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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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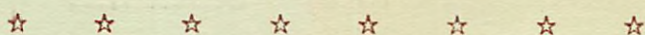
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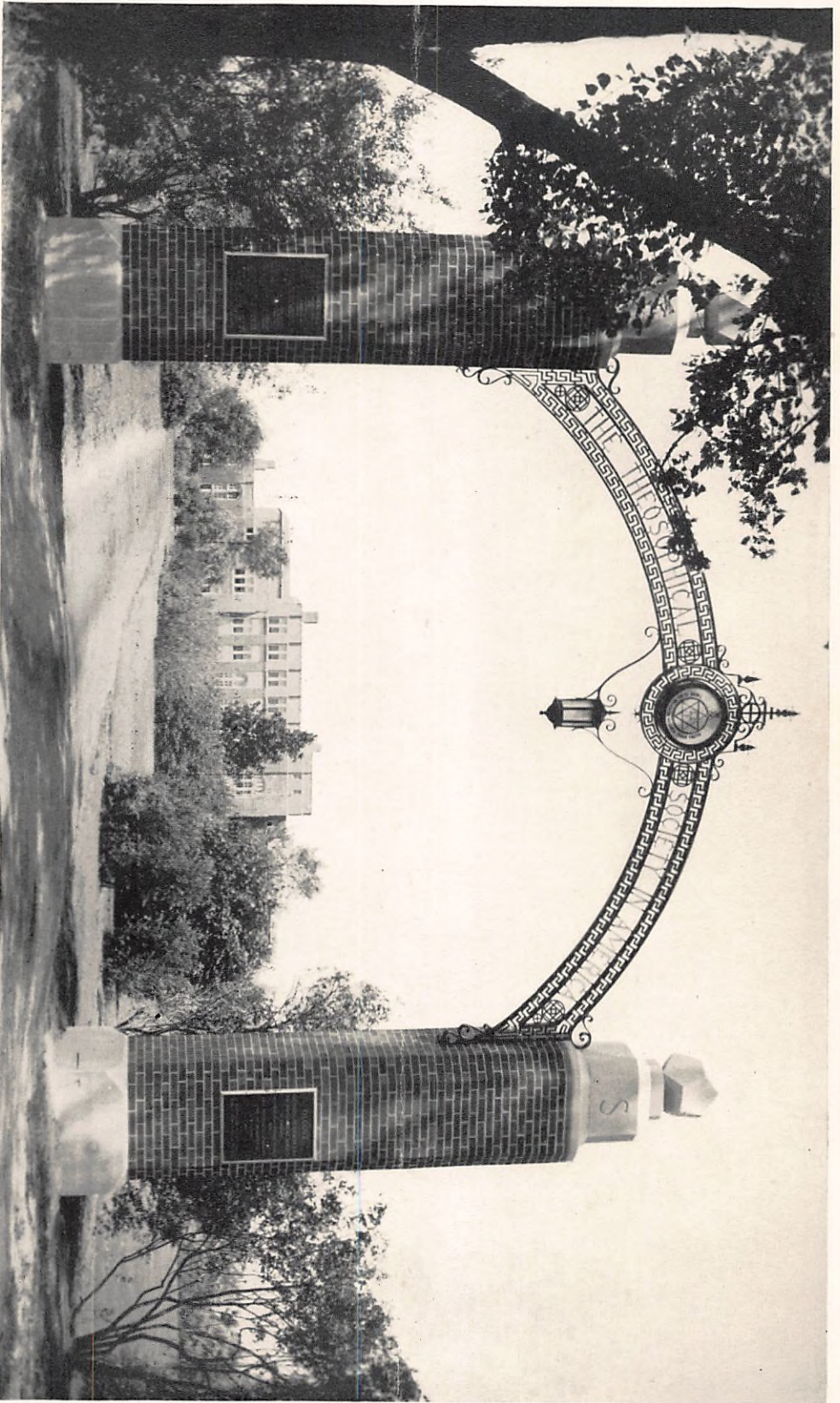
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LET US NOT THINK that we ought to differ less. Let us rather feel that we ought to understand more. I think it is one of the truest signs of the real Theosophist that he ardently appreciates those from whom his conscience requires him to differ, thus honoring the universality of Truth. There is a vast difference in evolution between the phrases "you are wrong" and "I do not agree with you." The Theosophist is, I believe, at the latter stage, knowing that in the wealth of man's disagreements lies the Agreement of God.

— G. S. A.





ENTRANCE TO OLCOTT

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# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 9

## Report of the Committee on the Religious and Philosophical Ideal for the Immediate Future

BY DR. H. DOUGLAS WILD, *Chairman*

*(The keynote of Convention was "Responsibility and the Chairmen of the three special committees appointed to consider it were each given a memorandum reading:*

*"Keynote: 'responsibility.' Theme: the responsibility of the individual Theosophist to ally himself with principles wherever they are jeopardized; to sense his personal relationship with great issues though seemingly far away, deeply realizing that tremendous changes will leave no interest untouched no one unaffected and that each has responsibility for a personal serenity and an active building of truth and beauty into a world heavily burdened with the ugly and the untrue. Then consider the lodge and the Society's part in these crucial days when world wide brotherhood must be expressed with hands and hearts as well as lips."*

*The First Committee, under the chairmanship of Dr. H. Douglas Wild, considered the subject from the following viewpoint:*

*"What is the religious and philosophical ideal for the immediate future? What ideal emerges from the world scene? What aspect of this ideal does Theosophy illumine? What shall we emphasize out of our Theosophical knowledge to aid in the achievement of the ideal? What stand, based soundly upon a knowledge of the Ancient Wisdom, can Theosophists individually take? What is the function of the Society and how can we fulfill it?"*

*Its deliberations and the discussion in Convention brought forth the following report and summary. Reports of other committees will appear in early issues. Ed.)*

THE recommendations of this committee rest on one central ideal which seems to us most vitally at stake in the present crisis of humanity. For its preservation our responsibility as Theosophists seems paramount.

This ideal, this truth, is the divinity of man. It is the one key to the greatness of the past, and to the inexhaustible promise and certainty of the future; nor is any other aspect of human nature today so completely the object of obscuration and resistance by the forces of darkness abroad in the world. For these reasons the concept, and behind the concept the fact, of Man Perfect may be laid down as the deepest, truest, most challenging criterion for defining the issue of the titanic struggle in which we find ourselves.

Indeed, how could this ideal be other than basic? All culture is the effort of man to become that which he really is. It means the conscious perfecting of the outer man in the image of the archetype, the glory, the Kingdom of Heaven that is within. In every religion the source of greatest power is the direct example of the Perfect Man. In Philosophy and Art the source of power is the harmony of the Many in the One, experienced as a Godlike realization in Man's consciousness and outwardly glorified by his hands. For we Theosophists the greatest fact in Occultism is the Master. In our American Democracy the basic ideals are those of freedom, equality, fraternity, justice and happiness, all sprung from a tremendous liberating intuition of the immortal worth and dignity of man.

But today the forms of religion, philosophy, art and government reflect only feebly this central reality which alone gives them truth and power. In order that we may really know where we stand as individual Theosophists, and may take our stand most effectively, it is supremely important that we grasp the world struggle in the light of this perspective; particularly, that we bring into this light all of the details of the conflict as they confront us in our environment and our daily lives. Such a basis of dis-

crimination, such a standard of value is essential to men everywhere if they are to play their full part as "Warriors of Righteousness." We must see with piercing clarity the innumerable ways in which the forces of light and culture are beset everywhere by those of darkness and barbarism. We must see, each for himself impersonally, at what point in any situation light is relatively thwarted by darkness; at what point the principles of constructiveness are perverted into those of destruction, masked though these be in humane or heroic guises. We must be able to see any situation with practical distinctness as to its elements of culture and barbarism.

What are these elements in their simple fundamentals? If culture may be defined as the conscious pursuit of the ideal of Man Perfect—and so, unitedly, of Humanity Perfect—barbarism may be defined as the tyranny of man imperfect, the lawless dictatorship of man's lower nature, led by the material sense-mind with all the untamed force and deliberate violence of its separateness.

Here then, in the reasonable distinction of the God in man from the barbarian, is the foundation of judgment which this committee suggests for the universal testing of human issues, policies and actions. It is a bedrock point of leverage on which to apply our understandings in defining our duties, and our wills in fulfilling them.

Let us now consider our position as Americans. Exceedingly few of our countrymen are fully aware of the extent or the subtlety of the ways in which the fibre of our national strength and faith—the whole psychological, moral and physical structure of our American Civilization—has been weakened in recent years and is now being further threatened. The abundance of filthy magazines on our news stands and of cynically degrading literature elsewhere, together with the wholesale exploitation of sex appeal in advertising and in the movies, points to but one phase of the general lowering of the public standard. Again, a widespread indifference, even a cult of indifferentism, in other directions: a state of indecision miscalled open-mindedness, which boldly seeks to justify the fatal attitudes of isolation and defeat; a willingness to compromise principles and responsibilities in a spirit of unblushing, matter-of-fact selfishness—here is but one more indication of the decline of faith, honor, reverence, chivalry, heroism, leadership, the will to dare and do in our national life.

Please note here not only the misuse of such terms as "culture" and "integrated" in refer-

ence to the Nazi rule of force, but more especially the fallacious assumptions that the individuality of democratic man is irresponsible, and that man derives his dignity from the state rather than from his own true Self, the Divine Life within him. If one recalls at this point the absoluteness of the Nazi citizen's surrender of responsibility to the state, he will appreciate how exact is the inversion of truth in the Fascist pattern. With what show of Dignity and "sense of achievement" does the Nazi faith gild the total abdication of responsibility by the human soul!

The editorial goes on to establish a second major fallacy. Observing that "it is we, rather than the Fascists, who are being the Nihilists," because "the democracies, particularly America, concentrate their entire energies upon the negative goal of defeating Hitler" instead of recognizing "the positive values, the dynamic and challenging principles that make the Nazi faith so very acceptable," the writer disparages democratic ideals on the ground that they are merely inherited from the past and that many of them "have become tragically unreal to a good many millions." Democracy is "timid and weak and even decadent," because "we have no new patterns, no new ideas; *we have not adapted our principles to the world in which we live*, as the fascists have done on so many scores."

Exceedingly common and prolific of weakness is this last thought, that ideals become workable only by being "adapted," meaning subordinated, to conditions. The fatalistic readiness to sacrifice principles to short range private advantage, whether of individuals or nations, to evade responsibility and the higher uses of will by an appeal to things rather than men, to reject ideals unless they are watered down to the status of expedients, which means so often to abandon ideals altogether—this spirit of opportunism and compromise has spread through America like a plague. In many quarters, especially the sophisticated, where the American dream is now a curiosity, it is vaunted under such names as realism, open-mindedness and even liberalism. But it must be unerringly picked up by the searchlight of truth and exposed for the superficiality and delusion it is. To modify principles to fit conditions instead of mastering conditions by the power of principles is to reverse human evolution as Hitler has reversed the swastika. It is the rule of barbarism.

It may be useful to examine a third point stressed by the editorial: that of the newness of the fascist pattern as contrasted with the oldness and decadence of democracy. There

is much meaning in the desire of modern youth for a fresh invigoration of its faith. A natural hunger for emotional fulfillment in some great burning devotion or enthusiasm makes entirely understandable the allurements of German Youth psychology as played upon by Hitler. It must be admitted, too, that in democracies, particularly in the United States, the fire of patriotism has been allowed to be debunked or "scientized" to too low a temperature to meet this need.

The questions which we as Theosophists and as Americans should be asking ourselves are these. Do we know our objectives and the way to them as definitely as the forces of barbarism know theirs? Are we prepared to be as ruthless towards indifference, fear, neutrality, compromise and all other obstacles in pursuing our objectives as Hitler and his henchmen are in pursuing theirs? Are we prepared, in the name and spirit of democracy, to discipline ourselves and organize ourselves as efficiently as the forces of destruction are everywhere disciplining and organizing themselves? Are we prepared to note, list and take constructive democratic action against all elements making for fear, confusion of thought, disunity, distrust of our national ideals, and open disloyalty in the United States at large and in our communities? It is known, for example, that certain leaders in big business are more intent on discrediting President Roosevelt than on resisting Hitler and the march of Fascism. Are we prepared to strip off all the masks of wrong and disclose it for what it is? Are we prepared to condemn openly all rationalizations of self-indulgence and offset them with the spirit of duty, the doctrine and practice of Karma Yoga? Are we prepared to take an active part in helping America to regain faith in the reality of her ideals, in the truth of chivalry and sacrifice?

An example of the type of thinking with which we must be able to deal, especially among our so-called educated youth, is contained in the following passages from an editorial entitled "Defense for What?" which appeared in the *Williams Record*, a student publication of Williams College, for June 17, 1940. Fascism is here described as offering "a twentieth-century set of aims and principles" capable of providing "emotional satisfactions" which democracy, born of the seventeenth and eighteenth centuries, has largely failed to supply. Among these satisfactions are "the extension of cultural advantages to the lowest sector of the social scale through the 'Strength through Joy movement,' and, 'most important,' the 'dignity and status and security and a sense of achievement (given) to

millions through the alliance of the individual with the state. Men no longer exist as a number of independent, irresponsible personalities. They are now part and parcel of the state, they belong to an integrated social structure."

But it is a mistake of youth to become so enslaved by the glamor of newness that it confuses newness with value, and turns its back on democracy because its qualities are not dressed in the latest model. In the words of the editorial, "We must give men a new faith, a new religion, a new set of values; we must give them principles that they can actually live by; we must do as good a job as the Hitlers do of meeting starved emotions and unsatisfied physical wants." "Hitler may be stopped, even defeated, but democracy will not have met the challenge of the times." "We are thus fighting for next to nothing. If our defenses do prove successful, our victory will only be a hollow one."

A far-reaching challenge here indeed! Truly, it will not be enough for democracy to win. Its victory must not be permitted to be a hollow one. Democracy must draw permanent strength and improvement from all that threatens its weakness. Yet the crux of the matter is this: that the newness sought by our American Youth must be shown to lie in democracy itself and not in the Nazi Order. The guise and glamor of newness must be so utterly torn away from Hitler's Nihilism that it stands forth in its full anachronistic horror, a rationalized reversion to savagery.

This analysis of the working of an American student's mind in 1940 is merely one of a host of evidences which show the need of alertness on the part of every true idealist and patriot in the United States in coping with the drift of forces in our midst. It may be added in concluding comment on the editorial that there was not a word in it indicating an attitude of service or sacrifice. To Theosophists this fact of omission gives a leading clue to deficiencies in our educational system, as in the entire make-up of our present national thought and feeling.

Other key points of suggestion arise here as follows: The Challenge of newness should be met with abundant available evidence, scientific, educational and literary, pointing to the fact of the New Race which is beginning to appear in our Western World. The romance of truth can be made to match the glamor of Hitler's distortion of every particular, if we make up our minds to use the truth we know.

The possibilities of drama, pageantry and ceremonial of numerous kinds in intensifying the

(Continued on page 209)

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## Evolving World Conscience

In these days when national philosophies are in conflict and vigorous support or condemnation of one or another is common to all men, one point of importance seems not to have been given sufficient emphasis or recognition. It is one which Theosophists may not ignore. Human consciousness is unfolding; with it national conscience unfolds. In judging the activities and philosophies of nations it is important to consider whether they are moving in accord with a moving and unfolding scheme.

In this issue Mr. Rogers rightly points out that all nations in their time have been guilty of conquest not wholly approved by today's code. The Mexican and the Canal episodes in our own history do not crown us with moral glory, but we have moved beyond approval or repetition. So it is with England. Through nearly a thousand years, with increasing speed, history shows the evolution of the nation's conscience, and with it the growth of human freedom.

In more recent centuries wide expansion has been the pattern—imperialism, if you will—but national freedoms evolving out of it. Australia, South Africa, Canada, New Zealand, Egypt are all free and independent peoples and the same opportunity is now within India's

grasp. It is history's most outstanding evidence of an evolving world code and conscience that nations created by conquest have not by conquest won their freedom, but have been given it.

Tyranny was at one time the world style. There was no world conscience disapproving it. We fought against it in 1776 with the slogan "no taxation without representation," though it took us over a hundred years to apply the slogan universally within our own borders. So does national conscience evolve.

The question is not whether an individual or a nation has in the past done those things that in the light of today's moral development would be disapproved. All nations have done that. The question now is whether the nation has moved from an attitude, that in the past was the then world pattern to a new and better attitude, a pattern approved by the conscience of today? Is it moving in accord with world evolution and an unfolding world conscience? Is the human spirit being released to freedom under its aegis?

—□—

Stand with those who work and fight for ideals. Time will prove them right. The only reason their rightness is not effective now is that not enough people yet recognize that ideals worked for with zest will bring results happy beyond anything achieved through action that seems expedient or is merely practical. The Great Law seeks to consummate the highest and works with those who serve ideals. Nothing less than the highest can ever endure.

— S.A.C.

—□—

Endeavor to be patient in bearing with other men's faults and infirmities whatsoever they be, for thou thyself also hast many things which have need to be borne by others. We are ready to see others made perfect, and yet do not amend our own shortcomings. We will that others be straitly corrected, but we will not be corrected ourselves. The freedom of others displeaseth us, but we are dissatisfied that our own wishes shall be denied us. We desire rules to be made restraining others but by no means will we suffer ourselves to be restrained. Thus therefore doth it plainly appear how seldom we weigh our neighbours in the same balance with ourselves.

— THOMAS á KEMPIS

## About Summer School

DEAR JO:

So you want to hear about Summer School? I do wish you could have been here—there was so much of inspiration and beauty that can't be written in a letter. It was as if the eternal spirit of Happiness brooded over us and throbbed as a pulse in all our activities.

You will remember from the program I sent you last week that it all began on Thursday. This was the day between Convention and Summer School, and all morning the halls were filled with the regretful "goodbye's" of those who had to depart and the joyous greetings of those who were just arriving.

A storm cloud spread over the horizon just before time for the Opening Session and hovered with threatening ferocity over the tent. We divided our attention between the remarks of Mr. Perkins and the approaching thunder for a time and tried to stifle the undercurrent of anticipation—but with as little satisfaction, I'm afraid, as the suppression of a yawn. Mr. Cook interrupted once to warn that we should be prepared to move quickly when the first gust came, and just before Mr. Fred Werth came to the platform to describe the work he hoped to accomplish in his program—it came. All that was sail in us filled with its rushing, and all that was earth in us longed for the rain. The canvass of the tents were filled with the wind, too, and after the refreshment tent was laid low by a dozen careful hands, we rushed over to the "big top" to reinforce the straining ropes there. It was of no use, however, for the billowing canvass carried the side props in its mad fluttering and some of the men decided to take the center poles down. The rain didn't come at once, so everyone was spared a wetting, and when we finally dispersed—some to gather around Mr. Knudsen in the Library, and some to go in little groups back into the storm—the tent was prostrate before the god of the winds, and everyone exhilarated by the blow!

Mr. Coronado began his series of "Explorations in the Realm of Man's Consciousness" on Friday morning, with the phase entitled "Man and the World." From the unreality of our confused emotions and ideas he proposed to lead us to the Real through an awareness of the functioning of our thought and feeling. "Awareness," he said in one of the later sessions, "is a consciousness of our unity with life and our feeling of incompleteness is due to resistance

of life and its experiences." They were very instructive, those five talks of his, and you will be glad to hear that he plans to continue this work among some of the west coast lodges this fall. Perhaps you can arrange to attend some of them.

The fact that the storm broke just before Mr. Fred Werth's turn at the platform Thursday night turned out not to be a bad omen after all, for if we may judge by the interest and enthusiasm displayed it was one of the most popular Summer School programs we have ever had. He was prepared to offer two lessons in "Speech and Platform Technique" but so many people wanted to try their public-speaking wings that two more had to be added! And in spite of the fact that the only available hour was a very early one in the morning, practically everyone present attended all of them!

Mr. Knudsen contributed several talks to members, besides a lecture on Sunday afternoon, and his very presence added an element of dignity and a tone of genuineness to the Sessions. He was like a patriarch right out of the pages of Isaiah to me, and whenever I saw him entertaining one of those informal little groups that were always gathering about him something in me invariably wanted to put a shepherd's crook in his hand!

I did wish for you Saturday night! Winifred Boye lead us through the intricate mazes of colorful folk dances again, and I remembered how you used to enjoy the polka numbers. It was grand fun and the gardens were gay with the soft lights of the little paper lanterns. Against the evergreens they made the semicircle of the Aubrey Gardens like a fairyland.

Mr. Knudsen spoke on "China's Cultural Values" Sunday afternoon, and Sunday evening Mr. Cook conducted us through the magic door of *The Secret Doctrine* to the world of cosmic origins. His title was "Thoughts on the Rays" and everyone was delighted with the rays of light that he threw on our thought about them! It was a very carefully prepared talk and delivered so understandingly that even the newest member could follow intelligently.

Harry Rodefild was chairman of the Young Theosophist programs for Summer School, and he arranged them so that the older members could enjoy the talks, too. Mr. Knudsen said on one occasion: "Forget your age and be a

Monad!" And that so perfectly describes what it seemed to me was the keynote of the Y. T. programs this year. We have a common work to do—old and young Theosophists, alike—and I think we should work together in accomplishing it.

Miss Snodgrass had to share her hour on Tuesday evening with (of all things) a mouse. He was not exactly a "cowering beastie" either, for he kept dashing about the edge of the platform in such a manner as to leave some of the ladies on the verge of hysterics and the rest of us in stitches. It was a beautiful talk, though, and I think that everyone caught something of the "Perspective" which she so inspiringly imparted.

So much for the tangible things—the actual happenings and the concrete ideas. They are the core of any Summer Sessions program, and were particularly interesting, but I know that you have been waiting to hear about what we call the "real thrills." Yes? Well, strangely enough, they were spread throughout the period this year. I really can't put my finger on any one event and say "this was the peak," or "this was the moment of light and flares against the sky." To each of us as we sought and according to our capacity there came an awareness of the constantly brooding Reality, and its consequent inspiration. To some it came as we raised our common cup in meditation each morning. Olcott was never more beautiful or more charged with the power of a surging stillness than those crystal mornings when we trudged through the dew to the tent to sit for ten minutes in silent communion under the leadership of Miss Marie Poutz.

Out of the wind and the rain it came that night the storm blew over the tent; and light on the splash of color near the tennis court it sat as the bright red of the Devil's Paint Brushes blew in the wind and nodded to the Hollyhocks across the space between.

To one it came when a butterfly paused to

rest on her hand. I saw the beauty of an exquisite wonder light her face as she watched the waving of its fragile wings, and could feel the infinite tenderness that poised her arm.

To some it came in the music. Do you remember how we lay just at the edge of the tent each evening before the session began and let our spirits drift about on the tides of the music? That was last year and you couldn't share it with me this time, of course, but the music provided by Gerald Bole, Moira Steiner, Helen Bole and Mrs. Susan Cooper was really excellent. Music has such a magnificent part to play in our scheme of things and I think we realize that so much more deeply when the setting is so perfect and one is surrounded by the people one loves.

"I'm having a wonderful vacation," one lady said to me as she started across the lawn one morning with a book. It was a morning of quiet peacefulness and she was going to sit in one of the bright red chairs and read a book which she had just taken from the library. She could think of no better place to spend her vacation, and I silently agreed with her for I knew, too, about the drippings of joy to be absorbed at Olcott in the early hours of the day. It's not only you and I who feel that way about it, either. There seems to be something in every Theosophist that responds to the spell of the unprepared—the casual beauty of dandelions drying their hair in the sun and the simple glory of a cobweb glistening high in the branches of a little Fir.

Well, this could go on and on, but it has already grown into more pages than I expected, so now I must close. I do wish you could have been here, but since you couldn't it is not too soon to begin thinking about next year. You will be here then, won't you?

With all the best of good wishes and greetings from Olcott,

Sincerely,  
HELEN PALMER OWEN

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Democracy is the best form of government. It is worth dying for. We can realize it in this country if we will grasp the principles on which it rests and recognize that unless we are devoted to them with our whole hearts democracy cannot prevail at home or abroad. In the great struggle that may lie ahead, truth, justice and freedom will conquer only if we know what they are and pay them the homage they deserve. This is the kind of preparedness most worth having, a kind without which all other preparations are worthless. This kind of preparedness has escaped us so far. It is your duty to your country to do your part to recapture and revitalize those principles which alone make life worth living or death on the field of battle worth facing.

— ROBERT M. HUTCHINS

# The Place of Mars and Mercury in the "Earth Chain"

BY C. JINARAJADASA

EVER SINCE I placed in *First Principles of Theosophy* a diagram depicting our "Earth Chain" as being now composed of three physical planets, Earth, Mars and Mercury, (following the arrangement by Mr. A. P. Sinnett in *Esoteric Buddhism*), several critics have pointed out that I contradict H. P. B. Just lately, a reviewer in the United States has taken me to task. But what are the facts? Obviously, on a subject like this none of us can know. There are of course the occult investigations by Annie Besant and C. W. Leadbeater, the first series in 1895 (published by me in *The Theosophist*, August 1911), and the second series recorded in *Man: Whence, How and Whither*. But to many these occult investigations have no value at all.

We are therefore thrust back upon the only possible source of information: What did the Masters teach A. P. Sinnett? For it was Mr. Sinnett who for the first time described the scheme of evolution, with its "rings and rounds," and stated that Mars and Mercury were a part of the Earth Chain. The controversy had to remain unsolved. In 1895, Mr. Sinnett showed Dr. Annie Besant the letters of the Master K. H. in his possession, and thereupon she made a statement agreeing with Mr. Sinnett. But this meant that H. P. B. was in error! The dust of controversy has been flying thick and fast since then.

Once the *Mahatma Letters* were published by Mr. Sinnett's executrix (against a very strict injunction given by the Master K. H. in the Letters themselves against such a possible publication, and against Mr. Sinnett's own wishes, expressed in a letter to me in 1905\*), we have material with which to examine the dispute from a new angle. What do we find?

*Question:* (*The Mahatma Letters*. Letter 23A., p. 146, 1923 Edition.) "(23) What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?"

*Answer:* (Letter 23B., p. 176.)

"Mars and four other planets of which astronomy knows yet nothing. Neither A, B, nor

Y, Z, are known; nor can they be seen through physical means, however perfected."

There is just one possible explanation of H. P. B.'s insistence that Mars and Mercury do not belong to our Chain. The explanation involves the credibility of the investigations already referred to of Annie Besant and C. W. Leadbeater. Somewhere H. P. B. states that as she was writing *The Secret Doctrine*, the Master placed before her scenes from the past history of the earth. Suppose, then, that as H. P. B. examined the transference of egos from the Moon Chain to the Earth Chain she concentrated her attention on the "first class Pitris," that is to say, the egos already fully individualized on the Moon Chain; she would then have noted that these first class Pitris had no contact whatsoever with Mars and Mercury, though three Rounds had already elapsed before their entrance on the Earth Chain in the Fourth Round on our Earth during the third Lemurian Root Race. So far as these egos are concerned, there has been for them no Mars nor Mercury. It would not be illogical on her part to conclude that these two planets are not of our scheme. I have already said that this is a possible explanation; I have no warranty for saying that H. P. B. examined only the first class Pitris.

Now in the Besant-Leadbearer investigations (made in 1895 to get some light on the tangled darkness as to the divisions of the "Pitris" and how they began their work), the general conclusion arrived at is that the animals of the Moon Chain, who achieved individualization were not all alike, that is, not all at one grade of individualization, but at several stages of individualization. Dr. Besant later in *Man* groups these, according to the nature of the causal body at individualization:—

1st group: "Lines"—with just the trace of a causal body.

2nd group: "Basket-works"—with casual body more clearly outlined.

3rd group: Causal body fully formed, in seven groups:

- (1) undeveloped well-meaning folk.
- (2) bourgeois, commonplace, weak people.
- (3) merchants, soldiers, etc., good people, but know nothing of the Path.
- (4) highly intellectual, the future geniuses (but who are self-absorbed—C. J.).

(Continued on page 205)

\*A. P. Sinnett to C. Jinarajadasa, December 14, 1905:  
"I should certainly not be willing to take any steps which should call renewed attention to any other letters from the Master except those published in *The Occult World*. No others ought ever to have been published." Of course Mr. Sinnett may have changed his mind later.

# Shall We Change Our By-Laws?

BY L. W. ROGERS

**N**OW that Convention has unanimously decided that after six months of discussion in *THE AMERICAN THEOSOPHIST* the entire membership of the American Section shall vote upon the adoption or rejection of the proposition to so change the By-Laws that each federation would elect a representative to the Board of Directors, it is in order for all who have opinions on the subject to express them. As it was upon my motion that such action was taken, perhaps it is also in order to state the reasons for making it.

The first reason is that it is in line with the democratic principles upon which the government of the United States rests. The people send their representatives, elected by them locally, to Congress. The same plan will give our federations a new interest and a spirit of responsibility, as well as a direct connection with Headquarters. As it now is each member votes for seven candidates for the Board of Directors. As a rule he does not know any of them unless one happens to live in his part of the nation. Under the proposed change he would vote for only one and that one would be the representative from his Federation and he would know him very well. The advantage over the present system is so obvious that no argument is necessary.

The second reason, and a very important one, is that the change will produce a feeling of harmony and contentment in the membership. A Federation is not likely to be critical about any matter in which the representative from his own Federation has had a part and about which he can, through his representative be fully informed.

The best test of efficiency is that which comes from putting a plan into practice and the English Section of the T.S. has been using this method of representation from the Federations for fully a quarter of a century and it is the most successful of all the T.S. Sections in the world. It was recently stated in their official magazine that the membership of a single Federation in England is greater than the entire membership of any other nation in Europe. Such success is undoubtedly largely due to the harmony and kindly feeling arising from an entirely satisfactory method of government. Dissatisfaction and inharmony can wreck

any organization if it continues long enough and short of that it is a cross current that does more harm in an occult society than elsewhere.

So far as I am aware there have been but few objections made to the proposed change and they are easily explained away by a little more information upon the subject. One is that England is a small country, London being only a few hundred miles from the remotest corner, whereas Chicago is several hundred miles from the eastern and southern states and still farther from the extreme western ones. Therefore business with Headquarters would have to be done largely by mail. Yes, it would; but that is precisely the way in which it is now done with the seven members of the Board of Directors and always has been. With the air mail and an extra 3c stamp a letter from Chicago reaches San Francisco in one day. Our Board of Directors has but one meeting a year—at the annual Convention at Headquarters.

The only other point that has come to attention is that the governing body would be too large by the proposed system. We have 14 Federations. If we followed the English system all national members would vote in the Federations in which they live and if outside a Federation they would be attached, for voting, to the nearest Federation. Under such an arrangement our Board of Directors would be very much smaller than theirs, which does seem to me to be unnecessarily large. They not only have the representatives from the Federations in the governing body but also the presidents and secretaries of the Federations and in addition the *past* presidents and secretaries and a few others. The National President and Treasurer are, of course, members ex-officio and their predecessors, too. That is all very democratic but a bit clumsy. By comparison our 14 Federation representatives and the National President, would be a neat group. Of course they have an executive committee within the governing body and by following the same method, which is the common practice, we need have no larger number for active work than we have now.

One of the incidental benefits that would arise from the proposed change is that it would do away with our present very clumsy method of voting for Directors. Each Federation would

(Continued on page 211)

# Biography of a Lodge

## Part IX

BY ANN KERR

*(Continued from July Issue)*

ON JANUARY SEVENTEENTH, at the suggestion of Mrs. Atwell, the five members of the Society met to discuss plans for the future. As Dora had stated in her letter to the National Secretary, she was seriously considering having two classes—one for the new inquirers and one more advanced in subject material for those who had just completed the first course of study. Since she and Mr. Atwell were no longer the only members of the Society in Sparta, she called this informal meeting to discuss the feasibility of her plans so that the new members would be aware of their responsibility for the furthering of the work in their city.

Their discussion revealed that the new members felt the need of meeting together occasionally without having non-members present, even though they could not function as a regular lodge. They also favored having the two classes for the public. However, they all agreed that three meetings a week were more than they had time for and that therefore they could hardly expect Mr. and Mrs. Atwell to devote the time and energy necessary to prepare for and conduct three meetings each week. Nor did they want to lose touch with those students who had attended the first series of classes.

The solution which finally developed out of the gathering was this: The Atwells would repeat the first series of classes on Wednesday nights, beginning the first Wednesday in March. That date was chosen because it would bring the twelfth and final meeting before the end of May, and experience had proved to Dora that interest in serious thought—at least in their part of the country—lagged after Memorial Day.

For those who had attended the first course, a Question and Answer meeting would be held every Monday night beginning on the second Monday in February. That date was selected because the members felt it was the earliest possible date for which they could prepare. They needed time to compose and mail a suitable invitation to all who were eligible and to submit a few questions for Dora to have on hand to start the discussion on the first night. The Monday meetings would be planned only a week or two in advance. All who attended

would be requested to submit questions, but the questions would be answered at the following meeting. If there should ever be a time when no questions were on hand, then the group could request a discussion on some phase of Theosophy which they felt had not been gone into deeply enough previously.

The members would meet together on the last Friday night of each month. These meetings would not always be the responsibility of the Atwell's but each member in turn would plan a meeting and take charge of it. Where possible the meetings would be held in the home of the member in charge for that evening, but when such arrangement could not be made the meeting would be held at the Atwell home. Mr. Roberts, for instance, would have found it impossible to invite the group to his home because of his wife's antagonism to his Theosophical activities.

Having decided on the work to be done, the group immediately began plans for carrying out the program. From the records kept of the previous class they learned that collections would not meet the expenses, and they agreed to contribute two dollars each to meet advertising and postage expense, and if necessary to add more later. Mr. Roberts felt that the new members should make up the deficit paid by the Atwells during the first series, but John protested at once that that had been their small share in the work and was less than he had expected it to cost.

Knowing the truth of the statement, "What is everyone's job is no one's job," Dora suggested that each one present assume some particular responsibility for the season's work. This met with hearty approval and each one stated frankly the part he would like. Jane Sims, being a bookkeeper, said she would like to be the treasurer. Harold Roberts said he would be librarian and salesman. May Winters wanted to be the secretary and said she was free to deliver advertising copy but could not write it. This division of the labors left John and Dora Atwell free to direct the efforts of the group and to prepare the study material.

The members of the group separated that night, elated with the anticipation of the fruition of their planning.

# Purpose and Method in Theosophical Research

BY FRITZ KUNZ AND ALEXANDER HORNE

THE opposition between the Theosophical point of view and the state of mind of the world when the Society was founded no longer exists in truly well-informed circles. In philosophy the names of Bergsen, Whitehead and others come to mind to represent great events in that department of human life since 1875. In religion we may think of the profound questioning which these intervening years have made necessary in theological colleges, we may examine the state of mind of Christian communities in non-Christian lands, and we need only to read *Rethinking Missions* in order to see what has gone on in one religion alone. The meaning of the name Gandhi to Hinduism, and indeed to the whole religious world, convinces us that all the faiths are ready to re-evaluate their traditions. In the arts no word smaller than "revolution" is enough to describe what has happened. The pretty-pretty and the sentimental have gone, and even the works of geniuses such as Wagner and Beethoven, Whistler, Turner, Redin and the rest have not sufficed for a world entirely changed by social, political and industrial forces. In science, most conspicuous perhaps of all departments of life, the changes have been proceeding and now are accelerated at such a pace that its chief men have felt encouraged to take over the functions of philosophy, and even of religion, with their cosmologies.

The question has naturally arisen repeatedly and with increasing urgency in the minds of many members of The Theosophical Society, what can we do to take advantage of this new situation? Throughout all our history individual students have made personal studies in connection with papers to be written or lectures to be given. Today, however, the wealth of material is so great and the technical knowledge required to understand it so forbidding that the individual working alone is likely as not to make our philosophy not more but less valued if he tries to interpret the scene by himself. Yet we are driven, by the practical utility of our philosophy, to come to grips with these new gains in human knowledge. And we are encouraged and aided enormously by the fact that the very first thing that our Masters did in instituting our Movement was to organize and clarify and add to the knowledge extant in those days of our founding, meager as that knowledge then was.

The foregoing considerations moved many individuals in many parts of the world. In England, appropriately, the general need was met by setting up under the corporate protection of the inactive Theosophical World University a Research Center. In 1937 Mr. Kunz was invited to England, chiefly in this connection, and as a result the group of systematic workers in contemporary studies, which had long been carrying on from New York as a focus, was recognized as part of this organized research work. Shortly thereafter Mr. Horne was invited to join Mr. Kunz upon the London Council, as the undertaking in this vast country, even if continued for the present upon a modest scale, is too much to centralize in one person. As readers may have noticed in an earlier issue of this magazine, the Secretary of the London Research Center has sought and obtained the approval and interest of the National President in the extension (now in a formal and organized form) of the world research work to the United States.

The question now arises, what exactly is meant by research in this connection? We must first deal with a general misconception. Research in a Theosophical sense cannot mean just science alone. As will be seen from our opening paragraph in this announcement, the issues that concern us are referable only to life as a whole. An instance of a research item which is in process will show most clearly what this means, and how not only several sciences, but religion, philosophy and art may be involved. Everyone has heard, no doubt, of the theory of recapitulation, which says that any individual (say, a human body) summarizes in its birth stages the history of its kind—indeed, of all the species that have gone before. Philosophically, this may be enlarged in the case of man to be a sort of summary of his mineral (chemical), vegetable and animal evolution. This is just a theory of Haeckel's, no more, at present. But if it is true, then there must be some equation to geologic epochs. Suppose we are going to try to equate this biologic process of the human embryo to geologic events? No doubt there is first the scientific side. Fortunately a splendid job has been done already by Miss Preston in her *Earth and Its Cycles*. This equates the earth ages as known in the best geology to the dates given in *The Secret Doctrine*. So far so good. But to what does *The Secret Doctrine*

refer us as historical and available sources? It refers to such works as the *Puranas*, for instance, which certainly are not to be taken as scientific in the ordinary sense of the word. We are at once in the field of religion and of folk psychology. The inquiry, as it went along, would reach out into the realm of the cultures and arts of earlier and primitive contemporary races. It is clear that simple science is not our sole need, but only sound scientific method. The research work has from the start—and must always continue to be—on this basis. There is a great difference between combining the rigor of scientific method and respect for human achievement as a whole on the one hand, and limiting ourselves to those narrow realms of statistical measurement which science has been so prone to believe alone valuable, on the others. In a word, we have some regard for the effect that Dr. Einstein's violin playing and humanitarianism have upon his attainments as a philosopher and mathematician, even if he himself might not think of all these activities as one indivisible whole.

To make sure that we are understood that research among us is not a narrow matter of scientific interests, we shall take an illustration from research as regards the arts. As it is well known, there has been in painting, music, the dance and all arts, a great desire to break from old forms. In painting we have seen the exploration of the artist's inner experience by means of abstracts of all sorts. This ranges from pathological work done to gain relief from pressures in the psyche, to highly original and adventurous creative work. No doubt it is sometimes difficult to know which is which! All the arts have recorded the revolution. But the abstracts are still personal. The paintings are the projection of the individual unconscious. Until very recently we have seen no attempts at nature's abstracts, the Divine Ideation. Clearly here mathematics and biology could help. The Forms in the Divine Mind (the Holy Ghost or Brahma aspect), to which Plato directed attention so eloquently, can be brought to the attention of suitable artists, and what is now the narrow subject of dynamic symmetry stemming off from the work of Jay Hambidge, becomes a wondrous realm larger even than the grand explorations of Claude Bragdon.

Surely the foregoing two illustrations are enough to show that research in the Theosophical sense never has been and cannot usefully be a

small thing of the lower mind alone, and hence a menace to our work.

With the formal organization of research work in this country, the question remains, what precisely are to be the methods and purposes? The purpose is to assist one another in articles and lectures and books (and above all in articles for *The Theosophist*) to ensure that our united talents shall result in the publication of widely acceptable ideas that may help to organize modern thought to good ends. Persons who want to participate in such work will distinguish between articles of opinion, however interesting and of whatever literary merit, and manuscripts which have had the benefit of criticism and reconstruction as part of a joint enterprise. Concurrent with such work is the collection of notes and digests. Many of our best workers read and think and make notes and extracts. It is a good thing to have a central pool of knowledge, where good bibliographies can be maintained, and further study guided.

The American Research Group will continue as a whole in close contact with the general center for research in London, as much as circumstance allows. This collaboration has, in fact, existed for three years. Also, occasional reports and announcements will appear here in the national magazine, thanks to the hospitality of the National President. How much good can be done and work effected will be determined by many factors. If, as some of us think, the whole next stage of the Society's work is dependent upon a wide achievement of realism in all departments of life, and if this dependence is admitted by a very large number of our Theosophical workers in America, then of course the resource and value of the research work will be rapidly expanded because of a general conviction that this is the thing to do with all our power. Some of us have this conviction. We invite the collaboration in every way of those who share it with us, so that we may do together that which cannot be done by us separately.

Communications may be addressed either to Alexander Horne, 540 21st Avenue, San Francisco, or to Fritz Kunz, Box 469, Port Chester, New York. Further discussion of projects will appear in these pages, as we have said. But we urge interested members to notify us of their interest now, and to give all the help and encouragement they can. This is a very large work, and all possible help is needed.

## Convention Business

### Summary of the Official Proceedings of the Board of Directors Meeting Held July 20, 22 and 23.

Confirmation of the following matters dealt with by mail during the course of the year:

1. Engagement of Miss Mary K. Neff for an additional period.
2. Decision against acceptance of certain property, having regard to restrictions attached to the proffered gift.
3. Gratefully accepting Mr. J. H. Mason's gift of an Entrance Way and approving Mr. Claude Bragdon's design.
4. Approval of dates of Convention and the Annual Meeting of the Board.
5. Approval of the formation of a lodge in Laredo, Texas, to be attached to the Mexican Section.
6. Inviting The Theosophical Book Association for the Blind to transfer its machinery and operations to Olcott at the appropriate time.
7. Appropriating \$500 as a contribution to the Refugee Fund for the relief of European members.
8. Approving the proposed Convention program.
9. Endorsing the nomination of Dr. Arundale for the presidency in 1941.
10. Authorizing the re-sale of the Oakdale Avenue Property.

*During the course of the year the Board dealt with many other matters of essential business and policy important in their bearing upon the Society's welfare, but not of individual import sufficient for record here.*

#### NEW MATTERS

1. Postponing consideration of a school project for Wheaton until the effects of the war can be appraised.
2. Referring to the Convention Resolutions Committee a request and a resolution of the Northeast Federation to amend the By-Laws relating to the election of Directors.
3. Referring to the Convention Resolutions Committee a request and a resolution of the Northeast Federation proposing a change in the By-Laws to require formal notice of matters to be brought before Convention.
4. Recording the incompleteness of the proposed change in the status of St. Louis Lodge.
5. Recording the status of the Adyar Art Project Fund.
6. Appointment of Mr. Edwin N. Lord as

Auditor of the Society's accounts for the year just closed.

7. Reviewing the apparently negligible effect upon total membership of the change in dues and the substantial improvement in the Society's financial structure.

8. Appropriating \$2,000 to develop through advertising, correspondence and especially prepared literature, a method of spreading the knowledge of Theosophy in smaller towns.

9. Tentatively appropriating \$1,000 for the spread of Theosophy through recordings and radio.

10. Appropriating \$600 for certain old workers.

11. Appropriating \$300 for the Theosophical Book Association for the Blind.

12. Authorizing the National President to work out a less expensive children's camp arrangement for future years.

13. Approving capital expenditures for the past year.

14. Authorizing the expenditure of \$1,000 annually for the maintenance of the Headquarters building.

15. Rejecting an offer of additional adjacent property.

#### Resolutions of the Convention of 1940

1. Sending loyal greetings to the President and Mrs. Arundale and to co-workers at Adyar.
2. Sending warmest greetings to Mr. Jinarajadasa and co-workers in the British Isles.
3. Ratifying and approving the official acts of the Officers and Board of Directors.
4. Expressing appreciation and thanks to the National President and Staff.
5. Recording deep appreciation of loyal workers and lecturers.
6. Appreciating the work of the radio committee under the chairmanship of Mr. Carle Christensen.
7. Gratefully thanking the Children's Camp Committee and management.
8. Expressing appreciation to the contributors to the Olcott Foundation.
9. Recording recognition of the work of Mrs. Jessie R. McAllister and Mrs. Muriel Lauder Lewis for children and parents.
10. Expressing appreciation of the help of Mr. E. Norman Pearson and Mr. A. Herbert Peron in developing the advertising plan for extending Theosophy into smaller towns.
11. Re-affirming belief in the basic facts of universal brotherhood and the ultimate triumph of the forces of love.

12. Recording a renewed sense of solidarity with all people throughout the world who are suffering from persecution because of race or creed, and extending sympathy.

13. Calling attention to the By-Laws and rules requiring that before admission to lodge membership candidates shall first apply for membership in the National Society.

14. Appointing a committee to study the procedure for electing directors (for full text of Resolution see page 173, August, 1940 number).

15. Recommending a thirty day pre-publication of the agenda of the annual business meeting.

16. Expressing gratitude to Mr. J. H. Mason and approval of his magnificent gift of the new entrance way to Olcott.

### Greetings

Greetings were received by cable, telegram, letter, or were given in person, from the following:

Dr. and Mrs. Arundale  
Mr. Jinarajadasa  
The Theosophical Society in East Asia  
The Theosophical Society in Latin America  
National Members of America and Austria  
Singapore Lodge  
The Young Theosophists of America  
The Michigan Federation  
The Mid-South Federation  
The Northeast Federation  
The Ohio Federation

The Middle Atlantic Federation  
The Southern California Federation  
Orcas Island Camp  
Pumpkin Hollow Camp  
Cincinnati Y. T. Group  
Chicago Y. T. Group  
Lansing Y. T. Group  
Milwaukee Y. T. Group  
Krotona  
Miss Anita Henkel  
Mrs. Adeltha Peterson  
Mr. James Hadaway  
Dr. and Mrs. Boxell  
Mr. and Mrs. Fritz Kunz  
Mrs. Betsey Jewett  
Mrs. Catharine G. Mayes  
Dr. Pieter K. Roest  
Mr. John Snell  
Mr. Nelson Durham  
Mrs. Jennie Bollenbacker

And the following lodges: Albany, Genesee (Rochester), Minneapolis, Columbus, Rainbow Group (Columbus), St. Paul, Detroit, Pacific (San Francisco), Service (Austin), Mt. Clemens, St. Louis Branch, Lansing, Besant (Cleveland), Braille, Wheaton, Brotherhood (New Orleans), Lotus (Philadelphia), Lightbringer (Washington), New York, Cincinnati, Decatur, Olcott, Milwaukee, Grand Rapids, Heracles (Chicago), Fellowship (Chicago), Ojai Valley, Boulder, Maryland, Oak Park, Copernicus, Julius Slowacki, Besant (Hollywood), Besant, (Boston), and West Palm Beach.

## THE PLACE OF MARS AND MERCURY IN THE "EARTH CHAIN"

(Continued from page 199)

- (5) very good people, but have no wish to serve.
- (6) "Servers," approaching the Path.
- (7) "Servers," who know of the scheme of the Master and are pledged to serve Their Plan.

Now, according to these investigations, when the new Earth Chain began its work, those who first entered it were the least-developed egos. They were capable of only the simplest kind of work, and very little was expected of them. In the First Round, Mars and Mercury were still astral; but the earth was physical. From the Second Round onwards Mars and Mercury became physical also.

In the First Round, it was the "Lines" who first entered the Earth Chain, and slowly strengthened their individualization, and by the end of the Second Round became fully human. In the Third Round, the "Basket-

works" developed a complete causal body.

But it was when the Life-wave was transferred to Earth (in this Fourth Round in which we are), and only as the Third or Lemurian Root Race began, that the millions of egos of the third group given above, entered this Earth Chain, *for the first time*. They have "skipped" all the seven globes of the first three Rounds, and globes A, B, and Mars on this Round. So far as their work of evolving is concerned, they have been in the "Inter-Chain Nirvana," till they appeared in the Lemurian Race. The reason is that the evolutionary processes in the early Rounds could not give them the necessary conditions for a rapid growth.

To sum up, all the egos in our humanity who can be considered as really civilized now—from those weak and amiable to those capable of high self-sacrifice—have not been on Mars

(Concluded on page 213)

# The Role of the Theosophist

BY HELEN PALMER OWEN, Chairman

*(The first two talks of the Young Theosophist Convention Symposium are given here. The other two will appear in an early number.)*

**I**N THESE DAYS of conflict and rearrangement of world standards and systems, the Young Theosophists feel that the most important thing they can contribute to this Convention program is a discussion of the work of the Theosophist—the role the Theosophist must play in the drama of destiny that is being enacted around us; the work of the Theosophist, without distinction as to race, creed, caste, sex, color or age! They are always young who live in the spirit of youth and retain the freshness of vision and ideal.

The first thing each of us must try to do, of course, is to *be* a Theosophist. We have the greatest philosophy that has ever been given to the world in our libraries and stored away in the recesses of our minds. We have accepted ideals which if lived up to would make of us super-men. We have an organization which could change the relationship of men so that each would call his neighbor "brother."

If we understood the real significance and value of our philosophy we could establish a school so great that all the seeking minds in the world would beat a path to our door. If we demonstrated our ideals in the everyday experiences of lives we would restore man's faith in goodness, beauty and love. And if we promoted—if we supported—our organization to the extent of our energies and vision we would see that organization bringing about a Utopia on earth.

Next to this most important role of the Theosophist (the self-preparation which is the first essential in any work), comes the role of the Theosophist in the Society, for the member must cooperate with his organization and his fellow-members if anything worth while is to be accomplished.

There are many organizations with different objectives. It is right that Theosophists should encourage those which bend their efforts in the direction of evolution, but we should not forget in our enthusiasm for some ideal that approximates some purpose of our own that while anyone who chooses can work for high principles and great ideals, only the Theosophist is equipped to promulgate the special teaching of Theosophy, to perform the special

work for which The Theosophical Society was founded.

I would like to stress this point, for I feel that the importance of recognizing our own work and tackling it with one-pointed effort cannot be emphasized too often or too strongly. There are many hands to lift the burdens of charitable and altruistic organizations, for essentially all men are kind and helpful, but it is only those who can catch the gleam of a higher purpose in it all who can work for Theosophy. There are many shoulders to push forward the wheel of progress, for most men are progressive and forward looking, but there are so few who know "there is a Plan," who can read the blue prints, so to speak, and who are ready always to lift a little of the heavy karma of the world. And that is the role of the Theosophist.

The second object of the World Federation of Young Theosophists is to "support and strengthen The Theosophical Society," and I think one method of giving effect to that object is to encourage lodge officers and program chairmen to always put Theosophy first in their arrangements. Let us include discussions of religion, psychology, science, philosophy and whatever problems of the day may be urgent in our programs, but let us as Theosophists offer Theosophical interpretations of them. There are probably many clubs and groups in every community to consider its economic, political and social problems, but only the Theosophical lodge in any community can offer the most satisfactory solution of all—that of the Ancient Wisdom.

The third phase of this subject will be the Theosophist's role in world affairs.

Probably Mr. Jinarajadasa's little booklet, "The War—And After," impressed all of us with a new awareness of the responsibility that it is to be a Theosophist in this transition stage of the world's civilization. Since he wrote it systems, and even states, that we have looked upon as lasting because they stood for liberty and brotherhood have yielded to the might of dictatorships and delivered their people into a spiritual slavery. What is the role of The Theosophist in view of this challenge to the principles upon which we stand? That question

will be answered in the last talk on this symposium, but first I am supposed to say what I think is the role of the Theosophist.

Many statements have been made by our leaders, and by those who tried to follow them, of the work of Theosophists. I suppose there are as many different conceptions of the Plan of Theosophy and the part Theosophists should play in it as there are Theosophists, but the statement which appeals to me most is one which Mr. Jinarajadasa once made. He said:

"Tens of thousands of Theosophists, in the several generations, have been guided to be reborn in the many lands where the Society is at work today, there to build by their work bridges from religion to religion, from race to race, from science to religion, from art to spirituality. Our keynote of brotherhood and cosmopolitanism—our doctrines of one indivisible humanity, and one over-riding World Plan—swiftly reveal to us where is the Eternal North of mankind's progress."

So I think our work is to build with our tolerance bridges of understanding between religions; to build with our brotherly attitude bridges of appreciation between the races; to span with our knowledge of occultism the space between religion and science; to transmute within ourselves the artistic to the spiritual so that in the world of the True we may be true pioneers.

Members of The Theosophical Society are not just people of similar tastes, similar beliefs and habits who have just happened to group themselves together. They are the scouts of tomorrow's civilization, and their ideals will become tomorrow's code. Not that Theoso-

phists are in any sense a chosen people (except perhaps in that they have themselves chosen to serve a certain ideal)—they are not better or worse than anyone else in the world. Their peculiar worth lies in their *opportunity*—the possibility of magnificently fulfilling the commission that has been entrusted to their hands.

In a world where men grope for a purpose blindly, or accept a formula credulously, Theosophists know that there is a Plan. And that knowledge is the greatest responsibility that a man can have, as its fulfillment is the greatest happiness.

For it is not enough to hear and to know. Every Theosophical truth that has been light to us in any darkness turns acid in our souls unless we pass it on. Christ Jesus admonished his disciples, "Be ye doers of the Word, and not hearers only." We are told in *At the Feet of the Master*, "To hear is not enough—you must do what is said."

So in helping to establish upon the earth a new order of brotherhood, I feel that the role of the Theosophist is that of a leavening agent. Theosophists should leaven the world—and make it rise. As idealists they should permeate the loaf of humanity and release the divine energies of right resolve and high purpose so that the dough becomes light and flavored with beauty and truth and wisdom.

Sometimes we are concerned because our numbers are so small. What can a few thousand dreamers do? But the proportions of yeast that go into a perfect loaf are so comparatively small! Too much leavening would spoil a loaf of bread. Perhaps the Master Baker knows His recipe!

## The Role of the Theosophist with Himself

BY MATT BOARDMAN

(Second talk of the Y. T. Convention Symposium)

WHEN WE, as young Theosophists, changed our pace to fall in step with God's plan of evolution, we were inspired by the Society's lofty idealism and by its older members, many of whom were devoting their lives to this work. We were filled with a desire to help, too, but as the first flames of our enthusiasm cooled to a steady glow, we realized that our contribution would be small unless we, like they, reached for an ideal of perfection—perfection of the self.

Although this ideal is far from our grasp as yet, we can try to restrain those baser habits

that appear in our every day lives and at the same time concentrate on those qualities of perfection until each is a part of us. And when we stand head and shoulders above our former selves, the help we can give God's plan will be powerful help.

To me, physical preparation would be the first step. A strong, healthy body—one that is sensitive, yet under control—should be our first ideal. This is within the grasp of practically every one of us. It involves regular habits of sleeping, eating and exercise. A little experimentation will convince any seeker for truth

that a vegetarian diet is the easiest on the system. It can soon be seen how much more alert and responsive the body is, even after a month of such diet. This new sensitiveness makes the body a better tool for us to use, but we should be careful not to let this super-sensitivity use us. A balance of eating, sleeping, sunshine and exercise can be adjusted to each individual's needs until perfect health is an instinct. Many petty habits will then have been eliminated and we will be a step towards our ideal.

One of the first qualities of mind we will try to acquire is humility. An arrogant man is blinded by any small measure of success and his mind is closed to further truths. The cost of this arrogance is ignorance. An humble man, no matter how far he has traveled, is never dazzled by the distance left behind him; his mind is open and ready for that which lies ahead.

Humility is not shyness, and we will try not to confuse the two. We are social creatures who must live and learn in a world of people. Shyness retards our social adaptation. Nor will we be over-bold. Many of the things that flash into our heads are better left unsaid and undone. Many times when we have caused someone a mental hurt by a careless remark, we realize it too late. We will guard against this all the time until kindly speech and kindly action, too, are second nature.

Before we understood God's Plan we responded to whatever emotional stimuli, good or bad, came in our direction. As Young Theosophists we are trying to transmute our responses of anger, hate, and any others that will retard our progress. We will keep away from all emotional ugliness; we will make our associations with other people pleasant and our surroundings more beautiful. We will hunt out the beauty that exists all around us—in our city streets, our offices, in crowds of people—then we will not have to travel miles away to find God's outdoor splendor; we will find it everywhere we go. Beauty invokes an emotion within us which we can feel with the same intensity for a symphony as for a mountain landscape. When we find the beauty that exists all around us and learn to appreciate it, then wherever circumstances force us we can always feel the buoying emotion which beauty produces.

While we are changing our astral body, we will also strengthen our mental body. By mental association with the highest of ideals we will build those ideals into our lives. We

will hold our goal of perfection before us and every day think back over our experiences, especially where associations with other people didn't flow smoothly, and try to discover whether it was anything we said or did that made the situation an unpleasant one. By thinking over these things we can make a conscious effort to curb our behavior so that the next time such a situation presents itself we will be better prepared for it.

From time to time in our reading we will find a sentence of concentrated wisdom which will instantly appeal to us. Such a sentence as this from Geoffrey Hodson's *"The Coming of the Angels"* will challenge and lift us closer to our ideal:

"Live nobly; speak truly, and live with dignity. Let the light of love and beauty and of spiritual grace shine forth in every action, speak in every word."

Another important quality we will build for ourselves is a storehouse of knowledge. We will spend much time studying and preparing a foundation for that reading which is now beyond our intellectual scope. Many facts of nature which were once hidden mysteries to us have been uncovered in the pages of our Theosophical books, and many more are waiting to reveal even deeper truths when we can read and understand. So we are looking forward with eager anticipation to the unknown that lies ahead, and we will read every book that will help us to understand more about the mystery of life.

And finally, in order that we may not misdirect our growing energy and hinder the Plan instead of working with it, we will try to glimpse a vision of the future. In the world of tomorrow every man, woman and child on the face of the globe will have a roof over his head, three square meals a day, and unlimited educational opportunity. War will be just history and the different races of the earth will live side by side in perfect harmony. Our dog eat dog economic system will be replaced by a world of cooperating commonwealths and everyone will pull together for the common good of all living men. A few people of the present will be the cornerstones upon which this beautiful world of the future will rest, and we will try to be among the few.

So our work of self-improvement will never be for self-glorification, but to help our Society forward and to give a powerful boost to God's Plan by making into reality this vision of the future.

## REPORT OF THE COMMITTEE ON THE RELIGIOUS AND PHILOSOPHICAL IDEAL FOR THE IMMEDIATE FUTURE

(Continued from page 195)

nobler types of civic and patriotic feeling among our citizens should be promoted by us in every constructive way imaginable. Of what value, in general, is our intimation of the increasing importance of the Ceremonial Ray in civilization, or our sensitiveness to the abuses of the power in the United States as well as in Germany, if we lack the initiative to see, dream and act in this department for our nation's good?

This and other methods there are for revitalizing America's faith in the reality and beauty of her ideals. The debunkers must be systematically debunked. The skeptics, the doubters, the timid and fearful must be lifted, challenged, or shamed out of their feebleness of spirit. All fashionable poses of non-commitment to the contrary, there is nothing defensible about an attitude of neutrality or indecision, however open minded it may appear to be, when obvious principles of humanity are at stake. Let us not rest until America's hypocritical and shortsighted aid to aggression, as personified by Japan, has been brought to a standstill. Concerning our relations with other countries, it is divine *law*, also, not opinion or sentiment, which tells us that "Inaction in a deed of mercy becomes an action in a deadly sin," and that the duty of "a valiant defense of those who are unjustly attacked" applies to nations as well as individuals.

In a world confused in its conceptions of peace, it is of utmost importance that the true basis and nature of peace should be understood. Otherwise, every effort towards peace, falling short of its mark as it inevitably must when aimed only at a pseudo-peace of appeasement, compromise, or a naively benevolent bargaining with forces bent solely on world enslavement, will merely obstruct rightful resistance and so play into the hands of destruction. The highways of effective moral action among the people must not be cluttered with masses of well-meaning non-combatants compelled to become refugees when their positions of neutrality, isolation, safety, comfort, selfishness, non-intervention, compromise, or peace-at-any-price are rendered untenable, as they assuredly will be so rendered everywhere on earth.

Lest the position taken here seem vulnerable to the charge of war mongering, a clear distinction of motive and kind should be drawn between the latter activity and every just effort to arouse the consciences of people, to stir their sense of duty and responsibility in a world where all that is good, beautiful and true is embattled for its very survival among men. It is our task to live and declare our ideals with a power of conviction made serenely invincible because we are ready to stake all upon the love of truth, honor and justice, regardless of consequences. It is our further task to build bridges of light between the reality which we see in our ideals of Man Perfect, of America, or of democracy, and the unreality which exists for others in those ideals. This calls for the greatest understanding. But the ways of bridge building are like the morning. The barrier between unreality and reality, between non-conviction and conviction, between indecision and decision is dissolved by the fresh, ardent comprehension of life and creativeness. It vanishes at the first release of that true youthfulness which belongs to man and democracy when consciousness of the real Self, of the inborn if obscure nobility of the human being, of all humanity, begins to rise into the certainty of its own divine power from the darkness of the unconscious, from the deceptions of tyranny, artificial order, false prosperity, unsatisfying satisfactions, and a peace which is not peace because it is not of righteousness, but of weakness, selfishness, and cruelty towards all life.

America must be renewed in this knowledge of herself. Equally, she must be armed by insight into the nature of the forces arrayed against her, within and without. Thus awakened and fortified, she will be able to fulfill her share of responsibility for the halting of aggression and the maintenance of freedom and justice in the world. America's duty, it must be finally emphasized, cannot be measured or fulfilled by self-interest, but is in *exact proportion* to her power to help.

In the farewell words of Dr. Besant given here at Olcott: let us "be brave, be strong, be true."



# Heroic Britain

BY L. W. ROGERS

**G**REAT events are seldom recognized for what they really are when they are occurring. The *Declaration of Independence* was at first regarded as the audacious fulmination of a handful of radical fanatics against a powerful king who would probably catch and hang all of them in a few months. The sublime dramas of Shakespeare were taken at first as the usual run of stage productions. More than a century passed before their colossal moral strength and beauty were recognized. And so it has been throughout human history. Something comes along in the ordinary run of affairs and is taken as a matter of course. Later on, as the race looks back upon it, it emerges from the commonplace into the heroic for it is then seen that it involved, perhaps, a sacrifice that changed the whole course of future human events.

Such a drama is now being enacted in the world's theater of war. Germany, mightily armed, obsessed with demoniac ambition and drunk with the wine of success, has crushed one nation after another into utter helplessness and paused at the threshold of England, ready to leap upon the last sanctuary of European democracy. David and Goliath are again face to face. Germany points to helpless France, to shattered Holland, to the ruins and shambles of Poland, and issues the death threat, "Surrender or I will annihilate you." And Britain's answer is a thunderous "No!"

Consider for a moment what that means. At this date (August 4) one of our most accurate forecasters says, "The confidential surveys made by United States observers show that the German preponderance in the air is now only 11 to 5 in fighter planes, although it remains 12 to 1 in carrying power and bombers." The German submarine toll has been heavy—particularly on destroyer convoys—and the same report says that with 185 destroyers at the start Britain now has less than 100. Consider also the ruthlessness of the enemy and Hitler's personal hatred of England. Think of the civilians who have been cut down with machine gun fire as they fled from their homes; of the settled policy of the German army to terrorize by destroying both life and property. The whole world now knows that Hitler lives up to his most awful threats to the letter. Against the overwhelming odds, with the apparent certainty

of their cities being turned into heaps of rubbish and the list of dead and wounded reaching appalling figures, Britain says "No submission to the destroyer of human liberty." Heroic Britain!

There is an occult tradition that in these modern days a great test would come to the race; that the European nation which had accomplished most in the field of human liberty would have the opportunity of making a great sacrifice to preserve that liberty; but that if it failed the people of another great nation would step into the vacated position of leader of the hosts of freedom. The choice has been made and the British Empire will live.

We must not, I think, expect any speedy end of the present war. We may be only in the early stages of the long heralded Armagedden. The principles involved are too profound, too completely interwoven in the fabric of human nature, to permit any rapid, final adjustment. It may well be that the forces of brutality and destruction will have a considerable period of success and apparent triumph. But it cannot possibly be permanent. Had Britain failed in her decision it might have greatly prolonged the struggle but the end would have been the same. The plans of the Spiritual Hierarchy for the race never fail. The time element is the only uncertainty. Since not even the Gods may interfere with man's unlimited free will our right or wrong choices are important factors in the course of events; but they can only delay, not prevent.

What should we do, what *can* we do, about this war? That is what every Theosophist should be asking. Many people are bewildered, uncertain. It is somewhat difficult on account of the many complications; and yet it is simple enough when carefully considered. It is complicated only because of the long history of ambitions and intrigues that surround the nations engaged in the struggle, and because in each of those nations there is a tangle of the selfish interests of many groups and individuals. Some prominent Americans have widely proclaimed that the war is nothing but the struggle between European nations for economic supremacy. That is one of the fallacies that baffles and misleads. It is quite true that the battle for markets is involved, and always is in any war. But it is not the real issue in this war. All the talk about

commercial advantages, imperialism, conquests of more primitive peoples, etc., is beside the point. All nations have in their populations all classes of human beings—the plutocrats, the middle class and “the submerged.” All the European nations that had the power and opportunity have imposed upon others or have grabbed “colonies” from the colored races. In that matter there is not a grain of difference between Germany, Holland, Belgium and Britain. What nonsense it is, then, to drag such points into the subject. Stripped of all the non-essentials this war is about just one thing—shall autocracy or democracy rule the world? Autocracy means rule by force. It means that physical strength and intellectual cunning shall govern the race. Democracy (in its rightful form) means that individual liberty shall be preserved and that citizens of a nation shall choose their lawmakers. There is really no excuse for anybody being in doubt about these things. Hitler made it crystal clear in his book before he began the self-appointed task of subjugating nations.

One of the amazing things of all time is that with our army and navy officers repeatedly asserting that “Britain is our first line of defense,” and with the Government working at high tension on defensive armament while Congress dare not take even a brief summer vacation, there are many Americans denouncing what they call “the war hysteria” and assuring us that we are making a great fuss about nothing. Such an attitude would be less surprising if we did not have freshly before us the disastrous results of a similar course in England. There the Conservative Government appears to have slept comfortably through the years during which Germany rearmed while

experienced men like Lloyd George vainly talked and wrote and worked to warn the nation of the inevitable tragedy that is now upon them. We also have our sleepers and may pay the same penalty for it. “Whom the Gods would destroy they first make mad,” said the Greeks. Perhaps a modern version might read, “Whom Nemesis would overtake she first puts to sleep!”

In every country where the dictators are triumphant Theosophy, Masonry and all labor organizations disappear. High standards of living also disappear. What can Theosophists do about the war? We can talk and write about it. We can let our personal opinion about it be known to neighbors and those we meet in travel. We can write to our representatives and our senators at Washington expressing our emphatic opinion that the Government should do everything in its power to furnish arms and ammunition and war material to Britain and to immediately repeal every law that interferes in any way with doing it. Every voter has a very positive influence with congressmen and such letters are extremely important. We can also remember that every true Theosophist is cosmopolitan, a citizen of the world, and that his natural attitude is just the reverse of that of those who say that what happens to another nation is none of our business. Lowell spoke a great Theosophical truth when he wrote this:

*“He’s true to God who’s true to man.  
Wherever wrong is done to the humblest and  
the weakest  
’Neath the all-beholding sun,  
That wrong is also done to us, and they are  
slaves most base  
Whose love of right is for themselves and not  
for all the race.”*



## SHALL WE CHANGE OUR BY-LAWS?

(Continued from page 200)

elect its representative by such means as it saw fit and advise Headquarters of the result and that would be the end of the matter. In one day it could be finished instead of being dragged out for months as it is now in our official organ. The present heavy expense would also disappear.

In the committee discussion of the matter a member asked why an improvement so obviously beneficial had not been made long ago. That is much like asking why men did not

stop pulling shirts on over their heads a generation ago! In most countries they are still doing it. There is a time when anything starts. Some incident, or even accident, is back of many an invention. Something has to set us to thinking about it and then we get at it.

The National President has appointed a tip-top committee to formulate the proposed amendment and they will no doubt be searching the pages of our official magazine for any suggestions that any of us can make.

## The Young Theosophists' Page

### Hello!

On this page, which the Board of Directors has so kindly offered for the use of the Young Theosophists, we will present Theosophy through the eyes of the Society's youth. In future numbers there will be news of Y. T. Groups, short essays embodying Theosophical concepts and verse of Theosophical inspiration—in general it is to be the page of the Young Theosophists.

Space in this issue will be devoted to Convention news and notes, but every Y. T. is urged to contribute his ideas and dreams for Theosophy so that it may be really representative of the Y. T. ideal.

### ? ? ?

First, we need a title. Just "The Young Theosophist Page" is rather uninteresting, don't you think? Does anyone have an idea that is "just the thing?" Send your suggestions to the Editor at Olcott and the best will be chosen to distinguish this page in the future.

### Under the Willows

At two o'clock on Monday afternoon the Young Theosophists of America assembled "under the willows" for their Annual Convention. The meeting was called to order by the Vice-President, in the absence of the President, and reports of the various officers were read and approved.

At the final meeting on Wednesday afternoon the following officers were elected for the term 1940-41:

President: Mr. John A. Toren  
Vice-President: Miss Helen Palmer Owen  
Secretary: Mr. Welford Inge  
Treasurer: Miss Betty Ruder

### Official Picture

There are a few post card prints of the official Y. T. Convention picture available. Anyone who desires either of the two angles can obtain them for ten cents each by writing to Olcott.

### Your Money Back?

Publication of *The American Young Theosophist* is temporarily suspended. If your subscription has not been fulfilled and you desire that your fee be refunded please write to Miss Betty Ruder, Olcott, Wheaton, Illinois.

If we do not hear from you, your name will be retained on our list and when publication is resumed all due copies will be sent to you.

### Who are Young Theosophists?

Young Theosophists are members of The Theosophical Society who are under the age of thirty. Interested non-members may join the World Federation of Young Theosophists as Associate Members, but they have no voice in the affairs of the Federation.

The World Federation of Young Theosophists is an International body of Theosophical youth working within and recognized by The Theosophical Society, Adyar. It is composed of 27 National units and has its International Headquarters at Adyar.

The Objects of the Federation are:

1. To bring Theosophy to the Youth of the world;
2. To support and strengthen The Theosophical Society;
3. To promote practical Brotherhood, national and international.

### Love Will Find a Way

Every Theosophist who really loves Theosophy will find a way to serve the Society. There are many ways and much to be done, but it is this love that each must seek in his own heart first.

Let us as Young Theosophists consider how much we love Theosophy. Enough to seek out our particular way to perform our particular service? There are courses to be written, lodges to be lead, lectures to be given, committee reports to be prepared. What can you do? The Society is at present launching a campaign for strengthening its membership. Every Young Theosophist who believes in his youth and in his Theosophy should bring some other young person into the lodge. How? Love will find a way.

Love without work is impossible, for there is a sweet compulsion about love that must fulfill itself. Wherever there is an eagerness to "do something" there is created a capacity for doing it—and then a way will open. It is always so. One person cannot tell another how and where he should seek for his work, any more than how he should perform it. But remember that work without love is fruitless, as love without work is unthinkable. Just be sure of your love—and love will find a way.

—HELEN PALMER OWEN, Editor

# The Order of the Round Table

(Many at Convention were inspired with the beauty of the simple ceremony of the Round Table and delighted that the Order has been revived, as it begins again to render its service and to inculcate the ideals of Knighthood among our children. Ed.)

## The Ideal Of Knighthood

BY C. JINARAJADASA

EVERY civilization that is truly great has an ideal of perfect manhood to offer to its youth. This ideal in India was called the *Kshattriya*, the warrior who preferred death to dishonor. In Japan it was the *Samurai*; in Europe in the middle ages it was the *Chevalier*—"Knight."

"*Chevalier sans peur et sans reproche*"—"Knight, fearless and blameless"—what nobler title could anyone claim from posterity than this, which Chevalier won?

It is this ideal which is revived today in the Round Table, which is composed of boys and girls, and young men and young women who try to be noble. Can women also become Knights? Why not? If Chevalier is an Ideal, it is as much for women as for men. An ideal has no distinction of sex; it is for all. In the past, women have been perfect *Kshattriyas*, *Samurai* and *Chevaliers*.

What is it to be a Knight? To show in one's conduct what Christ meant when He said, "Love thy neighbor as thyself." For a Knight treats all as himself, raising each, however base, to his own high level of nobility. A Knight

cannot turn coward, though to do so might save his life. For more than life is honor. In business or games or love, a man may desire greatly a thing to which others have an equal right to desire; but his honor requires that he shall not put obstacles in their way to further his own advantage. To a knightly man or woman all is not "fair in love and war." A Knight cannot act without shame by a lesser standard than his own knightly standard, though there may be none to see him or judge him. Starvation, suffering, death itself are less to him than loyalty to his ideal.

The true Knight is that youth or maid who has seen the beauty and glory of an ideal, and pledges himself or herself to it. It is hard, terribly hard, to be always true to the Ideal. We fail again and again. But He Who is the Perfect Knight of the Round Table, our Head, for Whom is the vacant chair in our ceremonies, will judge us, not by our failure, but by our having always been true in thought and aspiration to our ideal, though we may have failed to be true to it in deed.

Never to turn our back on our Ideal—this is to be a true Knight of His Round Table.

## THE PLACE OF MARS AND MERCURY IN THE "EARTH CHAIN"

(Continued from page 205)

or Mercury. If H. P. B. concentrated her attention on these, she was justified in saying that Mars and Mercury are no part of our scheme (so far, at least, as *our* past is concerned).

Of course, there is a wide divergence between H. P. B. and Mr. Sinnett. But could Mr. Sinnett have blundered badly on this important topic? If he did, how could the Master K. H. have given him this splendid testimonial?

*Letters*, (Letter 82, pg. 392).

"Be certain that, the few undetectable mistakes and omissions notwithstanding, your *Esooteric Buddhism* is the only right exposition—

however incomplete—of our Occult doctrine. You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book but on the contrary will explain away any seeming contradictions."

I suppose Theosophists will be divided on this matter "to the end of time," until at least they can read the Akashic Records and see for themselves. It is a comfort to know that we shall all be Record-readers some day. Till then, I do not think we should erect a belief that Mars and Mercury belong to our Earth Chain into a Theosophical heresy. Not certainly if to some it "seems to fit in better."

## Theosophical News and Notes

### Our New Entrance Way

We are glad to present in this issue a picture of the finely designed and generously donated arch way that now forms the entrance to Olcott, ceremonially dedicated with the youngsters holding the line that kept the route clear and Mr. Rogers making the oration.

The entrance adds finish to our estate, which, however, will never be completed. Nature is making it constantly more beautiful. Those who work at Olcott strive to add to its value to The Theosophical Society and to its great purpose. The new entrance way is symbolic, as one enters, of the leaving behind of those things, those attitudes and feelings which are inappropriate to Olcott's purpose. It is symbolic, too, of the permanence of The Theosophical Society.

On one of its columns there appears the founding date—November 17, 1875—and the names of the Founders—Blavatsky, Olcott, Judge—and the location of our International Headquarters, Adyar. The three objects are set out in full and the names of the Presidents to date: Olcott, Besant, Arundale.

On the other is "Olcott, National Headquarters of The Theosophical Society in America" and the date of our organization as a National Society, 1886, and the building of Headquarters under the Presidency of Mr. Rogers.

At the foot of one plaque appears the Society's motto: "*There is no religion higher than truth,*" and on the other a phrase expressing the one great truth that Theosophy upholds: "*All life is one and even the humblest forms enshrine divinity.*"

The new entrance way, with its towering columns, its symbolic forms and its beauty of proportion, has attracted considerable attention in the village of Wheaton and the surrounding neighborhood.

### Theosophy for Smaller Cities

The plan to make Theosophy known in small communities, for which purpose funds were appropriated by the Board and Convention approval was given, has been intensively studied since Convention closed.

Through two week-ends Mr. Pearson has visited Olcott to aid in the development of this program, and Mr. Perkins, who has remained at Headquarters, has contributed the art work necessary for the new literature being prepared for the campaign.

A study of newspaper circulation, types of communities, letters of response to inquirers, etc., has been made and the project is taking shape so that experimental advertising may be started in October, with literature and all follow-up material available to care for the inquiries that are expected.

Lodge officers who wish to do so may send in the names of those interested inquirers (not already attending meetings and familiar with Theosophy) that they also may receive the literature now being prepared for inquirers.

### News of Mr. Jinarajadasa

We have just learned that Mr. Jinarajadasa has sailed from England en route to India. He is traveling via Capetown, Perth (in Australia), Java and Madras, thus making contacts with other important outposts of Theosophy on his way to our International Headquarters, where he will arrive in time to attend the Convention at Benares.

Mr. Jinarajadasa reports that he is rather worn with the heavy work under the very strenuous conditions that have existed in England for the year that he has been there, but the long ocean voyage to Capetown and across the Pacific to Australia we hope will provide the needed rest.

### Anita Henkel Returning Home

On September 10, when she arrives in Los Angeles, Miss Anita Henkel will be welcomed back to America, after nearly two years absence. She returns to carry out certain personal interests, but on her way to the east brings to all lodges she can contact, and who extend to her an invitation, the message of Adyar and the personal touch with that great Center. Her present plans are to remain on the Pacific Coast for a short time, visiting the lodges there and making arrangements with others who desire a visit from her.

### Olcott Foundation Awards

A committee of judges this year made awards in the departments of lecture and poetry, and diplomas are in preparation for the winners of the awards, as follows:

Mrs. Viva Emmons—Olcott Lecture: "The Listening Heart."

Miss Ruth Collier—Poem: "The Song of the Paramahansa."

Congratulations to these contributors.

### Staff Changes

The pages turn, and as the days go by some fulfilled chapter is closed and a new one begins. This is ever true of the Staff at Olcott, for like eternal wanderers we pause for a time to work where there is a task to be accomplished, and then pass on to lend a hand somewhere else.

Miss Marie Mequillet, who for nine years served as Librarian and Secretary at Headquarters, is now to realize the dream of every Theosophist—a visit to Adyar. It is difficult to secure definite sailing information during these times of war, but she expects some time this fall to obtain passage on a boat which will arrive in India in time for the International Convention.

All those friends whom she leaves behind—both at Olcott and throughout the Section—wish her Godspeed and a happy time. We at Headquarters will miss particularly her friendliness and the sound of her merry laughter, but we are truly glad for the opportunity that has come to her.

Headquarters lost another valuable worker early in the summer when Mr. Ivan Dale Richardson decided to return to the army. We understand that he is now stationed in the State of Washington and hope that he will find other friends there who will appreciate him as much as those he has left at Olcott.

Because of these changes, Mr. John Toren has very happily filled the position of janitor during the summer season and Mrs. Laura Flint will remain a bit longer to assist in the Library, which she has catalogued so beautifully. John will be returning to Seattle in September to continue his studies in the University there, but it has been grand having him here for the summer.

All of her many friends throughout the Section will be happy to learn that Miss Betty Ruder has joined the Staff to assist in the Kitchen Department.

While Mr. James S. Perkins is not properly referred to as a Staff Member, we mention him here because the Perkins family has for several weeks been resident at Headquarters, where they have been welcome guests and helpful participants in the work. Mr. and Mrs. Perkins, and their daughter, Torre, are dividing their residence between Chicago and Olcott.

### Wanted—A Companion Housekeeper

A very desirable opportunity is offered to the right person to serve as Homemaker in a five room apartment in northern Florida in exchange for a home and the privilege of life in

an ideal climate. The service is to be rendered on behalf of a young woman whose health does not permit her care of her own home, but she is eager to share it with a Theosophist and will give cheerful cooperation, as well as a small remuneration.

The offer is open to a man and wife, or to a mother with a child, since school facilities are conveniently available. Please make inquiry through Headquarters.

### Two New Leaflets

The invitation to membership announced some time ago as "coming" has now been published and a sample sent to each lodge president. This pamphlet *You Are Invited . . .* has been acclaimed one of the most valuable we have published for some time. One lodge officer writes, "*You Are Invited . . .* met with a round of cheers in our Executive Committee meeting last week." Another says, "We have been in need of just such information for some time." Another, "Our expectations for the coming year are large, and we know this will be a great help towards their realization."

This pamphlet is especially written for presentation to those people who have been attending classes and lectures and are evidently interested in the Society but have not yet responded to the opportunity to join.

Are you organization conscious? Every member should be informed about the organization, should know what bodies govern the National and International Societies, the methods of electing the members of the governing bodies, and other important facts.

*The Theosophical Society—Facts You Should Know About Its Organization* is a pamphlet of questions and answers for members who want to be well-informed.

Both of these new publications are available through your lodge president.

### Order of "The Mahatma Letters"

The recent publication by The Theosophical Press of Miss Mary K. Neff's chronological listing of *The Mahatma Letters* and *Letters from H. P. Blavatsky to A. P. Sinnett*, makes the following from Mr. Jinarajadasa of special interest:

"The order in which the letters must have been received (they are in a chaos in the book) was carefully worked out some years ago by Miss Mary K. Neff from the Adyar Archives, and especially from the diaries of Colonel Olcott. A copy of the correct order, as compiled by Miss Neff, who was asked by the then President to catalogue the Archives, was sent by her to Mr.

Trevor Barker. All the Mahatma Letters edited by Mr. Barker (I wish he had known Hindi and the names in the early history of the Society when he began editing, for there are many avoidable errors in transcription) have been deposited by Mr. Sinnett's executrix, Miss M. Hoffman, in the British Museum. I am informed that access to them will not be allowed under the deed of gift for a specified number of years."

All students, and all those who have the books, need these new lists. *The Theosophical Press*, 10c.

### The Southern California Federation

"The Federation of Southern California held a Shadow Convention at Santa Monica on July 23 to tune in with the opening of the National Convention at Olcott. The federation members were the guests of the Santa Monica Lodge at a delightful picnic lunch, which was followed by a meeting in the afternoon in the auditorium.

"Mr. Eugene J. Wix, President of the Federation, presided and gave the Address of Welcome. The highlight of the afternoon was the recording of Mr. Cook's voice giving the same greeting that he was that day giving to the guests at Olcott. It was truly a wonderful experience and brought us all very close together."

### On the Air!

The Southern California Federation is on the air! A new radio venture, known as "The Theosophical Quarter Hour," is heard every Thursday morning at 11:30 on Station KFAC, one of the important stations in Los Angeles.

The launching of this new program was achieved by the Besant Lodge of Hollywood through its enterprising Radio Committee composed of Mr. George Charbonneau, Chairman, Mrs. Lois Holmes and the Rev. Edward Matthews.

The response of the lodges has been most enthusiastic and they feel most fortunate to have secured Mr. L. W. Rogers for their first series of talks. He has been followed by the Rt. Rev. Charles Hampton, and the federation reporter writes "It is too soon to give a report on the result of this broadcasting, but the 'Fan mail' to date is most encouraging."

### Electoral Procedures

The Committee appointed about a month ago in accordance with a Convention resolution to consider our election procedures, will soon be working under the chairmanship of Mr. Fritz Loenholdt, of Minneapolis.

Mr. William J. Ross, of New York, who at first accepted the chairmanship, found himself under heavy pressure of work in connection with the National Defense program, and had to decline. Mr. Eugene J. Wix, whose health has not been good, and who is also extremely busy, had to decline a chairmanship involving as much work as this committee will have to do.

Fortunately, Mr. Fritz Loenholdt has stepped into the breach and will lead the committee in its deliberations. A copy of the Convention discussion has already been sent to each member of the committee.

### To Those Who Mourn Club

Shipments of booklets from July 16 to August 15:

California .....	17
Florida .....	30
Illinois .....	508
Michigan .....	2
Minnesota .....	50
New Jersey .....	400
New York .....	310
Ohio .....	100
Oregon .....	200
Pennsylvania .....	30

Total .....1647

### Statistics

July 1—August 15, 1940

American Theosophical Fund .....	34.32
Building Fund .....	34.62
Refugee Fund .....	104.62
Adyar Art Project .....	12.00
Stove Fund (Total to date \$180.65) .....	3.45

### Born

To Mr. and Mrs. Carl H. Asmis, July 12, a daughter, Helena Virginia. Mrs. Asmis is a member of Maryland Lodge.

### Deaths

Mrs. Hilda Seaton, Sirius Lodge, July 22nd.  
Mr. Harry Ogata, Dallas Lodge, July 10th.  
Mrs. Elise Olsen, Maryland Lodge, Spring 1940.

### Marriage

Miss Gertrude B. Fleur, Bremerton Lodge, and Mr. Herbert Lee Smith, in June.

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## Book Reviews

*Annie Besant: An Autobiography.* Published by The Theosophical Publishing House, Adyar, Madras, India. Price \$3.50 (Adyar Edition).

Whether we have read the earlier edition or not, all of us, Theosophists or idealists under any nomenclature, will do well to read again and to live with the radiant power of Annie Besant, through the pages of this recently released title. In a world of confusion and tragedy it is a spiritual rejuvenation to contact her life and to give homage of heart and mind to the great personage who through the long years served the world and The Theosophical Society with joyous self-sacrifice and with capacities to which we owe reverence.

The original edition constitutes the heart of this new book which has been expanded into a rather large volume to contain a stirring survey by Dr. Arundale and a further two hundred pages which bring the account up to the end of her life. In this magnificent book we may live with one of the greatest of our times, whose daily life was beset with the familiar problems faced by all but who utilized every obstacle to become a stepping stone leading swiftly to the goal of the Real. The greatness in the heart of every reader will shine forth in the presence of the greatness of Annie Besant.

*Britain's Message to the Modern World*, by I. A. Hawliczek, B. Sc. Published by The Theosophical Publishing House, London. Price: \$0.15.

By all means is it the obligation of every Theosophist and every American to be understanding and appreciative of the uniqueness of each great nation. Perhaps this is especially true of the British Empire.

The author of this book presents impersonally, clearly, and concisely the nature of Great Britain's message to the world of today.

— E. S.

*Germany Past and Future*, by Adelaide Gardner. Published by The Theosophical Publishing House, London. Price: \$0.15.

This admirable title should be read widely by Theosophists everywhere, as it brings clearly to mind the background of German history and gives generous appreciation of the gifts to the world of the German people. It points out our obligation to be understanding if the peace to be made following the present war is to be a permanent peace.

— E. S.

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