
THE
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NOVEMBER ★ 1940

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

MAGNA EST VERITAS

On November 17, 1940 will be universally celebrated the sixty-fifth anniversary of the Foundation of The Theosophical Society. Colonel H. S. Olcott, the President-Founder, struck its keynote in his Inaugural Address at New York on the 17th of November 1875:

"In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The present small number of its members is not to be considered at all in judging of its probable career. No, it is not a question of numbers how great an effect this Society will have upon religious thought — I will go further, and say, upon the science and philosophy — of the age. What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand — the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail."



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Our Grave Responsibility as a Section

A portion of a talk given on July 21, 1940 in Bangalore.

BY DR. GEORGE S. ARUNDALE

THERE are two Sections on which the burden of strengthening our Theosophical Movement particularly rests at the present time—one is the Indian Section and the other is the American Section.

In Europe they are already in a condition of intense activity. The British Sections have their hands full in doing the work immediately appointed for them. In many Sections throughout the world, such as the Australian, the New Zealand, the South African, their activities are mainly engaged in the duties directly devolving upon them. Two great Sections are comparatively free. They have not the pressure of the war upon them to the extent to which there is pressure on some of these other Sections. They should be busy about strengthening Theosophy and The Theosophical Society within their frontiers in every possible way, so that Theosophy spreads more widely than ever before and The Theosophical Society in their midst is stronger than ever before. When the war ends a stronger Society should emerge, because of the devotion to Theosophy and to The Theosophical Society of these two Sections. And during the war such help must be given to the Society to see it through with all possible strength, not only for its own sake but to help wherever it can.

I wish with a very, very heartfelt wish that throughout your Section there shall be members spending some, at least, of their time in directly striving to make the lodges near to them more virile, more vital, so that the lodges with which they have contact are stronger lodges than ever before, so that the Section may become stronger, leading up to a Golden Jubilee in December in Benares which will be a wonderful landmark in the history of The Theosophical Society in general, and particularly in the history of the Indian Section.

Each one of you has his own occupation, his own activity, his own work to do along political, social, educational, artistic or other lines. But if you could now work harder than ever in your effort, in your power to strengthen the lodges to which you have access, making Theosophy more alive, more near, in more practical relation to the needs of the outer world, and if you could help to spread that spirit through the Indian Section, it would be of enormous value.

I am saying the same thing to my brethren of the American Section. They have hedged themselves in so that they have no undue access to the war. It would appear that the policy of the United States is to keep out of the war. I personally feel this policy to be a wrong one. But be that as it may. The American Section can do so much to help to fortify itself, in helping to spread the spirit of Theosophy in those special ways natural to the American temperament, and in giving us a stronger, a greater Section than we already have, fine as it is.

We must see our Society through this crisis triumphantly. It is without doubt utterly true to say that were victory to be on the side of Germany and Italy, The Theosophical Society would die away and the light of Theosophy would become dim. Though we cannot say it would be extinguished, the light of Theosophy would certainly be less accessible to the world.

This war must be won, it has to be won, it will be won, though that is not to say that the world is yet ready for the war to be over. We did not learn the lessons of the last war, and we are only very slowly learning the lessons of this. Worse may have to come before better begins to take its place.

The war must be won. That is inevitable. But you and I have the tremendous privilege of helping to win it. There are many ways of

direct service open to us, and we can help particularly by making more accessible to the world those two great Gifts of Theosophy and The Theosophical Society, made to the world over sixty years ago by the Elder Brethren.

I do hope that the lodges to which you belong will be so tremendously strengthened by all the help you can give them in these few months between now and the International Convention at Benares that you may be able to say that your lodge has never known so flourishing a period as today; that though the difficulties are greater, the responsibilities are heavier, the burdens are more troublesome, yet even because of it, the lodge is more flourishing than ever—it has been attended in larger numbers, it has been more interesting, there has been a keener desire to make Theosophy known and appreciated and honored.

This is a Day of Judgment for all of us. We are being weighed in the balance as to our worthiness to be given further opportunities to do a greater, a larger work than has been possible for us heretofore. We must not be found wanting.

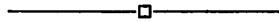
The main way in which we can be sure of not being found wanting is to put aside all personal considerations, all personal outlook and self-satisfactions and to give ourselves, as never we have given ourselves before, to the service of that humanity to which our Elders have

dedicated Their whole existence.

The giving is not a matter of age or of condition of body. We can always give the will even if we may not be able to give physical activity. We can always give keenness of our minds and the strong uplift of our emotions, even though the physical body itself may be a little weighed down by age and the inevitable attendant infirmities of age. Some of us older people are still comparatively young in spirit. In spite of our age, even because of it, we can be more than we have ever been, for young people have no experience at their disposal. We can be Fire Pillars, as Carlyle puts it. We may not have achieved greatness, but we may have achieved flamehood. Our flames may be rising and these flames can rise higher, more splendidly, more purely, more burningly.

Little by little physically we grow older and we have to leave to be done by others those physical activities we are less able to do. In these times of turmoil we need to be Fire Pillars, strong leaders.

Do everything in your power to make in your city Theosophy and The Theosophical Society more alive than ever. That is a wonderful contribution to make to the winning of the war, to the strengthening of your Section, and to the helping of our Elders in Their stupendous work, for the achievement of which They do, to some extent, depend even upon you and me.



Occult Guidance in Theosophical Work

BY C. JINARAJADASA

MEMBERS are brought together in this incarnation into the T. S. to work for a common purpose; but they do not now meet as strangers. They have lived in association for several lives, and have behind them karmic links, both agreeable and disagreeable, made in all sorts of relations, such as parents and children, husbands and wives, brothers and sisters, friends and workers, in commercial and philanthropic and occult undertakings. The karmic account is therefore mixed, and our present friends and co-workers owe us sympathy, charity, patience and opportunity just as much as we owe them the same in return.

When, then, we come as co-workers and are united in a common work, items of karma between us as individuals reassert themselves, bringing both friendship and collaboration as well as strife and opposition. The principal

point to remember is that where karmic adjustment is inevitable, the Lords of Karma bring out the greatest possible result in experience and capacity for the individuals affected; and where this adjustment can be utilized to train the karmic recipients for greater efficiency in occultism, the Lords naturally use that opportunity.

Those of us who are aspirants in the service of the Masters must, therefore, realize that continually personal karmas are put into operation, the relation of which to the occult work is indirect; when strife and opposition arise we must be careful to note how much a "principle" is at stake and how much it is really a matter of the personal karmas of past lives. Here the path is "narrow as a razor's edge" for all of us who, in this epoch, are sent out to service; for we are bound by our highest duty to bring the greatest good as the result of our output of energy, and

yet at the same time we cannot be utterly certain whether our particular ideas for bringing about the greatest good are the wisest and most efficient to meet the needs of the situation.

Now, when strife arises, there is one fact that we must strenuously keep before our vision, and that is that the Masters are fully aware—even to the least little detail—of all that is happening, and that They are at the helm even of local affairs and will see to it that Their will is done. There may be a little delay here or there, but Their will is irresistible, and whatsoever They have planned with reference to a particular country, that inevitably shall be done. We humble individuals must, therefore, remember that much as we can help to bring sooner to realization Their plans, we *cannot* hinder that realization—though there may be a little delay because of our opposition. And equally this fact holds good with reference to those others who are opposed to us; they, too, however strong, cannot bring to ruin the Master's work, though they may seem to do so for the time. A striking instance of this was in 1906, when the Executive Committee of the American Section forced the late President-Founder to expel the present writer from The Theosophical Society, and the whole Section was for a time swung in a direction contrary to the welfare of the great work. The Masters knew, and bided Their time; and when the karmas of the various individuals came to a new conjunction They utilized those karmas to have the work re-established on Their foundation.

When the difficulties arise in a country as to the better way of doing the work of the Masters, members must be careful to see that their karmic debts and credits with reference to each other do not make them exaggerate the situation: there are occasions when they are apt to think that they must "save the situation," and that a principle is at stake, when in reality it is nothing of the sort, but is merely a minor matter of efficiency. But the difficulty is to know at the time that it is *not* a matter of principle. Is it possible to gain this necessary knowledge at a crisis?

I think it is possible, if we do not forget what we are; First and foremost, we are fellow-servants of the Masters, and as one in our desire to do Their work, we are linked together in mystic ways. We help or hinder each other profoundly by all that we think of each other; the least lack of charity towards a fellow-worker, or the faintest tinge of hostility, reacts *on us*, and, thenceforth, we view all that the other does through a distorting medium. If we let our

hostility be fed daily by our criticisms and dislikes, we slowly wrap ourselves in a refracting maya, and "all we have the wit to see is a straight staff bent in a pool."

But we are still human, and likes and dislikes are yet part and parcel of our evolutionary equipment; nevertheless, we must be daily purified from glamor caused by our imperfections if we are to do the Master's work well. Therefore it is that daily we should come to Him in humility "with a broken and contrite heart," stript of all our opinions, beliefs, convictions and principles, offering ourselves, in our integrity, that His will may be done. We are apt, in our daily meditations, to offer the Master less ourselves and more our possessions; we dwell more on what we mean to do in His name than on what we mean to be—as a mirror of His strength, grace and love. There is many an aspirant "who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire and transferred his interest to the things which concern his larger span of life." We are not so much the artist "who works for the love of his work" as individuals who are somewhat too self-conscious that we are serving the Masters, and convinced that our way must be right because our aspiration is, to ourselves, pure. To free ourselves from all these glamors we must train ourselves to renounce ourselves, when even in thought we approach the Master; we must be before Him pure in our nakedness of desirelessness—desiring nothing, hoping for nothing, flaming in joyous offering; happy as is a flower when the clouds disperse and the sun shines; knowing only this, and rejoicing in it, that "in the light of His holy Presence all desire dies, but the desire to be like Him."

Furthermore, we must remember that we are all as one family, and that what conduces to growth is more the sense of general well-being of all the family than the individual brilliance of any particular member. We must, above all, retain the feeling of home life—that sense that we are affectionately ready to protect the weaker and share his burden, and that from the members of our home we shall receive understanding and sympathy. There is no sacrifice of self that is not worth the making to retain in our midst this sense of home as we work for the Masters; They would have us far more be little, loving, patient children doing less effective work *together* than a few brilliant individuals forcing an unwilling band to do more efficient work. For, in the latter case, the work done may seem more efficient for the time, but in the larger vision

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To Serve—Or Merely to Know

Do we, Fellows of this wonderful Society—so rich in wisdom, in inspiration, in guidance for critical periods—lack something of the reverence and devotion that evokes the best understanding of the occult laws, now called Theosophy? Are we, perhaps, content to take from that store just the little that eases our own strain, without committing ourselves more and more deeply to the devoted service of mankind for which our Founders and leaders so incessantly strive?—A service, moreover, that opens the seals of both power and wisdom? Do we rather coolly intellectualize its teachings and fail to call down the fire from heaven which is only evoked by devotion to a cause larger than anything present in our merely personal lives? On all sides during the war we have seen that directed enthusiasm can richly enhance capacities in people who were otherwise quite mediocre.

So let us open our hearts to the cause of human brotherhood as people commit themselves to war work; whole-heartedly, with complete devotion, for life itself hangs upon this, and upon us to fulfill the demands of life. And let us be amongst those who practice far, far, more than they preach; who give far more than they demand. If in addition, we can fill our

hearts with wonder at the magnificent scope of the Great Design, then knowledge will widen and deepen daily, and with knowledge will grow an ever-increasing devotion to those patient and persistent Elder Brothers, Who, despite all Their wisdom, must laboriously build the future out of human frailty, with only the strong mortice of Their love and Their identity with Their weaker brethren to insure the permanence of the new foundation.

Adelaide Gardner, from *Theosophical News and Notes* (England), September, 1940.

Behind the Founders

It is interesting that democratic principles are operative in this great country of ours in ways quite contrary in some cases to the expectations of those founders whose objectives differed widely from the primary intentions of the Great Ones, Whose influence was exercised less obviously but more effectively.

Many books are being written today dealing with the momentous days when our constitution was being formulated and the great names revered today were the actual participants. In *Two Frontiers of Freedom*, by John Corbin, recently discussed in *The New York Times* book review section, it comes out clearly that practically all of the great leaders, except Washington and Franklin, feared an "excess of democracy" and candidly expressed their lack of trust in the American people, preferring and intending rather that the power should be vested in an aristocracy of wealth and education.

In spite of these views we find ourselves today working out in practice in our nation the deeper purposes of those Inner Founders Whose intention was that in the United States there should be given to the majority both the opportunity and the responsibility to grow in judgment, wisely to select their leaders and to choose principles of action that will serve the good of the whole people.

E. S.

Agents of the Manu

In these days when the forces of destruction are everywhere rampant it is easy to overlook the fact that constructive forces are nevertheless achieving tremendous results in all parts of the world.

An illustration is to be found in the splendid accomplishment of the Federal Housing Association as recounted in a recent article describing the effect of the replacement of slum tenements

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Our Electoral Procedures

BY SIDNEY A. COOK

IT HAS BEEN my hope that there would be many letters expressing many views on this subject of electoral procedure, and that the committee might receive the thought and opinion of very many members the Section over to add vivid interest to this discussion.

There has now been placed in the hands of the committee copies of all pertinent sections of the English By-Laws, including those sections recently revised. Study of these English By-Laws brings out some interesting points.

The English Section is divided into six federations. There is no unfederated territory. Every federation is thickly populated and all lodges are within easy distance of all other lodges. The whole country is no larger than the State of Illinois. The National Council of approximately sixty-five members, including the past presidents and past secretaries of federations and a representative for each one hundred members, meets several times each year, a requirement that is practicable in a country so small that the great majority of Council members must live within one hundred miles of almost any meeting point.

The Executive Committee, consisting of fifteen members, including the National Officers, also meets regularly and at fairly frequent intervals.

These governing bodies of the English Section do not have to transact the business of the Section by mail. It is clear that we in America have an entirely different condition to which it would be impossible to directly apply the English procedure, though we may be able to take some part of the English plan and adapt it to our conditions and needs.

Another point that comes out strongly in a review of the English By-Laws is the fact that the Theosophists there, like the people of England generally, have a much greater respect for procedural regulations, as they have for law generally. We must also admit a greater capacity through more constant practice on the part of most of our English brethren for parliamentary procedure and the proper conduct of organizational business and a closer adherence to its requirements.

The English are good correspondents. American Theosophists proverbially dislike writing letters. Each lodge in England, for example,

makes a quarterly report to Headquarters. We generally try to avoid anything of that nature. An English lodge may not change its own rules except with the approval of a National Committee, and if it does not adopt approved rules it is automatically governed by a set of standard rules, and "governed" is quite an appropriate word.

These points bring home to us the temperamental differences between the two peoples, as well as the vastly different geographical conditions and the practical barriers to operation in this country exactly as in England. Here a flexibility to permit operation under greater difficulties is essential.

With our general disapproval of the necessity and burden of correspondence, to make all decisions depend upon a reply from a large body would clearly be impractical. Lodge and federation officers generally demonstrate to Headquarters the unwisdom of depending any more than is necessary upon correspondence for the conduct of the Society's affairs. Our governing bodies must for practical reasons be kept as small as is consistent with adequate representation.

Mr. Pearson has made a practical suggestion. Mr. Rogers makes another. He says:

"It seems to me that we can be thoroughly democratic with a Board no larger than their (the English) Executive Committee and with an Executive Committee within the Board of perhaps five members, of which three would be a quorum.

"Since what we are aiming at is to carry out the democratic principle and get capable members on the Board from each federation, why consider the number of members in a federation? Why not just one representative from each? Southern California, on a membership basis, would probably have twice as many representatives as any other federation. But I can see nothing it would gain over having but one."

Out of suggestions such as these some scheme workable in our Section can be arrived at. We would need to define a "federation," for we now have federations of as few as three lodges and sixty members and as large as thirteen lodges and nearly four hundred members.

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Report of the Committee on the New Socio-Economic Plan

BY EMILY SELLON, CHAIRMAN

(The theme of the Convention Committee work was given in the September number of this magazine. The report of the Second Committee appeared in the October number, and the Third Committee, under the Chairmanship of Mrs. Emily Sellon, gave consideration to the following problem: "What is to be the new socio-economic plan? In the field of human conditions and relationships what has to be achieved? What do we perceive to be leading toward those achievements? What can Theosophists and The Theosophical Society do to aid the smooth transition from the old to the new?"

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. Ed.)

THE SOCIAL and economic problems of a nation are without doubt its most fundamental concerns, for upon them are based its political structure, its culture, and all the life, collective and individual, of its citizens.

The United States is a democracy operating under the capitalistic system, and the fact that our national economy has been of this kind has profoundly affected our democracy. We believe in theory in the rights of the individual, in freedom, in a government for the people. But in practice these ideals have proved incompatible without philosophy of economy. Under capitalism we have subscribed to the doctrine of unlimited opportunity for the individual to amass as much wealth and power as he can; in this manner some are able to achieve a great deal of influence and power over others, and this destroys our ideal of the freedom and rights of the individual. Small groups have come to control great sections of our national life; through their command of industry and business they have penetrated the field of government and have gained control of politics, press and educational institutions. The press is then no longer free; our government is run for the benefit of various groups of society, and not for the people as a whole.

It is obvious that such a condition does not represent true democratic practice, and that in fact our economy and our theory of government have been at cross purposes. This has been

our great weakness. The fact that democracy is threatened everywhere in this period of world crisis is due, in the opinion of the committee, not to the fact that democracy is not a practical ideal, but that it has compromised itself in allowing an economic system to exist within it which is in essence totally undemocratic. It is not at the doors of democracy that we must lay the blame for our present misery, but at all that which is undemocratic in our social system.

Therefore, it is for all those who are vitally concerned with the preservation of democratic ideals to do all in their power to help establish a new social economy which will be more compatible with those ideals. Only in this way can we give unity and cohesiveness to our national life. And if this can be accomplished it must necessarily follow that government itself will be modified and purified. So we shall achieve in America a more true and faithful pattern of democracy.

Everyone must have his own personal definition of democracy, but to Theosophists it is obvious that such a concept must be based upon the principles of brotherhood. Our task in the field of social economy is therefore to give this principle practical, workable form, and this seems to indicate at once a co-operative system, and a shared economy. In its broad implications such a co-operative system would immediately remove the idea of competition as basic in business and industry and would substitute that of community endeavor. It would discountenance the profit motive as an incentive for production, and would in its place emphasize the motive of work for the family group, which would be shown as part of and one with the greater family life of nation and world.

Of course to make such a system work the people as a whole must be converted to it. This can only be done eventually by an enlightened public opinion, and to this end all our educational resources must be enlisted—schools, adult education projects, press, radio, theatre and all cultural and artistic expressions. The people of the United States must as a whole be convinced that a co-operative system is the right one, or such a reform will not have enough far-

reaching effects to insure its permanence. There must be a complete change of attitude, not only of action.

But in the meantime, before we have achieved an enlightened public opinion and an awakened social conscience, how can we persuade people to experiment in co-operation? The answer seems to be that they will be forced to do so by circumstance. With the old economy so rapidly falling to pieces under their feet, people are everywhere recognizing that something else more effective must be substituted. Men see with fear and amazement what has been done in Germany; they are confronted every day with the results that such a tremendous concerted effort can accomplish. It is only too apparent to everyone that a nation which is able to enlist the full strength and enthusiasm and effort of every person in it is capable of the most remarkable achievements—whether they be for good or for evil. In this country it is felt that we must also achieve some sort of national unity to survive. But the great fear is that an effort toward greater solidarity may lead to the dictated economy and national socialism of Nazism. Men must be reassured that in a truly co-operative system the individual is indeed an integral part of the whole society, but that he is this consciously, wholeheartedly and freely. Under a co-operative democracy the rights of the individual would be safeguarded with the lives of every other individual, since what would threaten one would threaten all. And in a co-operative economy every individual would feel himself secure, with a definite and respected position in society which could never be denied him, and with a responsibility toward the people around him which would stimulate him to work for a larger and fuller life for himself and his fellows.

Within the framework of such a system it is obvious that many specific social and economic changes will be made. The committee would like to list briefly such of them as came out in their discussion, and which would seem to be necessary to the workings of a cooperative system. It is their hope that other points will arise out of the general discussion.

State ownership of the means of production; which would not restrict the private ownership of homes and personal effects. The payment of graded salaries to all workers in every field, based upon ability, productiveness and the type of work done.

Training for production of all kinds. A much extended plan of vocational guidance which would go along with the child all the way

through his education. Greatly increased adult education projects, with emphasis on aptitude testing and the placing of people in better adjustment, not only to improve their own working conditions but also to create greater harmony by giving them some comprehension of the ways in which different fields of industry and business fit into and depend upon each other. A training in the proper use of leisure, so that people may be stimulated to make productive and creative their free hours, of which there will be more and more as mechanization is increased and its benefits distributed more widely.

In the field of government, training for state service so that everywhere people will have a respect for the profession of government and regard it as the highest career a man may achieve. Schools and universities to offer definite training in statesmanship in the legislative, administrative, executive, judicial and diplomatic fields. Recognizing the inadequacy of our bi-party political system, there should be an entirely different system by which the names of candidates for office are chosen for submission to the voters, along lines of training, fitness for office, character, integrity and so on.

In business and industry, a system whereby each man is responsible to those directly connected with him, so that recognition of ability and promotion will be the concern of those who know his value. A definite acknowledgment of the worker's place and position in the industrial world, and a recognition of his dignity and worth to the nation. A distribution of labor so that the hours of employment for all may be equalized and shortened. Attention to the different types of work to which varying age groups are fitted; universal service for the young and healthy and universal retirement from active work for all past middle age, that they may use their experience and ability in doing other creative work.

In the field of social service, many reforms, including among other things complete hospitalization and medical care for all, with the cost distributed over the country. Planned recreational and cultural activities for young and old, which will include out-of-door recreation for all indoor workers and a complete change of environment and experience. The removal of factories and other large work units to rural districts to reduce congestion of cities. Planned housing for workers, farmers and the like, with the intention not only of making living conditions more satisfactory but also of creating beautiful and harmonious buildings in well-

planned, uncrowded locations. Such present reforms as unemployment insurance and old age pensions will no longer be necessary, since there will be no possibility of unemployment and at the age of retirement the worker will automatically receive full support.

In the field of education, culture and art, there must of course be complete and free education and training for the youth of the nation, in higher as well as in lower schools, and in the professions as well as in other fields. Special attention paid to the aptitudes and talents of the students, with a view to placing them in the fields for which they are best fitted. All artists, musicians, writers, architects and so on to be endowed by the state, not with a view to confining their contribution along certain lines, but in order to leave them free to produce without restrictions. A state endowed theater, and like projects.

These are only a few of the benefits that an enlightened social economy can produce for its people; there are any number more which others might suggest.

Finally, how can Theosophists help at this critical period, to usher in the new social order? We are agreed that a change is inevitable, the question is, whether we cannot co-operate to make it come sooner than late, and with less difficulty and unrest.

All of us have wide contacts in our own

communities which could be made more effective. Theosophists can study the work that is being done by various groups and if that work seems to be an effort in the right direction, cooperate with them. It was suggested by a member of our committee that some permanent committee might be formed to carry on the work of all three committees that have functioned during this Convention. Such a committee could act as a bureau or clearing house for ideas, could stimulate federations and lodges to discuss these vital questions in their meetings, and could cooperate with the Right Citizenship Department of the T. O. S. in its efforts to get members thinking.

For finally the committee is agreed that perhaps the most important contribution Theosophists can make is to think clearly and for themselves on the great problems of the day. It is because of the lack of such clear and practical concepts in the minds of the people that the mass hypnotism and hysteria such as we have seen in Europe is accomplished. We Theosophists believe that the world of thought is primary; the birthplace of this physical life. If we can then hold clearly and strongly before us our conception of better social and economic order, our ideal of brotherhood, we shall surely be helping to make it real.

Let's know what we want, and then work for it.



The Duty of a Lecturer

I HAVE very often said that the duty of a lecturer is not to lay down what people are to accept, but just to lay before them what he believes to be the truth; and that his real work lies not in trying to carry people along a road by his efforts or thoughts, but only in acting as a kind of signpost, pointing to the road that he believes is the best way to the goal.

No man can live by the talk of another, nor can he live by the experience of another. Every man must make his own efforts, must gather his own experiences, and deduce from those experiences the lessons day by day impressed upon him. The value of a lecturer lies in provoking the audience to think; not in telling them what to think, but in spurring them on to intellectual efforts, not merely putting before them cut-and-dried theories.

Only the truth that you can assimilate is truth to you. That which may be true to me, because I am passing in a certain direction,

may not be true to you if you are passing in some other direction, if you are in some other attitude; for just as a wheel has a center, it also has a circumference, and people on the circumference, as you and I are standing now, must walk in different directions from the circumference to the centre, even in opposite directions if they are at opposite points of the circumference; yet, if they seek the truth, they inevitably find more and more as the practice grows. So what we want is the seeking for truth, the will to find truth, and we should be ready to listen to any fellow seeker who may from his standpoint see a different aspect of the truth. Learning from him, we may add to our own store, and perchance may have something to give him in exchange which will enable him also to have a larger vision of the truth.

— ANNIE BESANT

The Theosophist, Oct. 1921.

Biography of a Lodge

Part X

BY ANN KERR WERTH

(Continued from September Issue)

IT WAS a busy spring season for the Sparta Theosophists.

When the activities were being planned in January, the new members felt that one meeting a week would be all they could possibly attend, but during the weeks that followed Dora and John noted with a great deal of satisfaction, and not a little amusement, that usually these new members managed somehow to be present at all the meetings—at the meetings for the new inquirers, as well as for the advanced group and the monthly members' meetings.

Their presence at the inquirers' meetings created a minor problem which Dora dealt with at once. As it so frequently happens when members attend classes for inquirers, some of them asked questions which were more advanced than the inquirers could understand with their limited knowledge of Theosophy. The older student received a satisfying answer, but some of the inquirers were plunged into deeper confusion. So in a meeting of the advanced group where only the older students were present, Dora pointed out this problem to all of them and urged them to use discrimination in asking questions and to save their deeper questions for discussions in the advanced group. Everyone agreed that such a procedure was to be desired.

There were many interesting events during the spring season which could be recorded, but to make a long story short we will sum up only the results. An average of fifteen people attended the Inquirer's Class each week and an average of ten attended the Advanced Class. Each monthly Members' Meeting was attended by the entire group of five. Four applications for fellowship were received—two from members of the Advanced Class, one from the Inquirer's Class, and one—Jane Sims' invalid mother—who had never attended any kind of meeting. (Mrs. Sims had wanted to join with Jane but Jane felt that she could not afford to pay for two memberships. Since then she had been told about the arrangement at Headquarters which would allow her to pay her own dues of six dollars and her mother's dues at the rate of only three dollars.)

To these obvious results we can add that at least twenty-five non-members ended the

season with much more knowledge and understanding of Theosophy than they had ever had before—twenty-five people who no longer considered Theosophy something queer and who therefore would help to eliminate misunderstandings about it in their individual circles of friends. The five members all had experience in planning and conducting members' meetings, taking full responsibility. They also had invaluable experience in conducting the particular branch of the local work which they had assumed at the beginning of the season, and what is more important, everyone of them had the joy of cooperating wholeheartedly for the good of the Society in their city. At the end of the season they all knew that it was that cooperation which had made it possible for them to apply for a lodge charter. Not one or two, but all five of them, now knew the value of cooperation.

Near the end of May the new and the old members met together to discuss plans for organizing a lodge. On this very special occasion they decided to meet on a Sunday afternoon and in the room of their invalid member, Mrs. Sims, so that she could become acquainted with the members and share in the discussion which would decide the future of the group.

Dora had previously written to the National Secretary of the Society telling her about the success of the season's activities and requesting an application for a lodge charter.

After everyone had been introduced to Mrs. Sims and the greetings and exclamations had become somewhat subdued, Dora presented the application for charter to the group and asked what their wishes were in regard to the formation of a lodge. They were unanimous in their desire to organize and the charter application was signed by all of them and mailed to Olcott that same day.

No definite plans for lodge work could be made until approval from Headquarters was received for the organization of The Theosophical Society in Sparta, but nothing could keep the enthusiastic group from discussing tentative plans, "if the charter is granted."

During this excited exchange of ideas, Jane slipped out of the room to return presently with a tea-wagon full of good things to eat—sandwiches, cookies and fragrant tea—a delightful ending to a very happy occasion.

Can We Escape Hitler?

BY L. W. ROGERS

PEOPLE who think things through to a conclusion must realize that the American people are in a dangerous situation; more perilous, indeed, than statesmen are likely to fully realize, because most of them have only the physical viewpoint to guide them. From that purely material side the situation is bad enough. From the occult viewpoint it is very much worse. Let us be frank and speak the truth as we see it. If we occultists do not have the courage of our convictions of what value is our knowledge to the world? We do not shrink from the ridicule we invite by proclaiming the existence of an invisible world and the experiences that await us there. Why should we hesitate to point out the facts that show that Hitler and all he stands for are clearly linked to the Dark Forces that are the deadly foes of the cause we serve? It will be said by those who disagree that an accusation of "black magician" is the resort of those who do not have a substantial case — who depend upon abuse instead of upon logic. So be it. We will nevertheless state the facts as we see them and let the reader judge for himself.

What are the chief characteristics of the black magicians? Intellectual development with absence of compassion; cruelty and unhesitating use of unscrupulous methods in accomplishing a purpose. Is it not true that Hitler and the people associated with him are accurately described by those characteristics? Cruelty is the unfailing test. There can be no righteousness where it exists. Hitler's persecution of the Jews and the hideous cruelty with which it has been conducted is the blackest chapter in modern life.

It is a curious fact that the highest and lowest have some indefinable intimate link. Thus the buddhic is related to the astral, while the more exalted atmic is linked to the physical — a fact that seems to puzzle even so profound a mind as that of C. W. Leadbeater. Germany, a nation that gave us Goethe, Kant and Wagner, also produced Nietzsche, Bismarck and Hitler. That Bismarck, he of the "blood and iron" fame, was one of the black magicians, we have the testimony of Bishop Leadbeater who argued the matter with him on the astral plane. Yet Bismarck was a mild and gentle being compared to Hitler. Bismarck was a cultured man of the

higher order of the "brothers of the shadow." He permitted nothing to stand in the way of his objective but he at least used the methods recognized as lawful and decent. Hitler is of a lower order, freely proclaiming his hatred, and contemptuous of the opinions of mankind. Perhaps the majority of the German people are against Hitler and the war he is waging. At least a large number must be; but also, if not a majority at least a very large number are enthusiastically for him. His success in conquering other nations seems to be winning more supporters. The Protestant Church was strongly against him before the war; but recently we hear that a convention of bishops endorsed him, with surprising unanimity, which makes him enormously stronger. However all that may be it does not merely happen that a nation produces a Nietzsche whose anti-Christ philosophy is made to blossom into a national policy by a Hitler and his army. Every nation, including our own, has exactly the kind of government it deserves on account of what it has been, and now is. For all practical purposes Hitler has a united nation behind him because those who in their hearts are opposed to him are, through compulsion, silent and politically non-existent; and it is not merely a nation and a powerful army that sustains his anti-Christ philosophy in the material world but the "brothers of the shadow" in the astral region.

That makes a powerful combination indeed, and those who would take refuge in the thought that the Spiritual Hierarchy will surely protect the world from destructive evil must remember that It *cannot* interfere with the karma that humanity has voluntarily made. We must take care of that ourselves, just as we must get ourselves out of a burning house as best we can when it has been set afire by our carelessness or negligence. We helped to produce Hitler and we cannot escape the reaction of karmic law. Hitler is merely the heading up of post-war conditions in Germany and through President Wilson we participated in fixing those conditions at Versailles. Hitler is merely a karmic agent. Had he never been born some other man would have played the role, and the role by any other name would have smelled as bad.



A Watch Tower for Theosophical Research

BY FRITZ KUNZ AND ALEXANDER HORNE

THERE are three stages in approaching a problem in Theosophical research, just as there are in any biological, physical, psychological or other inquiry. And as with these latter, so with our vaster field: all must be traversed, and in the right order, if success is to follow.

The first stage of the process is to contemplate the scene as a whole and to determine what needs to be done and what can be done. The second stage is to select and work out a project from the field at our command. The third will be described further on.

As an example of what we mean, let us consider some crucial issue in Theosophy — the existence of superphysical worlds, for instance. Obviously, of course, the Theosophical point of view depends very basically on this existence of a superphysical world. If there be no such world, there can be no survival of death, no reincarnation, no superphysical Self, no superphysical beings of any kind. A great many people, of course, believe in the existence of the higher, subtler worlds. But *belief* alone is something with which the research worker is bound to be discontented. He asks, on the contrary, "How can we *demonstrate* the existence of the psychic and spiritual worlds?" And he does not put this question at a low level. He looks out from a high watch tower, and over a wide horizon.

In the first place, he occupies an advantageous position because as a philosopher he is able to use the ready-made materials already definitely established, or at least widely accepted by authorities. But he has the further advantage, as against adherents of the usual speculative philosophies of the West, in that he has at his command the great wealth of Buddhist, Hindu and early Christian data. And he has a still further advantage in that he, in common with Theosophical investigators as a whole, *tries out* his discoveries, something religious thinkers seldom do. Thus we are eclectic philosophers, religionists and scientists all rolled into one. Theosophy, in fact, is an integrating, synthesizing and unifying science and art.

Turning, then, to the available resources for proof of the superphysical (since that is the example we have arbitrarily chosen to illustrate), we may start with the physical sciences,

the most substantial and hardest-headed of the sciences. Does physics, we ask ourselves, provide evidence of other states of matter besides the solids, liquids and gases? We find that it does. Next, does biology offer such evidence? It does. Do the psychologies with their various sub-divisions — naive introspective, depth (unconscious), *ganzheit*, religious, psychical research, and the rest? Do these declare for the superphysical? In large measure, they do. Now we have very briefly, but suggestively, completed our first task. All the forms of science have been interrogated — those of matter, of life and of mind. We can likewise consult the religions and the arts. In general they give a strong *prima facie* case for the superphysical.

Now comes stage two, the job we have to do because it needs doing. This phase of our work consists in the detailed and patient analysis of the various branches of knowledge with the object of integrating their findings on any subject to which we may have directed our attention. Thus, in the example we have chosen, our research would center itself on the collection and systematic presentation of the evidence as to the existence of the superphysical, the evidence itself being gathered from all possible sources. In the orthodox sciences themselves, this integrative procedure is not always followed, each science considering itself to be an autonomous and almost self-contained branch of knowledge. But our research, on the contrary, must be eclectic, and must synthesize and focus rays of truth from all possible directions, whatever they may be.

When we have gathered up all pertinent data available at present as to some great landmark of thought such as this, we shall have completed this phase of our research; but in the meantime we shall have come upon enticing lanes down which we might like to peer more intimately and with greater inquisitiveness. For instance, if there are superphysical bodies such as auras, can they be photographed by special means — say, for instance, in special light and with the use of special emulsions? Or, to turn to another aspect of the superphysical, does the sudden drop in temperature at *bona fide* seances indicate a process of dematerialization in progress, as in the analogous instance of temperature reduction when solid carbon dioxide changes

into gas? Questions of this kind suggest the possibility of actual verification, which brings us to the third aspect of our research endeavors: that of experiment.

Thus we have the three phases of our work:

1. Preliminary survey
2. Literary research
3. Laboratory experiment

We can now profitably look over some of the field that is open to us for research, either of the literary or the laboratory type, as an indication of how we may individually fit ourselves into some niche of this cooperative endeavor, for the deeper appreciation and wider dissemination of Theosophical knowledge.

From the Theosophical side, we have the large job of generally correlating the vast amount of information that has been given to us (from authoritative sources that can be best appreciated by a perusal of such works as Mary K. Neff's *Personal Reminiscences of Madame Blavatsky*) in *Isis Unveiled*, *The Secret Doctrine*, *Occult Chemistry*, and works of a similar factual character. The language of the works mentioned must be translated into the scientific idiom of the day and harmonized with current scientific knowledge; the information can in this manner be made available to such scientific workers as might be inclined to take this information at least tentatively as working hypotheses. Obviously, such work of interpretation requires a firm grounding in one or more of the modern sciences, and amateurs would only succeed in making Theosophy look ridiculous, as so much so-called "occult knowledge" and "secrets of the ages" is made to look ridiculous today. Earnest students can of course take themselves seriously in hand and, by diligent self-instruction (if no other is available), take themselves out of the amateur class.

The Secret Doctrine in itself is a grand and ambitious survey of human knowledge that is destined to remain a source of inspiration for generations to come — perhaps centuries. (Some would say "forever," but let us be modest). The work must be preserved in its purity and completeness and be re-printed from time to time, for the benefit of those who can stand the bright light in its full bewildering glory. But it also must be "translated into the vernacular," so to speak, for the benefit of beginners in occult science, and as a painless introduction to the original. As an example of such work now in progress, the Theosophical Research Centre in London has been engaged on it for some time; Kingsland's *Physics of the Secret Doctrine* and Horne's *Alchemy of the Secret Doctrine* may be

taken as further examples.

This great work has the advantage of fitting exactly upon extant knowledge, much of it lost to present-day science, though once available to the science of preceding civilizations. In this larger view, we have not only the sciences of physics and astronomy, but also of hyper-physics and the higher astrology. The two comprise COSMOLOGY, the science of Matter, generally covered by Vol. I of the original edition.

Next comes the science of Life, including the behavior of all organisms, whether physically-visible or not. Thus we have the higher psychobiology, with which an unpublished volume of *The Secret Doctrine* was to have dealt.

Third, we have the phenomenon of consciousness and self-consciousness, and the study of Man, individually and generically—man as race. In *The Secret Doctrine*, man and the gods are seen as one, Man being a class among the creative orders. He is thus Heroic, and the *manus* and *bodhisattvas* and *rishis* are not only men individually, but also collectively *Man*. Hence arises a science much larger than orthodox anthropology, for it includes mythos. This is covered by Vol. II of *The Secret Doctrine*, under the designation of ANTHROPOGENESIS and THEOGONY.

Finally, we come to the abstracts of thought and of being, where we find such matters as color, sound, form and movement, drawing upon the world of pure science and mathematics, and those abstract phases of the Fine Arts that are striving for so much self-expression (and unfortunately suffering from so much misunderstanding) today. The science of Number, as stressed by Pythagoras, and the science of Form, as taught in the Academy of Plato, are finding much sympathetic consideration in the sciences of today, to say nothing of the arts—Painting, and Sculpture, and the Dance.

So much for the Theosophical side. As to the scientific side, we have the various branches of science, each with its fresh accretions of knowledge and its continually expanding horizons, often over-lapping and, so to speak, "muscling in" on territory previously considered strictly "occult." Thus, in PHYSICAL CHEMISTRY, Alchemy has become orthodox, and transmutation of the elements has become standard laboratory technique, albeit difficult and commercially uneconomical. The study of Space and Time, the mathematical discussion of hyper-space, and its physical demonstration as in Relativity, open up vast fields of endeavor. The nature of Matter, Electricity and Magnetism are similarly enticing by-paths.

In ASTRO-PHYSICS we have the study of Cosmic Rays, the evolution of stellar and solar systems, the transformation from one to the other (and back again) of cosmic primordial matter and radiant energy, and the correlation of all this with the ancient theories of the inbreathing and outbreathing of *mulaprakriti*. We stand, also, on the verge of exciting developments through the Mt. Palomar telescope, and the research student is bound to find much of interest in the coming years. In this connection, it is worthy of note that the discussion of life on other planets, and the possible existence of other solar systems similar to our own (with perhaps a humanity of their own), is increasing in orthodox scientific circles.

In GEOLOGY, the study of submerged continents and of "land-bridges" continues to be an entrancing problem, as indicating at least the possibility of the one-time existence of lost civilizations. The study of ANTHROPOLOGY AND ARCHAEOLOGY, on the other hand, gives more direct testimony of the early history of man, all of which needs careful correlation with the myths and traditions of by-gone ages, as well as the more specific information found in our occult literature.

BIOLOGY, of course, contains a maze of paths and by-paths that the student can profitably explore without end, with such questions as the evolution of life and form, the pedigree of Man, the tantalizing questions of the very nature of the life-process and the source of our life-energy. Whence come the basic physiological powers of the organism? What of "vitality globules" and the suggestive relation between the etheric *chakrams* and the physical glands? What is nervous energy and vitality?

MEDICINE, in this connection, has many enticing lanes of exploration itself, with possible correlations between "occult healing" and the more orthodox procedures. The influence of mind over body has of late become a very respectable inquiry, and even the effect of faith on health is widely acknowledged.

All this, it is true, is as much the concern of PSYCHOLOGY as it is of Medicine proper. Here we investigate also the very nature of Mind,

and its possible independent existence apart from body. The subordinate science of parapsychology, or Psychical Research, has made this its special field of inquiry, with excursions into the realms of telepathy and clairvoyance (recently re-baptized "extra-sensory perception"), the study of materializations and the photographing of ectoplasm. Here the two circles of orthodox science, on the one hand, and occult science, on the other, definitely intersect. The area covered by both sciences should be of mutual interest. Theosophy, the Interpreter, here plays her proper role.

COMPARATIVE RELIGION furnishes us with the opportunity to study the birth and growth of religions, leading to the inquiry as to the nature and origin of the religious impulse and the religious institution. Is religion man-made or God-made? And, in fact, is God Himself man-made, as so many anthropologists insist that He is? These are assuredly matters of belief, largely, but they need not remain in the domain of belief alone. The Ancient Wisdom, and the study of universal symbolism, it is claimed, have suggestive answers to these provoking questions.

In PHILOSOPHY, of course, the various approaches that we use in our discussions are investigated, and here a freer intercourse is found between the philosophies of today and those of preceding ages. The relation between the knower and the thing known, and the process of knowing itself, are among the most fundamental of inquiries, since upon these foundations the superstructures of science and belief are built. What are the criteria of Truth, and how may she be apprehended? What reliance may we legitimately place on Reason? On Intuition? These are all questions that are freely asked in orthodox philosophical circles as well as in orthodox (and unorthodox) Theosophical circles. And on a clear appreciation of their implications depends much of what we pride ourselves as possessing as "truth." Theosophy, in fact, has a unifying and synthesizing office to perform among all the above-mentioned sciences, as has already been indicated, and it is with the students, of course, that the future of this intellectualizing aspect of Theosophical work will rest.

Let but a community or a nation take a delight in hating, they become swiftly the tools of the dark intelligences who are ever attempting to clog the machinery of civilization, and to throw mankind back into the dark ages of barbarism.

— C. JINARAJADASA

The Round Table

Will You Be A Sponsor?

An "Arundale Scholarship Fund" has been started. This Scholarship is an expression of gratitude and appreciation for Dr. Arundale's distinguished service in Education. The purpose is to encourage and aid his work in "The Besant Memorial School" at Adyar, where he is creating a great educational Center. Our present Protector worked with our former Protector for many years to give to the world Theosophical ideals in education. He founded this School in her honor, a Center where such ideals could be put into practice.

One of the best ways we can help is to make it possible for deserving girls and boys to attend, and we have as a first objective the enrollment of a Round Table member in India. Although we have started in a very small way, yet the hope is that those who realize what such training means will be eager to do what they can.

Those who visited the Round Table Booth during the Annual Convention at Olcott in 1939, had an opportunity to buy Cards with Messages by Dr. Arundale: "An Educational Creed" and "Notes on Right Education for the Womanhood of a Nation." Also materials to make Round Table Calendars. (Samples were shown.) Each one who helped, no matter how small the amount, had the privilege of becoming a *sponsor*, and about forty visitors signed their names.

We Would Like Many Other Names

For the time being, the following ways of cooperation are suggested:

Buy cards to give to parents, teachers, friends, (Cost one cent each).

Sell cards. (Members of Theosophical lodges may be glad to give their names to go on the list. Why not try? Any number you wish will be sent without charge.)

Buy Calendars. (Round Table Motto in gold letters. Colored prints of Sir Galahad: two kinds, size 7" x 4". Cost 25 cents each.)

Make Calendars and sell for 25 cents. (Cards and prints furnished without charge.)

Mrs. Loenholt, Leading Knight of "Camelot" Table, Minneapolis, had a Calendar Project for her group. Members made and sold 20, sending in \$5.00.

Another suggestion is to send in *Thank Offerings* on birthdays. A penny for each year from each member would increase the fund rapidly.

Then there are special birthdays to remember: Dr. Besant's, Oct. 1; Dr. Arundale's, December 1. Our Senior Knight, Shrimati Rukmini Devi was born Feb. 29. As there is a scholarship in her name for "talented poor children" we suggest that Birthday Offerings in her honor be sent to Alex Elmore, Adyar, Madras, India.

Our Chief Knight in America, Mrs. Elise Staggs, gives her full approval to these plans, and we would like members to suggest ways and means.

Calendars should be ordered by the first week in December.

Please send your orders and offerings to:

Mrs. Ben-Allen Samuel,
Chairman Arundale Scholarship Fund
38 South Blaine Avenue,
Hinsdale, Illinois.



EDITORIAL

(Continued from Page 244)

with scientifically constructed apartment buildings which are available to very low income groups.

While there yet remain many problems to be solved, many obstacles to be conquered, it is heartening to learn of the response of these people to an improved environment, their happiness in their new homes, their pride in maintaining them, the new standards of sanitation and beauty which they find themselves able to uphold, the reduction of juvenile delinquency, and the definite increase in health standards,

all resulting from these changed conditions of living.

It is thrilling to realize that unconsciously to themselves, those who are working for these great projects are truly servants of the Manu, dedicated to the up-building of our race and the bringing together of many nations and races discovering in each other fellow-beings with whom cooperation is happiness and with whom living in the present becomes the building of a future, helpful and creative.

E. S.

Ideas, Idyls, Ideals

BY THE YOUNG THEOSOPHISTS

From the President

At critical stages in the development of an organization it is often well to stop and consider and re-define the primary purpose and objects of the movement. So I would like to re-state the purpose of the Young Theosophist organization. It is to interest other young people in Theosophy and the work of The Theosophical Society.

The Young Theosophist movement has not brought many new members into the Society during the past year, although it has in certain parts of the country actively engaged in valuable youth work without direct contact with the lodge. In one or two instances, however, notably in Cincinnati, the Y. T. Group has supplied the lodge with members who have taken over class programs and offices in the lodge and done these pieces of work successfully. We believe that there is a definite place within the Society for a youth movement and that each lodge should accept as part of its program the formation of youth groups wherever possible.

There are members who feel that a youth organization tends to separate young people from the older members. If it does then it is due to ignorance on the part of both of the true Y. T. function. It is, as the organizational structure of most movements will indicate, true that youth calls to youth. We who are Young Theosophists feel that much can be gained through a well organized and integrated youth movement working hand in hand with the various lodges that comprise the American Section.

With this conviction the present executive of the Young Theosophists of America is planning to publish a monthly bulletin which will contain news and notes of groups and individuals, as well as a news letter from the President. This bulletin will be sent to every young Theosophist in the Society and to every lodge, with the particular hope that it will lead to a more active interest in the organization and a more definite acceptance on the part of the lodge program committee of its responsibility in youth work. The Young Theosophists feel that they are part of the lodge and should therefore have a part in the lodge work—a part equal in importance with the public class and the public lecture. In fact, it may be that much of the difficulty many lodges experience in getting new blood is due in some measure to the almost complete lack of any young blood.

In any event the Young Theosophists of America are desirous of becoming much more integrated in the lodges, and this year's program is designed toward that end.

— JOHN A. TOREN, *President*

Youth Considers . . .

The peoples of the earth are once again engaged in struggle. The earth is once more full of the suffering and anguish of war, even though it is but twenty-two years ago that "the war to end all war" ceased.

After the close of that war, a man with a great vision formulated the idea of a League of Nations, where the nations of the world might take their problems and have them settled by arbitration. This League was to protect the small nations, and give equal rights to all. Yet the originator's own country, the first and finest example of democracy, refuted his plan for world unity.

The battle today is waging between the dark forces of barbarism and enslavement, and the light of knowledge and freedom. We have become soft through luxury and lack of individual discipline. We have made great strides in the scientific fields, but we have been found wanting in our inner progress. We live in a world of a materialistic, competitive standard.

A great responsibility rests upon our shoulders. We must discover the error of our ways, and through unity, successfully combat the dark forces. If we fully awaken to a realization of our responsibility, a new order will arise out of the chaos—a shining order of unity, cooperation and fraternity among all the peoples of the world. It is only through suffering that we learn.

BETTIE JANE DURHAM
Cincinnati, Ohio

The Ideal Young Theosophist

A Young Theosophist is an Idealist of the highest order. He is one to whom the ultimate achievement in any field of his endeavor lies always in worlds beyond his present reach or rule. But he must be that practical sort of Idealist whose dreams and visions will permit him no rest until they are, somehow, brought out before men and made fruitful for the good of all who live.

In order to bring this about he must be

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THE OCCULT SIGNIFICANCE OF THEOSOPHICAL WORK

(Continued from Page 243)

it is seen to be less than the mediocre work of the united and loving many. To the *home* the Master comes joyfully; to the wrangling mart, where the trafficking may even be His business, He comes not at all.

There is a further fact we workers must keep in mind, and that is that when our karma puts us into a particular post it does not follow that the Masters want us in that post all the time. It is so easy to feel that we are indispensable, because we are the most efficient to be found; but in this particular work of ours Egos are coming into it year by year, and we must be ready to hand over the work to others, to whom karma gives that privilege. Here, too, the path of action is hard to tread, for could we but know who is our heaven-sent successor we would joyfully give our work over to him; nevertheless, while we lack the necessary revelation, we must do this much on our part, that we do not cling to our work as though no one else could do it so well.

Yet another essential thing we must not forget, in the midst of our rivalries, is not to attribute motives. This, perhaps, is the hardest thing of all when our feelings are stirred up and we heartily disapprove of our opponent's actions; it is as if that person were a troublesome question ever confronting us, unless we explain what his motive is, and so explain him away and find a self-sufficient peace. It is our innate weakness that makes us search for motives in another's actions; we have not yet learned really to think without an admixture of feeling; for could we think as we should, that is impersonally, then we would know that "intelligence is impartial: no man is your enemy; no man is your friend. All alike are your teachers." Unfortunately, at our present stage we want less to be learners than teachers; hence our propensity instantly to seize upon a motive in order to understand another's action. But it is the duty of the occultist to consider people and their actions impersonally, sorting out the facts from the hearsay, and—observing the facts, and the facts only—not to attribute any motive but the best; and if he cannot attribute a kindly motive, then to take the action, at its face value only, as one more item in a mystery awaiting solution. There is little doubt that if we were literally to put into practice what the Master K. H. has said, "Your thought about

others must be true; you must not think about them what you do not *know*," the minds of many of us would be a blank most hours of the day; happily, however, for the aspirant if he will make his mind blank in this fashion, thoughts worth the thinking will visit him more and more. Most of us view the deep realities of life as through a glass darkly, simply because we have not yet learnt the rudiments of real thinking; no aspirant in the service of the Master need ever hesitate as to what to think about the needs of His work, if in the past—specially about people—he has thought only what he knew about them. It is our injustice to them that reacts on us and clouds our vision in a crisis; let us but kill out the instinct in us of attributing motives and we shall find that slowly our vision clears.

Often no real principle is at stake (however much that may seem to be the case to the individual litigants), but merely individual karmas are brought to a conjunction. In such cases, frankly, it little matters who wins the day, so far as the general results for the great work are concerned, for all the litigants are devoted to the work, and whoever gets the special opportunities of service may be relied upon to do his best. What is important to the welfare of the T. S. is not that a particular individual or party should win, but that in the competitions and strifes of all the parties they should have "played the game." There are certain rules of honorable conduct in competitions and elections, and we must not infringe a single one of them, even to "do God service." It little matters that we have lost the day, so long as we have "played the game;" if we really deserve the privilege of winning, the opportunity will still come if we work to that end after our defeat. In the outer work, then, we can organize ourselves into parties and play the party game; but we must be ideal there in our methods, as if the Masters were watching—as They do—how we play.

Some of us who are dedicated to the work of the Masters are apt to forget that far more important than the success of any particular piece of work given us to do is the preservation by us of the feeling of friendliness for, and readiness to work again with, those who are our opponents. So long as we preserve this fundamental keynote of our work, the Masters

will guide our actions to success—if success is Their immediate necessity; if They but give us defeat—then, Their will be done. For in the present Theosophical organization we are but rehearsing the greater deeds of the future; ages hence lies our true work, and our present partnerships are not finalities in themselves, but merely modes of learning lessons of co-operation for future service. If therefore, now we must be divided into this party and that, we must take care to carry on our party work so that our fundamental sense of brotherhood is not impaired. Our attitude must be that of true sportsmen, who are less intent on being the winners as being proven the better side at the game. It is the custom in English football matches between teams representing the great clubs for the defeated team—whether the home team or the visitors—to give at the end of the game three cheers for the winners; and the winners, in graceful courtesy, give three cheers in return for the losers. Much as during the game the competitive spirit has been at full-blast, the players do not forget that it is a game as between gentlemen and not cads; and if the better side has won, there is no carping or belittling of their prowess, but only a determination to meet again “to play the game.”

So must it be in our Theosophical disputes, where sometimes more feeling is generated than can be reasonably accounted for; if we are the losers, we must be ready, so far as lies in our ability, to co-operate with the winners to keep the work going, while we continue in our determination to work also for a reversal of the policies of the winners. Our sense of loyalty to the work demands that we stand by our convictions; but we must at the same

time recognize that more important than our convictions is the helping of men to know Theosophy. If, while we stand by our convictions, we refuse co-operation in the larger work, and thereby one single individual loses his opportunity of knowing of Theosophy, we have distinctly *not* played the game, and have ill-served the work for the welfare of which we have been quarreling. Time enough to prove whose convictions are just *after* we give the light of Theosophy to those in darkness who are seeking comfort and consolation.

A Theosophical worker who understands these principles of work scarce need ask for occult guidance with reference to his work for the Masters. He knows how They would have him work, and that more precious to Them than his success or failure is that his heart should be “clean utterly.” He is therefore neither elated by success nor depressed by failure. Those of us who, in the past, have been full of doubt as to the better action and had no occult guidance, but did our best in the spirit of the humble worker, can testify that when we laid at Their feet either our success or our failure They smiled in benediction. For success or failure in Their work depends on our ability, on our karma, and on the play of the larger forces that affect humanity; but past success or failure, as we judge both, this is what we must deserve—to be greeted by Them when we come with our offering:

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

Excerpted from
“THE THEOSOPHIST,” JUNE, 1915

OUR ELECTORAL PROCEDURE

(Continued from Page 245)

We must give no incentive to federations to split themselves into smaller lodge groups merely for the purpose of adding to their representation. By-Laws have to be constructed to meet contingencies, as well as to fit existing conditions.

And then there is the problem of our unfederated territory. One-third of our lodges and over half of our members are in large unfederated areas, and such lodges are often many hundreds of miles apart or in territory where they are not accessible one to another. As our feder-

ations have been service organizations by which lodges mutually aid one another, there has been no reason for federation where distance or inaccessibility made such mutual aid impossible.

These are the conditions and these the problems to which our Electoral Procedure Committee is devoting its attention. Out of its deliberations we have reason to be confident that there will come a plan of equitable representation and at the same time one soundly practicable.

Theosophy in the Field

Chela Lodge (Los Angeles) began its 1940-41 season with a social evening on September 24. The weekly meetings have been planned so that all can take part and so that they will be inspiring to all.

Chicago Lodge's program for October consisted of lectures each Thursday evening on "First Steps in Theosophy," by Miss Clara Hoover, the president of the Lodge, and on "The Astral Body," by Mrs. Arley Barber. On October 26 Dr. George B. Lake lectured on "After Death." All the meetings were open to the public.

Fellowship Lodge (Chicago) celebrated its first anniversary on September 26 by having a party. The charter was read and games and group singing were enjoyed. A birthday cake and refreshments brought the evening to a close.

On October 10, following an "experience session" when each member told how he contacted Theosophy, an interesting symposium was given by three Young Theosophists, Betty Ruder, Helen Palmer Owen and Matt Boardman, who discussed the objects of the Young Theosophist organization.

Glendale Lodge devoted two Monday evenings during September to lectures, one on "The Inner Life," by Miss Marjorie Harrison, and one on "The Law of Karma—The Solving of One's Problems," by Mr. R. Gordon-Forbes. One evening was given over to a business meeting and one to a symposium—"What National Headquarters Does for the Lodge and the Individual." On the fifth Monday open house was held.

Harmony Lodge (Toledo): On October 6 a lecture was given on the subject "The Law of Action." This was followed by a fifteen minute open forum.

"**Lotus Lodge** (Philadelphia) now has a class on the fundamentals of Theosophy conducted by our former president, Mr. John Roger. Our work for the British War Relief Society continues. Just now we are busy making bandages and will soon start on children's dresses. Our president, Mrs. Anne Rogers, is executive director of the local branch and is doing splendid work with many volunteer helpers. At our weekly members' meetings we are following the Olcott course, *The Laws of Manu*, and finding it very interesting."

Maryland Lodge (Baltimore) had four lectures during October. Mr. Hugo F. Munro, of Philadelphia, spoke on "Nature versus Man." Mrs. Alice Kiernan, of Philadelphia, lectured on "Modern Mystics," and Professor Lancaster Burling on "The Theosophical Society and the Church." Mr. Thomas Pond gave the concluding lecture.

Oak Park Lodge had two public lectures and two members' meetings during October. Mr. Carle Christensen spoke on "Theosophy in the New Age," and Mr. Samuel H. Wylie, of Ann Arbor, on "How to Create What We Want." The members' meetings were round table forums. One meeting was devoted to the study of "The Art of Friendship" and one to "The Laws of Manu." In order to raise funds a rummage sale was held on October 19.

Pacific Lodge (San Francisco) has issued the first number of its bulletin, "Pacifica." The illustrated cover bespeaks the thought and devotion which was put into its production.

The Lodge's Sunday evening lectures for October included "The New Revelation," by Mr. Alexander Horne, "Practical Occultism," by Mrs. Ruth Doak, "Health and the Spiritual Life," by Miss Hubbard, and "Is War Indispensable?" by Mr. Auslane.

Portland Lodge had a most eventful summer. An enthusiastic group attended Orcas Island Camp, and a large number went to Longview for an exchange of views "to the satisfaction of all concerned." Mr. Rogers spent his vacation in Portland and gave a much appreciated lecture on the Convention. The members also enjoyed a picnic at the home of Mr. George Linton: "The food was good and the fellowship was excellent. It was a beautiful day, made more lovely by the small talk of the members, recitation of original poetry, and music by two of our members' children."

San Francisco Lodge: Sunday evening lectures for October included the following: "The Hidden Side of Christianity," by Mr. George Bartholomew; "New Art and Literature in India," by Mme. Kamaladevi; "Effect on World Conditions of Jupiter Conunct Saturn," by Miss Virginia Porter; and "A Drama from the Mysteries," by Mrs. J. B. Lovejoy.

The Lodge has a class lead by Miss E. B. Urmy which is studying *The Bhagavad Gita*.

St. Paul Lodge had the opportunity of hearing Miss Mary K. Neff give a series of lectures, both public and private, when she spoke on "The Road to Utopia" and "Man's Three Deaths" recently.

The regular Sunday evening activities of the lodge during October included three talks. Mr. G. H. Collier spoke on "Fundamental Theosophy," Mrs. Ruth Taylor on "Theosophy and Healing," and Mr. Fritz Loenholdt, of Minneapolis, on "The Need for a True Philosophy."

Syracuse Lodge: Mr. Alvin Boyd Kuhn lectured to the Syracuse Lodge on October 4. A rummage sale was held on October 5 and the proceeds were used to help pay the rent. The lodge also had a Benefit Card Party and used the proceeds for book donations for shut-ins.

The Middle Atlantic Federation

The Fall Meeting of the Middle Atlantic Federation was held in Norfolk, Virginia on September 28 and 29 with about fifty members and friends present. The keynote of the meeting was "The Plan." Mr. E. Norman Pearson's two recorded lectures, with the slides illustrating them, on "The Lord's Prayer" as an occult medi-

tation, and "Three Score Years and Ten" were the outstanding talks of the meeting. Mrs. Pearson gave a talk on "The Order of the Knights of the Round Table." The meeting was brought to a close with a Peace Service conducted by Mr. George DeHoff.

Western New York Federation

The Western New York Federation held its Fall Meeting in Syracuse on September 29. After registration and a dinner enjoyed by members of Syracuse Lodge and visitors from the Buffalo and Rochester Lodges, a symposium was presented by one member from each lodge on the subject, "The Part of the Theosophist in the Present World Crisis."

Syracuse Lodge was represented by Mrs. Stark, of Compton Lodge, California, who presented the mental outlook required to help in the present crisis. Miss Mildred Evans, of Buffalo Lodge, gave the physical requirements and the emotional aspect was dealt with by Mr. Robert Percy, of Rochester Lodge.

After the meeting was brought to a close, tea and refreshments were served and the members spent an hour renewing old ties and making new friends.

IDEAS, IDYLS, IDEALS

(Continued from Page 255)

awake to the Life about him, vitally concerned with its interests, intensely aware of his deep responsibilities toward that Life which manifests his "other selves."

He holds his Light high in the face of Darkness, for he comes before the world as a messenger of the Future, a prophet of a New Order, and an interpreter of the age-old truths for all those about him.

Courage is required of him, and determination, and deep confidence in himself, his fellow man, and in those Great Ones in Whose service

he has set himself to become a conscious, working unit.

He exerts himself constantly to live his Theosophy, to bring an active realization of the truth of Unity, of Brotherhood, of Harmony, into his every act. He knows that in so doing he will learn to utilize his life to its utmost capacity for supporting, maintaining, and increasing the spirit, form, and substance of Theosophy in the World.

WILMA VERMILYEA
Forest Grove, Oregon



We cannot part with our friends. We cannot let our angels go. We do not see that they only go out that archangels may come in. We are idolators of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force to-day to rival or re-create that beautiful yesterday. We linger in the ruins of the old tent where once we had bread and shelter and organs, nor believe that the spirit can feed, cover and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, "Up and onward forevermore!" We cannot stay amid the ruins. Neither will we rely on the New; and so we walk ever with averted eyes, like those monsters who look backwards."

—EMERSON.

Theosophical News and Notes

Further News of Mr. Jinarajadasa

Last month we were able to pass on the news to our members everywhere that Mr. Jinarajadasa had safely arrived at Capetown, South Africa. A cable received from him on October 15 now advises of his safe arrival at Sydney, Australia. He is proceeding at once to India, but will stop at Singapore on the way.

Be Serious About This

Any lodges that have not seriously considered utilizing the new Headquarters course based on the "Laws of Manu" are overlooking excellent class opportunities (unless, of course, they already have a full class program), for this course has evoked universal interest beyond anything Headquarters has hitherto prepared and offered. Very many are the letters of appreciation and approval, but from numbers of lodges we have yet to have an acknowledgment.

Whether these are live lodges already provided for, or lodges lacking in vision as to the possibilities of the course, we do not attempt to judge, but we must emphasize an opportunity apparently not already fully realized by some.

Staff Changes

From time to time the old order changes in the world, and at Headquarters, too, there are occasional shiftings of personnel. During the past few months several new workers have come to Olcott and we have welcomed them to Staff Membership very happily indeed, not only for the contribution of service that they are able to make to the Work, but also for the fineness that they are themselves.

Miss Constance Meyer, formerly a teacher in Kansas but more recently connected with a Mission School in Singapore, came to us on September 5, after a brief visit to Adyar, to take charge of the National Library and to assist in other departments. Already she has made many friends and found a very definite channel through which to contribute her various capacities and abilities.

On September 30 Mr. E. R. Jordan arrived from Seattle to lift a bit of the stenographic burden at Headquarters, and he, too, is making a very definite place for himself in the heart of all Staff members.

Olcott is grateful, too, for the services of Mr. Gerald Bole, who, after residing for over a year at Headquarters, has now assumed some of the responsibility of the care of the building.

Madame Montessori in India

Under the sponsorship of Dr. and Mrs. Arundale, Madame Montessori and her son have successfully carried through at Adyar a three months student-teacher training course, attended by 207 students from all parts of India, Burma and Ceylon, the group of students speaking eighteen different languages.

Dr. Montessori has since made a brief lecture tour in Northern India, where she was the guest of several of the governments. She has now established an Indian Section of the Association Montessori International.

Of the students training course at Adyar it is said that Dr. Montessori worked a miracle. Political, religious and social differences were cancelled as people of all types fraternized for three months in a closely related life to study the educational principles which Dr. Montessori propounds.

Our Lecturers

Mr. Fred H. Werth has joined the Society's Lecture Staff, commencing his tour in Ohio. Reports reach us of his friendly and appreciated accomplishment at a number of points. He is scheduled to give the public lecture at the Tri-State (Ohio, Michigan and Western New York) Conference at Cleveland on October 20, and is traveling eastward.

Miss Mary K. Neff is happily spending another season in the American Section lecturing among our lodges, and is at present in Oklahoma City. She will go to Tulsa and Memphis from there and later (after the first of the year) will proceed to the Pacific Coast for a several months engagement.

Mr. Coronado has given a series of talks to members and friends in Seattle and has further engagements scheduled southward on the Pacific coast.

Refugee Needs

In our last issue we stated that there were channels still open by which we could furnish aid to our terribly distressed Polish brethren with the certainty that funds sent to us would reach these brother members. Some contributions have come in and some inquiries asking where to send funds. SEND THEM HERE, (Headquarters) AND QUICKLY.

Mr. and Mrs. Fred H. Werth

The Olcott Library was again the scene of a wedding when on Saturday morning, September 28, Miss Ann Kerr, of the Olcott Staff, was married to Mr. Fred H. Werth, who is serving the Society in the Field.

The ceremony was impressively performed by the Rev. Byron H. Bole, assisted by the Rev. Albert Hardcastle, with Mrs. Moira Steiner and Mr. Gerald Bole providing appropriate music. Miss Kerr was escorted to an altar set up beneath Dr. Besant's picture in the south end of the library, by Mr. Cook, and attended by Mrs. Anne Ostroff, of Aurora. She wore a becoming frock of copper-penny velvet and a corsage of bronze chrysanthemums.

A beautifully appointed breakfast was served in the lower dining hall immediately following the service, and by eleven o'clock the bride and groom were off on a brief honeymoon in western New York and Michigan.

Besides the Staff and Olcott residents, the following guests were present for the occasion: Mr. and Mrs. Harry Rodefeld, of Cincinnati; Mrs. Donna Sherry, of Detroit; Mrs. Sallie Weis, of Cincinnati; Mr. and Mrs. A. W. Ruder, of Wheaton; Mrs. Anne Ostroff, of Aurora, Ill.; Mr. Matt L. Boardman, of Glen Ellyn, Ill.; Mr. William Fleischmann, of Chicago; Mr. and Mrs. Carle Christensen, of Wheaton; Mrs. Helen Fjetland, of Lansing, and Miss Mary K. Neff.

Mrs. Werth will continue her work at Headquarters and Mr. Werth is at present lecturing for our lodges in the Ohio Federation.

We wish them every happiness.

Founder's Day

November 17 is Founders' Day. On pages D-13 to D-18 of the Lodge Handbook will be found many useful suggestions for programs and activities appropriate to this occasion.

It is the custom, and has been for many years, to take a special collection on this day which is sent to Olcott for the use of the Section.

Mr. and Mrs. Pearson

The lodges of the Middle Atlantic and Northeast Federations recently had the pleasure of a visit from Mr. and Mrs. E. Norman Pearson, of Detroit. They attended the Fall Meeting of the Middle Atlantic Federation and Mr. Pearson gave a public lecture in Baltimore, as well as several members' talks. Mrs. Pearson spoke on the work of the Round Table and knighted three members who were interested in forming a Round Table in Baltimore.

Leadbeater Portrait

All those who admired the portrait of Bishop C. W. Leadbeater, painted by Mr. Erling Roberts, of Los Angeles, at Convention and Summer School this year will be happy to learn that we have been able to secure this portrait for permanent exhibition at Headquarters. It is truly a work of art and we feel very fortunate in having been able to persuade Mr. Roberts to part with it. We understand that many expressed the hope that it could be acquired for Headquarters and offered to subscribe to its purchase. Gifts for that purpose will now be welcome.

The Founders in India

The following is taken from *The Allahabad Pioneer* on the occasion of the Founders' first visit to Ceylon:

"Mme. Blavatsky and Colonel Olcott, the principal representatives of the Theosophical Society which has taken root in Bombay, are about to pay a visit to Ceylon, accompanied by seven other members of the society, with a view of organizing a new branch at the great headquarters of Buddhism. Hitherto the motives which have brought Europeans to India have been simple and easily defined. They have come to govern, to make money, or to convert the people to Christianity. The Theosophists, on the other hand, have come because they are filled with a loving enthusiasm for Indian religious philosophy and psychological science. They come neither to rule nor to dogmatize, but to learn. They regard the ancient civilization of India as having attained to higher truths concerning nature and the human soul than have been conquered yet by the science of the West. So far as they seek to teach or influence the native mind, they come to recall the heirs of this ancient knowledge to a sense of the dignity of their own inheritance, and this is the secret, apparently, of their great success with the natives. . . .

"We have no hesitation in recognizing The Theosophical Society as a beneficent agency in promoting good feeling between the two races in this country, not merely on account of the ardent response it awakens from the native community, but also because of the way in which it certainly does tend to give Europeans in India a better kind of interest in the country than they had before. To find reason even to conjecture that from the midst of what seems mere primitive superstition one may be able to extract a knowledge of facts calculated to throw a new light on natural sciences and on

the highest mysteries of humanity, is to be put in a new relation with the people of India—in one which conveys a large and interesting promise. So there is ground for watching the progress of the Society with a friendly eye, and we shall look forward with interest to news of its establishment in Ceylon. By the Buddhists it will certainly be received with enthusiasm, and we hope the colony will give the travellers a European welcome also. The objects they have in view have no connection with politics, and their indirect influence on their native friends, so far as this may touch their behavior as citizens, is wholly in favor of good order and loyalty to the powers that be."

Thank you, Mrs. Flint!

The National Library is now completely catalogued and in the finest order of its existence, thanks to the painstaking care and work of Mrs. Loura Flint. Mrs. Flint spent almost all of last year at Headquarters, freely contributing her time and energy in order that this great task might be accomplished, and now that she has returned to Los Angeles we who enjoyed her friendship are a little more conscious of the very real place which she made for herself in our hearts.

Our very real appreciation to you, Mrs. Flint, for the fine contribution which you have made to our Section Headquarters.

From the National President's Correspondence

"Our Board is happy to learn of the prospective formation of a Theosophical lodge by the group which you represent. It does not, however, recognize any necessity for changing the by-laws of the Society for the reason that there is already a provision in the by-laws for remission of the normal dues requirement on behalf of any prospective or existing member for whom remission is necessary.

"While the rules must state some minimum financial requirement, membership does not stand upon a financial basis. Cases of inability to meet the normal minimum requirement are given recognition in the authority extended to the National Officers to remit dues in whole or in part. That authority is freely exercised on behalf of individuals but not for groups collectively, for the reason that in any group there must be those in varying circumstances, only some of whom require full remittance of dues; others only partial.

"I have to report, also, that our Board did

not look with favor upon your suggestion as to a classification of members as to privileges. We have been very cautious to insure that those contributing substantial sums beyond the minimum requirement gained no special privilege thereby, for The Theosophical Society offers nothing (except its books) that can be purchased.

"Correspondingly, it cannot offer a membership in which the privileges would be less. There is no class distinction created financially or otherwise within The Theosophical Society. There can be no withholding of privileges, but only full and equal membership for all."

Visitors at Olcott

Among those who visited the National Headquarters during September and October were the following:

Mrs. Viva Emmons, of Tacoma.

Mrs. Helen Fjetland, of Lansing.

Mr. Phil Davis, of Oakland.

Mr. William Fleischmann, of Chicago.

Mr. Fred Werth.

Mrs. Margaret Andringa, of Paterson, New Jersey.

Mr. and Mrs. R. N. Sahay, of New Delhi, India.

Mrs. Anne B. Klemer, of Commerce, Texas.

Mr. and Mrs. Samuel H. Wylie, of Detroit.

Mr. and Mrs. Emery C. Spaide, of Detroit.

Mrs. Walter Weaver, of Theodora, Alabama.

Mr. B. K. Coryell, of Minneapolis.

Mr. and Mrs. Harry Rodefald, of Cincinnati.

Mrs. Donna Sherry, of Detroit.

Mrs. Anne Ostroff, of Aurora.

Mrs. Sallie Weis, of Cincinnati.

Mr. Donald Greenwood

Mr. Donald Greenwood, of the Headquarters Staff, is continuing to receive recognition for his discovery of the possibility of combining two four harness loom patterns for one eight harness loom threading. The bulletin, *Handweaving News*, issued by Miss Nellie Sargeant Johnson, of Detroit, recently carried a short article commenting on Mr. Greenwood's invention.

Memorabilia

Through Miss Neff we are recently indebted to Mrs. Elizabeth Holt, of Baltimore, for some old clippings recording early activities of H. P. B.

At Olcott we have a collection of items associated with the Founders and their early activities, and we are collecting also clippings from old papers or magazines having any bearing upon the life and work of the Founders. We would appreciate any authentic contributions to these collections.

"Theosophy in Action"

The spirit of sheer gallantry radiates from this single sheet in newspaper guise, now published in London since the occupation of Belgium. Edited by Mr. J. E. van Dissell, a refugee from Holland and the General Secretary of the European Federation, this paper is the official organ of The Theosophical Society in Europe and the messenger of courage, of good cheer and dedicated wisdom to all who are free to receive it.

The last issue of September 17 contains a number of splendid articles, a statement of a platform for India by Dr. Arundale, an account of the World Congress of Faiths, *Tyrants, Ancient and Modern*, by Mr. Jinarajadasa, a fascinating interpretation of the present national conflicts by E. W. Preston, entitled, *Races of Europe*, and information about refugee work. No doubt many American members would like to subscribe and if so, money orders for 2s 6d should be sent to The Business Manager, *Theosophy in Action*, 50, Gloucester Place, London, W. 1.

Old Reports Needed

Your National Library is in need of early Annual Reports of the proceedings of the Society, and if any member or any lodge has these old documents we shall be most grateful if they would be willing to present them to Headquarters.

Enough Said

In the drawers of the desks of lodge secretaries and presidents, behind the books in lodge libraries, in the correspondence and publicity files, there must be thousands upon thousands of unused application blanks.

Upon request Headquarters sends out fifty here, two hundred there, and a few months later, upon request, duplicates the shipments to the same lodges because of a coming lecture series and an inability to find the original supply, or because a lodge officer has been changed. We print, pay for, and distribute from five to ten times the number of blanks used.

The Low Book Rate!

Do you realize that 1½c per pound is the book rate permitted by the Government which thus makes available to you the use of our National Library at a very slight cost indeed?

Since there are some who are still using the Parcel Post rate we bring the matter to your attention that you may avoid this unnecessary cost.

Running for Office

We learn that Mr. Ralph B. Kyle, of Gainesville, Florida, is a candidate for the office of County Commissioner. We hope he will be successful—the country needs more Theosophists in public office.

A Service Denied to None

A member writes of interest aroused among various friends through the lending of her Theosophical books. Here is a Theosophical service stated by H. P. B. to be among the primary obligations of a member. There are few who could not engage in it and there are tremendous results to be achieved if all participate.

A Hint to New Presidents

The following excerpt is taken from a letter from a new lodge president:

"I have been studying the *Lodge Handbook*, which my predecessor turned over to me and find it full of helpful suggestions. It is invaluable. I will take care of it and pass it on to my successor."

"The Gospel of the Holy Twelve" — Out of Print

We are glad that so many of our members enjoyed the article by Mrs. Stave entitled, "New Light on the Gospel," in our October number, but the book itself is out of print and therefore not available for purchase.

Your Brother Lives

They say your brother's dead, that no more will you see his dear face smile again, or clasp his hand, or hear the laughter of his voice. The form you knew so well will pass away and soon return to Earth from which it came.

Yes, friend, your brother's dead, if brother did but mean a head on which a hat did rest, a frame on which a suit was hung, a voice unlike another voice.

But let me ask you, friend: Whose face, whose voice, whose hand were those? When tools a workman lays aside, does that mean *he* is dead, e'en though such tools return to dust and ne'er are used again?

Nay, friend! I say to you, and to the world with ears to hear: Your brother is not dead. He lives, more 'live today than you or I can hope to be while cluttered with these tools we use while men of Earth. He lives, and so shall we, when at long last we too shall shuffle off old Earth's enhamp'ring forms of clay and join the host who've gone before, and know them all whom we have loved and thought we'd lost.

All this and more, my friend, I promise you.

— PARK H. CAMPBELL

Form of Bequest

Those desiring that the Society shall benefit under the terms of their Will, will find the following clause suitable to express their wishes:

"I give, devise, and bequeath to The Theosophical Society in America, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of dollars (\$.....) (or the following described property):....."

The above is not a form of Will, but a clause to be included in such a document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding (including other deductible "contributions") 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

New Members For September

Applications for membership were received during September from the following lodges: Berkeley, Besant (Hollywood), Cincinnati, Genesee (N.Y.), Hartford (4), Los Angeles, San Francisco, Seattle, Tulsa, and one National Member from Bloomington, Illinois.

To-Those-Who-Mourn Club

Shipments of booklets from September 16 to October 15:

California	27
Illinois	53
Nebraska	12
New York	205
North Dakota	30
Ohio	18
Total	345

Adyar Funds

We omitted to state that the article on page 236 of our last issue, entitled "Our Journals in War Time," was taken from the Watch Tower and was by Dr. Arundale. Besides the good news that it conveys regarding the use of part of our Adyar Day contribution "to put in good standing some of the war torn countries of Europe," we should tell our members of other good news — namely, that through the improvement of the Section's financial structure our contribution in dues just remitted to Adyar is

almost double any similar remittance since 1933 (1939 excepted).

A war distress relief fund has been established at Adyar for the assistance of members in the war distressed countries. The nucleus of this fund, about \$1,500, came from a legacy by Mrs. Robert Logan. To this the General Council has added about \$5,000 from Adyar's general funds, and though this diminishes Adyar's capital and its income, the Executive Committee at International Headquarters recognizes that this sacrifice should be made. We may be sure that Adyar would welcome donations to this fund.

Statistics

September 16 to October 15, 1940

American Theosophical Fund

Total\$ 50.32

Building Fund

Previously reported\$ 50.62
To October 15 195.25 245.87

Refugee Fund

Previously reported 121.62
To October 15 2.50 124.12

Born

To Dr. and Mrs. P. L. Danna on July 2, a son, Devereux Lawrence. Mrs. Danna is a member of Brotherhood Lodge of New Orleans.

To Mr. and Mrs. Ludwig Guckenhelmer, a daughter, on Sept. 15. Both of Besant Lodge of Cleveland.

Death

Mr. Charles E. Lowder, of Minneapolis Lodge, Oct. 14.

Married

Miss Ruth Collier of Portland Lodge and Mr. Richard Sharpe of New York Lodge, September 9.

Miss Anne B. Fauser, Detroit Lodge, and Mr. Arthur N. Haskell, October 5.

Miss Anna E. Kerr, Olcott Lodge of Wheaton, and Mr. Fredrick H. Werth, Minneapolis Lodge, September 28.

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