
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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OCTOBER ★ 1940

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

October 1. My Birthday greeting to you, Brothers all the world over, is written from amidst the encircling Himalayas. But not a vestige of them is visible, thick-shrouded as they are in earth-born clouds. Shall I then doubt that the mountains are there, that their green slopes, their mighty crags, their heaven-piercing peaks of snow, are but dreams, imagination fashioned? Nay, verily, for I have seen them, I have trodden them, and I KNOW.

With equal certainty, with equal surety, I know the unshakable truths of the Ancient Wisdom, of the Hierarchy who guides, the World-Teacher who inspires, the Embodied Will who rules. The Himalayas may crumble, but These abide in the Eternal. I see the Star that shines ever over the White Island. Lift up your eyes, my Brothers, and you shall see it; then face fearlessly the raging of the storm.

Dr. Besant's Birthday Message, 1922





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CONVENTION
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THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
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No. 10

Wartime Duties

I. Of The President

DR. BESANT was a wartime President of The Theosophical Society. I am the second. I pray there may never be a third. For a wartime President is President of a Society which is lifted out of its normal routine of living, out of an even tenor of its way, into the mighty regions of those storms and cataclysms which, under the guidance of the Gods, make all things new.

The Foundation of Universality

A wartime President must ever bear in mind the great purposes to which the Masters dedicated from the very beginning their gifts of Theosophy and The Theosophical Society to the world. He must on no account allow the Society to deviate from the principles which are its eternal foundation. The Society must ever be universal in its welcome to all who wish to become its members. It is not the opinion of the world which counts, but the attitude of the would-be member. Is he prepared to form an honest part of a nucleus of Universal Brotherhood such as the Society is? Is he sympathetic towards the study of religion, philosophy and science to the end of the strengthening of the nucleus? Is he sympathetic to the investigation of the unexplored laws of nature to a similar intent? If so he be, then there is no one and nothing to stand between him and membership, it being understood that he will so comport himself in his membership that he intensifies that spirit of brotherhood which is the life's blood of The Theosophical Society.

A Beacon-Light in Darkness

But in times of war, of the greater cataclysms of evolutionary unfoldment, when universal adjustments are taking place, the Society must not only fulfil its peacetime obligations. It must not only sound the note of

brotherhood above those discords which would break into pieces the unities of Life. It must stand as a beacon-light clearly illumining the great highroad of Righteousness on to which the very cataclysms themselves are in truth impelling the world. To the safer treading of this great highroad are being fashioned adjustments which, however devastating in their tearing the world away from its lesser traditions and conventions, are magnificent to achieve because they involve a high attainment of freedom, justice and fearlessness.

In times of peace The Theosophical Society dwells for the most part in the plains, though never without access to the heights from which it descended on to earth. In times of peace the Society to no small extent caters for the ordinary individual intent on Brotherhood. It is a democratic brotherhood, almost, but never quite, living the life of an ordinary Society with more or less similar objects. It pursues the even tenor of the way fashioned for it by its three Objects and its Constitution, though with a no uncertain memory among most of its members as to its heavenly origins.

But in a time of world-wide war, when the vital issues of life are at stake, when the whole world has to choose, as it has to choose today, between the way of darkness and the way of Light, the Society must not only cater for the ordinary individual intent on Brotherhood, it must not only be a democratic brotherhood largely living the life of an ordinary Society in the outer world, it must not only pursue the even tenor of a way fashioned for it by its three Objects and its Constitution—all these duties it must seek to fulfil, but it must do more. It must seek to bring the heavenly peace of its sublime origin down into the tumultuous earth of its worldly setting.

The Society must remember, with a deeper memory majestically lifting it above the cloud-ridden earth into the sunlit sky above, Those who made it Their nineteenth-century gift to the world together with the Theosophy which is its life. And in remembering Them it must remember that it is They who guide and direct the world within a Plan which inexorably unfolds to Righteousness.

Thus lifted into the heights of Truth, the Society must descend to earth shining with Truth's Light, declaring to a world wandering distracted in darkness and torn by confusion and temptation the nature of the Truth for this time of cataclysm and adjustment, the nature of the Way of Brotherhood. And it is the herculean task of a wartime President to strive so to direct this deeper memory of the Society that it may become, without fear and without favor, a universal power strengthening the world to choose aright on this Day of Judgment which is indeed a Day of Choice.

Making Right Choice

Such a President must look fearlessly in the face the whole conception of the Society's neutrality. There is no real neutrality in such times as these either for individual, community, faith or nation. There is only choice. It is the splendid opportunity of the Society itself to choose, in the inclination of its life though not necessarily in the dictates of constitutionally adopted forms: thus to be in every part of its organism, a vivid monument to the nature of Right Choice.

Not that every member will endorse the choice. Some may oppose it and perhaps combat it. They are welcome within the Society, and their membership is honored. But the majority of the members must endorse the choice if the choice be right. The public opinion of the majority of the members must approve such a choice, or the Society would have to wait awhile before it can become again that true channel of the living Truth which it has been before in earlier times of crisis, and which it must be, and, I believe, is being, supremely today.

In Tune With Universal Will

There are times when the Society must fight for the Right, must range itself on the side of Right against the side of evil and wrong, even though not by actual declaration. And it is the responsibility of a President who holds office in such times to see to it that the Society does so range itself in its life, even though, as I have said, there be no official declaration to this effect.

A wartime President is no mere citizen of the country of his birth, no mere member of his faith, no mere holder of his opinions.

Indeed, at all times he must be a citizen of the whole world and of every country in it. He must have no barriers of citizenship. He must have no barriers of religion or sect. He must be active in the great and universal fellowship of faiths. He must learn to subordinate his own small and personal views to those greater concepts of life to which every Theosophist should constantly be seeking to adjust himself.

But in these tremendous times more than ever must he in every part of his being be universal, without distinction of any kind. This is imperative, so that he may be intent on attuning himself to the Universal Will in such shadow of it as may be the light least blinding to his eyes.

People, even some members, may be thinking today that the Society has an Englishman and a Christian as its President, and one with such and such opinions and prejudices and outlook. He is indeed an Englishman. But he is more. He is indeed a Christian. But he is more. As for his opinions and prejudices and outlook, these he must ever seek to place on one side for this incarnation—they can if necessary be resumed when a more peaceful life appears around the corner—so that he may become more and more that which he has ever sought to become from the moment of his joining the Society forty-five years ago, and indeed even before that, a faithful servant of the Masters and of Their appointed agents working for Them in the outer world. No doubt he has passed through times of faithlessness, and has served ill. But on the whole he hopes that faithfulness has outweighed faithlessness. And above all he hopes that as President of the Masters' Society in this supreme time of trial he is nothing if not honest in his faithfulness even though by no means always wise or reflecting accurately Their will.

It is because my whole being burns with a most ardent fire of faithfulness that I do not hesitate to declare as I have declared in the August Watch-Tower of *The Theosophist* what is threatening the whole world today, how The Theosophical Society and Theosophy are threatened, and what is the duty of every member of the Society who sees his way to perform it. Let there be little of George Sydney Arundale as President of The Theosophical Society. It is not he that is wanted just now, if at any time. Let there be much—would he could dare to say "all"—of a true, impersonal servant of

the Elder Brethren and therefore of a true and wise friend of his fellow-members. Let there be the most possible of the life that shall serve the Society, and the least possible of any ignorance that shall hinder it.

Forward Into A New World

In any case, the Society must shine unequivocally in the midst of the present darkness. In such times as these neither nation nor faith nor individual dare sit upon a fence of indecision or self-interest. These times call for decision and for action, and above all for that selfless

universal conception of life which is to take the place of the idea of mankind as living in the compartments of nationality or faith or race. It is to the acid test of a developed sense of universality to which nation and faith and individual are being subjected today. Those who fail in it will be dying in the old world however much they may appear to be living in the new.

The Theosophical Society belongs to the new world, and its President must help to insure that it goes forward into the new world splendidly endowed with the new world's uncompromising youth.

II. Of The Society

I desire it to be very clearly understood that I am in no doubt whatever as to the fact that the continued effective existence of The Theosophical Society in the world and the increasing shining of the Light of Theosophy entirely depends upon the victory of the Allied Powers in the present war.

Our Danger Today

With the victory of Germany and Italy, with a growing influence of Russia and Japan which would undoubtedly follow such victory, every force throughout the world which makes for freedom, justice and culture, in fact for civilization, would either be crushed or would suffer substantial and disintegrating diminution and gradually recede before the advancing tide of soullessness. I know well that the Society would become impotent to pursue its great Objects were ruthless and callous mind to gain mastery over its rightful master, the soul. I know, for I have seen, what is the nature of the forces that malignly direct Germany and Italy through their tools Hitler and Mussolini. I know what we might have to fear from Russia and Japan.

I know, therefore, however much I may lay myself open to misunderstanding and to abuse—one or two friends write that they no longer have any respect for me—that I must do my utmost to protect our Society, its Universality, and the pursuit of its Objects, by calling upon every member to do his utmost to strengthen those forces under the ægis of which alone can the Society continue to function and the sun of Theosophy continue to shine.

Russia killed the Russian Section of The Theosophical Society. Germany killed the German Section and the Austrian Section. Italy killed the Italian Section. In each of these countries Theosophists are persecuted for their Theosophy. In Poland the Polish Section is

banned. I very much doubt if either in Belgium or in Holland or in France the splendid Section of the Society in each is able to function, for, of course, I have received no news from any country since their pollution by Germany. Theosophy is just as much anathema to Germany as are the Jews and the Roman Catholics.

Neutrality Is Criminal

Am I as President of The Theosophical Society to keep quiet as Theosophy and The Theosophical Society are thus sought to be trampled under foot and crushed out of existence? Am I to refrain from denouncing those countries and their rulers which would lay impious hands on the Masters' gifts to the world? Am I to make a criminal fetish of neutrality by saying nothing and doing nothing while the hosts of evil advance upon Theosophy and its channel to the outer world?

Is there any Theosophist who can be, who can dare to be, neutral as he sees all that he cherishes as sacred, all that he knows to be of inestimable blessing to the world, in the gravest danger of annihilating desecration? Is there any Theosophist who can remain unmoved at the sight of tyranny, cruelty, oppression, brute force, darkness, slowly but surely enveloping the world? His country may be neutral. But can he be neutral as he watches his faith, his hope, his trust, his Truth, in danger of being snatched away from him, from his fellows and from the whole world? Can he be neutral as he watches his spiritual home in grave danger of demolition, already being attacked and ravaged in the outskirts? As he busies himself about his house itself he may have no occasion to heed the approaching desolation, but if he will look out upon the environs he will find the houses of many of his spiritual family

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The Choice

To every thoughtful observer with any knowledge of the world plan, it is clear that a great deal of national karma is being worked out and that out of the intense suffering of our time a new and better ordered world will come forth. It is not difficult to see in the history of some nations some reason for the karma they now face. It is much more difficult in others. We do not know all the workings of the law.

It is no less difficult to understand how some nations, our own particularly, are justified of the tremendous benefits and advantages that they enjoy. Most nations have gained eminence, wealth and high citizenship standards, of living and otherwise, only by tremendous sacrifice. All has come so easily and so freely to America, unearned by sacrifice.

It has been truly stated that "What our fathers have bequeathed to us we must earn if we are to possess it." Not since the Civil War has there been sacrifice in America in proportion to the grandeur of its possessions. But the law will work nevertheless, and the sacrifice must be made. Just as in Europe the nations are paying debts to karma, so must we as a nation sooner or later pay our debts in sacrifice. There can be no escape from the law on the part of any nation, nor can any nation avoid its share of the world karma.

Today all the world stands in admiration of Britain, working out her karma and in accepting it with such magnificent spirit, winning for herself the affection of all the nations loving freedom, and the respect of every nation. Britain will not fail or fall. She is earning over again the right to centuries of leadership in a new world, which, as a British radio commentator stated recently, will be a world of creation and community in place of the present world of property and power. Such is the goal of the future to which the world is being led by Britain.

The question for America is whether she is prepared to make sacrifices for that same goal, sharing in that same leadership. If not, America, whether she will or no, will be called to sacrifice for tremendous privileges already possessed, not yet earned nor yet secure. The choice is between voluntary sacrifice to create the new world for which Britain fights, or merely to wait for karma to descend. The sacrifice must inevitably be made. The law will not be denied.

— S. A. C.

From Dr. Arundale

"I feel very much aware of the difficulty in which the United States finds herself vis-a-vis to the War. I cannot help feeling that she should enter it, at whatever cost, for then she will be able to take advantage of the tremendously good Karma which will be available to all who count not the cost in fulfilling a duty which they owe as much to the whole world as to themselves. But I am naturally very much impressed by the unpreparedness of the United States—a circumstance which must inevitably weigh heavily with those who have to take the responsibility of the consequences any declaration of war would inevitably involve. From their point of view, the problem is very great. Nevertheless, from the point of view of Theosophists I must come to the conclusion that the blessing the United States would gain from participating in a war against evil would entirely outweigh any danger. We know that the war will end in victory to Britain and to her comrade nations. It is because of this knowledge that some of us feel neutrality to be a crime against itself by the nation observing it. My very deep love for America quite naturally causes me to feel strongly about this. She will suffer far more from having observed neutrality when no nation ought to be neutral than she could ever suffer from entering the war and so gaining, by the right of sacrifice, an honored place at the conference which will meet to fashion a new peace for a New World."

Our Electoral Procedures

BY E. NORMAN PEARSON

IN THE September issue of THE AMERICAN THEOSOPHIST, Mr. Rogers expressed some views indicating why he believes the By-Laws of our Section should be changed to provide a different method of electing the National Board of Directors.

I agree with the principle which Mr. Rogers enunciates, but I cannot agree with the application of that principle which he suggests.

Mr. Rogers proposes that the present Board, consisting of seven members, should be increased to include an elected representative from each Federation. But, recognizing the fact that such a body would be too unwieldy to transact the business of the Section (which frequently calls for quick decisions and prompt action), he suggests that the Board, so elected, should then choose from among its own members and "Executive Committee within the governing body," so that there would be "no larger number for active work than we have now."

Thus, there would be a nominally active Board of more than fourteen members, while a smaller group, the "Executive Committee," actually would be responsible for the affairs of the Section. Therefore, we should find ourselves in exactly the same position as at the present time, but with this great disadvantage — the general membership would elect only the larger body, and would have surrendered its power of choosing the personnel of those actually responsible for conducting the business of the Section. True, this is substantially the method used in England today. But there are members in England who are asking for a change in this method, for the very reason which I have given.

I believe it would be unwise to adopt it in America.

And yet, I must support the principle stated by those who brought forward the resolution presented at Convention. Undoubtedly a more active participation by the membership in the government of the Section is a vital necessity. Members must recognize their individual responsibility and must be given every opportunity to participate intelligently in the guidance of the Section. Therefore, I would ask permission to place an alternative suggestion

before the Committee studying this problem. I suggest that the Board of Directors remain as at present (for it is as large as is consistent with efficiency); but that it shall be elected by "Districts," each "District" to consist of a number of states so arranged that an approximately equal number of members are in each. Any member of really proved ability (and that is very necessary for membership on the National Board) would be known within such a grouping of adjacent states. Thus, as the National President and the National Vice-President are members of the Board, there would be five Districts which might be called the "Northern," "Southern," "Eastern," "Western," and "Central" — or any other convenient designation.

Then I would suggest that, in addition to the Board, which is responsible for the business of the Section, there should be a "National Advisory Council," to be composed of the President of each accredited Federation, the duties of such Council to be those of considering new ways of working, to form a clearing house for new ideas, and to advise the President on matters of importance in the light of their knowledge of the work in their Federation areas. Each Federation President would then become a direct link between that Federation and the National President and the whole body would weld together the Federations through the working of their Presidents on the Council. Federations have developed healthily during the past fifteen years. They have filled a definite place in the National Work. I believe the time now has come when they should be recognized officially in the Section's organic structure. Such a Council, I am convinced, could fill a great need and become an invaluable source of help and advice to the National President, and through him, to the Section. The membership of this Council already is chosen — the Federation Presidents. It needs only organizing and organizing into an active unit.

In the space which can be allotted in our magazine it is not feasible to deal with these proposals in greater detail. However, this detail will be placed before the committee and I commend them to the membership for their consideration.



To live to benefit mankind is the first step.

— H. P. BLAVATSKY.

Report of the Committee on the World Goal for Immediate Political Achievement

BY MARY C. WERZEL, CHAIRMAN

(Readers should review the "Theme" of the Committee work given in a preamble to the First Committee Report in our September number. The Second Committee, under the Chairmanship of Mary C. Werzel, considered the subject from the following viewpoint:

What is to be achieved politically as the more immediate world goal? What is America's part in its achievement? Does America have the power to influence the world trend to this goal? If so what would be the result of her failure to do so?

Its deliberations brought forth the following report which provided a basis for discussion in Convention, but reports were not adopted and are not official transactions.

Report of the Third Committee will appear in an early issue. Ed.)

A brotherhood of nations in a world federation is the next goal politically.

America's first part in achieving the brotherhood of nations is to IMMEDIATELY OPOSE the axis powers, since the axis by statement and act wills to stamp out brotherhood, declares belief in race superiority, declares for subjection of the individual to the state, rather than believes the state to be the aggregate of its individuals, and subjugates the people for the good of the dictator, even though favoring some classes and races with slight compensations for unquestioning following of the dictator orders.

This opposition should be un-reserved, TOTAL OPPOSITION with full cooperation by whatever means necessary, including men, arms, money and united spiritual strength to combat the total mobilization of armed aggressors who march against brotherhood to destroy it.

America's second part in achieving the brotherhood of nations is to immediately begin putting democracy on a sound basis here. The broader base is sounder in a democracy. Therefore the bottom must be widened and vitalized. Education of the voter is the answer. The greatest possible number of our citizens must function politically. If Democracy has seemed to fall short it is not that the Democratic form is out-moded or worn out. The Democratic ideal is unlimited, ever growing, inexhaustible. The FAILURE has been a failure of CITIZENS who

have enjoyed the freedoms and ignored the duties that are theirs in a democracy.

The Committee specifically calls the attention of Theosophists who feel their responsibility as both U. S. and world citizens to the following:

a. Adult education movements offering citizenship courses to voters coming of age, to new immigrant citizens, and to our own Better Citizenship reading courses.

b. Citizenship courses are urged in public schools. Information on such courses can be obtained through: University of Wisconsin Citizenship Division; National Education Association, New York City; and from superintendents of large city schools. (Memphis has an especially fine course and the city schools there welcome inquiry.)

c. Present pleas and material you've gathered on citizenship courses for your school through the P. T. A., the school board or alumnal association.

d. Americans are urged to keep abreast of events, by radio and as wide reading as possible. Also, in order to participate fully in the political life of the nation by every means, by going forward to serve in the public offices.

e. Theosophists could well sow seeds for a more adequate method of representation of the people in the government, perhaps on the ancient Indian line of voting for the immediate, or neighborhood representative, who in turn, with other representatives from other sections, votes for the state officials. In a word, a pyramid system in which the voter is directly and intelligently represented.

These specific suggestions come as possible ways for laying now a broader, sounder base-of-the-future for a democracy that will, revitalized, be able to take its part in a brotherhood of nations to the end of greater good for all mankind.

A finer democracy should have already been developed we admit. But since this has been neglected, the resulting evils have generated part of the very force for evil now utilized by the aggressors against brotherhood. Therefore knowing this, as Theosophists we must more speedily turn to righting the wrongs of neglect that the evil-force may not be added to further.

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New Light on the Gospel

BY SADIE G. STAVE

(October 4 is World Day for Animals, and we feel that the following excerpts from an unprejudiced translation of the teachings of Jesus concerning our responsibility of kindness to animals, are very appropriate. Ed.)

Recognizing their responsibility of helpfulness to the animal kingdom and seeking to promote in all possible ways its welfare, Theosophists are often puzzled to find so little emphasis placed upon the duty of kindness to animals in the Bible. Does not the love of Christ include the lower creatures the same as man? Students, of course, know that the accepted version of the Bible is incomplete, and in many instances inaccurate. Some appreciate it for what it is and attach no literal significance to its teachings, while others are concerned that a manuscript so valuable to the world should have been so mutilated by those "commissioned to correct the text of the Scripture in the interest of what was considered orthodoxy."

In a book called *The Gospel of the Holy Twelve*, the late Rev. G. J. Ouseley has written down a translation of the original Gospel which was preserved from the general corruption by members of the Essene community, and presented a version of the teachings of Jesus untampered with by the "correctores" appointed by the ecclesiastical authorities of Nice. "What these 'correctores' did," writes Mr. Udny, "was to cut out of the Gospels with minute care certain teachings of our Lord's which they did not propose to follow—namely, those against the eating of flesh and taking of strong drink—and everything that might serve as an argument against flesh-eating, such as the accounts of our Lord's interference on several occasions to save animals from ill-treatment, and even that interesting and important teaching, ever prominent in eastern scriptures, of the essential unity of all life. They also cut out a teaching which they could not understand about the great fact of reincarnation."

In this Gospel God is called Abba-Amma, which means Father-Mother. Jesus is spoken of as Jesu-Maria. The Angel tells Mary: "Ye shall eat no flesh nor drink strong drink, for the child shall be consecrated unto God from his mother's womb, and neither flesh nor strong drink shall he take." The wise men who came from the East "had purified themselves and tasted not of flesh nor of strong drink that they might find the Christ whom they sought." As they followed the star "they forgot for a little

their weary beasts who had borne the burden and the heat of the day, and were thirsty and fainting; and the star was hidden from their sight.

"In vain they stood and gazed, and looked one upon another in their trouble. Then they bethought them of their camels and asses, and hastened to undo their burdens that they might have rest.

"Now there was near Bethlehem a well by the way; and as they stooped down to draw water for their beasts, lo the star which they had lost appeared to them, being reflected in the stillness of the water.

"And when they saw it they rejoiced with exceeding great joy.

"And they praised God who had shown his mercy unto them even as they showed mercy unto their thirsty beasts."

The community in which Joseph and Mary lived did not slaughter a lamb in celebrating the Feast of the Passover. "Now Joseph and Mary, his parents, went up to Jerusalem every year at the Feast of the Passover, and observed the feast after the manner of their brethren, who abstained from bloodshed and the eating of flesh and from strong drink."

From childhood Jesus loved birds and animals. "And on a certain day the child Jesus came to a place where a snare was set for birds and there were some boys there. And Jesus said to them: 'Who hath set this snare for the innocent creatures of God? Behold in a snare will they in like manner be caught.' And he beheld twelve sparrows as it were dead.

"And he moved his hands over them and said to them: 'Go fly away, and while ye live remember me.' And they arose and flew away, making a noise."

He protects a lion that men were pursuing with stones and javelins.

"But Jesus rebuked them, saying: 'Why hunt ye these creatures of God, which are more noble than you? By the cruelties of many generations, those were made the enemies of man which should have been his friends.

"If the power of God is shown in them, so also are shown his long suffering and com-

passion. Cease ye to persecute this creature, who desireth not to harm you; see ye not how he fleeth from you, and is terrified by your violence?"

"And the lion came and lay at the feet of Jesus, and showed love to him; and the people were astonished and said: 'Lo this man loveth all creatures and hath power to command even these beasts from the desert, and they obey him!'"

The food of John was the fruit of the Locust Tree and wild honey. And to all he spake, saying: "Keep yourselves from blood and things strangled, and from dead bodies of birds and beasts, and from all deeds of cruelty and from all that is gotten of wrong. Think ye that the blood of beasts and of birds will wash away sin?"

The disciples were forbidden to eat flesh food. "Eat that which is set before you, but of that which is gotten by taking life, touch not, for it is not lawful to you.

"And into whatsoever city ye enter and they receive you, eat such things as are set before you without taking of life . . .

"And in the same house remain, eating and drinking such things as they give without shedding of blood."

Jesus bids us to be considerate of all creatures, and not of man alone. "Be ye therefore considerate, be tender, be pitiful, be kind; not to your own kind alone, but to every creature which is within your care; for ye are to them as gods, to whom they look in their needs."

Jesus states definitely that he came to end the blood sacrifices and feasts of blood: "He also said: 'I am come to end the sacrifices and feasts of blood; and if ye cease not offering and eating of flesh and blood, the wrath of God shall not cease from you; even as it came to your fathers in the wilderness, who lusted for flesh, and did eat to their content, and were filled with rottenness, and the plague consumed them!'"

The story of the miracle of the loaves and fishes is lacking in this translation. Instead there is a tale of the miracle of the bread and the fruit: "And his disciples brought him two small baskets with bread and fruit, and a pitcher of water. And Jesus set the bread and the fruit before them and also the water. And they did eat and drink and were filled.

"And they marvelled; for each had enough and to spare, and there were four thousand. And they departed, blessing God for what they had heard and seen."

There are several other stories illustrating Jesus' concern for animals. At the Last Supper Judas brings a lamb to be slain for the Pass-

over. Jesus reproves him. "Not by shedding innocent blood, but by living a righteous life shall ye find the peace of God . . .

"Blessed are they who keep this law; for God is manifested in all creatures. All creatures live in God, and God is hid in them . . .

"They in every nation who defile not themselves with cruelty, who do righteousness, love mercy, and reverence all the works of God, who give succor to all that are weak and oppressed — the same are the Israel of God."

That the Old Testament originally contained similar prohibitions against the slaughter of animals is evident from the fact that Jesus quotes Jeremiah against blood offerings and sacrifices: "As also Jeremiah bare witness when he said concerning blood offerings and sacrifices, 'I the Lord God commanded none of these things in the day that ye came out of Egypt; but only this I commanded you, to do righteousness, to walk in the ancient paths, to do justice, love mercy, and walk humbly with your God.

"But ye did not hearken to me who in the beginning gave you all manner of seed and fruit of the trees for the food and healing of man and beast.' And they said: 'Thou speakest against the law.'

"And he said: 'Against Moses indeed I do not speak, nor against the law, but against them who corrupted his law, which he permitted for the hardness of your hearts.'

Jesus straitly charges all who believe in him to eat only of the fruits of the tree and the herbs. "For of the fruit of the trees and the seeds of the herbs alone do I partake, and these are changed by the spirit into my flesh and blood. Of these alone and their like shall ye eat who believe in me and are my disciples; for of these, in the spirit, come life and health and healing unto man . . .

"Verily I say unto you, in the beginning all creatures of God did find their sustenance in the herbs and the fruits of the earth alone, till the ignorance and selfishness of man turned many of them from the use which God had given them to that which was contrary to their original use; but even these shall yet return to their natural food; as it is written in the prophets, and their words shall not fail."

It is evident from these few excerpts that the Bible was originally a much more comprehensive document than we have today. There were no discrepancies between its teachings and those of the Ancient Wisdom, and it emphatically forbade the killing of animals for use or pleasure or profit. The value of the *Gospel*

The Listening Heart

BY VIVA EMMONS

(The Olcott Lecture of 1940; Condensed by the Author.)

TO CONTEMPLATE the prospect of happiness as a universal state for humanity is almost mockery today. We seem to be caught in a vast web of collective frustration from which, as individuals, we are powerless to escape. We see dictators rise to power by the sacrifice of individual rights, violating something deep and fundamental in every human heart. Yet we know that the avenues by which happiness is achieved are the same today as they have always been—through work, play, creative expression and human contacts. It is when our right to achievement along these lines is frustrated that we feel the need to test its value. Is it a mirage which has tricked us with false promises?

I propose to try to show that in man some of nature's laws appear to operate as human rights, the gratification of which are largely responsible for his happiness; and to accent that phase of happiness derived from human contacts. Modern psychologists recognize that "the objects most essential to our happiness are other human beings."* It is with this in mind that the whole subject of the three fundamental rights, Life, Liberty and Love, is approached.

It is no wonder that we prize the "Right to Live," for it springs from matter itself. "Forms change, but matter cannot be destroyed," says the scientist. But, more than that, through these myriads of changes something happens which would be considered a miracle if it were not such a common occurrence. It is that we maintain the identity of the Self through all of these changes. Why should we not maintain it through the change called death and live in some form which cannot be destroyed, "a house not made with hands, eternal in the heavens?" Dr. Gustav Stromberg of the Mt. Wilson observatory says, "The essence of all living elements is indestructible—seemingly, a soul cannot be annihilated."* We can see how naturally the dream of the Immortality of the Soul could arise. The very particles of which we are made cry out their immortality. Is it any wonder, then, that we resent any threat to our security? Safety and security are indispensable to a feeling of Mastery over our worlds.

Then there is the "Right to Freedom." The Hindu god Shiva is said to embody that force in nature of "ceasless, eternal motion." He is always pictured as a dancer. "O Dancer, shouldst thou in weariness, even for a fleeting moment fall asleep, stars out of space would leap, creation slip and crumble, into a swoon."

To all appearances, the stone is completely limited as to freedom of motion—yet within its atomic structure tiny particles whirl at unbelievable speed. The plant has more latitude, as it sways in the breeze, and the animal still more. But man, besides being free to run, play, exercise and work, is free to think for himself, act independently, direct his own course, make his own choices and defend them. Therefore, we can say that the right to freedom is fundamental because every particle of which we are made is in motion and that freedom is as indispensable to motion as safety is to life. We hand the torch of life to succeeding generations that life may go on forever, and the dream of Eternity, as continuity of life, is fulfilled.

It is a well known fact that all of the matter in the universe, besides being indestructible and in constant motion, has another distinct characteristic: that every particle is attracted to every other. If you have ever had a bad fall, it will be easy for you to believe that the earth actually comes up to meet a falling body. For that is exactly what happens, since it is a two-way force. We see it operating through all of the kingdoms from mineral to human as polarity, affinity, gravity, mating instinct and love. Man transforms gravity into love. But he is not satisfied with that. For here, also, he has a dream which lures him on, his Dream of Perfect Love. That tremendous longing for sympathy, love and understanding is one of the strongest motivating forces in our natures. But it will not be satisfied until the attraction to every other particle in the universe is satisfied. And that is unity. Brotherhood is that part of the law which operates between human beings, Man's dream of perfect love begins with brotherhood and ends when human love is transformed into divine love.

*Elements of Social Psychology. Gurnee.
*The Soul of the Universe. Stromberg.

| | 1. | 2. | 3. |
|--------|-------------------|----------|--------------|
| Dreams | Immortality | Eternity | Perfect Love |
| Urges | Mastery | Freedom | Sympathy |
| Rights | Life | Liberty | Love |
| Matter | Indestructibility | Motion | Attraction |

In this diagram we see the "Right to Love" as part of the binding force of the universe; we see our dreams as the flowering of forces rooted deep in nature; and our natural urges for the achievement of Mastery, Freedom and Sympathy, as a part of a much greater picture. These are the materials with which nature has provided us. Through all of our past lives we have moulded our evolution with their help. We must now inquire, what is the right amount to insure happiness through human relationships?

If each one lived on an island alone, he would have unlimited freedom. But, not only would the race die out in one generation, but no one would be happy. To say that it is not good for man to live alone, is putting it mildly. Solitary confinement is one of the most cruel forms of punishment, most dreaded and most effective. The social form is natural and desirable. But society has had to evolve laws to protect the equal rights of all to act freely. Measured by civilized ideals, the right amount of freedom appears to be that amount which does not infringe upon the rights of others.

When we hear the lines, "I am the master of my fate, I am the captain of my soul," it gives us a nice smug feeling of security and self-assurance. We do not like to admit that we are not master of the situation, even when we get in a tight place. There was a man who crawled under the bed when his wife got after him with a rolling-pin. She called, "Come out" to him, but he answered, "No, I won't, not as long as I have a spark of manhood in me!" We like to feel that we have command of ourselves and our environment. It satisfies all of the little atoms of our being when we preserve the Self as a separate unit, because it proves their indestructibility. Yet, separateness is the great heresy. What, then, is the right amount of Mastery? Surely, that amount which makes us feel safe and secure without infringing upon the same right in others. But we could never preserve the self by destroying another person. We could never exercise power gained by advantage. We could never include other people in the circle of the environment over which we have control. We could only think of ourselves as equal to every other person.

Here is a great enigma. We know that, even though all men are created equal, if all the world's goods were divided equally, it would not remain so because of the different degrees

of abilities and capacities in men. This is the paradox of the self. There is a sense in which all are equal. This relates to our God-hood. We are sparks of the divine, all equal. But there is a sense in which we are all unequal. That is in our abilities and capacities. Let us imagine as many dots of equal size as there are persons here, these to represent the divine spark within each one. Then imagine each dot to be surrounded by a circle, no two of the same size. This would represent us as truly different as snowflakes or leaves are different. We call this personality. We are different in the way we look, act, feel and think. Let us use the words "superior" and "inferior" to represent all of our differences. It must follow, that to every other human being, we have a relationship which is either superior or inferior, determined by our capacities. It is not as simple as it sounds, as it is complicated by the fact that each one is a composite of many faculties. A great musician may be a poor cook, yet his wife may be a superior cook and an inferior musician.

Because these differences are a fact in nature, we can be sure that they have a purpose. We know that the purpose of evolution is unity, and the process of evolution is growth. Can it be that it is by these differences between us that we grow to unity? It cannot be the center, God, which grows. It must be that we grow by our capacities to love and respond to love, to understand and sympathize, to take responsibilities, to plan and execute. We can be sure that each life will expand that circle, which would show from life to life like growth rings on a tree, if we could see them. That is natural growth. To grow is to become more superior in faculties.

But there is a much faster and easier method, and that is by swelling our egoic center with pride, vanity and egotism. We fool ourselves into thinking we are growing. We swell with egotism every time we feel ourselves superior to another, for that is accomplished only at the expense of another. Conversely, we deflate our center to less than our right to mastery whenever we are humiliated or put in an inferior position. Needless to say, we do not allow this to happen if we can possibly help it, because of its painful nature. But we succumb to the temptation on every hand to use our strength to oppress others, our money to defeat and gain advantage of others, our power to tyrannize, our intelligence to prove that we are always right, and our power of attraction to flatter our vanity. All of these activities only bring about an abnormal condi-

tion. It is not growth. The right amount of mastery is, then, that amount which allows us to be our unique selves to the fullest of our capacities, without pride, bigotry, vanity or egotism; and to grow naturally by increasing our talents and abilities without, at the same time, increasing our feeling of self-importance.

What, then, is the right amount of love, that force which is the heart of the universe, drawing all things together? It surely would be that amount required to transform love into divine love. This process Claude Bragdon calls the "fulfillment of love." We are equipped to do this with a critical mind which estimates values. Emotionally, we have a deep need for appreciation, a longing for love, a hunger for someone to understand us, all expressions of this great cohesive force in nature. But remember that it is a dual force; that we have also the ability to sympathize, love and appreciate the beauty and grandeur in others. The Lords of Love linked our automatic responses to our sympathetic nervous system. We do not have to use our minds, but only our hearts to sense this need in others. The antenna of the listening heart is sensitive to the slightest call from another hungry heart. Then, we also have the urge to answer that call, to do something about it; and a body which is capable of expressing what we feel and think. That is our equipment. It is practically perfect.

Then why are we not more successful in our human relationship? Perhaps it is because we allow the negative side to our equipment—wanting love and attention—to blind us to the same need in others. Perhaps we have not discovered that we have the right to love as well as the right to be loved; the need to love as well as the need to be loved.

If you walk down a garden path which has been allowed to grow and seed in its own way, you find flowers springing everywhere, from all the crevices, between the stones of the path. I believe, if we could see the desires and longings of others, they would look like that. Yet, we, in our clumsiness and ignorance, trample down these tender shoots. It is pathetic the possibilities we destroy. Consequently, we live in a desolate garden.

Just count the number of people you know, your immediate family, circle of friends and associates. Compared to the population of the earth, it is a small number. Yet they are your garden. Brotherhood begins, and perhaps ends, here, not in some far away place. Sympathy is to the human heart what sunshine is to a flower. By our tender responses, our efforts to

understand, we make the fulfillment of love a reality for ourselves and others. It is worth noticing that no one can respond in this manner and at the same time over-ride the rights of another person, or maintain a position of superiority. It is just as automatic as the action of an electric battery. There is no flow of electro-motive-force unless there is difference of potential. And the flow is always from high potential to low. This tends to reduce the difference and is always towards equality.

Our uniqueness is our perfect opportunity. Each person is different from every other in a thousand ways. These differences establish relationships with others which are analogous to difference of potential. We are either on the receiving end (low potential) or on the giving end (high potential) in every contact we make with another person. If we would allow nature to take its course, the flow would always be from high to low; i.e., those who have would give and those who have not would receive. But because our potential is being raised, we enjoy being on the receiving end. Do we not boast about the prominent people we know, try to shake hands with them (this is a symbol of equality) and glow with satisfaction if they notice us? But when we are at the other end of the transaction and are required to respond by trying to identify ourselves with the heart and mind of that other person, we are apt to be so impressed by our position of power and superiority, that we try to maintain that position by refusing to give! We thus automatically cut the circuit, and all possibility of friendly inter-relationship is dead. The life process is facilitated by both giving and receiving, for it is a process of reducing our differences. Claude Bragdon says, "To diminish love is to impoverish life." And, "Love is a transforming force exerting a constant pressure upon the human heart; the Masters are those who open wide the gates instead of strengthening the dams."* The right amount of love, then, is all the love, sympathy and understanding of which we are capable wherever it is needed.

The world is too full of bitter, disillusioned people who realize this too late to reclaim their wasted opportunities. "As those who eat a luscious fruit, sun-baked, full of sweet juice with zest until they find it finished, later creep back to gnaw the cast-off sheath, and find, there is no rival like the past." Everywhere we see people faced with the impossibility of going back, who cling to the pathetic frag-

*Old Lamps for New.

Ideas, Idyls, Ideals

BY THE YOUNG THEOSOPHISTS

Hello, Again!

Convention is over, and you have all retreated much too silently and quickly to your respective cities—the forts of your Theosophical defenses and advances. Remembering the blazing fires lighted on our Y. T. watch-towers this summer, here's hoping that we will pioneer some new trails together this year.

John Toren, out in the Northwest, is eager to hear from all of you about organization problems, study suggestions, and service in the parent lodge. Address: Mr. John Toren, 2919 Franklin Avenue, Seattle, Washington. His Presidential bulletin will be coming out soon, and those of you who do not receive *THE AMERICAN THEOSOPHIST* will find a copy of this page inserted in your bulletin. So, send those new commemorative stamps this way—let John and Palmer and I hear from you.

It seems as if, in these days of examining and readjusting our moral and social values to fit the present world need, we have plenty on our hands besides the consideration of other people, the stain of their blood, or the burden of their work. Yet, in just such days as these a handful of united people who are fearless in their opposal of injustice and untruth, and unshakable in their defense of a "Common Right," can each in the spheres of their own daily lives help those who must fight and suffer and be brought to birth and death on the battlefield that is Europe. Three invaluable lessons wing their way across the ocean to us:

First, that unity brings strength, as exemplified by Germany.

Secondly, the truth which England is so bravely teaching, that serenity and quiet steadfastness can hold and defend within the hearts and spirits of a people who are willing to die that Freedom and Justice may live, the forts of the Soul's freedom of expression, without which the body is valueless; and the Justice, without which there is neither universal order nor progression.

And lastly, the realization brought about by the warring of these mighty Empires that brutality, ignorance, lust for force and suppression are still within the natures of us all—we who would wipe out death by killing, who would liberate the soul by torturing the heart, and who blissfully imagine ourselves to be creating out of silence to a world plea, deafness to an

outstretched hand and indifference to a new-world cause, the glorious awareness of the Brotherhood of mankind.

—BETTY RUDER

Thank you, Cincinnati

The Y. T. Group in Cincinnati has suggested the above caption for our page. Very good. Yes?

Overheard at Summer School

A Book Sales Agent to a customer, who were sitting two rows apart. Stage whisper (audible ten rows): "Mary Catherine, Mary Catherine! I got your damaged *Inner Life* cheap!"

The Ideal Young Theosophist

The ideal Young Theosophist has a mind that is eternally discontented with things as they are, and being discontented he avoids reckless change and is constructively dissatisfied. He is the warrior who challenges all wrong and injustice. He fights to alleviate all sordidness and cruelty. His eyes constantly strive to see through the curtain of obscurity to fact. He is not deterred when he meets with failure but tries again because he knows that with every failure he comes closer to the truth.

His life is ruled by ideals. He trusts in the law and is true to himself, knowing it is more important to "become" than to "acquire."

He wills to cut a thing down to its smallest particle and then to cut open the particle. For him there is no peace without knowledge and understanding and no end to either. He is a soul more concerned with humanity than with self—more anxious for progress than for triumph.

He is an occultist, indomitable and uncompromising.

—HARRY RODEFELD.

What Do You Think?

What is *your* conception of the ideal Young Theosophist? What is your idea of what a Young Theosophist should do and be? Send your thoughts on this subject (not more than 300 words) to the editor, and the best will be chosen from among them for future publication on this page.

HELEN PALMER OWEN, *Editor*
Olcott, Wheaton, Illinois

The Role of the Theosophist in the Society

BY MARCELLA SCHMITT

(The Third Talk of the Young Theosophist Convention Symposium.)

NOW let us consider the vital part each one of us plays in the Society itself, 'a Society which is devoted to the Masters' work.

We who have had the privilege and the opportunity of becoming members of The Theosophical Society in this life must ever bear in mind that it is only as we give of ourselves in service and unflinching effort that we will progress and help the Society to do its destined work in the world. It is, indeed, a great privilege to know the Law of Evolution, what it means, and toward which way we are tending; to know that there is a plan in the troubled and chaotic world of today. To really be Theosophists we must be aware of this fact, realizing the consequent responsibility that comes with the knowledge of Theosophy so that our individual lives and our individual Lodges throughout the country can be living examples of that Truth, penetrating the lives of others and the life of the community.

One very important question we should ask ourselves is whether or not we are giving helpful service to the Society. I am speaking of service in the light of active lodge work because it seems to me that the success of the Society in the world today is dependent on the effective unity of the lodges throughout the country. This unity can be realized only as each individual member makes his contribution to it.

The success of any organization is vitally dependent upon unity of purpose. Let us take a piece of machinery by way of example: when all the parts are functioning and working in unison we have the perfect whole. So it is with lodge work: if each member were making his contribution in loving service, however small it may be, our Society would grow in strength and become the powerful instrument it should be in the world. Some of us are able to serve only in the smallest measure because of extraneous circumstances in our lives, and others can give more time in service, but whatever we do, it is the spirit that prompts our action which is primary. Most great people find no task too small to be done with the utmost care and attention; so the member of a

committee which may function only for a short time should feel his responsibility as the President of the organization should feel his.

Taking the path of least resistance many times leads us to feel that we are not qualified to do a job or that we do not have the time to spare. When we take this attitude, which does not aid our progress and also hinders the progress of the lodge because it affects other members, Dr. Besant classifies us as those who are "just marking time." We should consider each task which comes before us as an opportunity and with sincere effort give our very best to it. The keynote in the question of our contribution in service to the Society is **ACTIVITY**. Let's be active.

Each one of us considers himself a Theosophist. We say, "I am a Theosophist!" But are we that in the fullest measure? Let us ask ourselves whether or not we are living up to the ideals which Theosophy puts before us. Are we giving Theosophy and living it so effectively that other people seeing Theosophy shine in our own lives will also desire the knowledge we hold so dear? More difficult than giving Theosophy is **LIVING** it and Claude Bragdon says: "That is something at which even the best are only imperfectly successful. Fortunately, success is not necessary, but only sincere effort." We must strive to identify ourselves with the purpose of the Society in our daily lives so that our every action will be an expression of that Truth.

The spirit of our Lodges will reflect the spirit of the individual members in that Lodge, and if each and every one is working together for the good of the whole, only joy and happiness for all will result. If we at times find fault with our Lodge or the members, and if we analyze our own feelings, we will inevitably find that the deficiency is within ourselves. And here again we can think of the machine and, likening ourselves to one of the parts, we see that we are out of tune and consequently interfering with the harmony of the whole.

HARMONY AND COOPERATION among the members! How can a Society which is devoted to

Theosophical principles, one which aims to bring a great message to the world, carry on its constructive work in anything but a cooperative and harmonious atmosphere? Again each individual member has his part to play. How can we cooperate among ourselves to bring about this desired harmony? There are many ways, of course, but these which I mention seem especially important to me. If each one of us will strive to radiate love, friendliness, a willingness to be of service, a desire to be more tolerant of our fellow-members through a better understanding of them — these attitudes, if they become a part of ourselves, will make for harmony. Dr. Arundale summarizes this idea when he says: "A Lodge should be a center flaming with Friendship, flaming with Freedom, flaming with a growing understanding of Theosophy, flaming with a deepening and widening Goodwill." If we aim to live more impersonally we may achieve the desired result.

Let us consider now especially our Youth Groups in Theosophy and see how they can function to be the greatest benefit to the Society. Young people fill a great need in any lodge because they bring new life, life flaming with enthusiasm, new ideas, and a new outlook on life. It is a stimulating influence which should always be welcomed because stimulation brings with it growth.

Where there are at least three or four young people in a lodge it seems wise to meet together as a group to carry on some specific line of activity to develop a closer relationship between ourselves with the idea of interesting other young people. It is important that we carry on group activity, but it is equally important that we as individuals participate in the lodge work. We should be keenly desirous to accept every responsibility. A Y. T. group should function as an integral part of the lodge group and should cooperate with the older members who are eager to see the young people take a vital interest because it is they who are delegated to carry on the work. If the younger and older members work together in harmony there will be a mutual benefit, because we Y. T.'s can greatly profit from the wide experience and wisdom of the older members who in turn will be stimulated by our youth and enthusiasm.

It is a well known fact that a body of men and women banded together can do more than the same people could do working singly, so let us work together harmoniously in our youth groups and in our lodges, cooperating with one another, giving service and living Theosophical ideals as our small contribution to aid in the realization of this great work of the Masters.

The Role of the Theosophist in the World

BY HARRY RODEFELD

(Fourth talk on Y. T. Convention Symposium)

THE Theosophist and his Work in the World Today" is rather a large subject and, knowing that everyone has his own work in his own sphere, I won't pretend to tell anyone what his particular work in our mutual service to humanity may be. If we can discover our place in the broad scheme of things as it existed in the past perhaps we can discover our work in the immediate present and the future. With this in mind, may we go back to my conception of what we had to learn in the beginning of our present civilization.

At that time, just as at present, we had to learn the virtue of love. Love, as you know, has many aspects and we had to learn to express its many different angles. At first our only knowledge of love was a love of self — a carry-over from some animal stage — a survival of the fittest idea. Then we learned to love our family in a protective way, eventually broad-

ening our scope of love to include tribe, town and finally love of one's country. Many of these stages we accepted unwillingly under pressure of invasion, greed and love of power.

In 1875 the Masters, foreseeing all the difficulty into which we would presently be plunged, (such as the war), gave the world Theosophy. As a Theosophist embracing the ideals set forth by those Great Ones, I believe our job is to bring to the world love in its universal aspect — love of humanity.

We have studied Theosophy from our text books, and now must come a time of action. We need to apply our Theosophy. At one time or another I suppose we have all felt rather inadequate and perhaps thought to ourselves: "What can I do?" or "It's too big a job for such a minority. I suppose I can do nothing about it. After all, I am just one person." Friends, do we have the right to say we can do nothing?

I don't believe that we have, because if we look back in our past history we will see how often one man with the courage of his convictions has swayed a majority. The application of Theosophy is not necessarily a big project. It can be just a small every day thing that anyone can do. Let me give you examples of Theosophy in action:

The Young Theosophists of Cincinnati have been giving active support to the Youth Hostel movement, which we believe is another step and a medium through which brotherhood can flower. At a carnival given by our local group, the plan was to use live ducks as moving targets for ring tossing patrons. The Y. T. representative on that committee immediately objected and proposed to withdraw all Y. T. support if such an unbrotherly arrangement were decided upon. The discussion which followed gave her an opportunity to explain our position regarding brotherhood and animal welfare. This introduction to brotherhood in its larger sense was well received, and I believe that the application of Theosophy in this case gave much food for thought to a well-meaning but unthinking group.

Many people can be reached through newspapers, and in these days when public opinion means so much and is being so rapidly molded, it is our duty to see that the viewpoint of Theosophy is applied in all cases. Many newspapers have columns of "Letters to the Editor" that can be effectively used to promulgate Theosophical viewpoints on current subjects. Let me read from an article written by a Theosophist and printed in *The Cincinnati Post*:

"We as Americans have a great opportunity to make a sound investment in future world security. If we will accept into our homes the evacuated children of Europe we will indeed be 'casting our bread upon the waters.' It is fitting and in keeping with American tradition that we spare these children and their parents all the anguish and suffering that we can, but of greater importance is their part in the future of humanity. Let us take these leaders of tomorrow into our homes and teach them the American way of life, inspire them with the ideals of Americanism, finally to send them back to their own homeland, each a nucleus and an exponent of truth, justice, equality and freedom. Americans! Seize this opportunity now; plant the seeds of a future world democracy!

These are two simple examples of Theosophy in action and there are many more. Apply your Theosophy to whatever you believe to be right. But DO IT NOW!

Whatever your level of progress, you've a job to do. It is to reach people who have not progressed as far as you. It is a universal law that none progresses alone, too. While one hand is extended toward the Elder Brothers, the other must reach back to help along the younger brothers.

That is my idea of what the Theosophist's work is in the world as a whole. But we are not only Theosophists; we are *American Theosophists*. So I believe that we have an especial job in establishing world harmony. The world looks to us as the example of freedom and is today going through a struggle to preserve all that you and I hold essential to progress. I am reminded of Lincoln's words at Gettysburg for they describe in an international sense our present world conflict: "We are engaged in a great civil war, testing whether this nation or any nation so conceived and so dedicated can long endure."

Have you thought how nearly parallel are the grievances of the conquered nations of Europe today and those as set forth in our own *Declaration of Independence*? I will read excerpts from that document:

"... *Their legislatures dissolved for opposing invasion of human rights* . . ." Where are the governing bodies of Czechoslovakia, Poland, Belgium, Holland and the rest of the invaded nations of Europe?

"... *The right of fair trial denied* . . . *the cause of justice obstructed, the very judges hirelings of a foreign power* . . . *the taking away of accused peoples to be tried in the country of the oppressor*? Do you read concentration camps in those lines?

"... *The seizure of men and forcing them to labor, and even fight against their brothers* . . ." Do not these words describe the persecution of the Jews.

"... *The fomenting of domestic insurrection* . . ." Today we term it fifth column activity.

"... *The excitement of savage peoples to atrocities against helpless ones* . . ." Have you heard of machine gunning of helpless refugees?

Robert K. Leavitt says: "Brute force is at large in the world—so big, so savage, and competent that it makes the mad whims of George III look like a child's willfulness."

We have seen what has happened to nations who believed they could retain their freedom without giving—who believed the conqueror would be satisfied with his last conquest, and who believed that distance would insure peace and freedom. We have seen what has happened to peoples who thought nothing was bad enough

to warrant risking personal safety. No. These are not the answers. There are burdens to be borne and sacrifices to be made if we are to have world freedom.

If you, with the broader vision of Theosophy, see truth and freedom being pushed back and our civilization in a state of retrogression, throw your weight in whatever direction you feel is right. Remember: Faults are forgiven but not even God forgives a hanger-back.

Yes, I believe that we American Theosophists have reached the point when we must have

action — or there may come a time when Theosophists shall be forced to meet secretly. We may recognize each other by secret signs. Even now, we are cautioned not to mention Theosophy when we correspond with our brothers who live in conquered areas of Europe.

Whatever comes, let us hold tightly to our Theosophy, and as a plea for an even greater solidarity in the Society may I again quote from the *Declaration of Independence*: "Let us mutually pledge our lives, our fortunes and our sacred honor."

NEW LIGHT ON THE GOSPEL

(Continued from Page 224)

of the *Holy Twelve* lies in its more complete translation of the teachings of Jesus. Let us try to be consistently humane. Let us set our hearts against the slaughter of animals, the use of leather and of furs, against vivisection and serums and vaccines. Let us help to create a public opinion opposed to these crimes against the unity of all that lives. Let us make these infractions against the law of love unprofitable.

Let us beware of propaganda to the effect that meat is essential for health, or that animals are not so sensitive to pain as human beings. Remember that the slaughtering of animals precipitates the karma of cruelty and of war. Let us do as love dictates to help the world. Let all Theosophists everywhere join hands in this crusade. Then will they demonstrate love in action. Then will they prove that they are truly on the Path leading to the heart of God.

REPORT OF SECOND CONVENTION COMMITTEE

(Continued from Page 222)

AND AT THE SAME TIME WE MUST UNITE IN A TOTAL FIGHT TO THE FINISH AGAINST THE DESTROYERS OF BROTHERHOOD.

And finally the third point of our topic: What would be the result of America's failure to do its share in creating the brotherhood of nations?

Since this brotherhood of nations is the world destiny politically, failure to enter into the plan would necessitate our being withdrawn, put out of the way. Progress will be served eventually; stumbling blocks are removed. So America's failure to participate in the world plan would bring on the karma of opposing the world plan, and that karma would be destruction.

The following view was also expressed within the Committee:

The United States should accept all opportunities to promote the ideal of world brotherhood and employ its power and prestige to bring about as speedily as possible world peace, cooperation, and concord. With vast wealth and a cosmopolitan population it may well assume the role of big brother to the whole world,

helping in every practical and proper way the disabled and distressed in all lands.

The U. S. may best assume this role by first setting its own house in order, strengthening its resources, physical and moral, rather than by becoming an active participant in the military purposes of any foreign nation; our own immediate future and that of the world may best be served by adhering to the traditional policy of non-involvement in purely European wars for the balance of power on the continent. (*The committee generally did not agree that this was the fundamental basis of the war.* Ed.)

Our whole elective system might be studied for appropriate revision and voters made more alert to their opportunities.

The committee in the main was in agreement with Dr. Arundale, that the crisis is here and that brotherhood cannot be served by any compromise with its destroyers, no matter how rational the compromise may be made to appear. We will save it or destroy it, and if we do not save it we will share in the destruction, for that will then be our karma.

The Poets' Page

In Ovington Square

I smiled at her; a shy smile lit her face;
Her age was seven, and sixty-five is mine.
I knew that then a strange event took place—
Christ sent two little ones His Love divine.
C.J.

The Hour-Glass

When I was quiet, and when all thoughts had fled,
And something new had stirred inside of me;
When silent feet had trod my memory—
Had left it then so much less drear, less dead;
When from the Cup of Love I had been fed,
And full contented lay in reverie;
Then, then it was I saw across the sea
A ship, all white, approach, by angels led.

And you were there in clothes of burning sod,
And in your hand the Hour-glass of Time,
And all about you sands that I had spilled.
From that lone mount where I had met my God;
You called—I looked into your face sublime,
And in that quiet hour my soul was filled.

—JOY MILLS
Milwaukee Lodge

Is There Difference?

This is America and this—Myself.
Is there a difference between us?
To understand its destiny,
Is to understand my life, my destiny;
Linking Self to past, present, and future;
Being rich in the possession of its glory
Being poor in its unfulfilled promise,
Realizing its ideal of rightness—
The freedom of man,—knowing
That we share its life, are part of it,
Building on its cornerstone—Humanity,
Reaching for its goal—Brotherhood.
—GRACE TOBEY PAINE, *Syracuse Lodge*

Assurance

With my hand in Thine, dear Lord,
I need not see the way;
I only need to *know*, and then
Just listen—and obey!

Most wearysome days and darkest night
Will find me still unmoved;
I know that I still safe abide
In Thy great heart of Love!
HARRIET B. MERCER

Song Of The Light

With chords of worlds the Logos strummed
His harp of Light, and Cosmos hummed.
One lightning touch on each plane-string
Made thrilling universes sing.

This Cosmic Music our Lord heard:
Majestically, He spoke the Word
And planets sounded, one by one,
The song of Love in the heart of the Sun.

Because of God's great Ecstasy
Our solar Tone-Poem came to be . . .
With a shadow pen I strive to write
The notes of Bliss in bars of Light.

—IDEL LEMARQUAND
Minneapolis Lodge

Of Things Real—and Seeming

These are the things I dream of: Bread and
breath

And flame, or wine enough to keep we warm;
A limited conception to conform
To Truth; a formula to outwit death.

And these the things of substance real enough
To build a kingdom, and of which I keep
A soulfull for my kingdom's sake: Half-sleep
When there is summer rain; the rattling sough
Of wind along the wide, gold seas of wheat;

And you. Sometimes I think you may be
real,

And then again I am afraid to peel
The seeming off. Suppose my incomplete
Perception caught a vibrant depth or two
And made a god of you?

—HELEN PALMER OWEN
Olcott Lodge

Sonnet

One moment flashed the vision full and clear,
One moment ere the light of lights withdrew;
Yet in that span of space my spirit knew
The majesty of souls bereft of fear,
The peace of sunlit space, and near, so near,
The sense of certain knowledge, vision true,
While I stood gazing through the eyes of you;
O! lend that light again, my dear, my dear,
The darkness gathers round and I forget,
My fingers falter on the shadowed loom,
And through my thought, like fire-flies tempest
blown

The picture glimmers, fades, and yet, and yet,
The flower that once has blown again my bloom,
The soul that knew your light may find its own.

ORMA JEAN SURBEY
Braille Lodge

WARTIME DUTIES OF THE SOCIETY

(Continued from Page 219)

elsewhere already laid waste, in ruins, and only time standing between him and the submerging of his own home beneath a similar fate. He will find the earthquake of evil already spreading outwards to include him, too, in its ever-widening toils.

I say that The Theosophical Society cannot be neutral to this. The Society cannot be impassive, negative, silent, awaiting its doom as in a spirit of indifference. The Society owes to the Masters, to its own inherent worth, and to the glory of Theosophy, the duty to safeguard its existence and to repel all attacks which would sweep it out of the way of the advancing forces of darkness.

The Society has no immediate concern with political policies and parties. It is emphatically not a political body. The Society has no immediate concern with religious questions. It is emphatically neither a religious nor a missionary body. The Society has no immediate concern with any country's national affairs and policies. It is emphatically not on the side of some particular nation, working in the interests of that nation.

In Defence Of Universality

But The Society is emphatically UNIVERSAL. Why? Because it exists to establish and maintain an organism which reflects and emphasizes as truly as possible the already existing Universal Brotherhood of humanity, or, as I would rather say, of life.

The Society is ever universal. There is not a single nation throughout the world which could at any time be outside its pale. There is not a single faith in the world which could ever be outside it pale. There is not a single individual in the world whom it could ever exclude from membership, provided he subscribes to, and strives to practice, the three Objects, acceptance of which is the Open Sesame to The Society's membership. Though he might, I believe, be removed from membership should his conduct be such as clearly to subvert the stability of the Society and brotherhood among its members. A Universal Brotherhood must be both universal and a brotherhood. Therefore is The Theosophical Society a universal brotherhood with no exclusions, save, perhaps, as I have indicated above.

But the Society has the duty to protect its universality and its brotherhood. Both of these are gravely menaced by countries which

have already deliberately destroyed its universality and have deliberately denied the functioning of its brotherhood within their frontiers. If these countries could they would destroy its universality by subjecting it to death everywhere as they have subjected it to death within their own lands. If these countries could they would destroy its brotherhood, anathema as this brotherhood is to them by reason of its universality without distinction. If these countries could they would destroy Theosophy as they would destroy every faith, for they require mankind to believe in the tyrants who lead them and not in Truth, in the pronouncements of persons rather than in the exhortations of conscience.

What is a Theosophist to do who knows that he, his Society, his Theosophy, are thus assailed? What else can he do in honor but fight? What else can he in honor do if not all in his power to guard Theosophy and the Society for himself, for his fellow-members throughout the world, and for posterity, against the attacks of those who would substitute darkness for Light, oppression for Liberty, falsehood for Truth?

How can the neutrality of the Society be compromised by efforts to save the Society *and its universality-neutrality* from destruction? What neutrality would there be for The Society to observe were there no Society to observe it?

The neutrality of the Society is only compromised as it is sought to be committed, or its membership is sought to be committed, to some expression of opinion or to some action in connection with the beliefs or opinions or activities current in the world. The Society can be no censor of individual or collective points of view. But when murderers encompass it and its universality, its very neutrality, and its brotherhood, they must be repelled with the aid of whatever means may be at its own individual disposal or at the disposal of its individual members. The Society cannot be neutral to its own murder. And it so happens that there is no doubt whatever as to those who are intent upon including it among their butcheries. We know what Russia has already done. We know what Germany has already done. We know what Italy has already done. We see before our very eyes what they are continuing to do. We see clearly the nature of their objectives.

Our Duty As Guardians

Russia still hesitates. But Germany and Italy, at least, we must oppose to the appointed end, not that they may be wiped off the surface of the globe, not that their peoples may be cast away, but that the evil spirit animating each may be fully eradicated, for the sake of Theosophy, for the sake of The Theosophical Society, and for the sake of those splendid principles of Freedom, Justice, Peace and Happiness, which themselves are the very life's blood of Theosophy and The Theosophical Society.

We Theosophists are, we must be, warriors. Students we already are. Friends of all creatures we already are. But are we not born into the world, as I have elsewhere written, for such a time as this? Is it not expected of us that in these times of grave and of overwhelming emergency we should rise equal to the occasion and its unique opportunities, and add to our friendship and to our delight in study the sterner spirit of the warrior who knows how to protect as well as to enjoy? Over many fighters we Theosophists have one very great advantage in that while we fight, I hope, with courage and with grim and confident determina-

tion, we never lose our friendship even for our temporary and official enemies. We fight them within our Universal Brotherhood. We do not seek to hurl them outside it. They must ever be our friends, and when the time comes for the war to be over they and we shall come together and show to the world that the friendship of a Theosophist has no frontiers, is unconditional. This is what gives strength to The Theosophical Society. This is what makes the Society truly universal. This is the glory and fruit of Theosophy.

But in these days as never before we must all become guardians of the Society entrusted to our cherishing during our generation. The Society urgently needs guardianship. It needs to be kept alive. For this have we been chosen. We fight for our countries, for our faiths, for our freedom, for our peace and happiness, when we fight for the safety of the blessings which have come to them, be they endowed with Sections or not, in The Theosophical Society and Theosophy. Let us choose our respective modes of fighting. But let us fight. Let us be Arjuna listening to the Call of S'ri Krsna as He says to each one of us: Therefore fight, O Arjuna!

THE LISTENING HEART

(Continued from Page 227)

ments of that dream stuff which once held such promise.

When the whole universe, from the tiniest particle to the farthest star sings the song of life, and that song is a love song, we alone, of all creation, refuse to allow ourselves to be the harp upon which the grandest song of all could be played. For we exercise our powers to stand aside and let life pass us by. There is only one justification. And that is that we have come to our present position by the long and tedious evolutionary way. Most of our subconscious memories are of conquests made by treading on the rights of others, or of gaining power by advantage. We have had only an occasional glimpse of the glory which might be ours by the use of this dream stuff which we have in our hands.

The one relationship which has the greatest significance in this respect is the unique experience of marriage, because it is symbolic in a deep and fundamental way of the relationship between God and his universe. Each finds "the beloved" in the other, who is all that he is not, his perfect compliment in a dual world.

Fortunately, we have the examples of great ideal lovers in history who prove that success can be achieved. Although they have not left us their recipes for happiness, we can be quite sure that this might have been their motto: "Let there be truth and confidence between us forevermore;" that never were the avenues between them closed by condescension or coldness; and that their responses to each other must have been almost eager, joyous and spontaneous. We can only guess at their rules of conduct, but they must have been something like this: rebuke without offense, criticism without rancor, praise without vanity, fidelity without slavery, cleverness without smugness, success without egotism, love without demands. I close with this simple poem by Grace Merri-deth:

"Come wind, come rain
Some day we'll meet again,
And once again each lovely thing,
We've held in long remembering,
Will come to me and come to you
Because, dear one, dreams do come true."

Theosophical News and Notes

Hitler:

"We shall soon have Storm Troopers in America. We shall train our youth. We shall have men which degenerate Yankeeism will not be able to challenge . . . I guarantee that at the right moment a new America will exist as our strongest supporter when we are ready to take the stride into overseas space."

Wallace:

"A materialistic religion of darkness, based on force and lies and led by prophets of evil, is striding across the world. This war is more than a clash of rival imperialisms. It is a war to prevent the people of North and South America from developing their resources without paying tribute to Europe and without being victims of European secret police serving a self-appointed master race. There is no denying the fanatical zeal of this satanic doctrine. It transcends economics and politics to invade the personal life. It proclaims might as the supreme god and the new Nazi master race as the mightiest of all, with a special destiny to direct and exploit and enslave every people in the world."

From his address, "The New Fight for Freedom."

Our Journals In Wartime

With the increasing domination of Europe by the Nazis, our Theosophical work very definitely suffers. We can no longer send any communications whatever to Poland, Norway, Denmark, Belgium, Holland, or France. It is with the greatest difficulty that we have any communication with Finland, Sweden and the east of Europe.

The result is that our Theosophical Publishing House activities have been severely restricted, while the circulation of *The Theosophist* and *The Theosophical Worker* has been radically curtailed. This involves us in a heavy loss, and I shall be very much obliged therefore if those members who live in still free countries will rally to our support especially as regards *The Theosophist* and *The Theosophical Worker*. I fear that our brethren in Britain cannot help us much. All their energies must needs be directed towards winning the war. But perhaps our members in India and in the United States of America might be willing to make a special drive

for *The Theosophist* at least, and help us to get back to our 2,000 monthly average. We dare not print more than 1,500 copies monthly at present, and may have to fall below that figure as more and more Europe becomes impenetrable.

Already our American brethren have as usual been most lavish with their generosity to Adyar, and I am allocating their Adyar Day munificence in the directions in which it is most needed. One allocation I am making will, I am sure, meet with their emphatic approval. I am using a part of their contribution to cover the non-payment of annual dues on the part of some European countries which have been quite unable to pay. I am putting "in good standing" Roumania, Yugoslavia, Hungary, Poland, Finland, Norway, Denmark, and now Holland, Belgium, and France. In this way our ever-generous members in the United States are substantially helping their brethren in difficulties in Europe, and are thus strengthening the funds of Headquarters.

World Day for Animals

Since 1928, when the World League against Vivisection and for the Protection of Animals inaugurated October 4 as "World Day for Animals," its observance has increased until today varied educational programs will be featured in behalf of animal welfare in every country of the world.

The objects of this observance are threefold: First: to direct attention to the wrongs inflicted on animals for sport, commerce, amusement and science;

Second: to focus thought on the speediest means of abolishing such wrongs;

Third: to inspire action on behalf of all suffering animals.

This day also calls to mind that this is the time of the year observed as "open season" for the hunting of many animals. Untold suffering is inflicted upon countless animals every year in this way, and for every animal killed outright there are one or more wounded.

Vivisectionists, too, have caused frightful suffering in the animal world. And perhaps least justified of all is the suffering inflicted upon animals in trapping them for their pelts to satisfy the vanity of selfish women.

Upon this day, dedicated to St. Francis of Assisi, friend and lover of animals and men, a world-wide appeal is being made for more humane treatment of animals who, feeling pain as keenly as human beings, yet are powerless to defend themselves against man's thoughtless cruelty.

— J. K. C.

"Mickey, My Collie. . . ."

The following excerpt from a paper submitted by a new student of Theosophy seems especially appropriate, as October 4 is the day that has been set aside for us to remember our responsibility to the animal kingdom:

"When Mickey, my collie, stands before me with a ball in his mouth, his ears atilt and his eyes watchful, I sometimes wonder if it is not just possible that he has already been brushed by a breath of the Monad and may even now have the rudiments of an embryonic, individual soul—though still in the form of a dog.

"When he needs to be scolded he shows as plainly as any human the sorrow and shame that he feels. When he barks furiously at the peddler's cart (but all the time gayly wagging his tail as though it were a great joke) he must display a pronounced emotional nature.

"When he stands beside my chair at meal-time and gazes with beseeching eyes as I eat, knowing that as I have weakened at times in the past, I may again; when he lies in an archway between two rooms in order to watch more widely—surely he must show a developing mental nature.

"If all this be true of Mickey, my collie, surely it must be true in varying stages of all the animal kingdom. So it is our duty as humans to give a helping hand at all times and in all possible ways to our 'younger brothers' and thus hasten their evolution toward the human kingdom."

War Relief for European Members

There are still channels open to us for assistance to our Polish brethren who are suffering so terribly since their country was invaded and divided. Our present channel lies through Yugoslavia, where some of our members are active in relief work and are able to direct our contributions to Polish brethren still in Poland. We cannot tell how long any channel of helpfulness will be available. Let us make the most of present opportunities. Our people are in such distress and need, and they are our brothers.

Theosophy in the Field

Few lodges have functioned with full activity during the summer months and since reports have been few, other material has been substituted for that which usually appears in this space. Next month, however, "Theosophy in the Field" will reappear and we request that all lodges send reports of their activities to reach us not later than the fifteenth of each month.

Planning for the Year Ahead

Mr. Fritz Loenholdt, President of Minneapolis Lodge, has sent us a very comprehensive outline of the lodge's schedule for the coming year. This program includes carefully prepared memoranda for its various standing and special committees, as well as interpretations of the individual responsibilities of the various minor lodge officers.

Effective planning and enthusiastic cooperation are essential to a successful lodge program, and we congratulate the members of Minneapolis Lodge upon their efficiency and zeal.

"The War — and After"

So many of our members, appreciative of the distribution of "The War — and After," asked for copies to give to their friends that we printed another edition especially for that purpose. This booklet of Mr. Jinarajadasa's has been so helpful in clarifying the thought of many people on the problem of the war that we should not hesitate now to use this opportunity of helping others.

The "Mary-Martha" Column

With the fall issue of *The Mothers' Bulletin* will begin a new column devoted to woman's problems. A mother of wide experience, whom we shall call "Mary-Martha," has kindly consented to edit this department for our bulletin.

Questions may be sent to her in care of the Editor, *The Mothers' Bulletin*, Ojala, Ojai, California, and Mary-Martha will endeavor to answer them sympathetically and with the understanding that Theosophy sheds on human problems.

Letters accompanied by self-addressed and stamped envelopes will be answered, and material will be adapted for publication in *The Mothers' Bulletin* (with permission of inquirers), but names will be omitted. We ask the cooperation of our readers in contributing discussion material as well as problems that may be weighing on your minds.

J. R. M.

Illustrations

We are indebted to Mr. E. Norman Pearson for the pictures which appear on the inserted page of this issue. One of them was taken during the picnic supper on the lawn which was enjoyed on the closing night of Convention, and the other shows the Young Theosophists assembled in their annual Convention.

Mrs. Florence M. Chase

Like a mighty oak tree has she stood: the roots of her consciousness striking deep into the rich soil of Theosophical science, her life utterly devoted to her Secret Companion, her home a true center for the proper distribution of Their power—firm, immovable, unyielding in her loyalty and in her duty. Lavishly did she extend the hand and heart of brotherhood and kindness to all who sought to find the ancient path that leads to Life. For twenty-five years she was a student of the Ancient Truths—for sixteen of those years without interruption she was the president of the Fargo Lodge. Illness incident to advancing age dimmed her outer sight, although the Inner Light shone on in its incandescent brilliancy unabated.

Her life and her contribution to modern Theosophy needs no heralding, either at Wheaton or at Adyar. Great Leaders whose call led her early to the crypts of Wisdom and who have themselves long since completed the cycle of their earth existence, awaited, we are sure, her release with sounds of rejoicing that the faithful completion of her allotted task had come. Younger hands relieved her of the presidency of the Fargo Lodge a few months ago, and she went on to other and greater work on August 18, 1940, at 1:30 in the afternoon. A daughter and a grand-daughter are her own personal contribution to the membership of the Society. Her whole life was a thing of Beauty; her passing exquisite beyond words. We who were her comrades feebly and haltingly take up the Torch at her request.

—LEWIS WARD MARTIN

Adyar Art Fund

We remind our members that this project is progressing beautifully, but that subscriptions are still needed for the completion of the project and the ultimate shipment of this magnificently conceived and executed Lincoln piece for permanent exhibition, representing America at Adyar.

In Tune With the Times

We hope that none of our readers will feel that the Radio Project has lapsed into inactivity because the usual space has not been devoted to it for the past few months. Quite the contrary is true, for Convention received the proposal so favorably that the work has now entered a new phase—that of preparation of material. While this is going on and surveys are being made, the page will appear in its usual form from time to time.

Mr. Rogers Wants An Assistant

If you are a young man, and I count anybody under forty-five young, here is an opportunity for you to do some useful Theosophical work, to travel extensively and also to acquire some valuable training. The qualifications are fairly simple. You must be a member of The Theosophical Society in good standing, know how to drive a car, know or learn how to distribute advertising matter, to sell books at lectures, to type letters and attend to small details relating to an automobile journey. Another qualification, which is so important that I put it separately, is that you must be a non-smoker; not one who merely refrains from smoking when in the presence of others but one whose body is not afflicted with nicotine.

The work will be in the middle states until mid-December, in Florida in January and February, then back to other middle states for March, April and May.

Your living expenses will be paid. If you can volunteer your services so much the better; if not mention what amount per month (*in addition* to living expenses) will be necessary. Please give your age and experience in driving, state definitely whether you have *all* the above qualifications and address me in care of Mrs. M. Griffith, 120 Royal St., Fort Rouge, Winnipeg, Canada.

—L. W. ROGERS

The Florida Federation

The Florida Federation held its annual meeting August 31 through September 2 at the Hotel Gilbert, Fort Lauderdale, Florida. Saturday afternoon and evening were devoted to registration and a delightful concert program, and the Sunday morning session gave consideration to a proposed change in the federation's by-laws. The main point of issue was whether the Florida Federation should remain a federation of lodges, or become a federation of members—a "Super-Lodge"—and after much deliberation the delegates decided that the purpose of the federation was to serve the lodges and accepted the by-laws embodying the recognition of this principle.

Mr. Gerald L. Smith, of Miami, was elected President; Mr. L. D. Simonson, of Gainesville, Vice-President; and Mrs. Olive D. Evans, of Miami, was appointed Secretary-Treasurer.

Mr. James N. Gibbs, of Miami, delivered a lecture entitled "Theosophy and the New Age" on Sunday evening and following a short talk by the Federation President the next morning, the meeting adjourned.

Members meet at Pine Lake

Members in Northern Minnesota, as well as North and South Dakota, met at the home of Mr. Lewis Ward Martin at Big Pine Lake over the week-end of August 17-18 to discuss matters of interest to Theosophists in that section, and to enjoy a happy visit by the lake. Many members and their friends travelled hundreds of miles—one family coming three hundred miles from South Dakota—to attend this meeting, and it was felt that such gatherings should be planned at least once, if not twice each year.

The Michigan Federation

The Michigan Federation welcomed our National President and National Secretary, Mr. Sidney A. Cook and Miss Etha Snodgrass, as guests of honor at its meeting in Lansing on September 15. Both Mr. Cook and Miss Snodgrass addressed the members, and on Sunday afternoon, Mr. Cook delivered a public lecture entitled "Citizenship of the Hour."

From the Stove Committee

Dear Fellow Theosophist:

Those of us who were able to attend Convention this year were greatly pleased to see the new stove in operation, and those who were not able to attend were as greatly pleased to know that it was there. The committee takes this opportunity to thank all those who so generously responded to our call for assistance in making this purchase.

As mentioned in our former letters, the need for the dishwasher is a real one and we also need a stainless steel sink to match the new stove. We are again asking those who have not yet contributed to make their donation now toward this equipment.

Fraternally yours,
ADELAIDE WADSWORTH
1712 East 9th Street
Cleveland, Ohio

Adyar Broadcast—Listen in

By cable we learn that *The Light of Asia*, apparently with Dr. and Mrs. Arundale in the cast, will be broadcast from Madras on October 10 at 7:50 p.m., Madras time. This is 8:20 a.m. Central Standard Time on October 9. Inquiry indicates that the probable station is V.U.M.-2, operating at 4,920, or 11,870 kilocycles (we are not sure which wave length will be used) and a power of 10,000 watts.

We hope our members with short wave sets will try to tune in and will report results to Headquarters.

Lodges and Federations Should Comply with the Law

Attention of all officers is called to the necessity for careful observance of state and federal laws which apply to sales of books, paid admissions to lectures, the exhibition of moving pictures, etc. Officers should familiarize themselves with local requirements.

Not all states impose a tax on book sales, but some do. Not all states and cities have ordinances governing the showing of moving pictures, censorship, etc., but some do. There is a federal law requiring the payment of tax on charged admissions to lectures under certain conditions. Lodges should comply, or obtain legal exemption.

In all of such matters, except as to purely local laws, lodges uncertain as to procedure should consult Headquarters.

Members should note, too, that typewritten manuscripts may not be shipped as printed matter at less than First Class Mail rate.

It is of the essence of Theosophy to strictly comply with governmental rules.

Mrs. Minnie Peets

Besant Lodge (Cleveland) has lost its oldest member in the passing of Mrs. Minnie Peets. Mrs. Peets was a charter member of Besant Lodge and belonged to the Theosophical group formed in Cleveland in 1898 which was known as "The Cleveland Branch." Throughout the years Mrs. Peets was a staunch and enthusiastic Theosophist. Constant cheerfulness, vivacity and a warm hospitality were all charming attributes of her character.

— MRS. ERNESTINE BARRA

A Practical Thought on Beauty

What do you suppose would be the result if every lodge in our American Section during the Month of October placed some new and beautiful object in the lodge room—a vase, a picture, or a figurine? Even if it has to be borrowed, a friend who wants to share some beauty might be gained.

We try mental cooperation by studying the outlines sent from Adyar and Olcott; this year we propose to experiment with the *active* side and *do* something together. When you have tried it in your lodge write to the Head Brother of the Arts and Crafts Department of the T.O.S. and other suggestions will be shared with you.

Lois Holmes
448 N. San Vicente Blvd.
Los Angeles, California

News of Mr. Jinarajadasa

Through London we have recently learned that Mr. Jinarajadasa arrived safely and uneventfully at Capetown on the First or Second of September. He proceeds to Australia, Java and India.

To Those Who Mourn Club

Shipments of booklets from August 16 to September 15:

| | |
|--------------------------|-------------|
| California | 200 |
| Florida | 25 |
| Hawaii | 15 |
| Illinois | 10 |
| Kansas | 200 |
| Michigan | 6 |
| New York | 300 |
| Oregon | 200 |
| Pennsylvania | 210 |
| Philippine Islands | 5 |
| Washington | 4 |
| Total | 1175 |

No Substitute

There can be no substitute for a visit to Adyar
It therefore follows that—

There can be no substitute for attendance at a
National Convention at Olcott.

And it follows further that—

There can be no substitute for a lodge meeting.

New Members

Applications for membership were received during July and August from the following lodges: Akron, Annie Besant (San Diego), Alhambra, Atlanta, Besant (Houston), Long Beach, Milwaukee, New York, Oak Park, San Francisco, St. Louis Branch, Springfield, Tulsa, Washington, Mt. Clemens, and national members from Ann Arbor, Michigan, and Sioux City, Iowa.

Statistics

August 15 to September 15, 1940

American Theosophical Fund

| | | |
|---------------------------|---------|-------|
| Previously reported | \$34.32 | |
| To September 15 | 16.00 | 50.32 |

Building Fund

| | | |
|---------------------------|---------|-------|
| Previously reported | \$34.62 | |
| To September 15 | 16.00 | 50.62 |

Refugee Fund

| | | |
|---------------------------|--------|--------|
| Previously reported | 104.62 | |
| To September 15 | 17.00 | 121.62 |

| | | |
|-------------------------|--|-------|
| Adyar Art Project | | 12.00 |
|-------------------------|--|-------|

Deaths

Mrs. Florence M. Chaso, Fargo Lodge, August 18, 1940.
Mr. Henry Hector, Fargo Lodge, September 12.
Mrs. Minnie E. Poets, Besant Lodge of Cleveland, September 3.

Married

Mrs. Valerie Goodrich Brady and Mr. Ralph J. Schooley, both of Springfield, Mass., Lodge, July 29.
Miss Bettie Freeman and Mr. Thomas Durham, both of Cincinnati Lodge, August 10.
Mrs. Anna Lee Gill, Tulsa Lodge, and Mr. Marshall D. Miner, National Member, August 26.

An Invitation to Students

THE PHYSICS OF THE DIVINING ROD, by J. C. Baxby, B. Sc. and T. B. Franklin, M. A. (Bell & Sons, London, 1939), is a serious and scientific approach to the problem of the possible existence of mineral and vital radiations and their detection by various physical and physiological means. It is written by two members of the Investigating Committee of the British Society of Dowisers, and is based on actual experimental work as well as on the discussion of theoretical considerations. Interesting correlations are attempted with the known facts surrounding the existence of mesmeric currents, the electronic reactions of Abrams, and similar phenomena, and the relation between "earth-rays" and health and disease is discussed, as well as various other aspects of a very ramified subject. Under the heading of "vital radioactivity," for instance, the photographing of "etheric doubles" and "astral bodies" is referred to.

The work has numerous obvious points of contact with the occult observation of etheric phenomena, and for this reason deserves diligent study by students of the occult. In as much as many would not have an opportunity of doing so, it would be interesting to have a dependable digest of the work, with a comparison between the findings of these investigators and those made by occult students, as well as a comparison between the theoretical explanations offered by both groups of investigators. An invitation is accordingly extended to any student who either has this work available in his Public Library, or who is in a position to purchase it, to undertake this assignment. To avoid duplication of effort, please send a post-card to either of the undersigned. (See September issue for addresses.)

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