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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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# *The Relations of*



## THE THEOSOPHICAL SOCIETY *to Political Reforms*

ENQ. — *The Theosophical Society is not, then, a political organization?*

THEO. — Certainly not. It is international in the highest sense in that its members comprise men and women of all races, creeds, and forms of thought, who work together for one object, the improvement of humanity; but as a society it takes absolutely no part in any national or party politics.

ENQ. — *Why is this?*

THEO. — For the very reasons I have mentioned. Moreover, political action must necessarily vary with the circumstances of the time and with the idiosyncrasies of individuals. While, from the very nature of their positions as Theosophists, the members of The Theosophical Society are agreed on the principles of Theosophy, or they would not belong to the Society at all, it does not thereby follow that they agree on every other subject. As a society they can act only together in matters which are common to all — that is, in Theosophy itself; as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles or hurt the Theosophical Society.

— H. P. B.

— THE KEY TO THEOSOPHY





# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXVIII

APRIL, 1940

No. 4

## The President's Address

To the Sixty-fourth International Convention, Adyar

BY DR. GEORGE S. ARUNDALE

### Mighty Days

How little most of us thought that the Sixty-fourth International Convention of The Theosophical Society would be set in the midst of a world war, with all the ruthless barbarity that modern civilization makes possible to those belligerents which choose to stoop to use it. But the war is upon us, and we who are members of The Theosophical Society are called to use to our very utmost both our Theosophy and our membership in The Theosophical Society in the sacred cause of justice and of freedom, for there can be no true peace without them.

Our opportunity is wonderful, whoever we may be, wherever we may be, howsoever we may be circumstanced. There is not a single member of our Society who is not endowed with some measure at least of the wisdom of Theosophy, or with some strength at least from his membership of the Society.

Let each one of us use his wisdom and his strength wherever he is to make justice stronger and freedom truer. There is urgent need for justice and freedom in every part of the world in one form or in another. Justice and freedom need the help of neutral and belligerent alike.

Let us not, then, suffer these mighty days of a reincarnated Kuruksetra to pass without fighting for Righteousness as best we may be inspired.

### Finland's Heroism

The call to the myriad of Arjuna-members of The Theosophical Society throughout the world is to fight for the Right, for that Right which needs more honor, more observance, in every land. Listen to the call as our stricken brethren in Finland have answered it. I quote from a letter I received a fortnight ago from Mr. Rankka, Finland's General Secretary:

"As you know, we are here at present passing through a dangerous and strenuous time. All the same, I think it wonderful to state how our people take this trial. All divergencies have disappeared and we stand as one man. The political parties have left their strife and are standing abreast in common defence for the country. Rich and poor, conservative and socialist, are doing offerings alike, material and spiritual. Our people are not filled with war enthusiasm, but they are every one of them firmly determined to do their utmost in defending their liberty and their country. Desiring a peaceful settlement, all of our people are prepared for the worse solution."

And he also writes:

"It looks as (if) the outer connection should be broken in the Society, but we hope the inner connection, the Brotherhood of Humanity, is strong enough to surpass this troublesome time."

I venture to say that these are two great and historic utterances, and I say, too, that the high purpose of war is in part disclosed when the spirit of man is moved to so noble a declaration.

### A Crusade Against Wrong

Would that in every land throughout the world such an utterance could be made in very truth. Every country is assailed by wrong, by injustice, by tyranny, within its frontiers. Every country has no less need of the disappearance of divergencies and of standing as one man. In every country is there urgent need for political parties to leave their strife and stand abreast in common defence for the country against the wrongs that are disintegrating it. In every country should arise a mighty call for righting wrong wherever it may raise its ugliness, and in whatever form.

Must there be the Hitler madness and an outer aggression in order to call forth the soul of the peoples of the earth, true though it be

that the Hitler madness and aggression have wonderfully called it forth in Britain and in France and in heroic Poland, and now in no less heroic Finland? Every one of these countries is now full of citizens dedicated in the very terms of Mr. Rankka's epic words.

And let us not forget China, a noble land indeed, ravished yet undismayed, laid low but to rise again triumphant.

As I write these words, the news comes that Finland has appealed for aid to the whole world. Very rightly does she appeal for aid against a barbarism that in enveloping her would enslave the world. But to what is she appealing? Is she appealing to civilization or to self-interest? Is she appealing to Brotherhood or to isolation? We shall very soon know, but the signs and portents are darkly unfavorable for Brotherhood. Self-interest and isolation are ever ready with their cheap words of sympathy. Only Brotherhood says little, but is rich in deeds.

Must the madness and aggression spread elsewhere before country after country shall awaken to the vital need of a crusade to sweep away all that is unworthy, and to restore the great spirit which is the splendid background of every nation-people?

Emphatically do I say that even if a country be neutral to that front of the war which is to be perceived in Europe, it dare not in such revealing and catastrophic times as these be neutral to all that is wrong within itself. Personally, I find it difficult to see how any country can be neutral even to the war in Europe as we see what that war will mean if it goes against the Allies—the denial of all that makes life worth living and the plunging even of such civilization as we have, and it amounts to less than many of us think, into a ruin from which it may take centuries to recover. The war is in fact a world-war on the many fronts where wrong stands arrayed against Right, and it does most surely involve all peoples and all countries without exception.

### The Eternal Warfare

But even if my opinion be wrong, do we not see before our very eyes a terrible aspect of the eternal combat between all that advances civilization and all that retards it? And can we escape from the conviction that such a combat, perhaps otherwise set, is even now taking place in our own countries, however neutral they may be to the setting of it in Europe? Is it not the insistent duty of every Theosophist to see this, be he neutral or belligerent? Is it not his duty to be belligerent at least among his fellow-citizens, calling his people to

arise and to release their country's soul from its imprisonment within the often criminal blindness of man's ignorance?

Is this not a time for all to fight, not necessarily in actual physical combat, but surely in moral, in emotional, in intellectual combat against the wrong that each perceives as such? Sincerely do I believe that our Elder Brethren bestowed upon us, in the last quarter of the nineteenth century, the transcendent gifts of Theosophy and of The Theosophical Society to the special purpose that the generations of mankind immediately succeeding this great gift-event should be well armed with the wisdom of Theosophy and the strength of membership of a movement dedicated to the active recognition of the truth of Universal Brotherhood: that they should so be well-armed that they might help the world to pass safely through the crucifixions of the two great wars, and to help to prepare the world, which was to become new, for a refreshment, an adjustment, of living in terms of those beautiful realities which make life that which it is designed and destined to be.

One war has already passed. A second war has begun its probing into the measure of our real worth. It is a war which challenges us all—neutral and belligerent. Are we stirred? Are we stirred to our depths? Do we know that the war has an imperative message for everyone of us. Change yourselves and help to change your world!

Let us make no mistake about the fact that this world war is not just a war between Germany and the allied peoples of Britain, France, Poland, and now *de facto* Finland. It is a world-wide war between Right and wrong, and between Right and wrong in the relations of the human with the sub-human kingdoms no less than in the human kingdom itself.

### Pressing Wrongs in Every Land

Hitler may be doing infinite wrong towards the Jews and towards the many peoples he has oppressed. Might may be his watchword and self-justification. But how many of us are doing grave wrong, or are condoning it, towards members of the animal kingdom, towards life in the vegetable and mineral kingdoms? How many of us are doing grave wrong, or are condoning it, to our brethren in the human kingdom?

We herd animals into concentration camps which we call slaughter-houses. We consume their flesh and blood for food. We trap them ruthlessly for personal adornment. We hunt them to provide ourselves with happy and so-called "gentlemanly" sport. With the cunning



of human might we trample with bloody feet upon their Right and they cannot war against us, or we might feel constrained to be more circumspect in our cruel selfishness. At least some of us can be at war for these children of God, fight for them, champion their Right against the unrighteous might of so many of their human brethren.

Wantonly we flout the Motherhood of our Mother Earth in innumerable ways. We prostitute her soil to ignoble ends. We cut down her splendid trees and desecrate her body with ugly structures, many of which subserve but the greed of man and his unheeding ruthlessness. And the war invades, where it is physically taking place, the peace of a myriad lives basking in her Motherhood—mineral, vegetable, animal and human. What wonder war if thus we set at naught the most glorious Motherhood in the world—the Motherhood of the very soil itself.

Ugliness invades our speech, our gestures, and seeks to vulgarize that music which should be the voice of the soul. Ugliness invades our leisure time; and the wondrous Creative Spirit of what we call sex, in which God would have us remember Him, is tragically desecrated in its prostitution to emotional gluttony.

In a way, the animals have first right to our protection, for they are among the youngest in the family of God. But are there not countless millions of human beings who live in constant destitution, starving, unemployed, miserably housed, uncared for—teeming with anxiety, despair and helplessness?

And are there not millions who live bereft of refinement and culture because calculated vulgarity has penetrated the as yet vulnerable bulwarks of civilization?

### The Arjuna Spirit

Such are among the pressing wrongs in every country against which the righteous-minded must take up the arms of their rectitude—wrongs which come from the dominance of ugliness and cruelty among so many. And in the ugliness there is so widespread the spirit of vulgarity, of crudeness, of coarseness, of lack of that refinement which is the acid test of true civilization.

It may be the lot of some of us to fight in Europe itself in the strength of physical armaments. It is well that we should do so. But it is the lot of all of us as patriotic citizens of our various Motherlands to fight against the many wrongs which besmirch their honor, and which thus add fuel to the fire of war wherever it may happen to break out. The war in Europe has been fed by wrong in every land. Its flames

rise up into terrible heights because of wrongs suffered to endure in every land throughout the world. Less matters the actual place where war breaks out. More matters the fact that the war spirit is abroad throughout the world.

Therefore must we all fight, and none with more courage, wisdom, chivalry, hatelessness, or steadfast perseverance, than the Theosophist, armed as he is with the Truth whence all these virtues spring, and with a spirit of brotherhood which enfolds in its warmth his foe no less than his friend.

### Homage to the Great

For our encouraging, the greatness which rights wrong shines forth from those who are round about us so that we may see it as we have never seen it before, and seeing it may become inspired.

Verily indeed is greatness ever round about us for our heartening. But often are our eyes half-closed so that we see without perceiving. In these days, greatness is displayed before eyes which must both see and perceive. No day passes without an act, and surely more than a single act, of heroism. No day passes without an act, and surely more than a single act, of chivalry. No day passes without a suffering nobly borne in uncomplaining fortitude.

In the name, and for every member, of The Theosophical Society, I as President salute with gratitude those who give us the inspiration and strength of their greatness.

I salute all heroism, for each act of heroism helps us all to develop the heroic which is within us—as yet, perhaps not aroused by those circumstances which are the setting for heroism.

I salute all chivalry, for each act of chivalry helps us to become chivalrous, than which graciousness there is no finer humaneness for humanity.

I salute all who suffer, for in part it is suffering that burns away the dross of life and releases the splendor of its gold.

I salute all who go about their business in the spirit of simple duty, asking naught, but giving all with gladness, for from such are the truly great fashioned.

I salute all who use their wisdom to make reverence more universal, goodwill less circumscribed, compassion more sensitive, for to what other end is wisdom?

I salute all who act in the cause of Brotherhood, lest the world continue to forget its Brotherhood and therefore cease not to flout it.

I salute these greatnesses of life which catastrophes so often call forth, and which this war

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## Our Universality

So essentially broad is the principle of brotherhood, based as it is upon the idea of an all pervading life, that The Theosophical Society, standing for brotherhood, has ever made membership available to all. It therefore includes people of all beliefs and opinions and respects those who honestly hold them.

Perhaps a majority see in trapping a flagrant breach of the law of harmlessness and an affront to the principle which proclaims a universal life shared by all creatures. Others in our ranks are not opposed to wearing furs. The Society therefore cannot send to Washington an official appeal that trapping be made illegal.

Some, and perhaps a majority, declare that the death penalty contravenes great Theosophical principles and should be abolished. Others favor it as a necessary crime deterrent. The Society therefore cannot pass official resolutions condemning Capital Punishment.

Application of the very principle of brotherhood prevents the Society from taking action that would officially disapprove or brand as wrong any member's honestly held views, and by distinction proclaim another to be right.

It cannot officially place any member in a position of compulsory agreement to some official act relating to something outside the Society, or resignation as evidence of disapproval. The universality that admits all to membership because of wholehearted belief in human brotherhood will not permit them to be thrown out because of honest difference on its application. H.P.B. made our official responsibility clear. (See inside front cover, this issue.)

Membership must be kept open to all. An official position taken on such subjects as trapping and capital punishment would divert from membership those who genuinely accept the brotherhood of humanity, but not of the lower kingdoms, and others to whom capital punishment is a necessary present expedient. We as Theosophists cannot fail to recognize that there may be honestly held opinions on both sides.

We can officially uphold only the basic principles and show that the great law may not be broken in order to justify even a desirable end.

Similarly with the war. Probably ninety-nine percent of our members consider Hitler wrong. They do not agree that his methods are justified by any end he desires to attain. They remember that H.P.B. vigorously defended the inviolability of human rights and declared against "the slightest invasion of another's right—be that other a man or a nation." There can be no question by whom invasion came in this war. It is a principle that even a right may not be exercised to the destruction of the right of another, and in this war rights of small nations have been destroyed.

But a small percentage believe Hitler to be right despite his invasion and violation of rights. Again the Society cannot make official pronouncement for or against Germany or England or France. It can only present principles and leave every member free to apply them as seems to him right.

Yet as Theosophists, committed by our membership to the principle of brotherhood, we cannot but be almost unanimous where clearly the breach of that principle is flagrantly, viciously and cruelly violated.

## The Problem is With People

Talking with a friend who is unable to see that anything constructive has occurred in America in the last seven years, and discussing with him the problem of conservation for the continued fertility of the soil, which is the greatest single national asset of any country, the response was merely that spending for such

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## THE PRESIDENT'S ADDRESS

(Continued from Page 75)

is calling forth. I salute all these because to salute them is to seek to become like them. And I salute them in the name of Theosophy and The Theosophical Society, for each one of them is Theosophy applied, and each one of them powerfully advances the great Purposes of The Theosophical Society.

Above all, I salute the Elder Brothers of the world, whom we call Masters, who are the perfect embodiment of every greatness, and whose perfect example inspires to greatness all who are treading the pathway They have trodden. In Their mighty power and in the omnipotence of Life Eternal the whole world is safe, even in its most terrible desolations. And when the need is greatest, and the cry of the world most urgent, then are these Elder Brethren most near.

### Ennobling the World

In these days, therefore, both Theosophy and The Theosophical Society are thus blessed with added power to ennoble the lives of us all. Each heroism, each act of chivalry, each suffering nobly borne, each willing submission to duty, brings Theosophy nearer to the time when it shall be afire in the hearts of all, and brings Universal Brotherhood the nearer to its conscious recognition by humanity. Is not, therefore, the path of the Theosophist, be he or be he not a member of The Theosophical Society, easier in these days because the world is so athirst for it, though more strenuous? Does not the whole world need Theosophy and The Theosophical Society as perhaps it has never needed them before? And is not such a time as this, therefore, a time for great rejoicing on the part of all Theosophists that their opportunities are so very wonderful?

To me it seems as if we Theosophists of today, and our predecessors, have been born in these times that we might enter into the spirit of a changing world, and through the Yoga allotted to us help to lift the world into its new stature.

The Yoga may be the Yoga of Safety, or the Yoga of Danger. The Yoga may be the Yoga of Heroism, or the Yoga of Suffering. The Yoga may be the Yoga of Action, or the Yoga of Contemplation. The Yoga may be the Yoga of physical Death, or the Yoga of continuing physical Life. The Yoga may be the Yoga of Ease,

or the Yoga of Hardship. There are many Yogas, as the holy *Bhagavad Gita* discloses to us in discourse after discourse.

But the time is a time for Yoga, the Science of Union, to be performed by the many and not only by the few. In the towns and cities, in the highways and byways, in the villages and in every home, is to be heard the Call of Yoga, and thousands upon thousands give glad response.

Theosophy is the Science of Yoga, and The Theosophical Society is the Yoga of Universal Brotherhood.

### All is Well!

Need I say to you, then, my brethren, that in these days all is well with Theosophy and The Theosophical Society? Need I give you facts and figures to help to convince you?

True, we have lost awhile a number of Sections—Russia, Germany, Austria, Italy, and now in a measure Czechoslovakia and Poland—crucified by the foes of Light. But in confidence we await their coming resurrection, and shall most joyfully welcome them again into the physical organism of The Society as they are ever in its mystical body.

All is well with Theosophy and The Theosophical Society as the world is drawn nearer to the great realities which they both embody and reveal.

Righteousness will triumph, and wrong will begin to turn its face away from its darkness. The future is sure, and our Science will become more shining and our Society grow the stronger as we advance, purified by the war, to the great Centenary in 1975 which shall mark a splendid victory for the Light.

Therefore, as is said in the *Gospel of St. John*:

"In the world ye shall have tribulation. But be of good cheer; I have overcome the world."

The Gods have overcome the world, and we who all are Gods in the Becoming shall overcome the world no less and make of earth a Heaven.

### The Subba Rao Medal

I wish to draw the particular attention of my fellow-members to Mr. E. L. Gardner's recent splendid contributions to our classic Theosophical literature. They are:

*The Web of the Universe*  
*The Play of Consciousness*

I propose to do myself the honor of submitting Mr. Gardner's name for the award of the Subba Rao medal in 1940, this to be my final submission as President during the years 1934-1941. Such an award would well be the keystone to our arch of Subba Rao medal awards during these years.

### Certificate of Honor

It gives me the very greatest happiness to award the Sections of The Theosophical Society in Poland and in Finland the Society's Certificate of Honor for the year. The heroism of the members of these two Sections, the sufferings they have nobly borne, and their loyalty to our Society throughout the whole of their crucifixion, wins the reverent and affectionate homage of us all.

### The Indian Section

I especially desire to salute, in the name of The Theosophical Society as a whole, and of every member individually I am sure, The Theosophical Society in India on reaching in 1940 the great dignity of a Golden Jubilee. I regard our Indian Section to no small degree as the Mother-Section of our Society—less on account of its age, more on account of its being the *Indian* Section, the Section situate in the ancient home of Theosophy, *Bramavidya*, the cherished land of so many of our Elder Brethren.

I invoke Their Blessing upon the Indian Section as it moves forward into the second half of its first century of service to India and to the world. And I most earnestly pray that 1940 may be a year consecrated to the preparation of the Section for the work that lies before it.

In December 1940, the International Convention of The Theosophical Society and the National Convention of the Indian Section will be meeting in Benares, the sacred home of the Section; and I am looking forward to a gathering such as we have rarely had before in Benares. It will be a great occasion. It will, I have little doubt, mark the beginning of a new and splendid epoch in the history of The Theosophical Society in India, channel as the Section is, not only for the diffusion of *Brahmavidya* throughout the world, but no less for the strengthening, perhaps even for the essential establishment, of the National Brotherhood of India, one of the most glorious jewel-to-be in the Crown of the Brotherhood Universal.

While the brunt of the war has so far been borne by Poland, and now also by Finland in

spite of the allegation by Russia that she is not engaged in war with Finland, both France and Britain have organized themselves in a wonderful way for their crusade against unrighteousness, and I am constantly hearing of member after member who is giving his services to the utmost of his power. Both Sections find increasing difficulty in carrying on their usual work, but each is carrying on, so that both in France and in Britain the Flag of Theosophy remains mast-high. This means much more sacrifice and devotion than might appear at first sight, and is very much to the honor of our two great Sections. Here and there are members who have conscientious objections to war. By being brave about their consciences they, too, are doing their bit, as the saying is. "To thine own self be true, thou canst not then be false to any man;" nor to any nation the citizenship of which you may enjoy. For my own part I would fight if I could, though I am somewhat old for such service. But I have offered what I could to the authorities in India, for I know that not only is this war a war for the Right and must be fought, but also that India's help is needed in whatever way she can best give it. She herself must become free, but she will become free the more quickly as she takes her part in a world-wide fight for freedom.

### Mme. Montessori

I do not think I need say with what happiness the International Headquarters of The Theosophical Society has received Madame Maria Montessori and her adopted son, Signor Mario Montessori. Adyar has had the privilege of welcoming many of the world's truly great, but welcomes with peculiar pleasure one who without doubt is the world's greatest scientist in education. Round her here are gathered over three hundred students hailing from all parts of India, and her courses of lectures and demonstrations have been a revelation to them all as to the nature of real education. I am very confident that her visit will have a profound effect upon the new life that is beginning to animate Indian education, and I feel proud that The Theosophical Society has been chosen as the instrument through which her genius shall fructify this great field of the Indian Nation's life.

I wish Madame Montessori could travel through the length and breadth of India, but her stay here for this first time of her coming is necessarily short, and she will not be able to say "Yes" to more than a very few places among the many in all parts of India which have begged her to come. She will, I understand, lecture to the Universities of Madras and Cal-



cutta, and to a few other educational bodies. But we shall have to wait for another visit, I hope in the near future, for her to effect that wider contact with a land and people which have already endeared themselves to her.

### Rukmini Devi

I must give myself the satisfaction of acknowledging both with pride and gratitude the extraordinary work achieved during the course of this year, though the result of many years' strenuous labor, by Rukmini Devi in the field of culture and the arts. It is not too much to say that while on the one hand she is certainly revolutionizing the life of Adyar, on the other hand she is making a profound impression upon southern India where she has begun the renaissance which has been entrusted to her.

One of the most remarkable facts in this connection is the gathering round her of a galaxy of Indian genius working in the heaven of sound and in the heaven of movement. As one of the most honored scientists in the classical Hindu dance said to me only a short while ago: "Rukmini Devi is giving us courage again. We had begun to despair of any revival in the Indian arts. We were fearing that there might be no new life in the arts to take its place side by side with the new life in politics, and to make politics more real. But now we have Rukmini Devi, and all will be well." I do not feel particularly clever in making the prophecy that in course of time she will not only help to give new vitality to Indian culture, but will

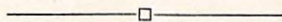
also be able to help in drawing into mutual understanding and therefore appreciation the culture of the East and of the West, for she has a deep insight into both.

### The Shrine of Theosophy

But amidst all these fine signs of the coming advance in the civilization of the world, let all Theosophists and members of The Theosophical Society remember that it is their happy, indeed glorious, privilege to worship unceasingly at the shrine of Theosophy, so that the mighty truths of the Universal Science shall slowly but surely exalt the consciousness of man as the waters cover the sea. Let each Theosophist worship in his own way and discover his own truths, for, though there be but one Truth, there are yet as many as are the pathways of man and of all other living creatures. There can be no monopoly where there is universality, and where life is, there is Theosophy.

Equal privilege is to members of The Theosophical Society, for they, together with others of the same blood, are the advance-guard showing the way and leading the way to the time when every human being shall be conscious of the Universal Brotherhood which has ever been the supreme fact of life. Today, when war would postpone this consciousness, such pioneers are all the more in honor bound to declare its advent and to live it even now.

We can do no more than these. But these we can and must surely do, for our own sakes and for the sake of the world athirst.



## THE PROBLEM IS WITH PEOPLE

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a purpose was unnecessary for no erosion and destruction of fertility could ever reach the point where this country would not be able to grow food sufficient for itself.

In a conversation with an expert on forestry, he pointed out that only one-third of our forests are included in our National Forests and Parks, that two-thirds of our best timber producing property is in the hands of private interests, and that timber even at this time is being taken off the land four times as fast as it can grow.

Discussing these facts with another friend, the response was merely that we are gradually reducing the rate at which we use timber. In neither case was there any appreciation of the

rights of future generations to receive from our hands a land as productive as we received. In neither case was the beauty of the country given a thought. Difficulties arise not with the so-called problems, all of which could be solved. The problem, as always and in all fields, is with people.

The work of The Theosophical Society is to broaden the view, to make more inclusive the interests of all people through the teaching of the underlying unity, the brotherhood of all in a common life pervading the whole universe, in which interests apparently diverse are basically one.

S. A. C.



# In Tune With the Times

BY CARLE A. CHRISTENSEN

Chairman, National Radio Committee



Last month we promised to share in this column some of the letters received in connection with our radio project, and we are happy to begin with one from Ruby Radford, of Augusta, Georgia. She makes the following rather startling, but fruitful observations:

"I chose archeology on which to hang my first program for a good reason. The other day I met a man who knew one of Mr. Hurst's publicity men who had made a life study of what the public is interested in (and we certainly see the result of that study reflected in the publications, whether we agree with them or not). Anyway, the publicity man found that the three things in which people were most interested were: First, Sex; Second, Money—not millions, but billions—and Third, Archeology. At least we can try to cash in on the last—to catch the attention of the public and draw them into some Theosophical knowledge."

We are beginning production on the first script now and are looking forward to receiving several others before Convention. You will have an opportunity to hear them then.

With the aid of the Chicago Young Theosophists and a few of the "A Little Older Theosophists" we are developing the nucleus of our Theosophical Radio Dramatic Guild. Thus far the group includes Miss Adelle Oglo, Miss Phyllis Harry, Miss Arlie Slack, Miss Jeanne Dumas and Miss Avis Lennon, of Detroit, who is in Chicago to establish herself in Radio. We look to her for a great deal of support and inspiration in view of her background in acting and production. Then, too, there are the Olcott Players at Headquarters; but as the situation in Theosophical affairs ever is, we need more men. Please Lord, if you can't let more men join our Society, send us a few ladies with men's voices!

A visit from Mr. E. Norman Pearson a few days ago resulted in our planning a recorded sound-slide film\* on the Fitzgerald interpretation of *The Rubaiyat*. Our present anticipation is a fifteen minute recorded dialogue discussion of the inner meaning of this epochal work, and then a fifteen minute reading of the most beauti-

ful parts by that golden voiced narrator for whom we are still searching. Here's hoping he shows up before Convention! Or maybe we can find the reincarnation of Omar himself to do the job—maybe.

Detroit has been further represented by a letter from Mr. Sam Wylie, who sent a most interesting survey of the results of a series of broadcasts by the Toronto Lodge. A series of straight talks on various Theosophical subjects, this was a commendable bit of work, but we feel that had there been available a series of *dramatized* programs, in transcribed form, even greater results could have been obtained. It is our plan to offer such a series.

Mr. Fred Werth, of Minneapolis, casts his vote for the Round Table type of program, and we agree that "this type of program is appealing to the audiences and it presents the subject in a more informal manner."

In spite of all the nice things Mrs. Donna Sherry had to say about our project in her report of the New Year Week-end Conference, we must hasten to correct one rather important error which crept in. She mentions that "for the information of those groups who might want to do their own recording, the cost of equipment for recording is \$50 and up." This is not quite what we had in mind, for we would not recommend that a lodge undertake such work, except for their own amusement, unless they had available a trained recording technician and someone with considerable radio production experience. Satisfactory equipment would cost several hundreds of dollars.

What we did have in mind was a transcription play back unit which would enable lodges to use the long playing records which we are preparing. Equipment of this kind will be available for about \$65 for a completely self-contained unit, and about \$35 for a unit which may be played through the radio, or an existing amplifier.

*\*A series of still pictures such as are now used in the Visual Educational Programs supplied by Mr. Kunz and Mr. Pearson, plus a recorded narrative, which is dramatized wherever possible.*



## Socrates Teaches a Child

(Continued From our March Number)

"Tell me," I broke out suddenly, "what is it that really happens when one dies?"

"I do not know," he said. And this shocked me, for I had thought that of course he would know all about it. "But I do know this," he went on, "that no harm can ever come to any soul that always does what is right."

But I was skeptical now. "How can you know that," I demanded, "when you do not know what happens?"

"Have you ever thought why it is," he asked, "that some things are right and others wrong?"

I had not, but I thought hard now. "It is right," I said, "when we do what the gods want us to."

"And if the gods should want us to do anything that is wrong, or if they should do something wrong themselves—I do not say that they could—but would that make it right?"

"No," I cried; for I thought bitterly of my mother, and how we had prayed for her in vain.

"Then right and wrong are something mightier than Jove himself?"

"Yes," I answered. Again my spirit was humbled and now I knew why Alcibiades had spoken as he did. "Tell me about it, Socrates."

"I will tell you, then, how it seems to me. To do right is to do what is truly wise. To do wrong is to make a mistake; willfully, perhaps, but that is because we think that we are truly wise when we are not. The gods alone are truly wise in everything, and that is why only the gods make no mistakes and never do wrong. If I say anything that you do not think is so, you must stop me."

"Don't stop," I said.

"Well, then, could any real harm come to a soul that is truly wise, always does what is for the best and never makes mistakes—if that were possible? And it is possible, if we do not forget." He paused, but I did not speak. "And is not this the same as saying that nothing can ever harm the soul of one who does right and never does wrong, whatever may happen, now or hereafter? I do not think that we need to know just what it is that happens, little son of Hagnon."

"But if there are such wicked men," I cried, "and if they catch you it isn't any use to be good."

"To be wicked," he said, "is the greatest cause of all mistakes. It is as if a general should think that all his friends were enemies, and all his enemies friends. A man who is wicked, like the Syrian, is sure to do terrible harm to himself; but he cannot harm any other not even a child, like you, unless he is able to make him also wicked. And that he cannot do unless you help him; for it is not wrong to suffer what we cannot help, and no such thing ever really harms us. No, little one, the wicked cannot hurt the good."

"But they do hurt them," I insisted.

"Let us be sure that we understand each other," he said. "I do not speak altogether of what most people call harm and talk about as good and evil, not stopping to remember, but of what is really so. I know that the Syrian thought that he could harm us and meant to do it, and that you thought the same thing and feared him greatly; but you were both mistaken. In what way could he have hurt you?"

"He hurt my throat; and he might have killed me."

"If he had run a knife through your tunic, would that have hurt your body?"

"No, not if it was just the cloth he cut."

"And even if he had cut the flesh and run a sharp knife right through the body, could he have hurt that part of you which is yourself, and does not die, and is only harmed by doing wrong? No, little one; it is very terrible to think about, but the worst that he could do, without your help, would be to tear or to pluck away its garment from the soul."

"And that is why you were not afraid when the black man lifted up his knife?"

"That is why," he answered.

We were passing now near the place where Alcibiades had rescued me. There was only the light of the stars, but I remembered the very stone against which I had leaned crying.

"Why did you not let them kill the Syrian?" I burst forth. "Oh, I wish they had killed him! and Alcibiades—he let him go, too."

"Even Alcibiades does not always forget," he said. "Do you think it is doing right to kill people? Tell me just what you really think, son of Hagnon."

"He ought to be killed," I cried, hotly. "Oh, I wish they had trampled over him until



he was splattered about like the grapes when they make them into wine!" And I gritted my teeth in sheer fury at the thought of him.

"It is true that he deserves punishment," said Socrates, so soberly that my pulses fell a little. "Do you think he will not be punished? Is it not a frightful punishment, even now, to be just as he is, with that part of him that cannot die ruined and full of a dreadful poison? Yet if that does not seem to you to be enough, you need not fear lest that be all. Wrong always brings punishment—else it would not be wrong. That is the difference between things that are really wrong, and those things that many think are wrong, which are not."

"He ought to be killed," I repeated; and the words still had a good relish.

"Men sometimes make blunders in their killings," he said; "and these I fear are very sad mistakes, especially for those who make them. From exile, if it is found to be unjust, a man may be recalled; but when the soul is driven out it cannot be called back. Are you sure, little boy, that you are so wise as to know always just who ought to be killed? And by whom, and when? I myself should fear to say."

"He ought to be killed," I said again, rolling the words on my tongue, but the flavor was not so good. And I went on: "You have killed men, haven't you—in battle, Socrates?"

"I obey the laws of my country. Yes, and I would have killed the Syrian to prevent him from killing you—or bearing you away, which would have been worse—but not otherwise. And if I would say to you, little one, as I said to him, that it is better to die than to kill another, would you too think it foolish, as he did? Would you be so much like him?"

The flavor was all gone now, but I still persisted: "He ought to be killed."

Then Socrates breathed so wearily that I thought he must be tired with carrying me so far; but he did not put me down.

"Little son of Hagnon," he said, "I see that we cannot agree in this; but you are only like all the rest." He continued, but I felt that it was no longer to me that he was speaking; "Many times and in many places have I said this thing with all the skill I knew—that it is never right to do wrong, not even to those who do wrong to us—but they are all like this little child; no one of them ever understood. From words I know well that none will ever learn it; and even if one should proclaim this truth by deeds, and give up his own life before them to those who had wronged him, and should go to his death, still how few would

understand! In all Athens, I think, not one—not this keen-witted Alcibiades, who at least loves my words, nor any other of them all; and those who knew me best would be most eager to avenge me!" He sighed. "To this, no doubt, it will come at last; and perhaps, when the appointed time is reached, those hours of death will yet speak more truth to the souls of men than all these days and years of ceaseless questioning. To the gods I commit it. And meanwhile, not without my joy, I follow the path that lies before my feet, and obey the mandate of the god, and heed the voice that ever warns and guides me through all the windings of the way up to the gate of death."

"Why do you talk like that, Socrates?" I breathed it in his ear in that meek whisper which is nearest silence; for I wanted to get close to him again.

"I have reason to fear," said he, "that those who, like Hagnon's son, are wise in this wisdom of killing, will some day decide that I too ought to be killed, and will thereupon issue instructions to the Eleven to do what is needful for putting to silence a troublesome tongue. And the Eleven will proceed in the usual manner."

"That would be dreadful, Socrates," I cried, almost sobbing. "You shall not say it—" and I laid my hand across his lips. "But you are not in earnest, Socrates; you are laughing. And you know what I mean. It is only people like the Syrian who ought to be killed." And in this I did not yield, not even to him, but kept saying it over and over in my heart, that the Syrian ought to be killed.

At length as we passed through the darkness of the narrow lanes, with only a streak of black sky sprinkled with stars above us, I again opened my lips.

"The gods kill people," I said.

"Do you know that the gods kill people, little sophist? Or do you just say it, not knowing at all?"

"I am not a sophist," I answered, thinking of the Syracusan, "but they sent the plague."

"Do you really know that they sent the plague? If you should thrust your hand among the red coals, would you say that the gods had burned you?" I was silent. "I think it would be more just," said he, "to say that Themistocles sent the plague, for if we had not had so many ships the plague would not have come to us; or Pericles, for if the city had not been so crowded with people by the war it would not have brought desolation. But if the gods do kill, they at least make no mistakes."

(Concluded on Page 90)



# Theosophy for Children

## Good Will Day

The World Peace Department of the T.O.S. has asked our Department to cooperate with them in the annual observance of "Good Will Day," which falls on May 18. Good Will Day is the anniversary of the very first really official world-wide Peace Conference ever to be held in the world, and it took place many years ago on May 18, 1899, in The Hague, Holland. In 1922 a group of boys and girls in Wales began to send messages of good will "to all the world," and this demonstration of international friendship has been continued each year ever since. We are asked to help to carry on this beautiful idea today in a world full of war and hatred and unhappiness, for it is important that the boys and girls of America shall look beyond the wars and see the world of the future—the world they will help to build—a better world because they understand the Brotherhood of all men under one great Universal Creator.

So, will every boy and girl who reads this page compose a letter to some boy or girl in another land, perhaps one of the war-torn lands? In the meantime, Miss Esther Renshaw, who is Head Brother in America for this World Peace Department will work with her Department and the International Correspondence League, gathering names and addresses of boys and girls in other countries. We will print these names in

our *Bulletin* for March and April and some of them will be on this page in May, so be sure and write your letter and send it in before May 8 for Good Will Day, when our thoughts of love and understanding take form and fly away to our brothers and sisters across the seas.

## Flag Essay Contest

The Children's Department announces another Contest—this time for boys. To secure a brief, concise explanation of the American Flag to be included with the handmade Flag recently winning the award in our Flag Contest for girls, we have decided to hold a Flag Essay Contest for boys. "What My Flag Means to Me," is the title and any boy whose father, mother or grandparent is a member of The Theosophical Society, and who was born in the years 1925 through 1927 is eligible. Clear, concise sentences and neat handwriting, together with general neatness will be considered in judging the entries, as well as originality of idea. Each entry is limited to not less than 200 words and not more than 350.

All entries should be sent to Mr. Austin J. Gaugel, Pavilion, New York, who will gladly correspond with any boy regarding this competition. Judges will be chosen and their names announced at the close of the contest, June 15, 1940.

JESSIE R. McALLISTER

## The Round Table

### Two New Round Tables

Since the first of the year two new Tables have been organized in Chicago, and three—in Berkeley, Oakland and Hollywood, California—have been reopened. In each of these instances the Leading Knight is a young person, and the Table at Oakland is headed by two former Olcott Staff members, Mr. and Mrs. Bob Jordan.

### For Isolated Members

The new Chief Knight has organized a Table for isolated members, to be called King Arthur's Round Table at Camelot. Contact will be maintained by correspondence and it is hoped other similar groups may be formed with these isolated children as nuclei. Will any Knights who know

of children who might like to join please apply to Mrs. Elise R. Staggs, Chief Knight, 3046 Meadowbrook Blvd., Cleveland Heights, Ohio?

### Brotherhood Table in Detroit

Word comes from "Lady Elsie," Leading Knight of Brotherhood Table in Detroit, that the program given to the public in February was "a great success. We received many compliments. Twenty-four of our Round Table members participated and we had an audience of forty-two. I think we are going to have a new member from it—a little girl who came with her mother to see it, was quite impressed and is coming to visit at our meeting on Saturday."

—ELISE R. STAGGS



# Biography of a Lodge

## Part V

BY ANN KERR

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### THEOSOPHY

FREE STUDY CLASS

Wednesday, Oct. 2, 8 P.M.

*Illustrated talk*

#### MAN'S BODIES—HERE AND HEREAFTER

603 PENN AVENUE

*Come and bring your friends.*

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This paid advertisement appeared in the Sparta *Clarion* on the Church page of the Saturday edition, and the following free publicity was printed in the Monday morning edition:

#### Theosophical Study Group Meets

"Man's Bodies — Here and Hereafter" will be the subject for discussion at the meeting of The Theosophical Study Group to be held at 603 Penn Avenue Wednesday night at 8 o'clock. The subject will be introduced by Mrs. John Atwell, leader of the group, and will be illustrated by reelslide pictures of the various bodies of man, visible and invisible. A question period and discussion will follow. The meeting is without charge and the public is cordially invited to attend.

On Tuesday morning the Society page of the *Clarion* carried this brief notice:

The Theosophical Study Group will meet tomorrow night at the John Atwell residence, 603 Penn Avenue, at 8 o'clock. The public is cordially invited to hear an illustrated talk by Mrs. Atwell on "Man's Bodies — Here and Hereafter."

After the small gathering of the previous week, one hardly knew how many people to prepare for, but the optimistic Atwells remembered the first night when twelve had come and decided to arrange the living-room for that number, just for good luck. Before the hands of the clock had turned to eight o'clock additional chairs had to be brought in to accommodate the sixteen people who had already arrived.

For the benefit of the new-comers, Doris briefly reviewed the important points covered in the two previous meetings. Then without further delay she turned to the subject of the evening.

She was amazed by the ease with which an illustrated talk could be given. After her in-

troduction of the subject, the lights were turned off and the pictures turned on, the darkness adding considerably to her confidence. Her husband managed the film and projector, changing the picture at her signal. But the greatest advantage of this type of lesson was that even the lesson material had been prepared for her and had come to her with the film. She had been advised by Headquarters to write to Mr. E. Norman Pearson, of Detroit, about his Reelslide Visual Service, and it was from him that she had rented the Reelslide film and the lecture. The projector she rented from a local photographers' supply house, and the white living-room wall made as good a screen as any she could have purchased or rented anywhere. By getting this visual material a few days before the meeting, she had had ample time in which to study the lecture and the film, to see what points she wanted to emphasize, and to anticipate what sort of questions the material would raise in the group.

At the conclusion of this third meeting of the class, the Atwells felt that the work was well established. Somehow there was a feeling of soundness and stability about the class that was unmistakable. To be sure, the large crowd that night could be attributed mainly to an "illustrated talk" and many of the group might not come regularly. But out of that gathering there would remain a nucleus of people who would go through the rest of the course, and who would then want more. Even some of those who appeared to be only superficially interested were borrowing books and buying some of the inexpensive booklets, and everyone had shown interest in the free literature which was available.

Only time would determine what the result of this fine beginning would be, but those who were doing the work were not too concerned about the future. Their inspiration to continue had come to them weekly through the eager interest evidenced by a few questions, a few remarks of gratitude, a few warm smiles and lingering handclasps.

*(To be continued.)*

They love Truth best who to themselves are true,  
And what they dare to dream of, dare to do.

—LOWELL



## The Poets' Page

### Retribution

O, play for me a melody — some old, forgotten  
 song,  
 The clouds are hanging overhead and things  
 have gone quite wrong.  
 Just let me hear a song or two; I'll soon forget  
 the sighs  
 That come with lessons learned today; To-  
 morrow I'll be wise.  
 Both fair and kind is Providence, though strange  
 the method it employs,  
 For from the tears I've sown today, I'll reap  
 tomorrow's joys.

—OLIVE OLTCHER

### Mediation

Share with me  
 In the sun's light,  
 In the soul's living,  
 Thine abundance;  
 That in the overflowing  
 Consummation  
 May come:  
     Right out of wrong,  
     Order from maelstrom;  
     Peace; a defining  
     Of the world's purpose.

Share with me,  
 Shadowless One,  
 Thy ever nascent Light,  
 So, from the Infinite Source  
 To become a ray  
 For the world's consoling.

—EVELYN BENHAM BULL

### Mental Television

Our senses are the hinges of a door,  
 The thinker dares to open and explore  
 That world of light and lightning called the mind;  
 And they who search with inner sight will find  
 Bright substance fills the ethers fair to see,  
 Thought-prisms, flashing electricity,  
 Atomic forms of undiscovered art,  
 Phenomena for scientists to chart.  
 As sunlight calls forth color from a glass,  
 Swift mind-vibrations into thought-forms pass  
 And bridge a mighty continent in space . . .  
 Each time you think of me, I see your face.

—IDEL LEMARQUAND

### Reincarnation

I used to wish that I could hold  
 Life's fullness as a rose full blown  
 Against a sun-bespattered wall,  
     But now I know  
     That petals fall.  
 I used to dream that close and warm  
 The sunset's glow would end the day  
 Without the chill of evening shade,  
     But now I know  
     That sunsets fade.  
 I used to see how cyclic sway  
 Of earth and sky, of flower and seed,  
 The broken thread of life would spurn,  
     But now I know  
     That I return.

—VIVA EMMONS

### Wild Flowers — Or Call Them Weeds

God of Justice, newborn King of Saints,  
 I will make annual offering to you,  
 As Sappho laid her poems on the pyre.  
 Here are wild flowers—or call them weeds.  
 I picked them stem by slender stem,  
 Hour by hour for millenniums.  
 Some are from the fields of Earth.  
 Others came from somewhere else.

—HELEN E. CUNNINGHAM

### Ambition

The world is full of poems today  
     For spring is in the air;  
 I feel them, touch them, breathe them, they  
     Are 'round me everywhere.

They linger in the song of birds,  
     They dazzle in the sun;  
 I wish that I could put in words  
     A little bit of one!

—H. P. O.

### To Those Who Love

When love flames in a heart that is pure,  
     A flower blossoms there;  
 A lovely flower, strong and sweet  
     That needs no outer care.

If love must unrequited be,  
     No sadness on your part;  
 That love can make your life elite,  
     Make joy bloom in your heart.

—PHYLLIS HARRY



# Headquarters Library

By Marie R. Mequillet, Librarian

**J**UST as Adyar is the Flaming Center of our International Society, so Olcott is the focal center of the American Section, and the several departments of which it is composed are all linked in the common purpose of serving the Society.

From its beginning the Library was recognized as an important element in such service, not only to members of the Society, but to the general public as well, and a large and beautiful room was provided. Care has been taken to collect and to circulate only those books which are reliable and truthful in the presentation of their subjects. Besides the fifteen hundred volumes of "straight Theosophy," there are many hundreds of titles on the general subjects of Philosophy, Religion, Fine Arts, History, Occult Fiction, etc. Additions are constantly being made through the generosity of friends, and book catalogs of leading publishers are carefully checked in the offices of The Theosophical Press, for through them come books for review in *THE AMERICAN THEOSOPHIST*, and those of merit are placed on the library shelves when returned from the reviewers.

All of these volumes, both as a store of knowledge and a source of pleasure, are available to anyone who wishes to make use of them. This is a reference and circulating library, and should be used freely by every member of the Society, for books are available here which are difficult to obtain elsewhere.

Isolated members who do not have access to lodge libraries will find it useful to contact the National Library and take advantage of the many reading opportunities it offers. Lodge members and those whose personal libraries do not include all of the Theosophical titles are welcome, too, to partake of literature not to be found in other sources. In this way we can make active and vital this fine collection of books. This is *your* library — use it!

It is interesting to note how the Library interlocks with the other Departments at Olcott.

Oftentimes when a contact has been made through the Publicity Department, a request comes for more information about Theosophy, books are wanted, and the Library's service is offered. If the inquirer's interest is sustained it is not long before he wishes to own some of the books and The Theosophical Press is ready and glad to sell them to him. Somewhere along the line the seeker after knowledge wishes to become a *doer* and asks about membership in The Theosophical Society. Here the Record Office steps in and gladly sends all necessary information. It is often the case that a book loaned to one person is read by several others and in place of one borrower we soon have two or three.

Bacon once said: "Reading maketh a full man." The Library is at the service of all members without charge, and of non-members who will pay the \$3 fee and comply with the rules. Many of our borrowers live at a distance and the fee is intended to cover the library service and the replacement and maintenance of books that become lost or damaged, since the Library is not endowed. For more detailed information as to rules and regulations address the librarian.

The Library itself is a room of quiet, intimate comfort and charm, and of deep stillness and peace, where people may come and spend a restful hour in reading or study. It sends its inner strength — the strength of our former President-Mother, Dr. Besant, whose portrait hangs there, and of the Great Ones Who stand ever behind her — to all members and borrowers throughout the country. Among these are scores who have by their support in thought, aspiration and financial gifts made its existence possible. It is felt that the Library is doing a splendidly worthwhile work, not only in association with the other Departments at Olcott, but because through it the gate to the garnered Wisdom of the Ages is opened to many a seeker. In truth we can say: "Come and take choice of all my Librarie, and so beguile thy sorrow."

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There is no death. Life is continuous, unbroken, unbreakable; death does not change the real man; his desires, his thoughts, his disposition are the same; he has merely lost his physical body.

— A. BESANT.



# Hints to New Members

BY ANN KERR

**T**HOUGH the following advice to new members was published twenty-four years ago, time has in no way detracted from its value. Today, as then, new members are apt to feel that they have little to offer to the Society whose teachings have meant so much to them. Read these suggestions from a great man who never found any task in the Society too small to be done with the utmost care and attention.

"You who are joining The Theosophical Society should, I think, understand that you do so not for yourselves, but for others. There have been members who have joined The Theosophical Society with the idea of gaining from it much additional teaching. Many members (I, myself, for example) undoubtedly *have* gained a great deal from their membership in the Society; but all the Theosophical teaching is given in the Theosophical books, and anyone, member or not, can buy those books and learn most of what we have to tell. But the state of mind which I like to see in those who join us is not only the desire for further information, but still more the desire to help to give others the information which they already have.

I think a member ought to feel something like this: 'Here is a body of teaching which has done me a great deal of good, which has solved for me various problems, the answer to which I did not previously see. I have found it most useful to me in many ways; therefore I desire to share it with other people. I should like to spread these ideas; how can I most effectively do so?'

No doubt everyone in his private sphere has his own way of influencing his friends, and through those friends others may be reached. But here is a Society which is working before the world for the special object of spreading the knowledge of the truth. A body of men and women thus banded together can achieve much more than the same people could do by working singly, therefore obviously if a man

feels that Theosophy has done him good, if he feels grateful, the thing for him to do is to join the Society which exists for the very object of proclaiming it to the world.

You help even by paying your subscription to the Society; but that is a very small part of the work; it is your aid, your brains that are wanted. We want our new members to suggest ideas to us, to help us in the work of promulgating this teaching. Our Society exists to try to spread it as widely as possible.

I should like to see such a state of affairs that in all this great country there should not be one person who does not know what Theosophy means. You have no idea how many people there are who have not the least idea of what Theosophy really is. We do not want to force our ideas upon people, but we do want everyone to know what they are so that when they want solutions of difficulties, when they want information about the states after death, they will come to us. With that object we deliver public lectures and we try to circulate books, in order to get the teaching before people.

I have already mentioned that you should put your knowledge and your intellect at the disposal of your lodge, in order to think of better ways in which people can be informed of Theosophical truths. Anything that you can suggest or that you yourself can do in the way of popularizing the ideas, in the way of making them more readily acceptable, will be acceptable; come and give us your advice and help.

Remember that each Theosophist *represents Theosophy* to a certain circle of people. He has some friends and relations who know that he has joined the Society. All these people will watch to see what effect it has upon him. The honor of the Theosophical Society is to a certain extent in the hands of each of its members; so you ought to try to live up to the ideal which Theosophy puts before you."

(From *Advice to New Members* by C. W. Leadbeater, *The Theosophist*, March 1916.)

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Whatsoever, according to thine own experience, and after thorough investigation, agrees with thy reason, that accept as true and shape thy life in accordance therewith.

Moral and virtuous wanderers and Brahmans do not force maturity on that which is unripe; they, being wise, wait for that maturity.

— DIALOGUES OF THE BUDDHA.



## Theosophy in the Field

**Akbar Lodge** writes: "We had a nice party on January 26—twenty persons were present and Dr. Henry A. Smith spoke. *All* the husbands came along (an unheard of accomplishment, as the Edison Park men are famous for their home-staying proclivities) but they had a beautiful time and were so interested they could hardly be persuaded to take their attention away from the speaker long enough to accept refreshment!"

**Brooklyn Lodge** presented public lectures during January and February by Mr. H. C. Stowe, Mrs. Mary Harter, Mr. William H. Pitkin, Mr. E. S. Fairfield, and Miss Dora Van Gelder. A members' meeting is held the first Tuesday in each month and a public study class in Elementary Theosophy is conducted each week.

**Brotherhood Lodge** (New Orleans) writes of pleasure derived from the visit of Mr. Bob Hart recently. Mr. Hart recounted his experiences in India and Tibet at a meeting on February 16 and so completely captivated his audience that "the meeting lasted way past the usual time devoted to lectures."

Members of **Brotherhood Lodge** joined with members of New Orleans Lodge on March 14 to present a talk by the Rt. Rev. Jose B. Acuna, which the secretary reports was most gratifying and helpful. The following evening Bishop Acuna gave a public lecture on "Looking Forward to a New World" at which time the rooms were so filled that a few late-comers were obliged to stand in the hallway. "The lecture was a complete success," writes the Secretary, "and visitors whom we had never seen before were present. When they left there was a promise to return to listen to Miss Neff, who arrives tomorrow."

**Copernicus and Slowacki Lodges** (Chicago) joined in celebrating Adyar Day on Friday, February 16. The program was under the direction of Mr. J. Stanislawek, President, of Slowacki Lodge, and Mr. J. B. Oglozinski, President of Copernicus Lodge, with addresses by Mr. S. Fijalkowski and Mr. S. Orszula. The evening was interwoven with music furnished by Miss W. Orszula, violinist, and Miss K. Bromer, pianist. A collection was taken for the Adyar Fund.

**Covington Lodge** has just enjoyed the privilege of a visit with Miss Neff. The Public Library was rented for her two lectures on "The Old Soul Takes the Road Again," and "Man's Greatest Power—Thought." On the afternoon of March 9 a closed meeting was held at the home of the President, Mr. Claude Corey, at which time Miss Neff gave a most instructive talk to the members. On the Sunday afternoon before her departure for New Orleans Miss Neff was entertained at a "Farewell Tea" to which lodge members, inquirers and friends were invited.

"**Detroit Lodge** has invited Mr. Fritz Kunz to conduct a "Students' Week" for the special purpose of aiding students to get a grip on certain basic subjects. The topic is to be the Cosmic Entities half revealed, half concealed in *The Secret Doctrine*. There will be five consecutive nights of quiet talk and questioning. Where desirable (as with Akasha and Fohat) models, diagrams, projections, experiments and motion pictures will be used. New models, films, books, etc., have been bought by Mr. Kunz, as much as possible of the material having been prepared in advance in order to make the most of local time.

"To provide the means to carry on this work, individuals contribute equally to a fund. Several other lodges, we understand, have arranged for a similar service, so that Mr. Kunz can maintain the continuity of his work, buy required materials, plan and execute fresh inquiries into new topics, especially with a view to book-publication.

"Mr. Kunz will give a single public lecture on the Sunday before the Student Week, proceeds to go to the lodge. This lecture is *not* to be an occasion to solicit interest in the Student's Week, which will have been fully registered before, from T.S. members mainly, particularly the most determined of our students. Others than members will be welcome, but no attempt is to be made to provoke momentary enthusiasm about special teachings or private revelations! The enterprise is designed to benefit those who can in turn assist The Theosophical Society to do its work, and those friends not yet members who respect our philosophy."



**"Ft. Lauderdale Lodge** presented two lectures by Miss Neff on February 6 and 7 — the first on *The World's Awakening to the Invisible*, and the second, *Create your own Destiny*. Both were surprisingly well attended and we were fortunate in receiving an unusual amount of publicity, including an effective radio announcement."

**Indianapolis Lodge** has recently received two new members, meets regularly on Sunday evening and sponsors a Thursday evening class conducted by Miss Emma Lou Murray. The last Sunday of each month a tea is given before the regular meeting. The Rev. Harold O. Boon, who is a member of the Indianapolis Lodge, gave two interesting and worth while talks there on February 16 and 18.

**Jacksonville Lodge** is conducting a series of public meetings at the Seminole Hotel, with Mrs. Nellie Young, Miss Lenore Graham and Mr. Rawdon Sharpe giving 30 minute talks each week. The remainder of the evening is devoted to questions. Mr. Ralph B. Kyle will give a public lecture in Jacksonville on March 22.

**Kansas City Lodge** sends us a nicely mimeographed copy of their program for April, which includes a business meeting, a tea for Miss Neff (who will visit Kansas City April 12 to 15), a book review, a dinner and Astrological Clinic and talks on "Theosophy is the Next Step in Industry and Leisure," "Theosophy is the Next Step in Business," and "Theosophy is the Next Step in Unity and Economic Necessity."

**Lotus Lodge** reports that six of their members attended the New York Inter-federation meeting, and that the Liaison Officer gave a summary of the recommendations of the Convention committees and sub-committees at the last member's meeting. Dr. Alvin Boyd Kuhn recently gave an interesting thought-provoking series of lectures on such subjects as "Where and when is Judgment," "The Zodiac as Bible Key," and "Egypt's Mighty Symbol — the Horizon," etc.

**Maryland Lodge** presented Mr. William J. Ross in a lecture entitled "India and the Past" on February 25, and on March 3 Dr. Alvin B. Kuhn spoke on "The Soul's Need of Body."

**Oak Park Lodge:** The "Sun and Lamb" edition of *The Merry Mouthful* contains many interesting details of Oak Park Lodge activities, and we note especially public lectures by Mrs.

Paul Wagner on March 6, and Miss Etha Snodgrass on March 13. Mrs. Ava Boman gave a dinner-card party at her home on March 16 to raise funds for the lodge, and everyone (to quote from *The Merry Mouthful*) had "a roaring good time."

**Oakland Lodge:** writes: "The work in Oakland is going along nicely. There is friendliness and a spirit of service among the members. Mrs. Lovejoy is holding a class in *The Secret Doctrine* once each week, and all who attend profit very greatly by her instruction. Mrs. Rhoda Martin is scheduled to start a Beginners' Class next Friday on *First Principles of Theosophy*. The vegetarian dinners which we hold once each month are quite a success, as Mrs. Brakmo, who is in charge, is an excellent cook. It is due to her wonderful management and the help of the members that this work is going along so nicely. We had forty-one people last month."

**Pacific Lodge (San Francisco):** "The Rt. Rev. Jose Acuna gave two public lectures here recently, and at a members' meeting he told of the activities of his brothers in Costa Rica. We had a merry time at our Valentine party and an offering was taken to beautify the lodge rooms — small, but it's a start. Our lodge programs are built around the *Theosophy is the Next Step Campaign* and the evening of Poetry was enjoyed so thoroughly that we had to repeat it."

**Pasadena Lodge:** "The Open House meetings are proving very interesting. The first was launched at Mrs. Wardall's by Mr. Wix and Mrs. Dunrobin, and the second was held at Mrs. Bull's when Mr. and Mrs. Hotchener provided an inspiring program. An increasing number of non-members attend. The third, at Mrs. Bulls, brought an unusually large gathering to hear Dave Rudhyar talk and play selections from his own music."

**Tulsa Lodge** sends us two newspaper clippings of a Musicales given in the lodge on March 10. "The affair," writes the secretary, "planned by our Music Chairman, Miss Clafin Bryan, was most successful. I think we had about forty guests, and some of them enjoyed their contact with Theosophy as much as they did the entertainment, which was in itself excellent."

**Wichita Lodge** writes: "The Rev. Harold O. Boon was with us on February 8 and 9 and gave a public lecture each evening. Our crowds were small but all seemed interested and we



did enjoy Mr. Boon very much. On February 10 all the members here in Wichita and Mr. Boon had luncheon together and then adjourned to the lodge room where we had a regular family visit."

### **The Michigan Federation**

Our congratulations to Mrs. Golda Stretch, President of the Michigan Federation, and to her co-editors in the recent release of the first issue of Vol. 2 of the Michigan Federation Bulletin.

It is very graciously dedicated to Mr. James S. Perkins, our National Vice-President, who is to be a visitor and guest of honor at the Federation meeting in April.

This little bulletin records activity of the various lodges and is many-sided in its interest in all phases of Theosophical work, not only in the state but in the Section. It is undoubtedly serving a splendid purpose.

### **The Ohio Federation**

Dayton Lodge celebrated its 25th anniversary on February 18 when a contact meeting of the Ohio Federation was held at the Van Cleve Hotel. Thirty-six members from Cincinnati, Hamilton, Columbus and Dayton were present and the Rev. Laura E. J. Holloway, a charter member of Dayton Lodge, presided. After a delightful luncheon the various members were called upon to tell just how they were attracted to Theosophy and how old they were, Theosophically speaking. It was rather a unique manner of bringing everyone closer together in mutual understanding and sympathy.

At 2:30 P. M., after a very delightful musical program of piano and violin, Mr. James S. Perkins spoke on "The Next Step is Brotherhood," bringing out many fine points and describing how Theosophy shows the next step towards the unity of all life.

## **SOCRATES TEACHES A CHILD**

(Continued from page 82)

"But they do make mistakes," I cried. "They let my mother die, when they ought to have saved her. And we all prayed so hard, and she was good."

"Some might say," he began, but stopped. "I, at least, will not say it,—for I do not know that it is true. I believe in my soul that your mother was all that you think her—as sweet and as beautiful, almost as the goddesses who dwell in heaven, and far better than some that the poets sing of. And this question, why the gods permit these things, is the hardest that any ever asked me, or can ask."

"They are cruel." And I spoke with a sense of triumph even in my grief.

"They are wise. Can you not trust something to the gods? We cannot know all their wisdom; though afterwards—yet not always—we may see that what they did was best. You wished to sail to Thrace. Athena did not permit you. She was the wiser."

"That is different," I said.

He began again: "Did your mother, in her very love for you, never take anything from you that you wanted?"

"Yes, she took the spiced wine once from my very lips; and I was angry."

"And did she never refuse you anything when you begged her for it?"

"Yes: she would not let me go out through the door; and I begged her many times, and

cried. She was just like Athena, wasn't she?"

"But afterwards you knew that she was good to you; and you would believe it now, even if you could not quite understand. And just so when the gods take from us that we very much want, and refuse what we pray for though we fall on our faces before them, we often weep bitterly and grow angry, and think that they are cruel and that we know better than they. And all the while they know best; and they are caring for you more tenderly, if that be possible, than your own mother. And but now they have delivered you out of the hands of the Syrian, which your own mother could hardly have done; for, after all, she could not be quite so wise and good, and not nearly so strong, as the immortal gods. Can you not trust them? for it is only thus that we can be truly wise when other wisdom fails us. Can you not trust them—even when you do not understand—just as you trusted her? O little one, it is hard; it is very hard, sometimes, and almost more than we can bear,—but can you not remember to trust them always?"

"I will try to, Socrates," I said, choking. And still, beneath it all, that same thought was drowning in the bottom of my heart—the Syrian ought to be killed.

— *Theosophy*, June 1919

(This dialogue is an extract from *Gorgo*, by Charles Kelsey Gaines, Lathrop Publishing Company.)



# Theosophical News and Notes

## *Dr. Arundale Continues*

At the recent International Convention a group of the members of the General Council, acting in their personal capacities, petitioned Dr. Arundale to stand for re-election to the Presidency next year, and in his closing address to the Convention he announced, amidst tremendous applause and enthusiasm, that he would again offer himself for this high office.

We are very sure that there will be approval of his decision throughout this Section, and no less enthusiasm than in the Convention where it was announced. It is right and sound that in a period of world turmoil, when tremendous change is evidently in progress, that we should retain proven leadership. In a divided world it is more than ever essential that unity and comradeship should be preserved, and this Dr. Arundale has proven himself capable of doing to an extraordinary degree.

We have used the caption "Dr. Arundale Continues" for surely there can be no doubt as to the outcome of the election, nor that our members here in America will give their overwhelming approval as they did some six years ago.

## *Convention Dates*

Convention for this year will be held at Headquarters from Saturday, July 20 to Wednesday, July 24, inclusive, and will be followed immediately by Summer School from the 25th of July to the 30th. These dates have been selected as coming within the period favored by the largest number of members.

The program will be published in succeeding issues of this magazine, but this early notice of the dates is given for the sake of those who desire to plan vacations and make other arrangements suitable to their attendance.

Some registrations have already been received and rooms reserved. It is not too early to make your registration and reservation.

## *"The War — And After"*

This is the title of a 36-page booklet presenting such a wise and sweeping survey of a world at war by Mr. Jinarajadasa that by the time these lines are read a copy will have reached the hands of each and every member. A serious reading and re-reading shows not only the war reason and peace need, but gives a glimpse of the great scheme of things and leads

the Theosophist to a more accurate evaluation of important events in the Society's history, and to a more understanding appraisal of the world scene.

## *Welcome to our Visitor, Mr. Mariano L. Coronado*

Our Section is very fortunate indeed that Mr. Coronado, Traveling Presidential Agent of The Theosophical Society for the Latin American countries, is spending some months in the United States.

Very happily for us he has made himself available for a brief tour and some of our lodges are to have the opportunity of hearing him lecture, and of having contact with a member whose services to the Society have continued over many years and have included executive responsibility as General Secretary both in Costa Rica and Colombia.

Mr. Coronado is especially a student of psychology, particularly in its relationship to culture, and has been a student in Paris and elsewhere in Europe, as well as a lecturer in Central American universities.

## *The Olcott Lecture*

We remind our proven and prospective lecturers that the closing date for the submission of lectures is May 15. It is desirable that they should be submitted earlier than that if possible, in order that the committee of judges may not be limited in the time available to study the quality and worth of the various contributions.

The Olcott Lecture has for a number of years been an important item in the Convention program and we are looking for a new lecturer again this year.

## *The Olcott Foundation*

The artists are at work. Already there are contributions in the departments of Poetry and Musical Composition, and an excellent radio script has been received. In some departments, however—short story, drama, and painting—contributions are still awaited.

It is our experience that entries arrive in volume toward the end, so we anticipate a display of real interest in all departments within the next few weeks. Those with skill or ambition in any of these various fields of Theosophical presentation should now be taking notice of their opportunity and getting their entries in shape.



### Sincere Gratitude to Miss Lucia McBride

Headquarters is greatly indebted to the generosity of Miss McBride, one of our Cleveland Members, for the gift of two very beautiful Madonnas and a reproduction of a Picasso *Madonna and Child*. One of the Madonnas is of Austrian production and the other comes from Paris. They are truly lovely.

### Theosophists Assist the Red Cross

Recognizing the importance of the work carried on by the Red Cross, many of our members have offered their assistance and cooperation in several of its projects. Members of Oak Park Lodge have made 6,490 surgical dressings and over 200 garments for refugees in France. The Theosophical Society in Chicago has organized a group which meets in the Fine Arts Building to sew and knit, while Olcott Lodge (Headquarters) has contacted the local Red Cross Unit in Wheaton, and some of its members are making layettes and knitting sweaters for little children.

It is most fitting that a Society which proclaims the ideal of Universal Brotherhood should cooperate with Red Cross workers in helping to mitigate the suffering which war always brings in its train.

### John Toren

The many friends of John Toren will be glad to hear that he is now living with his sister near Tacoma, and attending school in order that he may fit himself for further Theosophical work somewhat later.

While we regret his withdrawal from active participation in Theosophical activities, nevertheless he has doubtless decided wisely thus to equip himself for more effective service later.

### Mrs. Mildred Crawford

Friends of Mrs. Mildred Crawford will be distressed to learn that she was the victim recently of a fire which destroyed the hotel in which she was living, and resulted in the complete loss of all her possessions and such little money as she had. Her need is acute for many things, and anyone feeling able to assist her either with clothes or money will find her at the address noted below:

Mrs. Mildred Ruth Crawford,  
P. O. Box 55,  
Burlington, Vermont.

Since her address book was one of her losses she is not able to get in touch with her friends, and it is hoped that perhaps they will see this notice and take action on her behalf.

### Olcott Day in February

Olcott Days are becoming increasingly popular events at our National Headquarters, when members and friends gather to enjoy the programs and to strengthen ties of acquaintance-ship. The February occasion was noteworthy for its unusually fine attendance, and not less for the very beautiful presentation of the Ritual of the Mystic Star by a group of lodge members from Oak Park.

This Ritual conveys a power and upliftment to which even the stranger responds, and gives illumination as to the Great Plan in which all religions play their part.

Following the Ritual and teatime Mr. Alfred Strauss shared the very beautiful color movie of his trip last summer to Europe.

### Honor to Our Flag

It is gratifying to note in the pages of *The Mississippi Pirate*, which is evidently the news sheet of the SS. *Mississippi*, released from the navy yard at Bremerton, Washington, that "A Tribute to the American Flag" is reprinted in paying homage to the birthdays of Washington and Lincoln.

The wider the recognition of our responsibilities as citizens and the deeper our homage to the ideals on which this country was established, the greater the promise of our country's upholding steadily these high standards, not only within our own boundaries but in our relationships with all the world.

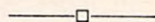
### Reminder Appreciated

"Am thankful to whoever is responsible for reminding us of the usefulness of the Lodge Handbook. We all have so many duties, at home, in business and in the lodge, that we often forget the treasures we have read, appreciated and laid aside. It is good to be reminded."

### Promoting "Conscience"

A member writes that the little newspaper published by Dr. Arundale entitled *Conscience* has such excellence that it should be made known to every member. She sends a contribution towards a fund from which to pay the expense of placing a copy in the hands of every member of the American Section.

We would like to see the fund become sufficient for that purpose. Would you?



Time to redecorate your Lodge rooms? See Page C-2 of the Lodge Handbook for helpful suggestions.



### Youth Troop in New York

Mr. A. Paul de Saas is the "Chief" to a group of youngsters connected with New York Lodge and the Pumpkin Hollow Camp. Promotion in the Troop is by merit, a certain number of honorable mentions, obtainable by honorable and worthy conduct, being necessary for promotion.

There are Top Sergeants, Lieutenants — even a Major General — and others holding these ranks thus won. Mr. Paul de Saas has proved a mighty inspiration and a loving comrade to this group of youngsters, who carry on their activities in a Theosophical atmosphere and under Theosophical leadership.

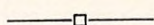
### Practical Awareness — A New Stove

A member guest at Headquarters some weeks ago, inquiring as to how it was possible to care for the large number of Convention guests, recognized how much easier this would be were an additional kitchen range available to duplicate the present limited capacity, and located near the dining room to avoid the long distance transportation of all hot food. Upon returning to her own lodge in Cleveland, she surrounded herself with a committee to take care of this need, and also to provide an electric dishwasher for regular use and consequent saving in the daily manual work.

Miss Adelaide Wadsworth certainly has a sound and practical idea that should save considerable expense to the Society and remove a good deal of the drudgery of the routine kitchen work. We cannot help being strongly in favor of the proposal of her committee, and trust that the lodge presidents, through whom we understand the committee hopes to reach our members, will realize the utilitarian value of what has been undertaken. It is by many small contributions (from which none need be excluded) that they hope quickly to achieve their goal in order that at the forthcoming Convention we may have the full benefit of this new installation.

### All Honor to Our Finnish Brothers

Word comes that in spite of threatened bombardments, a Midnight Mass was held in Helsinki on Christmas Eve which was attended by twenty-seven people. The serenity, the courage and the idealism of these staunch members set an example challenging to everyone of us.



Ashamed of your Lodge Library? You needn't be. Section H of the Lodge Handbook tells you how to make it the most popular spot in town.

### A Heart for the Refugees

Some of our members have taken the cause of the war refugees to heart and demonstrated their sympathy with their pennies. The following letter was received with a contribution of \$1 to the Refugee Fund:

"I feel so sorry for the refugees and wish I had more to send for their assistance. I know what it is to be penniless, having been so recently. I received a gift of a few dollars, and I am glad to share it with others, for I have at least a roof over my head, food, and clothes. My heart aches for those who have less."

We are reminded of Him Who said "As ye have done it unto the least of these, my brethren, ye have done it unto me."

### Mrs. Staggs Confirmed in Office

As previously announced, Mr. Ray Harden has undertaken a National Campaign on behalf of the Federation of Youth Clubs. This work will require considerable travel and as he is also continuing the National Youth Training Service, which he was operating at the time of his original election as Chief Knight, he has now resigned from his office as Chief Knight of the Order of the Round Table.

Mrs. Elise R. Staggs has since been confirmed in the office of Chief Knight by the International Council. We wish Mr. Harden success in the additional work he has undertaken on behalf of youth, and congratulate Mrs. Staggs upon the ratification of her appointment as his successor in office.

### Hearty Congratulations to Paterson Lodge

It is gratifying indeed to learn from the officers of Paterson Lodge of a progress in enthusiasm and membership which has enabled them to secure their own lodge room. They are exceedingly happy in this accomplishment, and we are equally glad for them that they now have at their disposal an adequate room which will enable them to present lecturers, to organize classes, and in all ways to develop their library and every avenue of approach to the public, as well as in the consolidation of their own membership.

Great credit is due the courage and staunch leadership of Mrs. Carr, their president during the past years of difficulty, and appreciation is also extended to the speakers from New York lodge who have consistently given their help to Mrs. Carr in the development of effective programs. We shall look forward to further reports from Paterson of their increasingly fruitful work.



### T. O. S. Appointments

The following additional appointments have been made in the Theosophical Order of Service in America:

Mrs. Oscar Holmes, 448 N. San Vicente Blvd., Los Angeles, California, *National Head Brother of the Arts and Crafts Department.*

Mr. Henry C. Samuels, P. O. Box 323, Seattle, Washington, *Federation Head Brother of the Northwest Federation.*

The appointment of Mrs. Holmes completes the reorganization of the T.O.S. in America. In addition there have been appointed eight Federation Head Brothers, who justify their appointment by accomplishing eight times the amount of work previously done without them.

### The Children's Camp

The Children's Camp Committee will again sponsor a living and recreation center for Children of members who are attending the Summer Sessions at Olcott.

As formerly, the camp will be held in the "Little White House," but this year there will be in addition a portable unit for sleeping. Enrollments will be limited to fourteen children (between the ages of four and twelve) and will be taken in order of their application, which should be made to Mrs. Carl Scholler, 6119 N. Navarre Avenue, Chicago, Illinois.

More details of Camp activities, personnel and cost per child will appear from time to time in this column. Early application will insure your child a happy vacation and a place in the Camp. Write to Mrs. Scholler today!

### University Students Interested by Mr. Boon

Word comes to us of a very interesting occurrence in St. Paul following the recent visit there of the Rev. Harold O. Boon.

A student from Hamline University happened to attend Mr. Boon's first lecture, and was so much interested that he discussed the matter with one of his professors with the result that the professor, a teacher of Bible, brought his whole class to a group meeting of Theosophists. They presented a series of questions on the Bible, asking our point of view with regard to Christianity and the Christ, and under Dr. Boxell's capable leadership the evening proved an exceedingly useful one for all concerned.

Hamline University is a Methodist institution which, although in the past considered quite orthodox, is evidently becoming more open-minded. Our congratulations to both Mr. Boon and Dr. Boxell.

### Mrs. Flavia MacKenzie — Thank you

Headquarters is indebted to the thoughtfulness of Mrs. MacKenzie for quite a collection of Victor records of songs and instrumental numbers which will adapt themselves happily to the leisure hours of the staff, as also programs planned for various occasions. We are grateful to Mrs. MacKenzie.

### The Campaign Continues

Are you making the fullest possible use of the Campaign leaflets?

Excellent as they are as a basis for discussion and lodge and public programs, they have further value.

They make splendid free publicity literature, especially those written by Dr. Arundale—*For Those Who Suffer, For Those Who Love, For Those Who Are Happy, and To More Youthful Living.* These are helpful in meeting the every day problems faced by all of us and can be distributed by individual members to their personal friends, and offered freely at lectures and classes.

Extracts from the leaflets on specific subjects, such as those on politics, economics, statecraft, psychology, etc., make excellent material for letters to the public letter-box of your local newspapers. When a noted scientist, educator, social reformer or welfare worker lectures in your city, you can make the occasion an opportunity to add Theosophical concepts to the general thought atmosphere through the columns of the public letter box.

Send quotations from these booklets to newspapers and magazines on debatable points raised in their pages.

Let us keep constantly before us the ideal of the oneness of all life and use the Campaign and the booklets to show how practical are the applications of that ideal.

### Mrs. Ellie Lowe in Race for Commissioner

Our fellow-member, Mrs. Lowe, is entering the political campaign in her community for the office of County Commissioner. She is very well known in Key West, has been an active participant in various civic and county organizations, and from the point of view of our Society has served for a number of years as Chief Knight of a very active and effective Round Table. We hope that Mrs. Lowe will be successful, since it is well indeed that Theosophists shall prove their citizenship in unselfish service in their own communities.



**To-Those-Who-Mourn Club**

Shipments of booklets from February 16 to March 15:

Connecticut .....	3
Florida .....	10
Illinois .....	530
Louisiana .....	20
Michigan .....	10
Minnesota .....	100
New York .....	400
Ohio .....	102
Total.....	1,175

"For months after I joined the To-Those-Who-Mourn Club, I was still skeptical as to the efficacy of the work, and sent out the booklets without a great deal of enthusiasm. However, one day my friend and neighbor, "Jim," died. He and his bereaved widow and family were devout Catholics and very devoted to each other. I had heard that Catholics were antagonistic to the message of C. W. L.'s booklet, and hesitated to send it to my friend's wife. Still I did want to help, so I mailed the booklet, according to the plan of the Club, 'With Sympathy' being written on the cover.

"At the funeral the state of sorrow and mourning was indeed impressive and pitiful. There was no evidence of light as to the unreality of so-called death, but the next morning the mail came to that home across the street, and in it "To-Those-Who-Mourn." In the afternoon the widow came over to talk to my wife. She had 'become reconciled' to Jim's passing. And then she gave, as her newly found philosophy a complete resumé of the words of wisdom as to death and after which C.W.L. had given to the world. Happiness had returned to her life. Jim had not gone, but was in the 'next room.' The saddest experience in life had been quickly dissipated. Theosophy, through me, had done a good deed.

"From the day of that recognition my enthusiasm increased and as time passed many evidences of the usefulness of the work came to my attention. But whether they came or not it didn't matter. I knew I had found a means of daily serving which I would never give up."

A MEMBER

**Absentee Delegates**

A letter from the Assistant Recording Secretary at Adyar acknowledges receipt of 62 Rs. and expresses appreciation of "the ready response of the members mentioned in your list to the idea of the Absentee Delegate fee and their contribution towards the same."

**Thomas G. Yerex**

Thomas G. Yerex, for many years a member of the Seattle Lodge of the Inner Light and of its predecessor, the Seattle Lodge, died on March 6 at the age of 74. Though failing health confined him to his home during the last two years of his life, for more than thirteen years Mr. Yerex conducted the Sunday evening class at the Lodge hall. His passing is regretted by his many students and friends, many of whom received their first Theosophical teachings in his class. He is survived by his widow, Mrs. Margaret Yerex, also a member of the Society.

**Alfred E. Nugent**

Alfred E. Nugent, one of the founding members of the Seattle Lodge of the Inner Light, died at his Seattle home on March 10 at the age of 90. His gentle and kindly understanding will be missed by his many friends, in and outside of the Society.

**A Happy Day in Zanzibar**

We are appreciative of the courtesy of Krishna Lodge, Zanzibar, in sending to us the announcement of the celebration of their third anniversary.

To these brothers in a distant land we send warmest good wishes and congratulations.

**Do You Know**

That some members never see another Theosophist year after year, and that you can put brotherhood into practice by finding out if there are any such people whom you may visit the next time you go away? If you will write to Miss Ann Kerr at Headquarters she will be glad to send you the names and addresses of isolated members in the community you are planning to visit. The following paragraphs are taken from a letter recently received from a lady who discovered this way of serving:

"Your pleasant letter giving me the names and addresses of members in ..... proved to be the means of some lovely memories. I went to see Miss ..... and found that she has been confined to her room for about five years, with nurses in constant attendance, and that she had had a bad attack that morning. But she wished to see me, so I went in for about ten minutes and found a beautiful personality. The next day she sent a messenger with six Theosophical books for me, and for the Lodge, and as our library is pitifully small you may know how gratefully I received them. Again on the following day she sent a car with the afternoon nurse whom I had met and gave me a long ride about town, a most delightful trip.



"I went to see . . . . ., too, and found her in rather poor health but able to get about a little and liking to have company. We had some good chats and she gave me some of the *Adyar Theosophists* to read (the first I had seen) and an excellent book, so that I learned quite a little. It is so good to get a different view point.

"I learned, too, that one need not have robust health in order to do good, for three different strangers at different times, came to me singly when at the hotel and wanted to know what religion or philosophy I studied or believed in, that I could look 'so utterly serene and radiant,' (their almost identical words) when it was evident that my physical condition was not good. I have been so grateful for the peace which the study of Theosophy has brought me."

### New Members for February

Applications for membership were received during the month of February from the following lodges: Aurora, Braille, Buffalo (2), Chela (Los Angeles), Georgia (Atlanta), Hartford (2), Lansing, Medford, Miami (2), Oakland (2), Omaha (2), Orlando, Paterson, Sacramento, Seattle, West Palm Beach (5), and National Members from Washington D. C., and Columbia, South Carolina.

### "Food for the Chela"

The Theosophical Press calls attention to an error in pricing this new book on dietetics. The cost is \$1 and not 75 cents as previously printed.

### Statistics

February 15, 1940 to March 15, 1940

#### American Theosophical Fund

Previously Reported.....	\$1,650.26	
To March 15.....	4.50	\$1,654.76

#### Building Fund

Previously Reported.....	\$ 287.61	
To March 15.....	16.50	\$ 304.11

#### Refugee Fund

Previously Reported.....	\$ 89.50	
To March 15.....	4.65	\$ 94.15

#### Adyar Art Project

Previously Reported.....	\$ 568.35	
To March 15.....	14.00	\$ 582.35

#### Olcott Gate-way Fund

To March 15.....		\$ 501.00
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### Deaths

Mrs. Minnie E. Chambers, Portland Lodge, February 21.  
Mr. John W. Gettys, Sheridan Lodge, March 1.  
Mr. Charles M. Landers, National Member, March 12.  
Mrs. Aline Hinz, National Member, February 7.  
Mr. Alfred E. Nugent, Seattle Lodge, March 10.  
Mrs. Nellie C. Sauvageot, Tacoma Lodge, recently.  
Mrs. Molly E. Waldron, National Member, January 31.  
Miss Mamie E. Westbrook, Akbar Lodge, March 1.  
Mr. Thomas G. Yerex, Seattle Lodge, March 6.

### Marriage

Mrs. Nathalie R. Parker, Chicago Lodge, and Mr. Charles Coleby Reckitt, March 9.

Landlord knocking at your door? Page G-1 of the Lodge Handbook will help you raise the necessary funds.

## ANSWER TO LAST MONTH'S CROSS WORD PUZZLE

O	L	C	O	T	T	R	B	E	S	A	N	T
V	E	N	U	S		O	U	R	M	A	N	A
A	M		T		I	N	K	E	D		T	R
L	U	G		A		E	M	S	E		E	R
	R	O	U	N	D		I		A	L	A	Y
P	I	T	U		A	N	T	E		E	T	C
L	A		A	P	E		I		A	M	H	E
A		P	R	A	N	A		A	D	E	P	T
N	O		A	D	D		B		I	N	B	N
E	N	C		A		S	U	N	T		V	I
	T	R	E	K	S		D		N	A	D	I
W	A		A		O	D	D		L		A	V
O	R		E		A	R	H	A	T		A	T
R	I	T	E	S		B	I	D		A	R	E
K	O	I	L	O	N		C		A	S	T	R



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