and power of the stirring Hindu scriptures. — H.B.C.

Concentration and Meditation, published by The Buddhist Lodge, London. \$1.25.

A clear and concise exposition of the subject of Meditation, its technique and function, together with much sound advice regarding the avoidance of pitfalls for those who seek Truth along this pathway. While the subject is handled in a most inspiring manner, nevertheless the book contains so much of common-sense and practical value that the possibility of a sentimentally fuzzy conception of meditation on the part of the student is eliminated.

There is included discriminative reasoning with regard to the various pathways which lead to the discovery of Truth, and a fine bibliography of source material, as well as a list of subjects to be used for meditation.

An excellent textbook for any student interested in the subject of meditation. — D.S.

Every Common Bush, Thoughts in Prose and Verse, by Patience Strong. E. P. Dutton and Co. New York, N. Y. Paper \$.50.

A collection of short essays on various subjects that touch the soul of man. Each one is prefaced by an appropriate poem. The pages of this little book are permeated with a spiritual insight and understanding of the beauty of all life. It is like a quiet oasis in a noisy world. A little book to be picked up, enjoyed, and picked up again. — A.F.B.

First Principles of Theosophy, by C. Jinarajadasa, M. A. Fifth Edition. Theosophical Publishing House, Adyar. Price \$3.00.

This new and revised edition has been produced in a more convenient size and at a lower price than the earlier editions. The beauty of the illustrations, of which there are 130, and the clarity and dignity of the exposition make this book a suitable gift for the inquirer, while the older student is impressed anew by the comprehensive nature of the science of Theosophy. The author has added a chapter on "Nature's Message of Beauty" in which he gives us his own special contribution to our philosophy. — E.W.P.

Medieval Number Symbolism: Its Sources, Meaning and Influence on Thought and Expression, by Vincent Foster Hopper. Published by Columbia University Press, New York. Price \$2.90.

The difference between the modern and medieval mind is stressed, the latter believing that the symbol is the inevitable result of an association of ideas and therefore sacred.

The first sections deal with primitive, astrological and Pythagorean symbolism, and are intended to compose the medieval complex. The Pythagorean number theory is considered to show in a most interesting manner that its power resided in its faith in mathematics as the representation of fundamental truth.

The author discusses at length number as used in literature, both religious and secular. The final section is devoted to the beauty of order as exemplified by Dante in *The Divine Comedy*.

This is a scholarly, clearly written and interesting treatment of a fascinating subject.

— F. PENDLETON.

The Spirit of India, by W. J. Grant. Charles Scribner's Sons, New York. Price \$3.75.

Much more nearly than the average travel book this title catches the spirit of India and recognizes the "grandeur of India's mind" as well as the loveliness of India's scenery. While the author is not invariably clear in his appraisal of the real values, nevertheless he has achieved beautifully his objective to give the soul of India wings, and has recognized the "golden splendor of her spirit," "a preciousness a materialistic age is in danger of missing."

Silver Crickets, by Tess McLean. Published by the Author at Ojai, California. \$1.00.

A Fellow-Theosophist, the author of this volume presents to her friends and their friends this collection of verse for pleasure and inspiration.

A YOGA IN SOUND

A new piece of music that all musicians and music lovers will want to possess. Conceived and sketched by Dr. Arundale as a means of helping him to bridge the gulf between an inner and an outer yoga, it will be a constant source of joy and inspiration to all who hear and play it. \$0.75.

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PREDICTION

A fascinating new book dealing with National and International Predictions up to and including the year 1949. The author tells of the many astrological prophecies which he made in 1937 that have since come to pass. There is also a special section devoted to individual forecasts for the year 1939 and 1940. Paper \$1.00.

THE NEW 1939-1940 CATALOG

A comprehensive new catalog of our extensive Theosophical Literature will be available in April. Simplified and modernized it contains a new Table of Contents, new descriptive information about each book, and a revised Classified Section. This new catalog will be a useful and helpful guide in your buying of occult books. Send 10 cents in coin or postage with your request.



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