
THE
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DECEMBER ★ 1940

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

. . . Immanence . . .

I come in the little things,
Saith the Lord:
Yea, on the glancing wings
Of eager birds, the softly pattering feet
Of furred and gentle beasts, I come to meet
Your hard and wayward heart. In brown bright eyes
That peep from out the brake, I stand confessed.

I come in the little things,
Saith the Lord:
My starry wings
I do forsake,
Love's highway of humility to take;
Meekly I fit My stature to your need.
In beggar's part
About your gates I shall not cease to plead
As man, to speak with man —
Till by such art
I shall achieve My Immemorial Plan,
Pass the low lintel of the human heart.

— EVELYN UNDERHILL



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The Sacrifice

BY WILMA VERMILYEA

(An Entry in the Olcott Foundation)

LONG AGO, in the beginning of this Christian era, when the glorious light brought into our world by the Nazarean Master was not yet altogether dimmed and colored by other men's fancies and misinterpretations, these events took place. In that time Truth was just beginning to draw her veil about her for that retirement from the hosts of mankind which is called now "The Middle Ages." The dusk of her suppression was just beginning to fall across the startled peace of her disciples. Her lamps were sought out and extinguished, and in their place were set up the lean candles of temporal authority—the sputtering fire of ambition; the sooty flare of greed and avarice.

One of the brightest of Truth's altar lights glowed in the heart of one Jean Baptiste de Gue, known as Abbe Jean. For fifty years he had lived simply and quietly with the Brothers of St. John, learning at first, then teaching in his turn. Finally, during the last twenty of those years, he had acted as their revered Abbot. Now he was old, and, as he often hoped, a wise and faithful man.

From Rome and Alexandria, from far-away India, and from half-legendary China he had caused to be brought into the monastery library all manner of true writings, which he diligently and by his own hand set into Latin translations. From these he taught. In them he traced the earlier flowering of that Wisdom brought forth again by the Nazarean, and from these, as well as from his own learning, he enlightened his novices and his brethren.

Shut away from the world of men by the mountainous feet of the French Pyrenees—almost inaccessible, except by way of roads hard of travel—his little monastery was seldom brought to the minds of his superiors. Indeed, the Archbishop had but once visited the place. But once, I repeat, and the ordeal of mountain

travel under the sort of inconvenience to which he was scarcely accustomed left him with little stomach for the beauties of the surroundings when once he had arrived safely—but exhausted.

"Why in the name of Heaven," he panted out as he lowered his aching bulk gingerly upon the bed that had been prepared for him, "Why in the name of Heaven would *anybody* burrow away into these mountains for a place to live when there are so many decent spots on earth?"

The Abbe smiled. "Perhaps," he suggested, "after Your Grace has rested with us for a few days the compensations of our locality may be more apparent."

Quite obviously, however, the isolated monastery and its lonely environs were never to possess any charms for the Archbishop. He terminated his stay there as quickly as possible, and left gratefully, never to return. After that the young brothers who became ready for their ordinations made the journey in his stead, going out to the cathedral. And they returned as gratefully as their stately superior had left, for, to them, the outer world held no fascination transcending or even equal to the pursuit of Truth possible under the kindly and immeasurably wise direction of the Abbe Jean.

It was to this retreat that there came a young man in the cloak of another Order. He came alone, with no possessions other than two old books, and he said that he sought refuge. Immediately a place was freely made for him.

Now, a stranger in so small and closely-knit a community was a noticeable exception to the ordinary life, and his coming attracted a great deal of attention among the brothers. Yet he was not questioned. His life was his own, and his reasons for requiring shelter from them "lay between himself, his enemies, and God," as the Abbe put it. Therefore he was neither shunned

nor pried upon, but a Brother was delegated to make him familiar with the rules of the establishment. He quickly adapted himself to their way of life, and remained among them from the beginning of June to the New Year, making many friends, yet without divulging any of his reasons for having sought them out.

Then one day, not long after the celebration of Epiphany, he presented himself before the door of Abbe Jean and requested an interview.

"I have come," he said, "to tell you why I am here."

"That is a thing not necessary for us to know, my son unless you expressly wish it," responded the Abbe.

"After you have heard me out, I believe you will be of different mind in the matter," said the young monk.

"As you please, then," the Abbe smiled. "But come in, and let us be comfortable while you talk to me."

When they were seated the young man slipped his robe from his shoulders and turned so that the Abbe might see the long bright scars that seamed and furrowed the skin and flesh of his back. They were the marks a lash leaves when it is none too tenderly applied. He drew his garment about him again, and turned back to face Abbe Jean. The Abbe looked at him in silence, waiting for him to speak.

"I was expelled from my Order," the brother began. He hesitated after these words as though he half expected Abbe Jean to say something, but the old man remained silent. Upon seeing that there was to be neither reproof nor mere curiosity, he continued, and a new gleam of relief and hope came into his eyes as he spoke.

"I come," he said, "from middle Italy, near to Rome itself, although I am by birth a Frenchman. I went to Italy in my youth, as a seaman, and remained there because I felt the call to become a priest of God. In order to accomplish this, I entered the novitiate of a certain Order and proceeded to study among them for twelve years. I was then twenty-two, as I am now thirty-five, nearly. During that time I advanced rapidly in my work, since I am of a studious nature, and the proximity to Rome allowed for my frequent meeting with some of the greatest men and teachers of our time. The ancient aspects of religious philosophy, and the hidden interpretation of our Bible especially delighted me. Therefore, it was with great pleasure that I accepted an appointment to assist a certain Corinthian, then at Rome, with his researches. These consisted in translating texts from many ancient writers and co-ordinat-

ing them with similar and parallel passages from Christian scripture. It was thrilling work, and while I was thus engaged I heard (from an Archbishop who was making a pilgrimage to the Eternal City) of you and of your monastery's library.

The Abbe smiled. "I remember the man, I believe," he said. "His was the last episcopal visitation to our remoteness. Tell me, is he still alive?"

"No. He met his death the year after he came to Rome, and that, I am inclined to think, is a part of the goodness of God."

Abbe Jean raised his eyebrows at this outburst, but said nothing. The young man continued with his story.

"About a year before my coming here, there was held, at Nicea, a General Council. It was my privilege to attend as secretary to the General of my Order, who, being a man prominent in ecclesiastical affairs, was among those called. Many important matters were discussed when the Council met. Various truths and dogmas were defined and re-defined. Authorities were constituted, and many teachings hitherto accepted were declared heretical and ordered to be suppressed. It was this last declaration which shocked me deeply. Among the books and teachers so summarily disposed of were many with whom I had become personally familiar. They were my respected friends, and their writings were my daily companions. My very life was being cast out for the sake of Christian Authority, and for no reason other than that it was the "work of the Devil in the advance image of Christian Dogma." I dared not protest. It would have done only harm, for I had no voice in affairs, nor any right of opinion among such an august company. And so I sat and saw this winnowing of Truth accomplished according to the sieve of opinion and the wind of worldly ambition.

"Once back in Rome we saw the beginnings of the purge. There were burnings—both of books and of their authors who refused to recant their expressed beliefs. Whole libraries of the most precious documents were destroyed. Truth was being ruthlessly attacked from all sides, and narrow dogma set up in her stead. Wherever one went one saw evidences of the war against the old Wisdom. Houses were searched and looted of their owners' cherished books, which, if they appeared upon the growing list of forbidden literature, were taken out into the streets and burned publicly. Often other books, which had not been forbidden, were burned along with the rest, as punishment for

the newly unlawful possession, and as a lesson to onlookers not to keep Satanic works about.

"I saw one old scholar, whom I had known for many years, standing before the smoking ruins of his house. He held me, through tears, of how the churchmen had come searching, and of how he had resisted their seizure of certain manuscripts. In retaliation they had put the torch to his home, and everything he possessed was now smouldering in ashes.

"Much as I wished, I could not take him to the monastery for shelter. He was marked for his heresy. But I could, and did, tell him of a friend to whom he could go. Both later escaped to Alexandria, and from thence started, so I have word, for the East. I have learned nothing since of their fate.

"When I heard that the next collection of books to be burned for the edification of Christians was to come from my own monastery. I became frantically eager to salvage some of them if I could. I succeeded in making away with a few, and would have been successful in getting others, had not a man upon whom I depended for aid been frightened. He told of our efforts, and the churchmen recovered all but the two books which I brought here with me. Then they lashed the both of us for our endeavor. We were fortunate. But had I remained in Rome, there is no way of telling what might have happened later. Some were being burned for less grave offences, as examples.

"I remembered what the Archbishop had told me of you and of your inaccessible location, so I took passage for Marseille, and made my way here on foot as best I could. Because I wished to make sure of your sentiments, and to discover, if possible, the nature of the teaching given out here, I remained silent for so long. My seven months with you, however, have taught me that you are a true lover of the Ancient Truths, and that here, indeed, is a refuge I am honored to claim."

For a while after the young brother had finished his narrative, the old Abbe sat in meditative silence. When, at last, he spoke, it was with the voice of one who has received news of great sadness.

"The world, my son, is entering upon that darkest of ages foretold from the beginning of history. It is to be the time of trial and ignorance of Truth, when men shall slay and burn for opinion's sake, and turn out Truth to be trodden upon by beasts who comprehend it not. We have been told and forewarned of its coming, but I did not look to see it strike with the full force of its tide upon your day or mine.

But if it has come to us, and your story has made me feel with the sureness of prophecy that it has indeed come, then it is our holy duty to stand steadfastly against the darkness. We must preserve the sacred knowledge in our charge against all costs. But how are we to do it? We seem to be safe here, yet we both know that someday, sooner or later, someone will remember us, and we too will suffer the appointed purification. Let us pray, my son, that when that sad day comes, we shall have the strength and the wisdom to meet it well."

It was some months after the Abbe's conversation with the young stranger. June had come again to the mountains and the freshness of springtime had begun to swell into the brave fullness of summer. Abbe Jean went again into the gardens to meditate and to pray. He was awaiting the return of three young brothers who had journeyed out, as was the custom of the place, to receive their ordinations at the cathedral in the great valley. They were overdue with their returning. A week had elapsed since the day when they were expected back, and a little furrow of worry was forming between the Abbe's brows because of it.

Then, in the night, toward the end of June, the brothers were awakened by the sound made by someone beating heavily upon the outer door. He was admitted, and a light brought, by which they perceived it to be one of the young priests, returned. His clothing was torn and his body bruised. He was hungry and footsore as one who has travelled far and alone, and in great haste.

As soon as he was brought inside the walls, he demanded to see Abbe Jean.

"Let it wait until morning," remonstrated the brothers. "Our Abbe is an old man. Let him sleep, and sleep yourself until after sunrise. Surely your trouble can wait a little while!"

But no, he would not listen, and at last the Abbe was summoned from his bed and the poor young priest brought before him. There he told a pitiful story of the ordination — of their later being brought to the Archbishop for questioning concerning their life and rule in the isolated Brotherhood. They answered frankly enough, yet carefully, too, for they had been told the story of the stranger who had come to dwell among them. But somehow their answering had displeased the Archbishop. He had become suspicious, and they were thrown into prison and made to tell how to reach the monastery. (The new Archbishop had, of course, never been there and neither had any of those whom he retained about him.) Cannily the young priests had

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Election Afterthought

There are, unfortunately, signs that the significance of the recent election is entirely lost upon important groups in our national life. Astounding as it is, it is nevertheless true that on the morning following election a bank, deep shrouded apparently in an atmosphere of defeat, expressed by one of its officers its collective viewpoint—that the President had not been elected by the brains of the country.

Though seldom so bluntly expressed, this statement does reflect the viewpoint of certain groups of American people who miss so very far an understanding of the principles of democracy. For isn't it of the very essence of democracy that the country is safe in the hands of a majority freely expressing its judgment; that the majority conscience can be depended upon for wise choice?

And yet, perhaps our banker spoke truly. It is not by the brains of the country, but by the hearts of the people, by the wisdom of the nation, that our presidents are elected.

It is not by intellect alone that the destiny of America can be safely guided. It can be safe only in the hands of a majority of the people, bringing hearts as well as brains into play; people feeling for each other and for groups

and interests that brain and intellect alone do not consider.

For all but fifteen months of the thirteen years preceeding her downfall, France was under the domination of the brains and business interests of that unfortunate country. For a dozen years, ending with 1932, business brains predominantly influenced American government.

Perhaps, and incidentally, there were many of those whom the bank classified as without brains who nevertheless had brains enough to see through the barrage of falsity appealing to precedent that would have denied Lincoln a second term had Washington chosen but one, and that gave no cognizance to Washington's own repeated refusal to sanction the effort of the Fathers to place any limit on the terms of any President. Perhaps there are more readers of the second federalist papers than bankers in this country recognize, and therefore more who know what was the true attitude of Washington.

But can precedent alone ever be a guide? Are there not bad precedents? And who in a democracy shall place any precedent in its proper category except the people? If a new world is to emerge after the war, with new relationships upon which peace and stability can be built, it is time to discard many precedents upon which the faulty and failing present has been built, and seek new ways in which the hearts of people may bring them together as diplomatic and political brains have too frequently kept them apart.

There must be new thinking, new ideas along all lines. To remain bound to the past, to its political methods, its diplomatic procedures, its financial dominance, its unsocial evaluation of property rights is but to perpetuate the ills as well as the benefits that the past has created.

New concepts, new realization of responsibilities, personal, civic and national, toward other men and nations; a freshness of viewpoint that recognizes mankind's present need and tendency to express his unity; by these, and through untrammelled thought and fellow-feeling rather than by confining precedent will a future of peace and goodness be wrought.

The Mind is the slayer of the Real. The heart is the symbol and reflection of that by which all men recognize their unity. We can trust the judgment of the hearts of men.

— □ —

May Thy Will become my will,
Thy Way, my way.
And all Thy creatures my creatures;
Thus shall I help Thy world to Peace.

The Challenge of Totalitarianism

BY WILLIAM J. ROSS

THE present challenge to democracy of the totalitarian powers must cause every Theosophist to examine his philosophy to see whether it works in the present condition of world affairs. The very positiveness of the totalitarian philosophies has resulted in action, ruthless and brutal no doubt, but carried through with an efficiency which has often aroused the admiration of its most violent opponents.

It is this failure of the philosophies of democracies and freedom-loving people to result in action that has given the totalitarian powers their apparent success and if these powers are to be overthrown the challenge of their philosophy must be answered by a creed as positive as totalitarianism itself.

As Lord Bacon said, "The roads to human power and human knowledge lie close together and are nearly the same!" Knowledge cannot be achieved by thought alone but must be rooted in action.

The pitiable condition so often observed in our modern society of action without thought is the legitimate and inevitable outcome of thought divorced from action.

It is this aspect of our philosophy which must be examined. Despite the constant emphasis, both in our literature and teachings, on living rather than ratiocination as the source of wisdom, this has not resulted in the dynamic quality which might be expected.

Why is this? The answer lies, I believe, not in the lack of good intentions, nor in the failure theoretically to understand and acknowledge the necessity for action but in the peculiar adjustment which is taking place at the present period in evolution.

A change is taking place; a transfer in the level of conscious awareness from what in Theosophy we have been pleased to call the "Lower Mind" to the "Higher mind"; from analytical to synthetic levels of the mind.

In the lower mind stages of consciousness ideas are essentially self-centered and separative. The mind responds to authority and when "logically" convinced, as it often is by the appeal to bias and prejudice, is absolutely certain.

The higher mind stage presents a different picture. It is no longer self-centered and separative but looks to humanity rather than the individual, to syntheses which unite rather than separative analysis.

Prof. Tawney has said, "Clever men emphasize the differences which separate them from their fellows, and wise men emphasize what they have in common." This is an excellent statement of what is taking place in the present transition, a change from mere cleverness to wisdom, from separateness to the recognition of the interdependence of all humanity.

This change however brings its problems. No longer concerning ourselves with the certainties of the lower mind, we tend to become tentative and unsure. Believing that differences are not as important as a few verities that often defy definition, we lapse into vagueness and so no longer have a positive guide to action. Can this be avoided? Can we remain open minded, appreciative of the other's point of view, undogmatic, not absolutely sure, and at the same time retain a philosophy which inspires to action, a philosophy which shall be a POSITIVE guide to conduct?

I think we can if we constantly bear in mind the essential unity between the world of ideals and the world of action. Those basic ideals upon which our philosophies are based are not abstract ideals to be achieved in some super-physical world, they are the very flint of reality, the very bedrock on which the whole superstructure of our conduct should be built.

The totalitarian powers have recognized this and their ideals, essentially ideals with a lower mind appeal, "Believe, Fight, Obey," are the bases for their life and action. Our ideals, the ideals of freedom loving peoples, are a little difficult of application, so much so that we often dismiss them as impractical.

A radio commentator recently quoted a French General as saying that the young people of France would have to forego their ideals of "Liberty, Equality, Fraternity," and bring themselves down to realities.

What can be more REAL than such ideals, what a more fitting basis upon which to erect a social structure? Yet the attitude of that General is the customary one. As Theosophists I think our endeavor should be to change this customary attitude and in our own lives demonstrate that the ideals of our philosophy produce a dynamic code.

This will be the real answer to Totalitarianism, but it can only be given when people realize

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Main Currents In Modern Thought

BY FRITZ KUNZ

THE National President has kindly offered this space to make widely known the launching of a venture I have long contemplated. It is a monthly service bulletin reporting with maximum thoroughness and optimum authority upon every item in contemporary experience (religious, artistic, scientific and philosophical) which has meaning when illuminated from our vantage ground as students of Theosophy. The bulletin is called *Main Currents in Modern Thought*.

The final responsibility for the undertaking is entirely my own. However, the keen interest and help of old colleagues immediately at hand in New York and what I am sure will be an increasing number farther away, will distribute the considerable labor so that the load will be decreasingly heavy on us all. I have recently sent the following draft notice of *Main Currents* to members known to be interested, to see how it might appeal to them, and to invite suggestions. The response has been uniformly enthusiastic and I am therefore fully convinced of the importance of the job. As a T. S. worker of about forty years standing, and as one familiar with the American and world scene, I presume to beg my fellow members to read the following draft notice.

A New Service for Theosophical Workers

WHAT would it be worth to you to receive every month a service journal which would inform you of every item in nearly every key publication in English which has appeared in that interval — every item capable of interpretation by Theosophy, then and there related to some aspect of our philosophy?

Among other magazines proper for this purpose are *Nature*, the premier scientific magazine in English published weekly by McMillan, *Mind*, *The Philosophical Review*, the *Journal of the Society for Psychical Research*, the *Proceedings* of both the British and the American Associations for the Advancement of Science. There are, naturally, more. We have prepared a check list of several hundred, and a working list of a few score authoritative journals in all departments of life, from agriculture, anthropology, archaeology, art and biology, through sports, taxation, telephony, travel to zoology.

The service is to consist of extracts organized and issued in a form easily read, at hand, accessibly filed and ready to be used to elevate the level of Theosophical work. It is part of a larger effort, as we indicate further down.

The service is not to be a widely distributed magazine, nor even be publicly available at the start. The purpose, in part, is to help raise the authority of our studies far above the absurdities of the pseudo-occult societies, to help our society to a new level of dignity. Any attempt at an ordinary magazine, especially if

printed, would be doomed to fail, because the revenue would not be equal to the undertaking. No attempt is going to be made at entertainment, anyhow; the purpose is enlightenment, and the style is not to be popular. No word will be wasted. The service will be mainly for people who mean business for themselves, the Society and the world.

A subscription cannot be fixed. The question must be left with the recipient of the service. Please determine for yourself what this is worth and what you think it may mean to the Society. Then, please, if you like the idea and want to participate, send us for the first year what is appropriate. We shall hold all remittances for a month. At the end of that time, if enough has come in to make the venture possible, we shall start the continuous issue for a year. If we do not proceed, we shall return your remittance. At the end of the first year the venture will be reported upon and proceeded with if successful.

Do you want to help in the preparation of material? What magazine will you read and abstract for others? What technical journal do you now receive which you would examine with a particular regard for materials fitting into concepts we would identify? Would you be willing to send the magazine along with your digest, so that we could check it, the first year?

The undersigned will prepare the material and issue the service to those who can use it. Our purpose is to help the T. S. help the world, and not to help pseudo-occult groups or persons to exploit others, or exalt their ego by vending confused and private revelations by trading on our material.

It is evident that if two hundred people believe a job like this is so important that they are willing to pay ten or twenty dollars a year to see it prosper, the project is secure. If only a hundred think it is worth five dollars a year, then the undertaking is not so likely to be made. We need not a large, but an effective list of coworkers. We shall scale our work and format upon the resources. We would like to print MAIN CURRENTS if we can.

What do you think? What friends do you suggest who might help? What educators do you know who would prize such a service as a gift from us for a year? There will be nothing to offend them, no propaganda and no pseudo-science. (In some cases it would be better to accumulate a few issues and give them personally to recipients.)

The foregoing service will be issued in conjunction with two other jobs in a united program to go on for some time. The New York Theosophical Society will be the scene of this undertaking. The results will be sent freely to all Theosophical groups. The first item is in the nature of an experiment by the New York Theosophical Society. We propose to build up a subject index there, by inserting in our own large Theosophical library cards of what is available round the corner in the great New York Public Library, upon such topics as telepathy, natural order, survival of death, the unconscious, consciousness, intuition, psychology of today, and the like, and advertise the completion of each topic in the Book Section of the *Times* together with notice of accessions. We shall notify the colleges (Columbia, New York, Barnard, etc.) of the existence of this, and announce discussions of each

section, as completed: "How to use the index on Telepathy," etc. The resulting systematic bibliographies will be sent you at intervals.

Somewhat later, the consolidated material will be constituent in a richly illustrated study course of university calibre, which will also be issued freely.

The subscriber to the service will then be finally fortified in the following way: He will have supplied one after another starting or basic bibliographies in any topic (say, telepathy) which will bring him authoritatively up to the date with which the MAIN CURRENTS starts off, namely, October 1st, 1940. Then MAIN CURRENTS keeps him up to date from there on. He will have, furthermore, in due time manuscripts from which he can teach his philosophy in terms of this modernity, and MAIN CURRENTS will keep him up to date for this purpose as well. The three aspects of the enterprise thus consolidate the position powerfully for the student and worker. MAIN CURRENTS will start at once. The other material will appear as it can be prepared.

We shall not end upon a negative note if we repeat that one of our objects incidentally is to distinguish the Theosophical Society's work once and for all by its quality, beauty and authority, and its evident utility in contemporary thought, from the pseudo-occult societies with which we have now far too long been confused. The work is to be pitched upon so high a level that by its very nature it will be of very little interest to them. In this way the exploitations of the American public along the all too familiar lines followed by certain groups will be diminished, we trust, while the public at the same time, and especially the cultured public, will be made aware of the existence of our great world movement as a philosophical and social force.

The whole operation will be under the jurisdiction of Fritz Kunz, to whom (at Box 469, Port Chester, New York) all communications should be addressed.

Certain questions may arise. The first would surely be a natural wondering as to whether any scheme of this comprehensive nature can be carried through. Our success will depend upon the number and care of our readers, in

large part. But we must not forget that what are called periodical indexes and subject abstracts are available and enormously reduce the amount of matter to be read. Naturally our interests are much larger than those of the average librarian. But precisely there our own workers are most at home in fields of little interest to medium-sized libraries. In a circular to reader colleagues this technical issue will be met.

The second question is whether we are suited to this task. That is a matter I believe to be answered by trying. The notion has been forming for some years, and many aspects of it have been discussed carefully, so that principal difficulties have been anticipated. As the task depends upon me, it has had to await the coming of a certain degree of stability in my affairs. This—"a certain degree," not more!—seems to have come along. All I can say is that if my fellow members, so many of whom have been co-workers for many, many years, are interested and will help, I shall do my utmost. In a job like this some one must be ready to take the ultimate responsibility. As our *Main Currents* is not just another digest magazine, but a service along challenging lines to effect changes where we have far too long been weak, that responsibility must be necessarily strengthened by wide trust and supported by as much help as can be given. It will then be distinguished, not commonplace. *Main Currents* seems to me a fair child. With your help and the close advisory assistance of colleagues local to New York I shall do my best to bring it up! Please encourage the infant all you can!



THE CHALLENGE OF TOTALITARIANISM

(Continued from page 269)

their own personal responsibility. H. P. B. wrote in *The Secret Doctrine*: "The feeling of responsibility is the beginning of Wisdom, a proof that Ahankara is beginning to fade out, the beginning of losing the sense of separateness." (Ahankara—The conception of "I," the egotistical and mayavic principle in man.)

When we achieve this sense of responsibility then we will begin to strive for our ideals as the followers of the totalitarian philosophies strive for theirs; but with one great difference, the difference which makes it certain that democracy shall succeed. We will not be followers;

we will be co-operators in the building of a new world.

We will be the men and women to whom the foundations of our American democracy, the ideals of "Life, Liberty, and the pursuit of Happiness," are not a pious hope, or a stirring phrase to quote in political speeches, but the underlying motivation of all our actions. A statement of something to be achieved as freedom loving people learn to live more effectively and find that happiness can be best pursued and found in learning to cooperate with our fellow men for the good of all.

Biography of a Lodge

Part XI

BY ANN KERR WERTH

DURING the two weeks following the mailing of the charter application, Mrs. Atwell was frequently called to the telephone to answer members' inquiries for news of latest developments. In very little more than two weeks, she was able to call them all and tell them that the charter had been granted and had arrived along with many other important papers and instructions for the most effective organization procedure.

Everyone wanted to meet as soon as possible to learn all about these instructions, and a special meeting was called in a few days for that purpose.

In the meantime, Dora thoroughly read every piece of the literature she had received including the Lodge Handbook which she found to be an invaluable guide for every department of lodge work.

When the members reached the Atwell home they were surprised and delighted to find the charter exhibited in a simple narrow frame and pride ran high as each discovered his own name recorded on it as a charter member of The Theosophical Society in Sparta.

To open the meeting, Dora read excerpts from the first few pages of the Handbook—a few statements about the Objects of the Theosophical Society and about the organization, both International and National, and also about the inner leadership of the Society. Then she summed up the ideas in Dr. Besant's article called "A Lodge of The Theosophical Society."

Since this would of necessity be a long meeting, she had prepared an agenda to save time. This she read:

- Discussion about the organization
- Election of Officers
- Discussion of future work
- Appointment of Committees
- Adjournment

The election of officers was accomplished quickly. It was prefaced by a reading from the Handbook of the qualifications each officer should have and the duties involved in each office. Dora and John Atwell were unanimously elected President and Vice-President respectively, everyone agreeing that because of their deeper knowledge of Theosophy and their willingness to share their knowledge and experience with others at no end of personal sacrifice, they

were the logical leaders for the new organization.

Mrs. Winters, who had been secretary of the group prior to this time, was unanimously elected to continue in that capacity. The pamphlet of *Instructions to Secretaries* and the numerous forms which were to be completed and returned to Headquarters were given to her at once and she was instructed to read that portion of the Handbook having to do with her office.

Jane Sims was retained as Treasurer and Harold Roberts as Sales Manager and Librarian, each of these officers being instructed to read the Handbook as soon as possible.

Dora believed that every member should have some work to do, some part of the responsibility to share, so she urged that two of the new members be put in charge of Publicity and of Social Affairs, the latter to include contact with absent members. The third of the new members was an accomplished pianist and she volunteered to furnish suitable music whenever it was desired. So all members were provided with specific tasks except the bed-ridden Mrs. Sims, and something would surely be found that she could do as the work proceeded.

As for future activities, the group agreed to have weekly meetings for members only. This they realized would be necessary if they were to form a strong Theosophical center in Sparta. The public would not be neglected, since Mrs. Atwell was willing to continue an Inquirer's Class.

It was tentatively decided to hold all meetings in the Atwell home, but the suggestion was made that as soon as possible they rent an attractive room in a convenient downtown location. A committee was appointed to investigate such rooms. Since a rented room was a goal to work for, a committee was appointed to study and recommend what should be done about dues. Should the amount be determined by current expenses or by future plans? Another committee was appointed to suggest ways and means of acquiring a lodge library and, last but not least, a By-Laws committee was created.

Since the hour was already late, adjournment was called until July 4, when the group would have a picnic at a near-by lake, at which time they would consider the reports of the various committees.

(To be continued)

Canada's War Spirit

BY L. W. ROGERS

CANADA is more alive than I have ever before observed. It is not merely that in every city you see marching soldiers in uniform and men drilling in civilian clothes, but there is a tenseness in the atmosphere. The entire population has an air that reminds one of a soldier springing to attention to salute his general. In another sense it reminds one of a mining camp in boom days. Intense activity is going on. It is difficult to get a room at any hotel. In Medicine Hat the clerk said he *hoped* to have a vacancy by the middle of the afternoon and I registered; but he did not have it and sent me to lodgings elsewhere for one night. If you ask in Calgary or in Moose Jaw or Winnipeg why the crowded condition the answer is the same—building air ports. On the ground they are training. For the air they are getting ready to train. Meantime, swarms of youngsters are volunteering for both kinds of service. From the spirit I have seen here I should think Canada has little need of conscription. From a dozen years of age upward the boys are thinking chiefly of getting into the army as soon as possible.

During a week in Vancouver daily at luncheon I sat opposite a slight young man of perhaps twenty years. His chief trouble in life was that he was a half inch under the stature required for the air service. But don't imagine he was giving up at that! He was going on with his studies and also going to a gymnasium daily to take stretching exercises and he had it figured out to a week when he would be able to pass the test.

In the show windows you see reminders about the war. One reads: "Don't say if we win the war. Say *when* we win the war." In far northern Edmonton a great banner stretches across the street with the words: "Fight Black Hitler with Everything You Have." Business firms advertising on the billboards reserve the bottom space for a big line advising the buying of war bonds. When a new issue comes out it is promptly oversubscribed. Around the edge of the expansive airports barracks are being built—some finished, some just started. The permanent character of this part of the work was impressive. They are preparing for a long war.

In Calgary a bit of evidence drifted along showing that the intelligence service is alert. You would not suppose that in a city of that size a lone stranger would be noticed in the crowds that come and go at the railway stations, nor would you imagine that anybody would know where he went. But one of my hostesses was called on the telephone and questioned as to who I was and what I was doing in Canada.

If I were asked what is the chief characteristic of Canadians as a whole I should reply "Stability." It is a subtle thing of which they are undoubtedly unconscious; but it is in their very life, in their posture, their walk, their mind. If you ask a Canadian if he thinks they will win the war he looks at you with a sort of uncomprehending expression as though you had asked him if he thought the sun would rise as usual tomorrow! You can see at once that such a thought has never occurred to him. Mr. Hitler is entitled to another guess.

THE SACRIFICE

(Continued from page 267)

informed him of a longer and more difficult route, and by means of a ruse this one young man had gotten away and come back to warn the Abbe of what was about to happen.

There was no further rest for anyone that night. Some way to save the most highly prized of the library's manuscripts must be thought out, and it was the young priest who had come with the warning who supplied the needed solution to their problem.

A strong, tight coffin was prepared, and

caulked and covered well to make it proof against water. The whole thing was then set inside a fine box of rot-resistant wood, and the books were sorted and culled until the truly irreplaceable among them were chosen. These they put into the coffin and covered with a burial cloth, and shut down the lid. They had barely finished with their task, and a grave was being dug, when a shout from the door-keeper announced to them that the episcopal procession had been sighted!

Here was a new dilemma. There was no time to bury the coffin and its invaluable contents now. Something more had to be done, and done quickly! The coffin was rushed into the chapel and set upon the trestles kept there for that purpose. Candles were placed around the bier, and the black cloths and vestments were hurriedly brought out. By the time the Archbishop and his company arrived the whole setting was carefully arranged for a burial. But the hush of mourning that hung over all the brothers was real and unfeigned.

Quickly the purpose of the visit was made known. They had come with authority to search for heretical documents and to burn whatever they found offensive to the new declarations of dogma.

Abbe Jean appeared to be resigned, and was even helpful.

"I will go with you," he told them, "but I beg of you to respect our sorrow. We are about to make a burial from among us, and our loss has grieved us all deeply."

The party expressed their sympathies, and proceeded about their grim business of destroying the wonderful books of the Brothers of St. John. They left nothing uninspected in their careful and painstaking search of the premises.

Then, like a thunderbolt, came the demand to look into the coffin which stood in the chapel awaiting burial. Such a request was unheard of! There was much talk, and for the first time the Abbe seemed to demur. It was only, he insisted with unflinching conscience, a brother who had died, and whom they were going to bury in the morning according to their custom.

Since the Abbe had been so obliging in all other matters, there was some talk among them of letting him off in this one. Indeed, there was such disagreement of opinion that the final decision was postponed until after dinner.

Consuming a meal, however, did nothing to change the mind of the Archbishop, who steadfastly maintained that the coffin should be opened. Nothing, he said, was permitted to pass unsearched.

There was no escape. A fearful little group went into the candle-lit chapel and stood anxiously awaiting the opening of that fatal coffin. For fatal it indeed might be for all of them. The finding of books there, ready for their drastic preservation, would be the death sentence of every single man who could be proven to have had any connection with the plot. The end had indeed come, but they had tried. That their trying might have been in vain they could not foresee.

Slowly, the chosen churchman went toward the coffin. He had no liking for this duty of inspecting corpses, and he seemed to approach it with the hope that someone would, at the last moment, recall him from it. But nobody did. He bent, and raised the heavy lid, and with the other hand pulled back the white burial cloth.

Before them lay the still body of the young stranger from Italy. His hands were rigidly clasped about an emblem of the crucified Saviour. There was a look of triumph, even of joy, upon his features: an expression that even the marks of a terrible agony could not erase.

Utterly astounded by what they saw, Abbe Jean and the startled Brothers forced themselves to retain an outward air of utmost calm. Any gasp of surprise which may have escaped from among them was concluded by their visitors to be a sob of uncontrollable grief.

Slowly, reverently, the churchman replaced the shroud and let down the coffin lid. Silently the group filed out of the chapel, and the solemn-faced Archbishop apologized to the Abbe Jean.

In the morning, before departing, the Archbishop himself officiated at the burial of the young stranger, and, incidentally, (although he did not know it), of the most "heretical" of the manuscripts from the library of the Brothers of St. John.

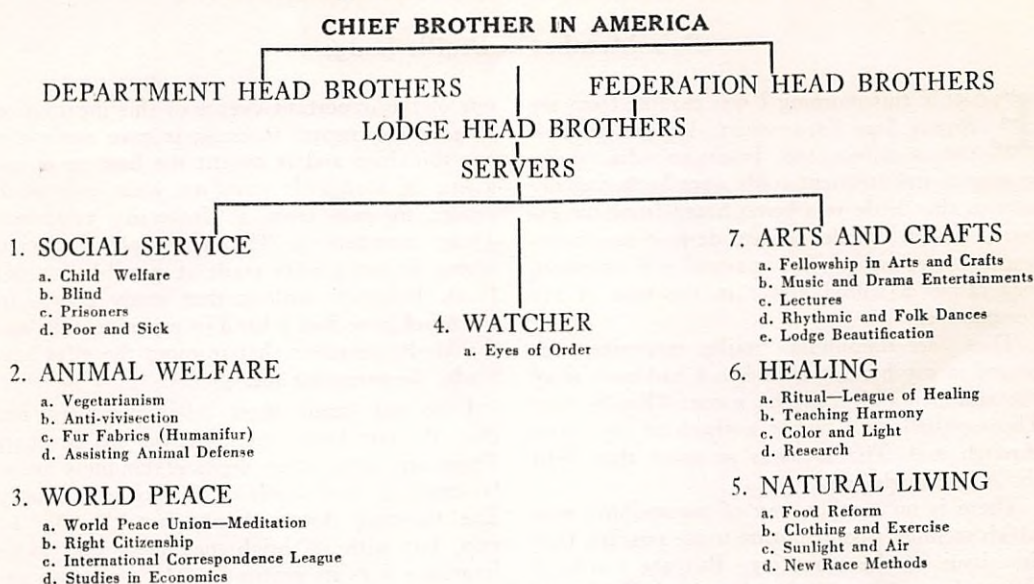
If, later, the Brother Physician missed from his shelves certain of his apothecary's supplies, no one ever mentioned the fact outside the monastery walls.



War is the negation of real civilization. You only get rid of your enemies by making them your friends; and you can only do that by loving your enemies. That is one of the great "laws of life."

—SIR WILFRED GRENFELL

Theosophical Order of Service



Founded by Dr. Annie Besant, the object of the Theosophical Order of Service is to make brotherhood real and practical in all helpful ways, to the end that misery, ignorance, and pain may visibly diminish and the world become a happier place for all living things. The Order is international, having branches and centers in all the principal countries of the globe. It has a wide program of beneficent activities divided into seven main departments intended to cover all the fields of human endeavor in which ideals may be put into practice. The Order is specially intended to give Theosophists an opportunity to contact the world in altruistic endeavor, bringing to it their Theosophical background of universal sympathy and understanding, and taking back from such contact a greater practical experience and knowledge.

The fundamental law of Life is that it is a perpetual flowing, like a dancing flame. Stagnation and Conclusion is Death. Therefore, when we receive a new vision, a higher understanding, we must pass it on to others. If we attempt to bottle it up, hoard it to or within ourselves—somehow ourselves and the Work withers slowly and dies away.

Many Theosophists have instinctively obeyed this law of understanding by spreading the principles of Theosophy by the written and spoken word, but not all of us are gifted with the power to speak, write or teach. All of us, however, without exception, can perform action of some kind, and it is only to assist us in right action that the Theosophical Order of Service was designed. Pliable and quite fit to meet changing conditions in the world as the years roll on, it offers us the opportunity to translate and express in action, and so distribute by direct example, the enrichment of life which Theosophy has brought us. Thus are we kept fluidic and vital and made channels by which the living waters of Understanding are made available for other parched and weary pilgrims.

The Theosophical Order of Service is not a rival of The Theosophical Society, but a distributor of its accumulated energy and vision. The T. S. must of necessity remain neutral in all controversial matters, even those involving altruistic causes and reforms, for not one can be barred from its ranks by creed, dogma or belief, but the T. O. S. is free to espouse any practical effort at reform of human institutions or the alleviation of human or animal misery.

The world, for all its boasted civilization, is in reality a barbarous place; everywhere the strong enslave the weak, the selfish exploit and plunder the less selfish, the cunning abuse the simple. Children are cowed and hardened, animals are trapped, tortured and slaughtered, men rob and oppress and murder and make war upon each other.

Here is the field waiting for our labor. Love, sympathy, service, good will, and Understanding. These are the seeds which Theosophy has placed in our hands. The world lies ready for the sowing of this Understanding. Let us not look back from the plow of our will, but forward only, in the perfect faith and firm assurance that we shall help, however little, to create a better earth, and that the Life which dwells ever in the heart of humanity at last shall make all things new.

INTERNATIONAL PRESIDENT — Dr. G. S. Arundale, Adyar, Madras, India.

CHIEF BROTHER FOR AMERICA — George N. Ragan, P. O. Box 185, Ojai, California.

Reverie of Gratitude

By a Member of Braille Lodge

EARLY this morning I was reading from the *Braille Star Theosophist*. I recall the first time it came to me. It was on a dreary day in winter and frequent colds were bothering my ears so that little was being heard from the external world. While neither despair nor hopelessness were entirely my masters, still optimism was rather a wilted flower in the vase of my perspective.

Then, an unfamiliar braille magazine was placed in my hands, and when I had torn away the wrapper and read the name: "Braille Star Theosophist"—Oh, what a throb of joy burst through me! The joy was so great that light thrilled through me!

There is no earthly way of ascertaining now which member's contribution made possible that first issue of the magazine. But the Lords of Karma know. I envy those sympathetic donors who are able to light such gladness in the heart of an unknown brother, and it is my aspiration some day to draw aside the veil of Heaven's love and let loose upon them all a sunburst of inspiring joy.

It was on a wintry day, during one of the heaviest snowfalls I've ever known, that Theosophical braille literature first came to me definitely and adequately. My school days had ended about two years earlier. Hopes of attending a University had been recognized as impracticable, but mental eagerness was impelling me to nibble aimlessly at everything in a most unorganized way.

Then through the snow came the braille books of the *First Theosophical Correspondence Course*. It filled the supreme need of my life at that time. It was so well organized, so admirably and understandably presented that it was

one of the important events of this incarnation. It gave me mental training; it gave method to my thinking; and it taught me how to pursue a line of study. It gave me what one would expect to gain from a University education. Those members of The Theosophical Society whose financial gifts made it possible for Mr. F. A. Baker to emboss that study course for the blind have had a hand in my education, and the kindly impulses that inspired the gifts have made life easier for me.

I do not know these fellow-members, and they do not know me, but we are brothers. There are times when deeds of kindness are so far-reaching that words of thanks seem empty. The thirsting flower thanks not the sky for rain, but with its brightened color and richer fragrance lives its gratitude. My aspiration and gratitude are akin to that.

One cannot remain forever in a high pitch of excited pleasure—yet even now, after all these years, I cannot receive a new issue of the *Braille Star Theosophist* with utter calmness. Its arrival each month is always a pleasure. Virtually all of my contacts with Theosophy are through Braille, and the Braille Theosophical library in Los Angeles is a vital part of my life. How drab and uninteresting, undirected, and unstimulating would my existence be were it not for the Theosophical Book Association for the Blind!

(Members who wish to contribute to the work of The Theosophical Book Association for the Blind may send their donations to Mr. F. A. Baker, 184 South Oxford Avenue, Los Angeles, California. Assistance, in whatever measure, will be gratefully appreciated. Ed.)

For The New Race

BY ELSIE B. SHERWOOD

ABOVE the cathedral door, the Gothic Virgin wears the same whimsical smile as if she and her round headed bambino were gracing the altar of a sheltered chapel. The madonna in art has come down through the centuries as an innocent swirl of red and blue draperies. Sermons have woven their themes around this negative aspect of womanhood and

church goers have nodded either in approval or in weariness.

An early aspect of Isis, of the Egyptians, was as corn goddess, "Mother of the fruits of the earth," until finally she took on the queenly qualities of a spiritual ruler and became the wife of Osiris.

A modern Indian saint attained Arhatship

through the worship of the Holy Mother. He saw her in all moods and meditated upon her, doing the symbolic Indian dances. In this way he identified himself with divine manifestation until his spirit was caught up in cosmic realities.

At this epoch the spirit of Humanity is being sorely tried. The old order with its restrictions, castes and prejudices is being destroyed, and a new age is about to be born. The new woman along with a new conception of Stella Maris, the Virgin, will come into being. She will not be just a stepping stone placed horizontally for sure footing. A firm spirit will direct her actions. The three-fold aspect of will, love, and thought will give her the power to pursue her own genius. She will primarily be the focus of the family unit. She will prayerfully keep the waters untroubled in her home, that those in her care may develop according to their evolution. But it is all important that the woman of the future shall become a civic factor and help to free her town and community from corruption.

Just as the sculpture of this coming century will portray a dynamic madonna, so will she also be the guide for the new woman. The feminine

prototype will be adventurous, not in the search for pleasure but in the realms of the spirit. In quickening her mind and her soul she will become a commanding force in every community. Why has she not yet attained that stature, except in such rare instances? The time is not yet ripe, but the era of Liberty, Equality, and Fraternity is at hand, even though that banner is temporarily shot down.

Ere long the Madonna will be visited by the Angel who will appear before her to re-enact the vision of 2000 years ago. As before, the Angel will say "The power of the Highest will overshadow Thee," and within the spirit of those who are ready to receive it will the gift of the Christ be given. The glorious vision of the Annunciation will have opened that spiritual door which is the release of the spirit bound through long incarnations.

The patient little Gothic Madonna will become a radiant soul before God. Her quiescent figure will be illuminated from within to electrify a selfish world, and man will see in her that ideal for which he has longed since time began.

An Allegory

BY CHARLES HENRY MACKINTOSH

A man-killing maniac managed to escape from the protective custody in which he had been placed at the end of 1919 by a posse of the villagers in a world-typical one-street townlet.

Rearming himself with modern weapons, he set out down the village street driven by the very same insane desires from which he had been forcibly restrained 22 years before.

The village had no police force, though there had been frequent quarrels between the neighbors, some of them leading to fatal consequences. Still, the villagers, though they enforced discipline in their own families, did not desire it enforced on a village-wide scale. They preferred to settle their own inter-neighborly quarrels in the manner of the old-fashioned feud, rather than under a system of organized social discipline.

The mild-mannered villagers had regretted this lack of a properly constituted and well-armed peace officer on the last previous occasion when the same maniac had run amuck. After the posse had subdued him, they had urged the creation of such an official, but the majority of the villagers preferred to retain their old right to settle their neighborly quarrels in their own way.

There was, indeed, a certain amount of friction between the villagers at the time of the second outbreak of the man-killing maniac. Many of them owed sums of money, or bills of goods, to others, and either could not or would not discharge their obligations. In consequence, only two of the villagers were sufficiently friendly to form a posse to resist the depredations of the escaped maniac.

The man-killer had learned from his previous experience. His attack this time was infinitely more cunning and more ferocious than it had been before. Villager after villager was literally forced to join the posse as his house was raided, wrecked and robbed—but, unfortunately, most of the effective weapons of the reluctant posse members were lost in the ruin of their houses. When they were willing to fight, they had nothing left but their bare hands with which to do so.

Even one of the original and well-armed members of the two-man posse was beaten to his knees and disarmed by the gloating maniac. A single armed villager stood in the path of complete destruction of the entire village—with the exception of one other villager, whose house was a little removed from the rest, and

who had taken no part in the affair from the beginning. He had, he said, no personal quarrel with the man-killing maniac, so long as himself or his family were not attacked.

The man-killer shouted occasional curses at him as he stood before his house on the opposite bank of a little stream, but the last of the posse was still on his feet and fighting, so there was

no time for more than curses, and the lone householder was not at all afraid of curses.

He watched the struggle with deep interest, doubting whether the sane neighbor could hope to overpower the other armed with maniacal strength, but it was only a spectacle to him. He had no quarrel with the man-killer. It was none of his business, because it was all happening on the other side of the little stream.

Tolerance

BY GRACE M. CALDWELL

TOLERANCE is a development of right feeling. It is an inner attitude that must satisfy the emotional, as well as the intellectual self. To all appearances one may seem to be tolerant, patient, merciful, tender, and compassionate, but these attributes may be but symbols of good that have become habits, clinging to the outer man like lichens that have attached themselves to the trunk of a tree—habits that have not been prompted by the soul, just as the lichens have not grown outward from the heart of the tree; consequently they lack much of truly constructive value in life.

Without a true perception of one's own inner life there can be little spiritual value in the mere objective manifestation of a virtue, whether it be casting food to a hungry animal or casually writing a check to an unfortunate man. The food will be devoured by the animal because it is hungry, and the check will be gladly accepted by the hapless man because he has no other choice under the stress of his circumstances; but if the food given the animal be accompanied by a gentle pat on the head he will turn to his benefactor in dumb gratitude, and a spiritual spring in the animal soul will have been touched; likewise if a note of cheer and comfort be sent along with the check to the unfortunate man, he will most likely be given thereby a new lease on life and the necessary stimulus to send him on his way toward an opportunity to solve his problems.

Recognition of the inner needs of humanity, as well as the outer, is the key to eventual liberation for all alike. Tolerance, with its various spiritual aspects, must therefore become a substantial quality of the soul. To attain it one must perceive (microscopically) one's own pitfalls and one's own actions and reactions in respect to particular problems, sufferings, and aspirations; for only thus is one able truly

to identify himself with another's needs and conditions and become genuinely tolerant. In other words, one must have known the pangs of hunger to feel the hunger of the animal; one must have himself endured the distress and humility of misfortune to be able to fully understand the misfortune of his friend.

The feeling of true sympathetic understanding is like a lighted candle in one's heart; it rays forth in a warm glow of mercy through kindness. The result is often but a *simple sharing*, in the true sense of the term—a sharing in another's problems, whatever they may be. This particular expression of kindness brings out one of the inner meanings of the word Tolerance, which in its very essence is of the heart. It will be based not on a sentimental feeling that encourages another's weaknesses, but on an inner vision, a vision that arises from a certain degree of awareness of the Cosmic Plan, which contemplates the firm development in humanity of true brotherhood, each individual being recognized as a brother-soul and, if lower in the scale than we, to be guided wisely, tolerantly, compassionately. The words from Père Legouvé: "A brother is a friend given by Nature," were well spoken.

Indeed, we are all linked one to another by the very substance of our natures—the Divinity within each; and the more accurate the soul becomes in its perception of the Self, the more profoundly intuitive it will become in its understanding of the subjective side of all life.

From self-knowledge the man steadily grows. life after life, until the higher aspects of his nature become habits of the soul prompted by the heart. They are the silent virtues, true and strong.

Discovering one's own inner needs, fighting one's own inner battles with spiritual efficiency.

(Concluded on page 284)

The Poets' Page

Winter

The first, crisp, brittle air of frosty winter —
Clouds made of frozen atmosphere, sliding like
masses of cotton ice —

Wind that nips your face in gusty puffs —
Snow like shavings from the hardened clouds
Chasing pieces of itself until the winner
Reaches solid, stiffened ground —

All these things made my day today,
So completely filled my Soul with happiness,
Well-being and love of all
That in my heart was left no room for anything
But purest shining joy.

How could God have made a world of so much
loveliness for us to know?

— MARY JANE FISHER
Minneapolis Lodge

Today

Who knows what folded beauty lies
Within the closing petals of a day,
Its heart a golden prize
To keep away.

Each morn the portal to a quest
For warm response from eager, hungry eyes,
Or, beauty darkly pressed
Against the skies.

Transient occurrences they seem,
Yet sleepless stars far hung in memory's sky
Will show by tell-tale gleam
Where treasures lie.

— VIVA EMMONS
Tacoma Lodge

Ideal

Not that my heart declines to love, I bear
The loveless nights and walk alone by day,
But rather, loving, have no time to play
With little loves. Let there be hearts to share
The love of other hearts and souls to swear
Whatever love they feel; but free of clay
And finite form, I yet shall find the way
To love, yet love no thing; to love, yet care
Less if that love return than that it flay
The smugness from my Self, and bare
My soul to Life. My love must never weigh
Or mete itself, or cling to any fair
Detail — so much I know of love, and lay
The myst'ry of its circle by the Square.

— HELEN PALMER OWEN.
Olcott Lodge

Fortitude

So bravely teaching;
Serene and steadfast Britain stands,
From frozen north and sun-kissed lands
She draws full strength. Though the screeching
Sirens warn of death-bombs reaching
Earthward with their flaming brands,
Serene and steadfast Britain stands
So bravely teaching.

— LILY LAWRENCE BOW
Houston Lodge

Wisdom

On this physical plane below,
We plant our seed, we reap and sow;
Then rise to happier worlds above,
Where all is joy and peace and love.

It is the Wisdom that's Divine,
That makes our spirits rise and shine;
That makes us soar on Eagle wings
To realms above, to happier things.

In days of joy, in days of woe,
We are sowing seeds that're sure to grow;
Thistles or thorns or roses sweet
Will be the harvest when complete.

Then let us walk in Wisdom's way,
In this dark world of sin and strife;
And may each life shine out so clear,
That it will be a beacon light.

MARY ELIZABETH MILES
National Member

Sonnet

Too long through dreary vigils did I view
The tapestry of all my years unrolled
Before this questing mind, while fold on fold
I searched its dim distorted pattern through
To find what false design obscured the true,
And vainly sought some meaning to behold
Therein, one clear unbroken thread of gold,
Before my tired gaze inward turned on you
And yielding all to love's dear alchemy
My spirit stilled within your spirit's light
Through your clear eyes, less human than
divine

I looked once more upon life's tapestry,
And then with ease I traced distinct and
bright

In threads of gold its true and sure design.

ORMA JEAN SURBEY
Braille Lodge

Ideas, Idyls, Ideals

BY THE YOUNG THEOSOPHISTS

War — An Attitude

It is strange that in movements such as The Theosophical Society the tendency to see evolution as an eternally peaceful, harmless kind of progress is still noticeable. Just as many a good Christian ignores the world around him by isolating one of the commandments, "Thou shalt not kill," and is able to successfully ignore his responsibilities by getting behind his virtues, so many a good Theosophist tends often to isolate the theoretical fact of an eternal justice and excuses his own inertia in the face of present world conditions by hiding behind his wall of metaphysical absolutes. Both forget that the maintenance of justice in this human world is the responsibility of mankind, not of God or some Divine Law.

The immediate threat to Democracy demands not the intellectual or emotional acceptance of spiritual truths, but the translation of spiritual truths into physical practice. It needs from men the strength to live and to die for the ideal of Brotherhood—to fight, to kill and to be killed for that same ideal. Life in such times as these demands the courage to go into action with all the fury and fire of the rebels of past ages; to seize this revolutionary moment, just as did the men of 1776, and to carve out of it a new order of things that will arise from the blood, sweat and tears of mankind, a glorious challenge to future generations.

One hopes that when this present crisis is history it can be said of The Theosophical Society that its members had the vision to see and the courage to act so that the threat to democracy from both within and without was met with the full force of an aroused and determined membership that fought, died and killed that freedom might live.

— JOHN A. TOREN
Seattle Washington

Young Theosophist Bulletin

The first number of the presidential bulletin has just been released, and since John Toren plans to send out a similar one each month every Young Theosophist will wish to be on his mailing list. Just write your name and address on a post card and send it to Mr. John A. Toren, 2919 Franklin Avenue, Seattle, Washington, and John will see that you receive your copy regularly.

"The Young Theosophist"

Mr. Alex Elmore, formerly Joint Editor of *The Young Theosophist*, writes that since so many Sections of the World Federation of Young Theosophists are inactive due to the German invasion and because of the very urgent need to bring India to take its place among the Commonwealth of British Nations, it has been thought best to discontinue publication of *The Young Theosophist* and to issue a similar journal under the title, *The Young Citizen*. It is hoped that when the war is over the two magazines may be continued independent of each other, but for the time being those who have subscribed to *The Young Theosophist* will receive *The Young Citizen* until the expiration of their subscription.

Don't Miss Christmas

The world is so full of Inns that have no room for the truest things in life. The mind has no room for tenderness; life no time for dreaming. War and selfishness and inhumanity leave no room for peace and good will—what can Christmas bring to a world that has no room for its Christ?

But Christmas comes to the quiet caves of our lives. The wars go on outside and "the big fish eat the little ones," but wherever in the quiet retreat of our hearts there is eagerness and wonder and good will the Spirit of Christmas comes in fulfillment of all our glorious prophecies. Angels still sing to the Shepherd Souls of us, and the Christmas Light shines through wondering eyes of children and candles that bloom on silent altars.

As Keeper of the Inn of your own life, watch for the wandering Mary this year. There will be no room in the Inn of your Mind for her, but hang a lantern in the cave of your Heart and wait for the miracle with which no Herod can interfere.

And watch for the Star. They only see it who seek, but bright across our dark horizons it always comes and shines in mystery above the manger of our Godhood.

Don't miss Christmas. It will come, as it has always come—a season of festivity and fun for those who gather the taxes of Caesar, but the unfolding of an Eternal Mystery to those who watch their flocks by night and search the heavens for a Star.

—H.P.O.

The Occult Significance of Lodge Meetings

(The following clear and authoritative statement answers a frequently asked question. It is by C. W. Leadbeater, from a talk to members in New Zealand twenty-five years ago. Ed.)

Q. Does it affect the occult influence and the collective thought-form generated by the T. S. members assembled at a lodge meeting if sympathetic strangers are allowed to be present? Ought a lodge meeting to be confined solely to T. S. members?

A. Does it affect the occult influence? Of course it does. Don't you see that persons who have joined the T. S. have definitely entered a certain body? Outsiders have not made this necessary link. It is not a question of sympathy. An outsider, though sympathetic, is still an outsider until such time as he takes the simple step of joining.

Ask your Masonic friends. Do you suppose that if a man presented himself at the door of the Masonic Lodge and said, "I sympathize very strongly with your movement," they would thereupon admit him? We are precisely in the same position. People really do not understand, when they talk thus about the sentimental view of things, that they are face to face with laws of Nature which are not made to fit in with their sentiment. A meeting of a lodge of the T. S. is a particular meeting that can be used for occult manifestation.

Understand that we do not claim a monopoly of occult influences. There are other groups than ours and other channels. Yet ours is a particular kind of channel; we have a line which is our own, and it does not operate—this particular force does not manifest outside the Theosophical group. We have not a monopoly of Intellect or Devotion. There are many men who are greater scientists than are most of our members, many outside who are more earnest than some of us along the line of Devotion, though perhaps not understanding so well as we do how to direct the force.

It must be confessed, I think, that even here there is much to acquire. To the average member the Master is somewhat nebulous—as Christ is nebulous to many of His followers. It must

be our duty to guard against this inherited nebulosity. There is so much belief that is only half-hearted. There is a real danger that members may slip into this half-believing state—taking things for granted. I wish people could be brought to look at things in a more scientific way. It is constantly the opinion of people that their belief in some way affects the facts. The laws of Nature are not changed, nor are facts altered, by your feeling this way or that concerning them.

Don't mix up sentiment with law. This question about the presence of sympathetic strangers is a sentimental idea. Let the stranger sympathize, but he cannot have the benefit of occult laws until he becomes one of the band. When you want to hold a meeting which the Masters can use, you *must have a members' meeting*. Our specialty is that we take up religious and devotional subjects in a scientific way.

The thought of most people is self-centered, and the world is full of an ocean of self-centered thought from millions of people. That is where the value of your thinking comes in. The higher part of your mental body belongs to the causal—but below that you start—setting in motion the higher order of mental matter. It is only when you take these high subjects and try to put your best intellectual effort into them that vibrations are set in motion which stimulate the higher mental bodies of the mass of the people. It will not necessarily lead them to think along your lines, but it will stimulate and help them to use their higher mental faculties.

If you want the influence of Theosophical thought and the influence of the Masters behind the Society, then you have the opportunity given by your lodges. The influence of such meetings is good, elevating, liberalizing, altogether uplifting, but you cannot be a channel for this particular force if you incorporate those not of the band.



Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification, but through fidelity to a worthy purpose.

—HELEN KELLER

For Mothers and Children

The Round Table

In September 1929 four cases of toys and handcraft materials were received at Adyar. They were the Round Table Friendship Boxes, sent with the greetings and goodwill of friends and members of the Order of the Round Table in America to the pupils of the Olcott Free School near Adyar and the H. P. B. Memorial School in Kodambakam. These boxes were very gratefully received, and Miss Anita Henkel writes that they are still carefully preserved.

The materials for handwork, such as raffia, weaving materials, beads, etc., proved such a blessing to the school and were the inspiration for so many types of new handwork for the students, that Mr. Krishnan wished to show his gratitude by sending to the Round Table some of their work in return. Among the articles received by the Chief Knight were a beauti-

ful bead purse, embroidered handkerchiefs, a scout belt, a spatterwork cover, bags, straps woven for an Indian bed, an arm guard, a map of India and Ceylon, etc.

An exhibit of these articles was taken to Buffalo recently and the children of the Round Table there were fascinated by the work of the Indian children. There were many snapshots of the Cubs and Scouts and of the young people at work on their handicraft projects, and these brought the life at Adyar nearer to our American youngsters. The articles were also shown to the Tintagel Round Table which numbers among its members some Cub Scouts. They in turn will take the exhibit to their next Cub Pack meeting, and so the link with the Indian children across the waters grows stronger.

—ELISE STAGGS

The Mothers' Advisory Group

With the current issue of *The Mothers' Bulletin* we end our sixth year of work for mothers and children, and as we enter the seventh even closer cooperation among group members is urged.

As we continue our work we should ever bear in mind the following duties:

1. We must try to realize the influence of the World Mother and Her band of Angel helpers, and to try to spread Her healing life into a war-torn world.

2. We must prepare for the future years of reconstruction by so preparing *ourselves*, now.

There was never a time in history when the

World Mother's influence was more needed than now. If our Bulletins can bring to women in the world the vision and inspiration of Her, "Our Lady," then we will have partially succeeded in our task. There are so many possibilities and duties for us as women, and so few to carry the load.

An outline of work in many departments has been prepared. I shall be grateful if all who are interested in activities of The Mothers' Advisory Group will write to me at the following address:

—MURIEL LAUDER LEWIS
Ojala, Ojai, California

Theosophy for Children

"Theosophy for Children"—what a challenge that phrase is for every member of the Society! What are we going to do about it this year—this busy, chaotic year of 1940-41? The Children's Department proposes to answer by three simple methods: First, by an example of courage, optimism and high ideals set before all boys and girls who come into contact with it. Secondly, by a further distribution of the *Lessons in Theosophy for Children*; and thirdly, by reopening all classes for children that have ever been held in a lodge, and by starting new classes everywhere.

The *Lessons* are available—all fifty-two of

them—in sets of thirteen at \$2.50, or they may be procured at \$1 for the First Quarter and 50 cents for each of the other quarters.

We now make a new offer to every mother who reads about this work. Those who subscribe to the *Mothers' Bulletin* may receive the *Lessons* for 25 cents per quarter—just \$1 for the full year of fifty-two lessons! Send \$2 to the address below, or to the Director of the Mothers' Advisory Board, and your order will be filled.

Mrs. Jessie R. McAllister
1144 N. W. 32nd Court
Miami, Florida

Theosophy in the Field

Detroit Lodge has just completed two series of lectures, one by Mr. Edwin Lord and the other by Mr. Arthur Coon.

On the evening of November 9 the Theosophical Hall was the scene of a wedding when Miss Winifred Clark was married to Mr. Henry Shefferly. The impressive ceremony was performed by Father Price of Cleveland. Every detail from the candle-lighted and flower-banked altar to the exquisite robes of the bride and her attendants was beautiful. It was an event which Detroit Lodge members will long remember.

Glendale Lodge had two study classes and two lectures during October. The study classes, on *First Principles of Theosophy*, were led by Miss Marjorie Harrison and Mr. Alfred Jenkins. Miss Betsey Jewett lectured on *Theosophy; the Next Step in Education*, and Mr. A. F. Knudsen talked on *How I Came Into Theosophy*.

A Fall rummage sale was held on October 23 and 24. Round Table activities are conducted on the first and third Sundays by Mrs. Gladys Goudey.

Pacific Lodge's Sunday evening program for November included lectures by Mr. Alexander Horne, Mrs. J. B. Lovejoy, Mr. George Bartholomew, and Mr. Ira Doak. The Wednesday lectures were devoted to the study of the Manu course and a discussion of the Correspondence Course questions. The lodge was happy to greet Miss Anita Henkel, who gave a talk to lodge members on October 30.

St. Louis Branch Lodge: "All activities are in full swing. Member's meetings are held every Wednesday, and several classes each week are open to the public. On November 9 the lodge enjoyed a card party."

Santa Barbara Lodge has developed two new activities under the leadership of Mrs. Edna R. Knott, the new president. The first is a public speaking class, open to the public as well as to members of the lodge. The purpose of the class is to develop speakers and lodge leaders and to spread "Straight Theosophy" to the public. The second activity is the presentation of a lecture on "Straight Theosophy" to the public every Sunday night by members of the lodge.

On October 27 Miss Anita Henkel talked to a large group on "Everyday Life in India." Miss Henkel also addressed the Business and Professional Women's Club in Santa Barbara.

Slowacki Lodge (Chicago) celebrated Founders' Day on November 17, and also the Third Anniversary of the Polish Lodge. Copernicus Lodge members joined in this activity and a collection was received for the President's Fund.

The Mid-South Federation

The Mid-South Federation enjoyed an all-day outdoor rally on the Goldberg Estate at Roswell, Georgia, on October 13. About twenty-five representatives from the Atlanta and Augusta Lodges were present, and the activities included business meetings, an outdoor luncheon, hikes, dancing, boating, and community singing with a late supper before the fire.

The question "Should a Theosophist Take Part in War?" was debated and the evenly matched pros and cons compromised with the thought that each should do his part to put an end to the "eye for an eye" philosophy of our system.

The members voted unanimously to support the Theosophical Order of Service and Juvenile Delinquency was named as the first problem for investigation by the Order of Service group.

Finishing touches were given to the by-laws of the Federation, a definite yearly meeting of the Federation was decided upon, and the approaching lecture series was discussed. Miss Ruby Radford discussed the advertising campaign projected by Headquarters and gave interesting data on the radio script for programs now being developed at Headquarters. At late dusk the meeting was brought to a close and the members reluctantly parted company.

The Northeast Federation

We learn from the Bulletin of the Northeast Federation that Besant Lodge (Boston) was host to the Northeast Federation on October 5 and 6. Mr. Ross gave the opening address, stressing the importance of recognizing our responsibility as citizens of a democracy and the need of working with karma rather than bowing to it.

In the evening a panel discussion on "The Theosophical Attitude Towards World Affairs" was held with Mr. Fritz Kunz as moderator. At the business meeting, held Sunday morning reports of the officers of the Federation were given and the work and purpose of the Bulletin was discussed. Mr. Ross spoke of the proposed change in the National By-Laws, and suggested

that as many as possible should express their opinion both to the National President and to the Committee.

Tri-State Conference

Besant Lodge, of Cleveland, was host to the Tri-state Conference of the Ohio, Michigan and Western New York Federations on Oct. 19 and 20. The Cleveland Theosophists were very efficient and cordial hosts and were congratulated on the manner in which they accepted the added responsibility of serving a banquet in the lodge rooms. The theme of this well planned conference was "Individual Responsibility" as applied to the lodge, the federation, and Headquarters. A member from each federation led a discussion on one of these aspects and many worth while points were brought forth.

Mr. Fred Werth, who delivered a public lecture at the close of the conference led a discussion on "Our Responsibility to the World."

Another session of the conference was devoted to the exchange of ideas and methods of work, and many present learned new ways and means to present Theosophy to the world.

Western New York Federation

On November 3 a meeting of the Western New York Federation was held in the Buffalo Lodge rooms. After a dinner in a nearby tea room, the members assembled at the lodge to enjoy a group of Debussy compositions played by Miss Laura Kelsey. Miss Marie Mequillet then gave a most inspiring talk to members, followed by a period of refreshment which added an informal atmosphere to the pleasant exchange of ideas.



TOLERANCE

(Continued from Page 278)

brings about newer and greater values in one's relations to the world and all life. It brings a new sense of responsibility toward the Universe as a whole.

Having lived, then, throughout many incarnations, and learned from numerous and varied experiences, the man becomes capable of guiding those who are still in their early stages and becoming eager to know more of the evolutionary plan of life.

It is to be understood that without great tolerance and wise guidance from older and more advanced souls the younger members of humanity would linger on throughout more

numerous and distressing karmic conditions. And it is quite evident that the purpose of life is that we shall become, one and all, in time Elder Brothers of the race; that ignorance shall be replaced by constructive and comprehensive education, education that has for its foundation soul wisdom, and as its end human perfection, Great-Adeptship, whereupon the heart of the man becomes consciously one with the heart of the world and "deep (truly) answers unto deep."

It is therefore eminently the part of wisdom that we learn to suffer together and be mutually helpful, that we may—eventually—rejoice together.

What Is Right?

What is Right and what is Wrong?

Right is to go with the will of Ishvara (God) in evolution, and Wrong is to go against that will. That is a definition that you will find holds good always; the right thing for an age is that which conduces to progress, to the evolution of a higher humanity, to the shining out of the God within man, to the improvement of nature, ever climbing onwards towards a perfection infinite in its scope.

Wrong is that which would impose upon the present the fetters of the past, which would

make of teaching a barrier across the road of progress instead of a milestone which shows how far the world has travelled when that particular form of teaching was given.

Oh! trust the God within you, and do not let others force you to go against the dictates which are spoken out from that ever-unfolding God, who bids you lead your country upwards and onwards, not looking back always to the past but from the past gaining courage for the future, and learning to avoid its errors while you take advantage of its wisdom.

— ANNIE BESANT

Theosophical News and Notes

The Electoral Procedures Question

In considering the questions that have been placed in the hands of the Electoral Procedures Committee, two points seem to me to stand out clearly. The first is that the basic purpose of those who proposed a change was to evoke a wide-spread interest in all of the affairs of the Society. The idea is that local elections will create a greater interest in the activities and welfare of the National Society than does a nation-wide election, that interest would result from the right and power to elect to the national governing body someone from the immediate locality, or someone elected locally would represent especially the interests of that particular area.

If that is a well-founded theory, then every federation and every lodge must be just buzzing with enthusiastic discussion of the methods by which such a plan could be made most effective, for to produce effective interest is one of the principle purposes.

The other point, one which is not only intensely practical but is in accord with basic democratic principles, is that the government of the Society should be so constituted that policy-making is widespread and representative, while administration is centralized. This well established principle in the methods of democracy is in accord with suggestions already made—namely, that there should be a representative counsel or advisory body concerned with the policies and the program of the National Society and a smaller administrative body responsible for determining the methods and for carrying out these more widely determined policies.

Convention — When?

Every Theosophist who knows what Adyar means hopes sooner or later to visit there. There can be no substitute for a visit to our International Center.

Correspondingly, there is and can be no substitute for a visit to our National Center and attendance at the National Convention at Olcott.

Clearly, then, the date for the National Convention should be that when the greatest number can attend. What is that date?

Each year the Board of Directors has to determine when the Convention shall be held and they would like to know what the members wish. The latter half of July or the first half of August has usually been selected. Occasionally

the date has been set to coincide with a visit of the President or some other important guest of the Section; but leaving aside such special considerations the most important factor is the convenience of our members.

There is really no reason why we should be tied to July or August, except that these months include the vacation season and the best weather for outdoor activities, and they come after the close of one season of lodge work and before the opening of the next.

Let us assume, however, that the whole year is available. What time of the year would you, individually as members and as lodges, select to attend the National Convention? Will every member give expression to his view? Will every lodge make a survey and send its findings to Headquarters for the guidance of the Board of Directors?

Let us discuss it thoroughly as a preliminary to preparation for the next Convention.

No New Year Conference

Since the New Year holiday will be but a single day, unassociated with the week-end, there will be no Headquarters conference this year.

Greetings from Colombia

A letter recently received from the President and Secretary of the Lodge, Giordano Bruno, Trujillo, Colombia, South America, on the occasion of its first meeting extends to the lodges and members in our Section the cordial greetings and good wishes of members there. A suitable response reciprocating these sentiments has been sent to our brethren in Colombia.

America's Greatness

Some of our members are aware that the President proposed some little time ago to publish a series of booklets setting forth the greatnesses and finenesses of the various nations for their better understanding by the world at large. Originally planned to be published under the title "The Voice of America," "The Voice of India," etc., this series will now appear as "The Clarion Call of the Great," and the first number, "The Clarion Call of America," has just been issued.

Through the generosity of one of our members a copy will soon be mailed to each of our members. It splendidly portrays the greatness of the thought of the men who have lead our country from its beginning.

Miss Ruby L. Radford is Honored

The many friends of Miss Ruby Lorraine Radford will be as happy as we were to learn recently that the Eugene Field Society, a national organization of authors and journalists, has just conferred an honorary membership on her for her book, *Rose Colored Glasses*, which The Theosophical Press published last fall.

The members of this Society are outstanding contributors to contemporary literature and include Robert Frost, Rupert Hughes, Joseph C. Lincoln, Cyril Scott and others. Besides Miss Radford, there are only two other women on the membership list—Ruth Clifford Young and Mlle. Eve Curie.

We extend our congratulations to Miss Radford, and our appreciation of her fine work.

From the National President's Correspondence

"The Society does not in many places attract large groups. The principles it propounds call for a standard of living and relationship with other men so high that relatively few are prepared to try to make them effective. Yet, such standards must be maintained. That is the purpose of The Theosophical Society. It was the purpose of its founding and the reason that the Elder Brethren brought it into being. That it makes relatively little impression is not as important as that its standards should never be permitted to disappear, that they should forever be upheld for those who would see them. That none are able to respond fully to ideals so high, is of less importance than that some should try. The Society is made up of the relatively few who recognize these great principles as ever-enduring, and despite failure continue to think of them as humanity's goal. Members of The Theosophical Society are no different from all the rest of the people in the world except that nothing can make them believe that the highest standard that man can conceive is too high to try to uphold and ultimately to achieve."

Democracy — a Partnership

The *Canadian Theosophist* of November 15 has featured on its front page President Roosevelt's address to the closing session of the *New York Tribune Forum on Current Problems*. Entirely non-political, this address is a statement of the principles of Democracy significant to the times and elevating to the morale of those who doubt democracy's vitality and power to continue to lead the world.

Wedding: Fain-Knudsen

Many are the friends of Mr. A. F. Knudsen throughout the Society in this country and abroad; many are the friends of Miss Ila Fain, and there will be abundance of joy among them to know that these two people of many friendships are now Mr. and Mrs. Knudsen.

Married in Los Angeles on November 7 with a group of Theosophical friends in attendance, these splendid servers of the Society through the years will now unite their efforts and they and the Society have our heartiest congratulations.

Classes at Olcott

With the opening of the season in September Mrs. Ann Kerr Werth commenced the year's class work at Olcott with an Inquirer's Class for young people. This class, averaging a dozen or so in attendance and meeting weekly on Monday, was taken over in October by Miss Helen Palmer Owen. Mrs. Werth has since started a Tuesday Class, which is attended by twelve to fifteen inquirers.

An Old Messenger Needed

Can some member or lodge send to us a copy of the September, 1902, *Theosophic Messenger*? We are in need of this issue and will be grateful to anyone who may be able to supply it.

"The India that Shall Be"

From Adyar we have received a 264-page book entitled, "The India That Shall Be." This book, which carries a foreword by Dr. Arundale, is a collection of Dr. Besant's articles in *New India* during the period when she was editing that paper for the cause of India's freedom within the Empire.

We have every reason to be grateful that the political wisdom of Dr. Besant regarding India is thus collected for us in a single book. No supply has reached us yet, but those who desire to add this to their collection of Dr. Besant's works should order through The Theosophical Press.

"Killed in Action"

Among a number of recent pamphlets published at Adyar is one especially attractive account of the rebirth to life on the other side of the soldier temporarily shattered into blackness. Written for the understanding of those whom duty calls to face the supreme sacrifice and those who seem to lose them in the casualty lists, this pamphlet of sixteen pages will interest equally those who are farther from the battle.

"The Theosophist" for October

The October number of *The Theosophist* is the English number, as that of last July was devoted to the United States. A splendid number is this about England, and since it is the October issue there is a good deal about Dr. Besant and what England was to her. But there is much about modern England, war-time England, and about England's future in Federal Union, England and India, England and religion, England and youth, English literature, and just England.

These and other articles make up a fine number. Incidentally, the issue contains a frontispiece picture of the Royal Family, and three good pictures of the interior and exterior of the Headquarters of the English Section.

Other Adyar Publications

The President says: "Will you all take off your ordinary spectacles and put on a pair with Theosophical lenses? With these Theosophically tinted glasses comfortably settled on your faces, I shall ask you to look down the great vistas, the great avenues, of Theosophy into the new world which is being heralded at this very moment."

The outline of what the President proposes in the development of this and several other activities is described fully in *The Theosophical Worker* for October. We refer our members to that magazine, most useful as it is to keep our Theosophical vision world wide, instead of merely lodge centered.

Incidentally, since the subscription price is but \$1.50 it is almost incomprehensible that its subscription list does not include nearly every member in the American Section. We again most strongly recommend it. Subscribe through the Theosophical Press and keep in touch with Theosophical affairs in their wider and more important significance.

Bookmobile

The Illinois State Library has launched a modern library on wheels—"The Bookmobile." It will tour the state, extending library service to children and adults in rural sections where there are no libraries. Among the two thousand volumes which it will carry are *Elementary Theosophy*, by L. W. Rogers, and *Theosophy Simplified*, by Irving S. Cooper.

Thank you, Miss McBride

Again we are grateful to Miss Lucia McBride for the gift of two Japanese prints for the walls of Olcott.

Sent to New Members

A member recently wrote to us of his appreciation of a booklet received upon his joining the Society over twenty years ago, and of the impressiveness of the welcome he received into the lodge.

A simple formality of welcome has always been recommended. A form is suggested in the Lodge Handbook, designed to impress the new member, but also to recall to older members the occasion of their admission to membership and the responsibility they thereby assumed. The booklet to which our correspondent referred is, in a revised form, still placed in the hands of every new member.

The following is the material that every new member receives:

1. A letter of welcome from the President.
2. A letter of welcome from the National President.
3. An illustrated practical guide regarding membership (forty pages).
4. Sample publicity leaflets.
5. A folder descriptive of the Seal.
6. The poem, *Theosophy Explains*.
7. A photograph of Headquarters.
8. A copy of *At the Feet of the Master*.
9. A folder descriptive of Olcott.
10. *A Message from an Elder Brother*.
11. Rules governing the use of the National Library.
12. Suggested reading lists.

All of the foregoing constitutes an effort to draw a new member into closer association with the work and the members of the Society, but nothing will accomplish this like a warm and friendly welcome, simply but formally extended in the midst of his brother members in the lodge.

We refer lodge officers to Page B-25 in the *Lodge Handbook*.

Further News of Mr. Jinarajadasa

The following excerpt taken from the November-December number of *Theosophy in Australia* gives us welcome news of Mr. Jinarajadasa:

"Mr. C. Jinarajadasa is heartily welcomed by the members of the Australian Section on his all too short visit. Our distinguished visitor reached Fremantle on Saturday, October 5. Perth members were fortunate in having his inspiring help on Sunday. Monday he left Perth for Adelaide by airplane. On Wednesday Mr. Jinarajadasa left Adelaide for Melbourne by train and there he rejoined his overseas boat on Friday, arriving in Sydney on Sunday, the 13th. After only ten days in Sydney he is booked to

leave by a Dutch liner for Singapore, and from there to India by plane. Even this flying visit enabled Mr. Jinarajadasa to meet the prominent workers in the Capital Cities as he passed through and to add strength and enthusiasm to their efforts in the cause of Theosophy."

National Committee on Membership

Miss Poutz, as chairman of the National Committee on Membership, has just issued another fine bulletin, the tenth of the series, which has been distributed to all the members of the committee and is therefore available to all lodges where that committee has representation.

We hope that no lodge is out of touch with the splendid work of this committee, but if there are any so unfortunate there should be no time lost in writing to Miss Poutz.

Mrs. Florence Kramer—Congratulations

We are always happy when our members achieve positions of importance in the world, and we are especially gratified to learn that Mrs. Florence Kramer, of Colorado Lodge, has just been re-elected to a third term in the Colorado Legislature. The corresponding secretary of her lodge writes that "we think it is indicative of her success and real usefulness, not only that she is serving her third term, but also that her name has appeared on most of the lists of 'preferred' candidates put out before election by non-partisan and labor groups."

To Those Who Mourn Club

Shipments of booklets from October 16 to November 15:

California	100
Florida	5
New Jersey	400
New York	407
Ohio	60
Texas	30
Canada	167

Total 1169

*True worth is in being, not seeming—
In doing each day that goes by,
Some little good—not in dreaming
Of great things to do by and by.*

Alice Cary

T. O. S. Appointment

Mrs. Elizabeth A. Parkhurst, of Syracuse, New York, has been appointed Federation Head Brother of the Theosophical Order of Service for the Western New York Federation.

Mrs. Albert E. S. Smythe

Mr. A. E. S. Smythe, General Secretary of The Theosophical Society in Canada for many years, is known through his writings to Theosophists the world over, and there will be many who will share our sympathy with him in the recent passing of Mrs. Smythe, who has for so many years been a coworker and a colleague in all his Theosophical activities.

Miss Marie Mequillet

When last we wrote of Miss Marie Mequillet she was planning on an early visit to Adyar. Visa restrictions have delayed her departure, however, and, never idle in the service of the Society, Marie has assisted her sister, Mrs. Herbert Staggs, in bringing up to date some of the details of the reorganization of the Round Table. She is now preparing to work among the lodges in the Ohio Federation.

New Members for October

Applications for membership were received during October from the following lodges: Central (N. Y.), Chela (Los Angeles), Cincinnati (two), Fellowship (Chicago), (two), Glendale, Hamilton (two), Holyoke, Minneapolis, Omaha (three), Pacific (San Francisco), Portland (two), Seattle, Vipunen (Brooklyn), and two national members from De Kalb, Illinois, and one from Mabton, Yakima Co., Washington.

Statistics

October 16 to November 15, 1940

American Theosophical Fund:

Previously reported	\$ 50.32	
To November 15	737.21	\$837.53

Building Fund

Previously reported	245.87	
To November 15	8.00	253.87

Refugee Fund

Previously reported	124.12	
To November 15	27.50	151.62

Born

To Dr. and Mrs. Frank S. Steiner, National Members, a son on November 8.

To Mr. and Mrs. Ernst Gumpert, of Oak Park and Fellowship Lodges, a daughter on November 19.

Died

Mr. Louis B. Cassell, Decatur Lodge, November 10.
Dr. Darwin Delap, Temple Lodge, Kansas City, Mo., November 10.

Miss Esther Anna Gable, National Member, September 12.

Mrs. Lillian S. Hudson, Washington Lodge, July 14.

Mr. Carl Ryberg Jensen, National Member, November 9.

Mr. Jean Kabots, St. Paul Lodge, November 16.

Mrs. Eva Dell Roe, Pacific Lodge, October 28.

Mrs. Mary O. Roth, Harmony Lodge of Toledo, November 5.

Mrs. Freda Taylor, National Member, November 5.

Miss Annie L. Clegg, National Member, May 17.

Married

Miss Winifred L. Clark and Mr. Henry V. Shefferly, both of Detroit Lodge, Nov. 9.

Miss Ila Fain, Besant Lodge of Hollywood, and Mr. A. F. Knudsen, Ojai Lodge, November 7.

Book Reviews

From England To America: A Message, by H. N. Brailsford. McGraw-Hill Book Company, Inc. New York. Price: \$1.00.

A famous London correspondent, who has not infrequently been a severe critic of British policies, recognizes that the major issues of the present World War are not less vitally the responsibility of the United States than of Britain.

A candid friend of America, the author's appeal deserves the open-minded consideration of all shades of thought, and to those who are convinced of the obligation of the United States to play a leading role on the world stage, this small book will bring a dynamic statement of the realities, impersonally and fairly stated.

E. S.

The A. P. Table of Houses. The Aries Press, Chicago, Illinois. Price: paper \$1.50, cloth \$2.00.

A complete new "Table of Houses" for the present day Astrologer. Both Astrologers and Students have long been clamoring for a "Table of Houses" that would give them in one volume the data for casting a chart for any degree of latitude. Now it is available! A handy inexpensive book for busy people.

B. B.

Psychic Dictatorship in America, by Gerald B. Bryan; Truth Research Publications, 456 So. Western Avenue. Los Angeles, California. Price \$2.50.

Honor is due the author of this title whose courageous and carefully documented account of the history and development of the so-called "I Am" cult reveals it in all the ugliness of its untruth and greed for power and money.

E. S.

Adverse Aspects of Astrology, by Frank Halbert. The Aries Press, Chicago, Illinois. Price: \$1.50.

The Aries Press has again published a helpful and instructive manual for the modern Astrologer who is also a deep and serious thinker. How to overcome unfavorable influences and redirect their forces is clearly shown by the author. A book which every Astrologer should read.

B. B.

Peaks and Lamas, by Marco Pallis. Published by Alfred A. Knopf, Inc., New York City, N. Y., 1940. Price: \$5.00.

This richly rewarding book of the Himalayan and Tibetan wisdom brings a view of a strange and fascinating part of the world. In its wholeness, its background of earnestness and scholarship, its vividness and perception, it brings a strange people to life, with their traditions, their present ways, their problems. *Peaks and Lamas* should be invaluable reading for every one who is specifically interested in its subject, and enticing as well as rewarding for almost any one.

Human Nature, by Arthur Robson. The Theosophical Publishing House. Adyar, Madras, India. Price \$2.00.

In this book the foundations are laid of an entirely new science, the purpose of which is a close study of human nature—that is, an accurate observation of all those instinctive habits of which it consists—and an attempt, by analyzing them, to discover their origins.

This body of Truth will be found to bridge the gulf between Western science and Eastern philosophy, and it shows that philosophy to rest on a firm foundation of scientific verifiable fact. At the same time it crowns the science of the West with just that knowledge which enables Man to give some definite direction to his life and to all his endeavors.

Some of us Remember, by Annie C. McQueen, 504 West Fourth Street, Los Angeles, California. Price: 60 cents, plus 5 cents tax and postage.

Formerly a T. S. lecturer, the author of this small booklet expresses vividly her remembrance of certain of the Society's leaders. The writer of this review knew some of those leaders who have passed on to the plane beyond the physical well enough to recognize easily the personalities Miss McQueen describes so sympathetically and poetically. One would hardly need their initials as titles to their poems. The book contains material useful for White Lotus and Founders' Day programs. Second edition contains four additional poems.

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