
THE
T *AMERICAN*
THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America



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SIDNEY A. COOK

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DECEMBER ★ 1941

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Prayer For Christmas

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A flock of silent sheep. In stilly things
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The Christ may find a cave on earth again.*

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I learn indirectly of the circulation of a petition to nominate a candidate to succeed me in the office of National President and that it rests upon the presumption that I would not stand for re-election to the office.

Petitions are, of course, quite in order, but as I advised the Board of Directors in September that I would be a candidate I am afraid this one is based on an erroneous premise. This is merely to make the necessary correction. More on the subject of the election later.

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(No. 12)
Atlantic

No. 12

Society?

OK

of the Northeast and Middle
October 12, 1941.)

I PROPOSE that for a moment we address ourselves to the question, "Why a Theosophical Society?" and where the answer leads us. The answer is not difficult to find. We have but to read the early history of the Society to have it from the Founders themselves. The Elder Brethren wished to establish with us and to propagate among mankind—especially among western mankind—certain natural facts and what may be called a certain basic attitude. H. P. Blavatsky and Colonel Olcott founded the Society for just that exact purpose, and their successors have continued in that purpose.

The natural facts to be established and propagated had to do with life and may be briefly stated as (1) the unity of life, (2) the continuity of life and consciousness, (3) the justice of life, which we call karma, (4) the evolution of life, not merely of form, from which it follows that some among men have become Masters and that all may achieve. They are natural facts because they are of the very substance of the universe. Life—one, continuing, just, evolving.

The basic attitude to be established is that which stems from these natural facts; that expressed in the word "Brotherhood" as a basis of relationship; a life which we call Theosophical—that is to say, one in accord with these natural facts and the principle of brotherhood.

There is little possibility if we seek a thoughtful answer, of our getting away from this fundamental purpose that lay behind the founding of The Theosophical Society. The reason for a Theosophical Society thus seen as to its fundamentals brings home to us a recognition of our very grave responsibility, a sense of our stewardship of the truth regarding great life principles

handed to us for continued effort toward their establishment and propagation among men. It is a responsibility grave indeed, but none the less a very joyous responsibility.

The sense of joy with which the recognition of responsibility comes to us can easily be brought to the surface. Let us for example ask ourselves, we who know these natural facts, whether we would like to give up the knowledge, to be without the philosophy that guides our lives and stems from that knowledge. Life would indeed be different, less purposeful, less happy, its complexities hard to understand and harder to bear. We have but to try to think of living our lives without Theosophy to realize its value to us and to be joyously carrying the responsibility that is inherent in the possession of the knowledge.

There then arises the question: "How can we carry out this responsibility?" And the answer comes to us as clearly as the purpose of the Society itself. We have one hint from Dr. Besant in 1907 when she said:

"You ought to be ready to help, and not only to be helped. And the life of the Society will not be healthy while so few are students, and therefore so few are fit to teach. Every lodge should have its classes for study."

It sometimes seems to me that we emphasize teaching disproportionately to study. The objects of the Society are to form a nucleus, to study and to investigate. Teaching is not mentioned in the statement of these objects. We are called upon first to be a brotherly group together, then in the atmosphere and spirit of that brotherliness to study and to investigate. Those under Whose auspices these objects were formulated knew that the kind of study and investigation that was to be done would bring

fruitful results only under those conditions, for the studies were to be directed to the higher laws of the universe and the deeper things in man's nature. Such studies thus carried out would inevitably lead to teaching, for through those who acquired knowledge of nature's laws and man's inner being by search in the spirit of brotherliness the truth would inevitably express itself.

But the emphasis, you will see, was upon study and we are falling somewhat below the great ideal if we fail to have study classes working in connection with all of our activities. In every lodge elementary classes and advanced classes should be carried on in the atmosphere of brotherliness that should pervade every lodge. And not only for the public; every member should continuously be a student. New members too often come into our lodges and find an atmosphere of Theosophical generalities, with our members lacking the specific knowledge of Theosophy that derives from sequential study.

In the early days, when the Society was building, when it was most successful as to its numerical growth, member study classes were found everywhere, with students keenly studying and discussing. Let us therefore again become students. Let every lodge have its classes, renewing them each season, with students passing on from stage to stage, from elementary to far advanced.

Some suggest that leadership of classes should be rotated. But few are qualified as teachers, and when you find within a group a teacher who, by training or by nature, holds the interest and keeps alive the will to study and out of whose work deeper students and new members are developed, keep that teacher doing that work. Be careful of your selection of teachers; carry on your classes even if but two attend; have the students study.

Secondly, to carry out our responsibility of establishing and propagating the natural facts given us by the Founders, our studies need to be on Straight Theosophy. And if this phrase seems constantly and excessively emphasized it is because Theosophy is excessively neglected. Straight Theosophy was the first purpose. It was the purpose of every one of us when we came into Theosophy. That was the message given us and that attracted us. The giving of this same message is still our responsibility.

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world? And yet, we have lectures by the score from Theosophical platforms that never mention Theosophy. I am profoundly convinced that the Founders will change the name and change the purpose, just as They originally established them, when that name and that purpose are no longer to be followed. This name and purpose are fundamental, dealing with natural facts—scientific facts, if you will, eternal and basic—that on these men may build a scientific attitude and a profound philosophy of life supported by knowledge of the Eternal Wisdom. There is nothing hazy or general about this; our responsibility is specific and exact.

If you question as to whether the guidance of the Inner Founders has continued, I tell you that I have reason to believe that the contact has never been broken. But if I had no other grounds for conviction on that point I would still be sure that the Society is guided whether or not its leaders know it, by Their sheer impersonality, by the entire absence of ambition. For we know that where thoughts of self and self-interest enter, where the Work is adapted to serve personal needs, or built around personal interests only, there the Inner Voice is not heard; there the Masters cannot enter. But where the Work is placed first, as it was placed first by the Founders, and by all who have succeeded them in office, the conditions have been maintained under which the guidance could be given.

Thirdly, to carry out our responsibility we need to see in the Society a cause to serve. If I may be personal for a moment, I have always been grateful that in the matter of a livelihood I have always been connected with what I may call a basic industry—transportation; something that aids the world towards its goal, bringing men together, rather than something of a frivolous nature—cosmetics or candy, for example. We need to see in The Theosophical Society a basic usefulness and purpose. It is not enough that we merely delight in Theosophical associations. Our Theosophical membership must not be one of mere enjoyment. We must not make of our lodge merely a social club or an economics club, our membership a cosmetics or candy membership, but something permeated with essential principle and purpose.

If you are a member of a Townsend Club, you will find them discussing the Townsend Plan. If you are a member of the Chemical Society, you will find the members busy with the problems of chemistry. And if you are a member of The Theosophical Society, you must

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No. 12

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(Notes of a talk at a joint meeting of the Northeast and Middle Atlantic Federations, in Boston, October 12, 1941.)

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be busy with Theosophy. Other groups offer other things as primary to them; we must offer Theosophy as primary and most purposeful to us. And all else—social, economic or what not—must be secondary, serving the primary function of the lodge.

Our work is still to establish and propagate certain natural truths and the basic attitude of life that flows from knowledge and understanding of them. The Theosophical Society has to serve a great purpose and we must individually serve it with fervor and enthusiasm, and without discouragement. We are still pioneers, even after sixty-six years. We shall always be pioneers and our work will always be to "win the world to Theosophy," not a Theosophy of dogmas and narrow interpretations, but a Theosophy that will always consist of the natural facts and the life philosophy based upon them.

Theosophy must constantly mean more to us, because only as it means increasingly more to us can we make it mean more to others. Expanding knowledge and understanding must come from continued study, so that our Theosophy will meet more needs, our philosophy fit more circumstances, our understanding solve more problems.

Win the world to Theosophy! The significant word is "win." We shall not drive the world to understanding through propaganda. It must be won, as friends are won. It cannot be achieved by money or by promotion. Friends are won only by gaining their respect and their love. So must Theosophy win the world; our members respected, loved and honored for balance, breadth and brotherhood. Kindliness, sympathy, friendliness, appreciation, tolerance and understanding—these are the qualities of brotherliness that spring from deep Theosophical understanding. Because we are Theosophists we should be seen of the world living more nobly than the world and therefore gaining its respect.

Dr. Besant said: "The Society will become respected when it is known for honest and useful work in all departments of human activity. There is no good in glorifying it by words and saying what a splendid thing it is, unless we justify ourselves to the world by the work which we contribute for the world's helping."

To win the world, each must win his own world, the world of his own friends and acquaintances. Can we meet all comers there? Have we made ourselves known as Theosophists and won respect there? If our acquaintances are bankers and brokers, do they know

us as Theosophists who contribute a freshness of viewpoint to their problems? If they are artists, do they recognize that in us as Theosophists there is a basic artistic concept?

To establish and propagate a certain basic attitude—this means that first of all among ourselves we must make Theosophy live. If we achieve this it will be demonstrated in the joyousness of our lives, in the development of an internal capacity to grow happier all the time when we are together. We shall individually have our ups and downs, our distresses and our problems, but we shall bend to sorrow or to joy and come back every time to a serenity which cannot be long disturbed. We shall have a sense of proportion and the little personality frictions will not affect us. Someone said it beautifully: "Nobody can do anything to me that a beautiful sunset cannot put right the same day."

We shall learn to accept criticism. We cannot be helped when criticism or comment brings resentment. We shall stand by our intuitive loyalties. The Master K. H. called our attention to the necessity for preserving them. Speaking to Colonel Olcott, He said: "I warn you against permitting your suspicions and resentment (against her many foibles) to bias your intuitive loyalty." In a world of great change we must preserve those things that can endure. We must hold on to friendships, to loyalties to great principles, to those who stand for and support great principles. Let us be men and women of generous heart, and when offenses come, as come they will, let us make the generous explanation, planting this wherever ungenerous criticism arises. We as Theosophists may not adopt the world's way of keeping up enmities. We can search for and we can find the good in all. That is the material for the building of our relationships; relationships in which, the fitness of things is often more important than the establishment of our individual rights or views or opinions.

Dr. Arundale recently said that in all our work there must be no efficiency at the cost of compassion. Then in our relationships one to another we might well ask of ourselves when clashes come, "what am I learning from so and so?" Remember that to learn is more important than to teach, and if we truly learn we shall inevitably teach. We need to be concerned with the development in ourselves of those qualities that will bring the greatest satisfaction to us and to our fellows in our relationships together.

The ideas and ideals of Theosophy are not

THE AMERICAN THEOSOPHIST

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Thoughts on the Founding

Yesterday was Founders' Day, and in a day or two we shall celebrate Thanksgiving. We are accustomed to think of the founding of the Society as to its great purpose and its influence upon the world, but I have been thinking: what does the founding mean to me? And in a personal sense, I think we can all find great cause for thanksgiving to Colonel Olcott and to H. P. Blavatsky.

Try to think of your own life without Theosophy. It is easy to say that if we had not known of Theosophy we would not miss it, but remember that we who are students and workers in The Theosophical Society were ready for Theosophy, needing Theosophy, and would have missed it had the Founders not brought it to us. Think of the inanities and frivolities that take up so much of the life of the great majority of people, and then realize the dissatisfaction, the unhappiness that would be ours without Theosophy. We would be groping for understanding, searching for meaning beyond our reach, had there been no founding.

I have been thinking of some specific qualities that have come to us through Colonel Olcott and H. P. B. Reasoning courage is ours—not just the blind courage inherent in all men, but that greater courage to face life with its problems and discouragements, its injustices and unkindnesses without resentment to those through

whom they come; a courage based on reason and knowledge, to bear them and to go on as though they had not been, facing the future unafraid and seeing the present more important than the past.

Breadth of judgment Theosophy has brought to us through the founding. We cannot take an entirely biased view. When the leader of an industrial enterprise tells me that employees have refused to permit the installation of improved methods and equipment, I know that he tells but half the truth and that his proposals were rejected only because they did not include provision for a sharing of the benefits; because they meant more profits but less employment. It is Theosophy that leavens an employer attitude and creates a greater breadth of judgment in cases such as this, and in thousands of others, large and small, that constantly confront us all.

The beneficence in struggling humanitarian movements unfolds to us. Great events have a different significance because we are Theosophists. In the leader of a great strike we can see a mistaken man, yet recognize the beneficence in the movement by which men reach toward freedom and dignity and therefore progress in their struggle toward their own divinity. Even in Hitler there is an agency through which things outworn will reach their end.

Great certainties are ours that life is good; that by making it purposeful it becomes joyous and progressive toward great heights; that service and achievement lead to the feet of the Elder Brethren, to Whom the way of the Theosophical life provides an approach.

Yes, an understanding of the founding is thanksgiving.

Measure of Progress

The evolutionary status of nations, as of individuals, is perhaps most accurately judged by their ability to discard outworn forms and to adopt measures in line with the true nature of man's being.

New Zealand has just abolished capital punishment. Other areas in that part of the world—West Australia and New South Wales—are moving toward the same goal. Queensland took this course some time ago. Other countries where capital punishment has been abolished are Austria, Belgium, Denmark, Finland, Holland, Norway, Portugal, Roumania, Sweden, Switzerland, and nine Central and South American countries. In Russia and Italy capital punishment applies only to political offenses.

The list of European countries is a significant one.

Priorities

The country is becoming familiar with this term, but there is much misunderstanding about it. What it really means is "first things first." It is not alone in the defense program that the word has use. It has an application in principle in the life of every Theosophist: first things, Theosophical things first.

The Great Work, The Theosophical Society—these should take an A-1-A priority. Lesser things, of personal import only, let us rate them down the list. The world's need calls for a top rating priority to be given to our Theosophical work.

Be Deeply Thoughtful, America

America has committed herself to the cause of righteousness, the preservation of human dignity, the freedom of the human spirit, which have ever been the foundation principles of American life.

There is nothing more vital to the world than that these shall be saved and nothing more vital to America than that she stand for them with all her might and strength. To do so is the only way they will be preserved in America, for no nation can long enjoy that which she values unworthy of her sacrifice.

Some say we are losing freedom here. What freedom have any of us lost that we would not have willingly given up for the purpose gained by our so doing? Such loss is no loss at all, for through the common good we gain the more.

Precious beyond price to America are those qualities of the human spirit which Hitler would destroy. The utmost we can do will not be too much to preserve them.

Fifteen per cent of our economic effort is not enough, nor twenty-five, nor forty, to save what the human race has won through centuries of struggle. What are our comforts and conveniences in comparison with the great principle of freedom that Hitler would wipe out for all the world? We shall pass through black days ere the light of freedom is assured to our children.

Now is the time with might and main to produce to the utmost, to weigh honestly our needs, to sacrifice willingly every non-essential.

Human dignity and freedom cannot be half saved. Nor can the world exist partly free, mostly slave.

Kindly Men of War

War brings strange results, and none stranger than the examples of human fellowship existing between those who suffer. That fellowship is often shared with the lesser kingdoms when they, too, suffer from the war.

Our attention is called to an unusual institution of mercy on the southwestern coast of England. Explosions in the Channel cause the death of large quantities of fish, that float to the surface and attract gulls and other water fowl. These explosions also create large areas of oil and other gummy slicks that are ruinous to the birds.

Sailors, despite the exigencies and dangers of war, find the birds in their difficult and pitiful plight and send them to the institution on the coast where they are cleaned from the oil and gum and set free again. It is stated that thousands of birds have been saved by these kindly ministrations of men at war.

The New Order

A new world order? It shall come one day,
When men with a new vision come to birth—
Heroes and sages who shall find their way
Down through the spaces to this darkened
earth.

Down to the old world that was once their
home,
Many shall come to bless mankind again;
Bringing their garnered wisdom, they shall come
With hands outstretched to heal the nations'
pain.

Many the lives they lived, the deaths they died
To find and teach the way of truth and life;
They shall return, in patience to abide
With men, until there comes an end of strife.

They live to die for men—when death is best
To point the pathway upward from the sod;
They die to live again—but shall not rest
Until they bring the living-dead to God.

—JAMES WARNACK
From *The Los Angeles Times*

Notice of Election and Nominations

This notice is given in accordance with the provisions of the National By-Laws (By-Law VI, Section 6).

*(The words underlined in Sections 6 and 7 constitute recent changes.
All of Section 13 is new.)*

By-Law VI

SEC. 6. *Notice of Election and Nominations.*

The Secretary shall publish in the December issue of the official magazine of the Society preceding the expiration of the term of National President and Vice-President a notice that an election is to be held for these offices and for members of the Board of Directors, said notice to specify the time of said election, who may be candidates, how candidates shall be announced, the manner of choosing nominees, the qualifications of electors and the manner of conducting said election as provided in Sections 6, 7, 8, 9, 10, 11, and 12 of By-Law VI.

In February next preceding the expiration of the term of National President and National Vice-President, an official ballot shall be published in the official magazine of the Society. Each member entitled to vote shall vote for one candidate for National President and one for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and forwarded to the National Secretary. The signature and address and the name of the lodge to which the member voting belongs, or the words "National Member" shall be placed upon the outer envelope. No ballot shall be counted, however, which does not reach the office of the National Secretary before 10 p.m. of March 10. If out of the nominating votes so cast sixty per cent are for one person, such person shall be deemed elected to the office for which he received said nominating votes. If all the names but one have withdrawn as candidates for either office and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he received said votes and no further election shall be held.

SEC. 7. *Announcement of Candidacy.* Any member desiring to become a candidate for nomination to the office of National President or National Vice-President may announce himself as such in the official magazine of the Society in the months of January or February

prior to the election in the following form: "I hereby announce myself as a candidate at the coming election," giving then the name and the office for which he is a candidate.

SEC. 8. *Counting of Nomination Votes.* On receiving such ballots the Secretary shall open the ballots at an open meeting of the Board of Directors, or publicly in the presence of tellers appointed for that purpose by the Board, or if they fail to do so, by the National President, having first, however, ascertained that each ballot is from a member who is entitled to vote as shown by the records of the Secretary. He shall then with the assistance of the Directors or tellers proceed to determine the number of votes cast for each candidate. The ballots shall be so opened and counted as to preserve the secrecy of the vote of each voter. Any member receiving a number of votes equal to five per cent of the total number of members of the Society, based upon the Secretary's report as to the membership at the preceding annual meeting, shall be considered as having been nominated as a candidate for election to the office for which he has received votes, provided that no more than three such nominees shall be placed upon the official ballot, they being those receiving the highest number of votes among the nominees who have not withdrawn their names. The National President and the Secretary shall certify to each nomination; their certificates shall show the number of votes cast for each and shall be published in the April number of the official magazine.

SEC. 9. *Official Ballot.* Wherever the term "official ballot" shall appear in these By-Laws it shall be deemed as designating either the ballot published by the Secretary in the official organ or a duplicate thereof printed separately by the National Secretary and mailed by him to the members of the Society.

SEC. 10. *The Election.* In the month of May prior to the expiration of the term of the National President and the National Vice-President an election for these offices shall be held, *provided election has not taken place under the*

provisions of Section 6 of By-Law VI. In the May number of the official magazine, there shall be published an official ballot which shall contain in the order of the number of votes received the names of those previously nominated and a blank space where the name of any other member of the American Society may be written in and voted for and be counted. Each member entitled to vote shall vote for one candidate for National President and one candidate for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and mailed to the National Secretary. The signature and address, and the name of the lodge to which the member voting belongs, or the words "National Member," shall be placed upon the outer envelope. No ballot shall be counted, however, that does not reach the office of the Secretary before 10 p.m. of June 10.

SEC. 11. *Counting Election Votes.* The Secretary shall thereupon, in the presence of an open meeting of the Board of Directors, or publicly in the presence of tellers appointed for that purpose by the Board or by the National President, proceed to count the ballots at a time not less than thirty days prior to the expiration of the term of office of the National President and National Vice-President, and to determine the number of votes cast for each person. The result of the election shall be certified by the National President and the Secretary, whose certificate shall be published in the next issue of the official organ. The candidate having the highest number of votes for the office of National President shall be the National President and a Director for a term of three years or until his successor is elected, and the person receiving the highest number of votes for the office of National Vice-President shall be National Vice-President and a Director for a term of three years or until his successor is elected. The terms of office of each shall commence at the convening of the annual meeting of the members next succeeding the election.

SEC. 12. *Contingencies.* In case no person is nominated for National President or for National Vice-President as provided in this Section, or in case no candidate for either office shall have received a plurality of the votes cast, then the National President and the National Vice-President shall be elected at the annual meeting.

SEC. 13. *Nomination and Election of Directors.* The remaining five Directors shall be elected in the same month and in the same year

the election is held for National President and National Vice-President and their term of office shall be for three years or until their successors are elected. The manner of nomination and of election shall be as hereinafter provided:

Electoral Districts. The area of membership shall be divided into five Electoral Districts—North West, Central, North East, South East and South West, comprising the following areas:

NORTH WEST DISTRICT: The States of Colorado, Idaho, Iowa, Minnesota, Montana, Nebraska, North Dakota, Oregon, South Dakota, Washington, Wisconsin, Wyoming, and also Alaska.

CENTRAL DISTRICT: The States of Illinois, Indiana, Michigan and Ohio. National Members resident outside the United States and its territories shall vote as though located in the CENTRAL DISTRICT.

SOUTH EAST DISTRICT: The States of Alabama, Arkansas, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee and Texas.

NORTH EAST DISTRICT: The States of Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Virginia, West Virginia and the District of Columbia.

SOUTH WEST DISTRICT: The States of Arizona, California, Nevada, New Mexico, Utah and the Territory of Hawaii.

Each member of a lodge may nominate candidates and may vote for one candidate for the Electoral District in which his lodge is located, and each National Member may nominate candidates and may vote for one candidate for the Electoral District in which he is resident. A member's residence and lodge membership for this purpose shall be those of record at Headquarters at the time of issue of his membership card for the year in which the election is held. (Change of address or of a lodge affiliation within the year shall not entitle a member to vote in a different Electoral District.) Members of Army Lodge and Braille Lodge shall vote as National Members.

It shall not be required of any candidate for nomination or election in any Electoral District that he be a member of a lodge within, or that he be resident within, the Electoral District for which he is nominated.

No candidate may be nominated in more than one Electoral District. In the event any person is nominated in more than one Electoral Dis-

trict, the nomination shall stand as to the District whose nomination is first received in the office of the National Secretary, who shall promptly telegraph the nominators in the second and succeeding Districts of the invalidity of their nominations.

Nomination of Directors. Any three members of the Society who are qualified to vote in an Electoral District may nominate one candidate for the office of Director from that District by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person nominated. This petition, together with the written acceptance of the person nominated, shall be forwarded to reach the National Secretary not later than March 15 of the year in which the election is to be held, and the National President or the National Secretary shall publish in the April number of the official organ a certificate containing the names of all persons so nominated, together with the names of the three members making the nomination and showing the Electoral District for which each nomination was made.

Election of Directors. In the May number of the official organ the names of all persons so nominated for each Electoral District shall be printed in the form of an official ballot on which the names of the persons nominated shall be printed in alphabetical order and underneath each name shall be printed in smaller type the words "Nominated by" and the names of the three members making the nomination. In the event any person is nominated on more than

one petition in the same Electoral District, the names printed on the ballot as nominators shall be the ones heading the list first received in the Office of the National Secretary.

After the ballot has been properly marked it shall be placed in an envelope and sealed. (If an election takes place for President and/or Vice-President this envelope shall be that which contains the same voter's ballot in that election.) It must contain nothing but the marked ballot(s). The envelope shall then be enclosed in a larger envelope which shall be signed, addressed and mailed as provided in By-Law VI, Section 10. No ballot shall be counted that does not reach the office of the National Secretary prior to 10 p.m., June 10.

The method prescribed in Section 11 for the counting of the ballots for National President and National Vice-President shall be used, and the person receiving the highest number of votes cast in each of the five Electoral Districts shall be Director from that District for a term of three years or until his successor is elected. His term of office shall commence at the prescribed meeting of the Board of Directors next succeeding the election. In case any Director shall not be nominated or elected as hereinbefore provided, the vacancy thus caused shall be filled by the Board of Directors in accord with the provisions of Section 15 of this By-Law at the prescribed meeting of the Board of Directors next succeeding the election. In the event of a tie one of the tying candidates shall be so elected.

Letters to R.

VII

DEAR R:

When we speak of human re-embodiment we most often use the word Reincarnation. This word is made up of Latin words and it means "be in flesh again." We like to use that word because it describes so well the particular part of the law of re-embodiment that affects human beings. They come back again and again to use human bodies, and to grow and learn to become more conscious and awake.

However, they have a way of doing this which is quite different from the way the animals or plants or minerals re-embodiment. Instead of coming from a common group soul, as they do, each human being has his own "soul," which he does not share with any other being.

This soul is in reality only another body made out of a very fine type of mind-material, but because he keeps it all during the very long time he is a human being, we can call it his human soul. Because he has this soul of his own we call the human being an Individual—one who cannot be divided. That is to say, every part of himself is something less than human if it is separated from him.

We call the way in which these human units come into being "Individualization," which means "the process of becoming an individual."

It happened somewhat like this: some animal, who lived long ago on another world, became so awakened, so active in his consciousness that he could be used as a living-place in the world

by a greater, a more Divine spark of the One Life. This spark of Life, or Spirit, is older than the animal, yet it needs the experience to be gained from living in the physical world. It needs that experience to be had there in order to finish developing certain parts of its consciousness. So when this animal reached a certain high point of development, by some deed of unselfishness, or love, or even of great cruelty, or hatred, it called down to itself this spark of Spirit, which reached out to the consciousness of the animal and contacted its most active part. (There are very highly developed Beings that help it to do this.) After that the Spirit and the animal develop together as one being, whom we call a Human Being.

After this individualization takes place, the animal life no longer returns to its group soul. It remains attached to the older spark which has become its Soul. It is this animal life that builds our bodies; that sees, and hears, and tastes, and smells, and touches physical things. It is the animal consciousness that feels pleasure and pain, likes and dislikes, and has sensations and emotions. It is actually more awake here

in the physical world than our Real Self is.

That is one reason why so many people mistake their animal self for their whole being. They live like animals then, when they have made that mistake in thinking, and give all their time to following their desires, trying out all their sensations. They find it very hard, or even impossible, to recognize the ideas that come from the nobler Soul-Self—their own Higher Self. They just live from day to day, trying to gain more possessions than other people have, trying to make themselves happy by eating pleasant food, looking at things that happen to please their eyes, and taking in all sorts of excitement through their five bodily senses. As a result of this way of life they bring much trouble upon themselves instead of the happiness they are after.

Sooner or later, however, everyone must learn to listen to the Higher Self, and to obey its Will instead of the animal desires of his lower bodies. Religions help people to do this at first, by appealing to their emotions, and later, when they are able to understand more, and are more "grown up," Theosophy helps them.

—WILMA VERMILYEA

An American Looks at Britain

Under the heading "That Wicked British Empire," an American has drawn up sixteen points. They are:

(1) It insisted on settling the "Alabama" claims by arbitration.

(2) It followed the same vain policy in 1895 about Venezuela.

(3) It gave the defeated Boers so crafty a peace that the poor deluded fools fought to stay inside the Empire only a decade later.

(4) Its leaders rashly warned the Versailles Peace Conference of the danger of harsh terms to Germany.

(5) It cruelly gave Southern Ireland "Dominion Status," shown by this war to mean complete independence.

(6) It stupidly presented India with economic independence, so that India now excludes British goods by a stiff hostile tariff and by bounties upon Indian production.

(7) It had possession of Egypt and Iraq, and bungled things so badly that both are now free.

(8) In the Ottawa Agreement, which shut Germany out of some of its markets, it had the presumption to copy our protective tariff wall.

(9) It offers India self-government as soon as Hindu and Muslim will come to a working

agreement.

(10) It treated the Arabs so brutally that, the minute war broke out, the Arabs took advantage of a preoccupied Britain to make a truce with the Palestinian Jews.

(11) It still has a naive faith in religion, democracy, and the rights of minorities.

(12) It is deluded enough to think Right at a distance worth defending.

(13) It has not the wit to shoot or at least imprison its conscientious objectors. In many cases they are carrying on at their old jobs.

(14) It missed its chance to close down Parliament. The windbag institution is still functioning.

(15) It is so simple that it tells the truth about its losses.

(16) It refuses to use naval bases in Eire, which have been in its hands for centuries and which would be an enormous help against U-boats and raiders. It allows a vital part of its tiny islands to contract out of any struggle for survival, because Eire wishes it. It swears to its own hurt and changes not.

The writer adds these notes of exclamation: "What a country! No wonder Mr. Goebbels gibes at it."

From *Conscience*.

Amendments of the National By-Laws

FOR several months, during the fall of 1940 and the spring of 1941, in compliance with a Resolution of the Convention of 1940, a discussion took place in the national magazine looking toward a possible change in the method of electing members of the Board of Directors, and in accordance with that Resolution a referendum vote of the members was taken in May. This vote being favorable to a change, the Board of Directors took the action necessary to amend the By-Laws.

Certain other slight modifications of the By-Laws for purposes of clarification and for somewhat reducing and better utilizing the over all time for notice, nomination and election have also been made. All of these changes have been approved by the Judiciary Committee. They are given in full in this number of *THE AMERICAN THEOSOPHIST*, as follows:

As to By-Law V, see below.

As to By-Law VI, Sections 6, 7 and 13, see "Notice of Election and Nominations" on Page

278. (Section 13 gives effect to the new method of electing members of the Board of Directors.)

As to By-Law VI, Section 15, see below.

BY-LAW V. The Membership of The Theosophical Society in America shall consist of (a) Lodge Members, and (b) National Members. Lodge Members are those who join the Society and are also affiliated with one of its lodges. National Members are those who join the Society, but are not affiliated with a lodge.

BY-LAW VI, Section 15. Vacancies. The Board of Directors shall have power to fill vacancies in any office except that of National President (subject to the provisions of Section 17 of this By-Law), whose office when vacant shall be filled by the National Vice-President for the remainder of the unexpired term or until his successor shall be elected as provided for in Section 6 of By-Law VII.



The President's Acknowledgment

IAM indeed thankful to all who have wished me well on the occasion of my obeying the mandate of the overwhelming majority of my fellow-members that I should serve a second term of office for seven years as President of The Theosophical Society.

These kindly wishes are far more helpful to me in the arduous and responsible duties which have thus devolved upon me than perhaps the generous senders themselves realize. They constitute a veritable army of brotherly thought-forms of which I shall hope to make the greatest use.

Indeed, I could receive no more strengthening gift than these many powers which have come to me from so many friends throughout the world.

May I repeat that which my great predecessor said on a similar occasion when she herself was re-elected for a second term:

"To those who have bidden me work for another seven years as President, I give my

pledge that I will do my best to serve the Society. More I cannot say."

If, as we enter upon a new seven years cycle, every one of us as members of the Society could with all our hearts give a similar pledge with all the purpose with which Dr. Besant herself gave it, then would our Society be a mighty blessing to the whole world in these cataclysmic but rejuvenating times.

More we cannot say than to give our pledge. More we cannot do than to fulfill it to the best of our power.

The whole world and every part of it needs Theosophy, The Theosophical Society, and every Theosophist. It is in urgent need of the great Truths of Theosophy, of the Universal Brotherhood of The Theosophical Society, of the ardent sacrifice of every Theosophist.

May these blessings come to it in its distress and lift it from out the darkness into the Light of a New Age.

GEORGE S. ARUNDALE
President

Four Plus

PERHAPS in mathematics two plus two make four; in Theosophy two plus two make four plus. The quality of union is itself a factor. This is true when you join The Theosophical Society.

Someone has asked a friend of mine, "What good does it do you to join the Society?" I want to answer that question. I want to answer it for people who look at life somewhat as I do.

Every now and then certain groups of Theosophists hold Conventions. One of these I attended. To me the experience was amazing and beautiful. The participants were apparently of every mood and make-up. It was this unending diversity of type that gave the quality of amazement. Here were people of such unequal training, such varied background and education, such obvious difference as to quality and kind! Yet all these people, from the wide circumference, were hurrying, smiling inwardly . . . to be together in aspiration! That was what made it beautiful!

I believe I have never before felt such glory in this our America . . . such delight that my native country was a country of tolerance and brotherhood, such a vital satisfaction that here in America this thing could be . . . each race, each strata, contributing to a spiritual oneness.

There is one incident that tells the story, explains what good it does you, on the personal plane, to join The Theosophical Society. Undoubtedly the greatest good is that one can contribute and serve. But even from a self-seeking standpoint, there is a very definite gain. Some people say: "Join the Society unselfishly, or you aren't ready to join." I believe one can better say, "Join the Society, if there is ANY motive that inspires it. Because once you have joined the Society, your motives will advance."

The incident I have in mind will speak for itself.

Three of us were walking together, when a fourth, uninvited, joined us. The fourth promptly began to talk, and continued talking. The entire subject of conversation became her personal history, through a series of trifling incidents which bore no relation to anything at all except her own chaotic memory. She talked, and three of us listened. What the other two thought, I don't know. My own thoughts went

like this: "What a rank egotist! She walks in and takes over. Every word about herself. Every word trifling. . . . Poor thing! she must have been lonely. It must be that no-one has ever paid much attention to her. She has come here into the Society because she needs friendship and understanding. She is trying to lose her loneliness. She wants what we can give her. Let her talk."

At long last she left us. We were silent for a time. Then we returned to our former discussion. No one said, "What a bore!" No one said, "What made HER join the Society!" Of the various small opinions that might reasonably have been uttered, nothing at all was spoken.

I can't say about the others. But I know, that for my own part, I am still somewhat subject to personal reactions. In some other situation, among non-Theosophists, I don't say that I must have made some disparaging remark. I do say that it would have been easier; that I can remember too many occasions when I have done exactly that . . . not with intentional unkindness, rather with thoughtless lack of care.

But we three were aspiring toward Theosophy, toward Brotherhood. We understood the problem before us; we shared it. Each believed in the other's will to kindness, to constructive thinking. Each saw in the other a second reason for self-control. Nothing was spoken. As a result, it became an experience, a memory . . . a gain made possible to us through our membership in the Society.

When a man thinks, he is alone. There is a quality of aloneness that defends and protects the individual. But when two people think, however each may be alone, there is a heightening of that thought when it is based on recognition of a multiple-oneness.

I have never been one to enjoy mass meetings that went undirected. I have avoided societies so mixed with red tape that the result to be achieved was always definitely postponed by a mixed barrier of ways and means. But The Theosophical Society is different! Or perhaps it is just that THROUGH the Society I have seen how *any* gathering may be different, properly visioned. At any rate, my conclusion stands. I am glad that I joined The Theosophical Society.

—A MEMBER

Organizing Once More

L. W. ROGERS

AFTER a lull of many years, organizing activities have again started in the American Section. Prior to 1920 the organization of new lodges was a very prominent activity and the record of organized cities reached its peak. It remained at a high point for only a few years and then began a steady recession. Year by year the number of our lodges has become smaller and smaller. One after another has surrendered the charter until there are now in the United States 121 cities where we should have lodges but have none. Of this number 65, or more than one half, have had lodges but they have given up their charters.

Is anything needed, in addition to these simple facts, to convince any thinking member that the American Section should have another organizing campaign for its rehabilitation? For what does such a Society exist if not for Theosophizing the nation in which it came into being by decree of the Great Ones? There are, of course, some who say that it is more important to make good Theosophists of the members we have than to give our philosophy to the public. But existing members cannot be "made" by being told to do this or that or by following a new course of study. Study is necessary but it is not enough. They become better Theosophists by evolving through their experiences. It has also been said that we need not bother about the outsiders because whenever a person is ready for Theosophy it must and will be given to him; to which C. W. Leadbeater replied, "Yes, but if you do not give it to him you may put the Hierarchy to the trouble of sending somebody half way around the world to do it!"

The spreading of the spiritual light is the chief purpose for which our organization exists. It is to such work that such founders of religions as the Christ and the Buddha devoted their lives.

It is doubtful if any thoughtful person questions the need of stopping the Section's annual loss of members but there may be differences of opinion about the best method of doing it. There are many things to be considered. The work is much more difficult now than when we were organizing lodges rapidly more than twenty years ago. It is by no means as easy to get a new lodge now as it was then. One thing is the radio. It cuts down all sorts of audiences

very materially. Another is that we are in a period of great activity and the average human being has more to engage his attention than ever before. He has more to do than ever before and less time to attend lectures. Another difficulty is that the costs of assuming membership are more than twice what they were twenty years ago. These handicaps are probably what led the Board of Directors last year to decline my offer to give my time and pay my own expenses in a two years campaign of organizing new territory if the Section furnished a car and driver and also printed lessons and sent them to the new groups organized. No fault can be found with their decision. They thought that with so many difficulties in the way the proposed new centers could not be organized, and that the project would merely mean the loss of time and energy. What occurred at the recent Convention in relation to the matter has already been explained in these columns and the work started in September. What has been the result?

The first three cities selected were not chosen because they were very good prospects but because they were so near the strong New York Lodge that it could take charge of the new centers and keep in close touch with them until they were "going concerns." The anticipated difficulties were all that was expected. The audiences were very small but were deeply interested. In Mt. Vernon the best attendance was 35 and the average but 18. In New Rochelle we did slightly better with a maximum of 43 and an average of 25. In East Orange we did considerably better but the figures are not available at the moment as they were accidentally left behind. These statistics will seem to the reader to be discouraging. As a matter of fact they are just the reverse because notwithstanding the small number of people we were able to attract we organized two new lodges and a center of 20 interested people who gave in their names, among them being a nationally known magazine illustrator whose name you would instantly recognize if it were mentioned. Two resident members in one city and three in the other helped greatly in establishing the new lodges. In New Rochelle there were no members but one man who had been a member years ago, and he is in charge of the new group.

If, under such circumstances and in communities where the response was so feeble, we can organize two lodges and a deeply interested group, what can we not hope to do under favorable circumstances with an audience several times as large?

And so a beginning, a most propitious beginning, has been made in the work of Theosophizing America. Incidental to it is the training of two young Theosophists in such organizing work. One travels ahead securing halls and putting out the advertising, and the other with me,

assisting at the lectures. Each is but 26 and full of enthusiasm for the work. We older workers should be teaching whatever useful arts we may possess to others so that too much of a vacancy will not be apparent when our generation gives place to the next.

We shall not reach additional new territory until January and it will then be of a better type; but good or bad I have perfect confidence in the result, for in Theosophy we have a philosophy that needs only to be clearly presented to win its way.

A Letter

DEAR _____:

I acknowledge your letter of October 23, and deeply appreciate your interest in the welfare of _____ Lodge.

Perhaps as a new member you do not yet know that The Theosophical Society is built in democratic form and that each lodge is autonomous, so that participation in its affairs by the national organization or officers cannot be effected without the desire of the local body legally expressed, unless the local body is in some way contravening the National By-Laws. Such By-Laws are not at stake in this instance.

You probably recognize that members of The Theosophical Society everywhere are human, like the rest of the people. They have their likes and dislikes, their differences and their difficulties. Theosophy helps them to mix these differences in brotherly fashion, but personalities sometimes still conflict.

From your letter it seems that you have come to some conclusion as to where blame may be

placed. Others, however, are equally convinced that the blame lies elsewhere and that the parties who appear to give offense one to the other are equally sincere in their effort to serve the Great Work. Theosophists by the very nature of their philosophy are individualists, but there is room in The Theosophical Society, and in any of its lodges, for individuals of all types, all capacities and all temperaments. Differences arise, however, and when strong personalities conflict the constructively harmonious influence of Theosophy itself needs to be brought to bear that personalities may be subdued and egos permitted to function through them.

If you can help _____ to see the good in all these differing personalities and to bring them into closer harmony, you will indeed be rendering a fine service to The Theosophical Society and to the Work of the Elder Brethren.

Cordially yours,
SIDNEY A. COOK
National President

WHY A THEOSOPHICAL SOCIETY?

(Continued from Page 275)

outworn. But you and I and each member of each lodge needs to make them more fully effective in relationships. We have all had our dreams as to what the Society is to be and the purpose it is to serve. We have perhaps dreamed the Founders' dream of a world that is all one brotherhood. Remember that the Society is and will be what we dream for it, for that we can cause it to become.

Matthew Arnold said:

"Tasks in hours of insight willed

Can be through hours of gloom fulfilled."

Can we remember always the hours of insight? Can we return to them, bring them into the present, work patiently for their fulfillment? I think we can, for in our Theosophy, if we adhere to the great purpose handed down to us for fulfillment, we shall find that we have a great faith to live by, great resources to live from, great purposes to live for. Let us dream, but let us work, remembering the nature of the work given us to do.

Correspondence

Vaccination and Medical Freedom

DEAR EDITOR:

A consistent and strict vegetarian who does not wish to pollute his bloodstream with the poisons of vaccines and serums, and who abhors the products of cruelty, must oppose many of the methods of the medical profession today.

When so much controversy exists in regard to vaccination, when the anti-vaccination movement is so strong throughout the world, when so many members of the medical profession are adherents of this movement in England, when vaccination has become optional in England, Australia, and New Zealand, it is absolutely unjust and tyrannical for our vegetarian draftees to be forced to submit to repeated vaccinations and inoculations.

We Theosophists must support every united effort to maintain our constitutional rights to freedom of person.

Sincerely yours,

—SADIE G. STAVE

Olcott Lecture

DEAR EDITOR:

October 14, 1941.

I wish to correct some statements made by Mr. Fritz Loenholtz in his otherwise splendid paper on "The Universal Brotherhood of Humanity," in your October issue.

Mr. Loenholtz says, "It is evident that the first objective of Stalin's very clever diplomacy was to precipitate Europe into war from which he and Russia could remain aloof."

Anyone conversant with European affairs for the past decade knows that it was Maxim Litvinoff who urged the British and the French, at every session of the League of Nations at Geneva, to check the Nazi and Fascist gangsters from carrying out their sadistic plans; that it was the British Tories, the Clivenden set and other influential aristocrats whose policy was to appease Hitler and maneuver him into a war against the Soviet Union so that they, the British, could remain aloof. Think of their almost criminal stupidity in not even inviting Russia to Munich, leaving them out in the cold.

One only has to familiarize one's self with some of the books published since Munich, especially the recent ones: Ambassador Dodd's *Diary*; Wm. L. Shirer's *Berlin Diary* and Louis Fischer's *Men and Politics* to see the intentions of the Western Powers to let Hitler crush the Soviet Union.

I do not mean to justify Stalin's alliance with Hitler in 1940, nor is this meant as an anti-

British diatribe. On the contrary, every Theosophist should understand that the British who have gone through so much sweat, blood and tears from Hitler's bombings, that the Russians who at this moment are dying like flies at Bryansk and Vyasma, are sacrificing themselves so that that black pall of bestiality and barbarism may not spread over the earth.

These two great peoples and their allies are definitely on the side of the Good Law and Its Agents in the White Lodge.

—LOUIS B. BALL

Children and Theosophy

DEAR EDITOR:

Bill and I have been studying Mr. Jinarajadasa's *First Principles* together and now we are doing C. W. L.'s *Other Side of Death*. I wonder if it is true, as "Calif." writes, that "it is unusual to have young children wanting to know about life-after-death conditions." My youngster is much interested in what goes on "over there" and occasionally claims to have visits from those who have passed beyond the Veil. Whether it is true or just his imagination I have no real way of knowing.

We studied C. J.'s *First Principles* by mastering each of the many diagrams which is one of the chief features of this fine work. I was amazed at the speed with which my youngest learned about the evolution of life and the seven kingdoms, the root and sub-races, karma, (he was fascinated by the descriptive circles on pp. 99-104,) the planes of the solar system, the 7 sub-states of matter of each plane, the evolution of animals (we both love animals very much), especially C. J.'s illustration of the "soul of Jack," the cosmic and solar logoi and the 7 planetary logoi, planets, chains, initiation, the playthings of Dionysus, etc. Surely the next generations are to be much more evolved and serious-thinking than our own!

We have four children and my wife and I are both Theosophists yet, strange to say, my boy of 7½ is the only one interested in Theosophy. The others, two girls and a boy, aged from 13 to 16 take no interest. Why is this? I believe it is a proof of reincarnation: Bill is an old soul who went far in Theosophy in an earlier life and wanted to be reborn in a body with which Theosophical parents could supply him. The others have not contacted our philosophy before this incarnation.

Faternally yours,

WILLIAM D. BISHOP

Theosophy in the Field

"Ann Arbor Lodge is beginning the study of 'The Laws of Manu' course. We plan two nights of the month for 'Manu,' one night for current events in the light of Theosophy, one night for a business meeting, and whenever there is a fifth, it will be devoted to whatever is most important at the moment or to an informal discussion. Our meetings have been very interesting and one class member speaks definitely of membership. Coffee and cake are served at each meeting."

Atlanta: In this city of three lodges, Atlanta, Georgia and Youth, each carries on its own special work, but on occasion they combine their interests in a cooperative effort. This happened recently when Mr. Fred Werth was in the city giving his public lectures under the joint auspices of the lodges and his member talks collectively to them all.

"Aurora Lodge. On October 14 our lodge members attended a dinner in honor of Mr. and Mrs. Byron Bole who were soon to leave for California. After the dinner Mrs. Ann Werth talked to our lodge and gave us an interesting outline of the study which we are taking up for the coming year. We are happy over the fact that we have gained two new members, and that we have joined the Chicago Federation."

Besant Lodge (Cleveland) members heard two interesting lectures on the Arts when Miss Lucia McBride spoke on "Archetypal Art" on November 5 and Mr. Ronald Robinette on "The Inner Side of Music" on November 12. The following week Mrs. Anne Climo had as her topic "A Short History of The Theosophical Society," and on November 26 Miss Clara Seamon lectured on "The Science of Medicine and the Art of Healing."

Besant Lodge (Hollywood) writes: "Our birthday party was a great success. About seventy people came to celebrate the Lodge's anniversary and to share the beautiful birthday cake which the entertainment committee provided."

"The Tea Table opened auspiciously with Miss Poutz, our first president, as guest, and with Bishop Hampton as speaker. The public class started as scheduled with nine non-members present. Mr. Forbes is speaking particularly on Karma."

"November brought our first national speaker of the year, Mr. James S. Perkins. Besant Lodge had him for a members meeting on November 25 and a Tea Table talk on November 30, and a large public lecture was given on December 5 at the Hollywood Women's Club. On November 18 we renewed our pledge to the Founders of the Society to carry on the work which they so valiantly began."

Brooklyn Lodge is having a series of four talks on vegetarianism—by Mrs. Sadie G. Stave. On November 13 Mr. S. E. Fairfield gave a lecture on "Thought Control." At the last meeting of the month a Thanksgiving party was held for members and friends. Besides the regular lodge work there is a public study class in elementary Theosophy which meets each Tuesday evening.

Brotherhood Lodge (New Orleans) was pleased to have Mr. Frederick H. Werth in a series of lectures on current topics of interest. His lectures included "The World Crisis and Justice," "The Power of Thought" and "America's Destiny."

Chicago Lodge enjoyed a varied program on November 6. The history of The Theosophical Society was studied in a closed meeting for about twenty minutes, and during the next half hour Mr. C. F. Hoover lectured on "The Evolution of Life and Form." Later Mrs. A. Barber talked to members and friends of the lodge on "The Mental Body."

Cincinnati Lodge reports that under the initial inspiration of Mrs. Eugenia Thorp they have been quite active in preparing "Bundles for Britain." A large knitted afghan has been completed and many members are interested in preparing other bundles. Lodge members are looking forward to the visit of Mrs. Dora Kunz in the near future, and in preparation for the occasion over twelve hundred publicity notices have been sent out.

Fellowship Lodge (Chicago) has continued their study classes, using "The Laws of Manu," "The Art of Friendship," and "A Textbook of Theosophy." Mrs. Iris White gave an interesting illustrated lecture to the public on "A Theosophist Looks at Marriage," Mr. Albert Hardcastle lectured on "Seventh Ray Magic in the Church," and Mrs. James S. Perkins talked on "Women—Today and Tomorrow." An evening of fun in true Hallow-

een spirit with games, music and refreshments was shared with other Chicago lodges and friends.

"Genesee Lodge is studying 'The Art of Friendship' course. When this is completed our group intends to delve into 'Thought Power' with two or three members leading the discussions. We recently enjoyed a three day visit from Dr. Alvin Boyd Kuhn. His lectures were excellent and the audience enthusiastic."

Lightbringer Lodge was fortunate in having Mr. Fred Werth for a lecture on "The World Crisis and Justice" on November 23. On the other Sundays of the month open forums were held, at each of which meetings the chairman gave a fifteen minute talk on the subject for the day, followed by discussion and questions and answers on Theosophical subjects. The subjects discussed were "Vegetarianism, Fad or Fundamental" led by Mr. C. F. Stillman, "The Great Change," led by Miss M. Libby, "A Sense of Direction" with Mr. Karns as chairman, and "Order Out of Chaos" by Dr. Pieter K. Roest. Members meetings are held each Sunday immediately preceding the open forums.

"Lotus Lodge (Philadelphia) has an interesting program for the year. During the summer members and friends met weekly to study H. P. B.'s *Key to Theosophy*, and are continuing the work during the fall season. Mr. Hugh F. Munro, Sr. is conducting a class on 'Man and His Universe' in his usual interesting and inspiring way. Mrs. Anne Rogers and Mrs. Alice Kiernan are conducting informal forums on various phases of Theosophy on Sunday evening, which we find stimulating and helpful. Mrs. Kiernan also conducts a class on right citizenship on Tuesday evening. Mr. Franklin Lacey gave a benefit performance for our lodge recently."

Miami Lodge. "The great ideal expressed in the third object of the Society, 'To investigate the unexplained laws of nature and the powers latent in man,' was the subject of study, aspiration, and practice for the month of November. Mrs. Daisy Hurd, Chairman, and Mrs. Jo Ann Pairitz presented the following program: On November 4 'The Power of Friendship,' by Mrs. Jessie McAllister; on November 11 'The Dharma of the United States as Revealed in the Constitution,' and the dedication of the flag; 'The Power of Greatness as Expressed in the Lives of Henry Steele Olcott and H. P. Blavatsky,' on November 18; and on

November 25 'Two Life Times in One,' by Mrs. Jo Ann Pairitz."

Milwaukee Lodge was happy to have as their guest speaker on Nov. 15, 16, and 17 Miss Jean Glen-Walker, who spoke to the public and to members. Tea was served at the public talk on Sunday. Miss Glen-Walker's message of creative living together with her genuine friendliness was an inspiration to her listeners. On Founders' Day she brought very vividly to the members the Spirit of Adyar and our Leaders, past and present.

Minneapolis Lodge recently enjoyed a talk to lodge members by Miss Jean Glen-Walker and a series of informal talks to members and friends. Miss Glen-Walker brings the atmosphere of Adyar into the lodge and her discussions are interesting and her suggestions helpful and practical.

On November 2 Mrs. Florence Sperzel led a "Theosophical Quiz." On November 9 "The Plan and Purpose of Life" was discussed by Mr. and Mrs. Fritz Loenholdt. Mr. Albert Bren acted as chairman for a symposium on "The Seven Rays Theosophically Viewed" on November 16. On November 23 "Wagner's Service to the World" was discussed by Miss Carol Rinchlew, and a Theosophical Fireside Hour concluded the month's program.

"Portland Lodge has just enjoyed a series of lectures by Mr. James S. Perkins. They were excellent talks and well attended. Our closed meetings are being conducted on the forum basis, with three members on the program for each month. The September series was on 'Theosophy's Relation to Science, Religion and Philosophy,' and the October series considered 'The Immanence of God.'"

Rainbow Group (Columbus) was happy to have Mrs. Dora Kunz give two public lectures on November 11 and 12 on "The Aura and Its Effects on Daily Life," and "A Day Among the Dead."

St. Louis Branch members welcomed the Rt. Rev. John T. Eklund to their lodge on November 9 and listened with interest and appreciation to his lecture on "Pioneers on the Mental, Moral and Spiritual Frontiers."

Other interesting talks during the month were "Builders of Bridges—From the Less to the More," by Mrs. Ruth McMyler; and "The Karma of the Jew," by Mr. Joseph H. Schwartz. Founders Day was appropriately observed with Mrs. Maude Endicott in charge and on November 30 Mrs. Alice B. Connelly gave a review of *Is and Is-To-Be*, by C. Jinarajadasa.

Joint Federation Meeting

On October 11, 12, and 13 the Middle Atlantic and Northeast Federations met at Boston, with Mr. Sidney A. Cook and Miss Etha Snodgrass as guests of honor.

The program opened on Saturday afternoon with an address of welcome by Mrs. F. S. Pritzer, President of Besant Lodge (Boston). Mr. Cook acted as Chairman of the symposium on "Problems of Peace and Reconstruction," which consisted of talks on "Have Theosophists a Responsibility as Pioneers?" by Mr. William J. Ross; "Theosophists and World Politics," by Mr. Hugh F. Munro; "Theosophists and a New Economy," by Mr. John Sellon; and "Theosophists and a New Social Order," by Dr. George W. DeHoff. Saturday evening was devoted to the discussion of "Lodge Problems" with Dr. DeHoff as chairman. Mr. John Sellon spoke on "Members Meetings"; Mr. William J. Ross on "Study Classes"; Mrs. Emily Sellon on "Library Procedure"; Mr. Robert Drew Bear on "Public Lectures" and Mr. Cook on "How Headquarters Can Help the Lodges."

On Sunday morning, after the business meeting, Mr. Cook and Miss Snodgrass addressed the members, and following a vegetarian luncheon Mr. Cook delivered a public lecture on "The Pursuit of Happiness." The Sunday evening program was a symposium on "Theosophy—a Way of Life" with Miss Snodgrass, Dr. DeHoff, and Mr. Munro as speakers. On Monday evening Mr. Hugh F. Munro gave the concluding lecture on "The Reign of Law."

Elgin Study Group

Another vitally alive study group which is progressing toward the winning of its charter is located in Elgin, Illinois. Mrs. Annabel Uteg, who is the inspiration behind this group, writes: "Our fall activities in Elgin began on October 2, since which time we have been holding open forums on 'Divine Guidance in the Present World Crisis.' Lively discussion carried this subject for several weeks, leading to 'Steps Toward Peace,' and then to 'Which New World Order—and Why?' which we are discussing

at present under the sub-topic, 'How we can Improve Branches of Present Day Living?'"

Theosophy Comes to Meridian

One of the Section's most alive and responsive groups has been evolving in Meridian, Mississippi during the past year or two, under the leadership of Mr. Casper Phillips. Mr. Phillips was a lone member in Meridian for a time, but he has made Theosophy so intriguing and real to his friends and associates that the group has grown, as groups invariably do around a leader who is enthusiastic and eager to work, and recently undertook to sponsor a series of public lectures by Mr. Fred Werth.

Mr. Werth (who should know) writes of the immeasurable value to a lecturer of enthusiasm such as that *lived* by this group. He says: "There were about seventy present at the second lecture, all as attentive as a cat watching a mouse. It's really great to work where there is such eagerness."

Thus has the groundwork been carefully laid for the worthwhile lodge that will (we anticipate) come to birth as a result of this sowing.

New Class

Miss Joy Mills, Vice-President of The Young Theosophists, who worked temporarily at Headquarters during the summer, is now a student at the University of Chicago, where she is developing a study class in Theosophy among the students enrolled there. She writes:

"I know you will be interested to hear that tonight about eight girls are coming in and we are starting a class in Theosophy. It all began with a talk between my room-mate and me and she suggested that we invite others. So she has taken charge of inviting special girls that we know might be interested, and I am taking care of the talking, etc., when they get here. I am thrilled with the idea . . ."

And so the great longing of people, and especially of young people, for the explanation of the meaning and purpose of life which Theosophy has to offer, is again demonstrated. The need is not for listeners, but for capable, earnest teachers.

The Final Flower of Culture

" . . . Strive always for simplicity—not the simplicity of crudeness, but of culture. Culture is not mere intellectual accumulation and adroitness; it is the synthesis each is able to make of all that he has learned, felt and experienced. Of such a culture simplicity is the final flower;

behind it are cataclysms of the soul and accumulations of wisdom, just as behind the simplicity of a leaf are cosmic and geological changes without number . . ."

—CLAUDE BRAGDON

From *Conscience*, May 29, 1941

Theosophical News and Notes

Mr. Jinarajadasa for Convention!

In August Mr. Jinarajadasa wrote (the letter was long delayed) of his desire to return to London next year, traveling via Singapore, Australia, New Zealand and the United States. He requested that suitable representations and assurances on his behalf be made to the American Consul, and this, of course, was promptly done.

Now, even while we thought his plans were still in the making, we learn by cable that he has successfully completed them and will be with us for two months next year, including the Convention.

That is news of a high order! Happiness beyond expectation! Now is the time to start planning to share the Convention with Mr. Jinarajadasa. Details later as they reach us.

Theosophy on the Air

The work of our radio committee continues and the series of broadcasts from recordings prepared some months ago are still running in some places and are to be offered to another group of cities.

A new experiment is now also being made. With help from the National funds, time has been purchased by Detroit Lodge for a series of Sunday morning talks by Mr. E. Norman Pearson under the title, "Theosophy Explains." These are tied in with a series of Sunday evening lectures, and although the project has but just been started it promises interesting results, and has brought enthusiastic response from friends and encouragement to members.

New Members

During the month of October thirty-five applications for membership were received—scattered in many locations from Boston to Honolulu, and including four in a new lodge organized by Mr. Rogers in Mt. Vernon, New York.

An influx of new members increasing in this ratio will soon solve the membership problem.

Reconstruction requires Re-education

The Peace Department of the T.O.S. has recently distributed to its representatives in the

lodge an excellent pamphlet by the National Education Association presenting an after war education reconstruction program. Distribution of this pamphlet is a fine piece of work on the part of the T.O.S.

We quote from the booklet the following points:

1. The first duty of society is to guarantee to every man, woman and child equal opportunity for education without regard to race, birth, sex, income, or creed.

2. This equality of opportunity must include the fullest nurture of every special ability, talent, or skill.

3. Every man is an end in himself and may not be used merely as a means. And this is the dignity of man.

4. No education can be complete unless everyone through the years after school has opportunity to form himself through useful work.

5. Every man can come to his full being only by serving society. And this is the ground of society's claim upon him.

6. No society stands still. A healthy society moves toward freedom and responsibility for all. A diseased society moves toward the tyranny of the few. And herein lies the cause of the present war.

7. No existing society is a perfect democracy. Democracy is the standard by which societies and their governments are judged and the idea and goal towards which they strive.

8. The well being of every society springs from a brotherhood of nations. As are the duties of man to man, so are the duties of societies to one another. And this is the only basis for a durable peace.

9. To respect man's dignity while recognizing his duty to society is to advance towards a democracy of citizens and of states. To perfect, maintain, and defend such a democracy is the end of education.

10. To embody these principles into a society of the future, men must be inspired by forces which spring from a deeper dimension of life. This has often been overlooked or forgotten in recent generations and this is the cause of the crisis of our civilization.

11. To develop, men need action; to act, men need faith; to keep faith, men need reason; to direct all three, men need a vision of excellence; and all this is empty unless it is pervaded by love; and love is action and outgoing.

12. Reconstruction through education includes a myriad of small and seemingly unimportant acts. But these will not be rightly done, and will therefore fail, unless every doer, however modest his work may be, draws his strength from the whole.

James S. Perkins

Our National Vice-President is doing fine work as his itinerary progresses. Lodges that he visits write of the impetus and inspiration that he brings to them.

He leaves an impression of the value of The Theosophical Society and its work, and the importance of the contribution which members through simple membership and a Theosophical life can contribute to the maintenance of great ideals and principles in these days of the world's great need.

Mr. Perkins, too, writes us. He finds a vitality and a dedication which is heartening, and a core of deep-hearted strength in our lodges, and frequently expresses his appreciation of the real worth of those who are standing by the work everywhere. His tour has progressed as far as Southern California, where he will work until December 5 when he proceeds to Tulsa and Oklahoma City.

Ann Werth

Our new National Secretary is constantly in receipt of letters of congratulation from lodges and members in the Section, but it is the Section that should be congratulated in that so capable an understudy was available to step into this office. Mrs. Werth has the essential background of business and executive experience, as well as a proven devotion to the work of the Society.

Etha Snodgrass

Etha Snodgrass took her departure from Headquarters on November 15, after spending the final two weeks attending to many items of personal and non-Theosophical business which a residence of ten years naturally accumulated. Many have written letters expressive of their appreciation of these years of help and contact.

Miss Snodgrass now makes a short visit to Larkspur, then to her home for the Christmas period, and near the end of January commences a four months' tour among the lodges.

Mary K. Neff

Several letters received from Miss Neff since her arrival in Australia tell of her happiness in

renewing old friendships there and in rediscovering all the "charms" of the Manor. She has been very busy, as usual, working on her new book.

She is enjoying the scenery, too—stating: "Sydney is so astonishingly beautiful, and the region about the Manor especially, that I wander about in a kind of daze, absorbing all this loveliness. It is winter (the letter was dated May 31), and quite nippy. Sometimes the fogs roll in from the sea, across the Harbor, á la San Francisco . . ."

Jean Glen-Walker

"Unheralded and unsung," as one of the lodges said, Miss Glen-Walker is winning the high esteem of all who are privileged to hear her. Widely experienced among Theosophists in many countries, she conveys more of the spirit and the great purpose of our work than of Theosophical detail and is appreciated wherever she goes for her utter sincerity and deep conviction.

Mr. Kruisheer and Mr. Van Dissel

At the time of the German invasion of Holland, Mr. J. Kruisheer and Mr. A. A. van Dissel, active officers of the European Federation and of the Dutch Section, were in England for a week-end gathering and have been unable to return to their families in Holland.

They have continued as Theosophical workers, however, contributing to the work in England, but we are glad now to learn that they are on their way to Adyar, having recently passed through the Panama Canal on their way via the Orient.

Dr. John Sonck

Dr. John Sonck, for many years General Secretary of The Theosophical Society in Finland, passed away suddenly on September 26, at the age of 76 years.

He was not very well known to American Theosophists, perhaps, but he worked for the Society over thirty years and his ardent and unceasing efforts to teach and promulgate Theosophy among the people of Finland was much appreciated by all who shared those efforts. On the three occasions when he visited the United States, he lectured before Finnish Theosophical groups and was instrumental in awakening much interest in Theosophy among American Finns.

He wrote many articles for magazines and papers and published several books on Theosophy, his latest and best known work being

A Glance at the History of the Evolution of Mankind. Also, being a doctor, he wrote many health treatises and articles on education from the Theosophical standpoint.

A Word from Mr. C. Jinarajadasa

Mr. Jinarajadasa would, we think, agree with Mrs. McQuarrie when she speaks of the effect of proper nutrition on the individual character, for he writes recently to Miss Hunt and says: "I am interested in The Theosophical Women's Association. One service they could render us all is to improve vegetarian cooking . . . After all there is a right and a wrong way, even in cooking. Even if our main objective is *The Secret Doctrine*, let us be decent to the elemental."

From *Theosophy in New Zealand*
October-November, 1941

From Dr. Arundale

On July 13 Dr. Arundale wrote to a member, as follows:

"All is going well here and we are hoping to begin my new seven year term of office with many improvements at Adyar, thanks especially to the Adyar Day Fund which my brethren in America support so wonderfully. Whenever you see any who have made a contribution to the Adyar Day Fund you must tell them how immensely grateful I am."

Mrs. Chase Appointed

Since the departure of Miss Anita Henkel from Adyar, Mrs. Laura Chase has been acting as Liaison Officer for the United States. Members will be glad to learn that Mrs. Chase has now been officially appointed to serve the American Section in this capacity, and Lodge Liaison Officers will find her correspondence with them stimulating in its portrayal of the life and spirit of our International Center.

"Main Currents in Modern Thought"

During the last year some astonishing and important confirmations of the correctness of the Theosophical philosophy have been recorded in *MAIN CURRENTS in Modern Thought*, a monthly service issued by the undersigned. Among these is the fact that since the appearance of Man on the Earth other species have been pretty much at a standstill in evolution—which means that this is indeed Man's Round. A great British anthropologist has accepted the data of a great American professor of the same science that a new human type is appearing in this country. The data and the remarks of both the British and the American scientists were

printed in *MAIN CURRENTS*—with, of course, exact source references. Again, Dr. J. B. Rhine has sent us the discussion he has prepared, "It Follows From Extra Sensory Perception," in which he starts out by saying that if telepathy is a fact, then the first thing that has to be accepted is a plane or realm or world beyond the physical. This passage will be extracted in the November number of *MAIN CURRENTS*, Vol. II, No. I. The index of the first volume contains literally scores of items of equally great importance, and of a precise character, in support and in moderation of our philosophy.

Why should we teach a theory when science gives us the facts? Why should we be aliens and speculatives when the scientific world needs desperately the integrating power of our all-embracing, ancient, world-wide philosophy?

An increasing number of journals of importance and authority exchange with us, and naturally thus are slowly influenced by our point of view. The men and women connected with these magazines are people of importance, in positions which allow them to assist many others in turn. A list of these names would carry us into every leading institution in the country. When next I go on tour over the whole country, which I hope to do after further specific preparation, it should be simple to arrange to meet various persons of this group, and continue to enlarge and consolidate what has been so far accomplished. Lectures given under local auspices of our Society assist substantially, under such conditions, to enhance our value to a community because it increases our circle of acquaintances and makes new friends possible.

MAIN CURRENTS in Modern Thought is a new kind of instrument in our work, and it is only a year old. What can be done with it depends upon the help given. Until those interested write us, we cannot know of their interest.

If you are interested in what *MAIN CURRENTS* represents, please write to me. I feel confident we can help all serious workers of the Society, because we get many letters, all of them so far expressing delight and encouragement. We take the latter as karmic compensation for doing an arduous job accompanied by all the problems which attend pioneering. And we are prepared to take any amount of this kind of karma! Please write to me, saying you are interested and want to help, and I'll send you a circular describing *MAIN CURRENTS*.

FRITZ KUNZ, Hillandale Road,
Port Chester, New York

Adyar News

A number of members have sent their fees and their names as Absentee Delegates direct to Adyar, others having sent them through Headquarters.

Mrs. Adeltha Peterson has been placed in charge of the Peace and Reconstruction department.

Mr. K. S. Krishnamurti has taken over the management of the Theosophical Publishing House, succeeding Mr. Arya Asanga.

Mr. Rohit Mehta has succeeded Mr. Sri Ram as Recording Secretary. Mr. D. D. Kanga continues as Assistant Recording Secretary.

Miss Elithe Nisewanger is the President's Convention Secretary.

Mr. Henry van de Poll, at one time in charge of the Publishing House, now has the management of the Adyar Estate.

National Committee on Membership

The National Committee on Membership, operating under the Chairmanship of Miss Poutz, has just issued its Circular No. 13, quoting and summarizing answers to the question: "What methods have proved the most effective to counterbalance the tendency to take Theosophy for granted and to awaken in the hearts of members of the sacred fire, without which so little can be done?" It also propounds a new question, to which members of the Committee represented in most of our lodges are now giving their attention.

Again we say that every lodge should have a representative on this Committee so that every one can contribute to and share in this composite statement of opinion on subjects vital to our work.

Staff Tribute

On the evening of November 13 the Staff assembled after a dinner party in her honor to pay a final tribute to Miss Etha Snodgrass, who for so long had served the Society in the capacity of National Secretary. A scroll bearing a poem and the signatures of all the Staff, and a little seal of Jade stating in Ancient Chinese characters the charge: "Study antiquity; emulate the ancients; practise the virtues of sages of old," were presented to her as a token from the Staff, with the following tribute:

"I have been asked to express for all of us that which we feel toward you as you are about to leave us after ten years of our living and working together. Words alone are inadequate. In ten years of close association most of what people feel for each other still remains unsaid

and cannot be said now. What it has meant is built into our lives and is in our hearts.

"Here, and in the Section, you have been many things to many people. You have been responsible for our comfort and our physical welfare at Olcott, and your care has brought us happiness. But more than that, you have been a guide to us in our troubles and perplexities. You have shared with us a spiritual quality, and though sometimes you have turned us back within ourselves, knowing that only there and for ourselves could we find needed strength, you have never been lacking in understanding, sympathy and affection.

"For all that you have been to us in so many ways, we love you, and though the Work calls you elsewhere and we are happy for you, we are regretful for ourselves. In this poem and on this scroll bearing our signatures, we have tried to express the lasting affection that will bind us, and by this small piece of jade we express our good wishes.

*We who have loved and shared awhile with you
The happiness of working side by side
Know well enough that though our ways
divide*

*The ties of comradeship but grow more true.
We know—and yet we cannot help but feel
The loss of leadership; we know, and yet
There is so much we cannot quite forget.*

*In giving you this ancient little seal,
Which states our common goal in words so far,
Far better than our own, we mean the jade
To symbolize the bond our hearts have made
As sweet between lone transients on a star.*

*May all good fortune go with you, and may
The Law bring us to meet again some day!*
(h. p. o.)

"Jade, for centuries an oriental symbol of reverence, expresses our reverence to you who have given us spiritual teaching. Jade, symbol of purity and of immortality, tells of our thoughts of you and of the everlasting nature of our bond with you. Jade, omen of good fortune and of long life, tells of our wishes that good fortune may attend you always, and that you may long continue to serve the work and oft return to us. Jade enriches its wearer and vanquishes any spirit of evil, as you shall always be enriched with our affection so strong that no evil can encompass you.

"May all that is good attend you always, as you share with others these fine qualities of your self-hood, through which we have come to love you in these ten years."

The Society on Your Christmas List

Remember The Theosophical Society at Christmas time. We give to our friends to express our affection, our appreciation, our gratitude. To the Society also we owe these for the larger view of life it has brought to us. Therefore a Christmas gift to the Society. Such gifts are deductible from income for income tax purposes.

Questions and Answers

A "Questions and Answers" page will hereafter be a regular feature of this magazine. Mr. A. F. Knudsen has kindly agreed to prepare answers to questions of general interest to Theosophists, and especially those dealing with difficult points arising in the course of members' studies.

Send in your questions to Headquarters.

Joe Naylor Says

"Well sir, I went up there Thursday to hear Mr. Frederick Werth speak on cause and effect. He was just about the best I ever heard. Hope he comes back to Meridian.

"Now Grandpa use to tell me about cause and effect. If you lie down with the dogs you come up with the fleas. Kick at a mule and he'll kick you back. 'Whatsoever a man soweth . . .' That's on our County Court House.

"There was a feller talkin' about that the other day. We was standin' in front of the Court House a' readin' the inscription on the Court House. And he said they ought not of put that there because it made the prisoners feel so bad when they went into the jail. Well, if he'd a looked at it before he did the thing that put him in the jail, he wouldn't have to look at it a-goin' in.

"And I said, 'What about the feller on the outside and ain't in the jail? How come him out?' Same thing. What puts one in keeps the other out. Sowin' seed. Just cause we didn't rob nobody we are standin' here on the street lookin' up at the jail, and just cause he did he's standin' up there in the jail lookin' down in the street. The law don't care nothin' about you—it's impartial. The same sun will sun-stroke you as quick as it will grow a rose. The law didn't do it—you did.

"Why I know a railroad man what's married and his wife just as soon slap him with a rollin' pin as to throw her arms around him and kiss him. It all depends on how much money he brings home. She's impartial—and he can take his choice."

From *The Meridian Journal*.

Olcott Sunday Lecture

The first Olcott Sunday lecture of the season was presented on October 26 by Miss Lillian H. Zimmerman, of Milwaukee. Her title was "Evolution and Reincarnation Revealed in Young Children's Drawings," and the lecture was illustrated by unusual drawings by very little children, collected during the past twenty-six years of Miss Zimmerman's Kindergarten work.

She said: "I have come to the conclusion that a child's memory of its evolution and past incarnations is like a tiny, tiny flame, still burning, and if one is keen enough to catch the flash before the flame dies out, one will find that his drawings, a few spoken words, or something in his play, will reveal this. But one needs to be so careful not to cause the flame to flicker and die out before one catches the illumination . . . These tiny tots are storehouses of all that has been and is to be."

For Teachers

As a number of our members are school teachers, we are glad to follow the suggestion of our member, Mrs. Sadie G. Stave, of New York City, by noting here that Mr. J. H. Cruikshank, of 45 Nassau Street, New York City, considered by many to be the greatest dog lover in the country, is ready to furnish upon request dog stories and pictures for class room and play room walls.

Anyone, including mothers, who wants material for humane education use should apply to Mr. Cruikshank, mentioning THE AMERICAN THEOSOPHIST.

Dedication of Miami Lodge Flag

"I dedicate this Flag of the United States of America to three groups of people in the world:—

To all those who are unhappy and discouraged and look to the *Red* of this Flag for Courage and Hope;

To all the people in the world, who, soiled by their own mistakes, look to the *White* of this Flag for Purity;

To all the simple, common people in this world who lift their eyes to the *Blue* in this Flag and find there a symbol of Liberty and Justice.

To these I dedicate this Flag, to stand wherever members of The Theosophical Society in Miami meet, in *memory* of the members who have maintained this Lodge for twenty-two years, in the *care* of those who labor on its behalf today, and in the *keeping* of those who may come after us."

—J. R. M.

Deadline

For the benefit of those who contribute articles or items of news for this magazine, we call attention to the fact that such material must reach the editor not later than the fifteenth of the month in order to be included in the forthcoming issue.

A Liaison Communication

"At our Liaison meeting of October twenty-ninth, our members discussed the question sent by Miss Poutz in her membership circular letter, *What can we, a handful of Theosophists, do to help the world at this time of desolation?*"

"The following is a summary of comments by the members:

"Organize in our own minds, on the mental plane, a world at peace. Visualize a detailed picture of right politics, right leisure, housing, education, government, etc. A perfect thought image will with our work materialize on the physical plane.

"Eliminate selfishness, intolerance, greed, resentment, unkindness from our thoughts.

"The people in the world today, are seeing and experiencing the working out of causes set going in the past. Our contribution now should be to teach the great truths to the world—that as we sow, so shall we reap, be it person or nation. Theosophists should give to the world the truths of reincarnation, karma and evolution, to prevent a repetition of conditions of the present time."

Mr. William G. McFadden

Mr. William G. McFadden, for many years President of Paducah Lodge, died on November 6. He had been a member of the Society since 1912, with never a break in membership.

His body was cremated in St. Louis, following a funeral service conducted by Mrs. Ruth McMyler, President of the St. Louis Branch.

New Members for October

Applications for membership were received during the month of October from the following lodges: Besant (Boston), Besant (Hollywood), Buffalo (three), Casper, Cincinnati, Columbus, Covington, Detroit (two), Grand Rapids (three), Hamilton, Honolulu, Long Beach, Maryland, Memphis, Milwaukee (two), Mt. Vernon (four), New York, Portland (two), Rainbow, St. Paul (two), and National Members from Edinburg, Texas, Muncie, Indiana, and Orofino, Idaho.

Wanted—"Man, Visible and Invisible"

The Theosophical Press has a call for this book. Anyone who may have a copy for sale is asked to communicate with the Press.

"The Song of the Singer"

Mrs. Carol Hadley's poem, *The Song of the Singer*, which won the Olcott Foundation Award for poetry in 1941, is just off the press and is available for purchase by all who respond to the magic of metre and rhyme. Write to The Theosophical Press for your copy.

To-Those-Who-Mourn Club

Shipments of leaflets from October 16 to November 15:

California	8
Colorado	28
Georgia	1
Illinois	1
Michigan	106
Minnesota	100
Missouri	20
New Jersey	400
New York	304
Ohio	10
Oregon	200
Pennsylvania	5
Washington	10

Total 1,193

Service Considerations

Throughout the years that I have sponsored this "Club" and written articles encouraging and stimulating others to take up and expand the work. I have stressed many service considerations—the Master's work, the Society's well-being, humanity's need in its sorrow and ignorance, the duty of man to comfort his sorrowing brother, and so forth. I have purposely avoided appeals related to the improved status of the server. Somehow that seemed to be an appeal to selfishness.

Today I hear from a fellow-worker of many, many years—one of those who never "backslides" or needs to be goaded, but to whom this work for the bereaved is just as natural and as much a part of daily living as eating breakfast—who asks me to be genuinely practical. He says that while this helping-humanity appeal is fine and beautiful, the real motivating urge is the recognition that good karma will be created for the worker. He says if this is heresy, then he is willing to be a heretic because he'll have as a companion a Theosophist whom he deeply reveres, namely, Mr. Jinarajadasa, who told an American Section Convention some years ago how he paid for the publication of 5000 pamphlets in Brazil (on Madame Montessori's work with the child) because he wanted to make some good karma in connection with a future life there.

I acknowledge not only the logic but also the practicality of my friend's point. While the good-karma urge resides only in the background of my mind, it is nevertheless there. The belief in reaping, in this life as well as in future ones, the harvest arising from past sowings of good "seeds" is so deeply embedded in my consciousness that the "Club" work is instinctively catalogued as good-karma. I just know this work is laying the foundation for future lives of greater freedom, especially the greatest of all freedom—the privilege and capacity for broadening the scope and increasing the intensity of service to one's fellow-men.

Accordingly, I recommend occasional consideration and conscious as well as subconscious, recognition of the karmic effect of this work we are doing. I say "occasional" because I believe that day-to-day happiness comes to one more readily from a more philosophical approach, embodying the good-karma consideration by inference, and so beautifully expressed by Emily Dickinson:

"If I can stop one heart from breaking,

I shall not live in vain:

If I can ease one life the aching,

Or cool one pain,

Or help one fainting robin unto his nest again,

I shall not live in vain."

—WILFRED H. SIGERSON

Statistics

October 16 to November 15, 1941

<i>American Theosophical Fund</i>		
To November 15	.....	\$169.18
<i>Building Fund</i>		
To November 15	.....	113.87
<i>War Relief Fund</i>		
Previously reported	.....	\$690.07
To November 15	.....	167.50
		857.57
<i>Adyar Art Project Fund</i>		
Previously reported	.....	69.75
To November 15	.....	8.85
		78.60

Born

To Mr. and Mrs. C. E. Beauchamp, San Antonio Lodge, a son, Philip Eugene, Oct. 17.
To Mr. and Mrs. Thomas A. Durham, Cincinnati Lodge, a son, November 4.

Married

Miss Frances Gaines Grace, Cincinnati Lodge, and Mr. William Pfeiffer, Sept. 9.

Died

Dr. Eli Allison, New York Lodge, November, 1941.
Mrs. Mabel Bass Berry, Service Lodge, Austin, October 19.
Mr. George Babcock Hastings, National Member, October 29.
Mrs. Norma Agnes Kanzler, National Member.
Mr. William G. McFadden, President of Paducah, Ky. Lodge, Nov. 6.
Mrs. Margretta Maxwell, National Member, October 18.
Mrs. May C. Pierce, Maryland Lodge, October 22.
Miss Ellen Walsh, Buffalo Lodge, October 23.

Merry Christmas!

Mr. Cook joins with the Olcott Staff in wishing every member the best Christmas ever, and a year full of growth and happiness.

Itineraries

James S. Perkins

To December 5: Southern California.

December: Tulsa, Oklahoma City.

January 6-17: Texas Federation.

January 19-25: New Orleans, Covington.

February: Florida Federation.

To March 16: Mid-South Federation, Birmingham, Knoxville.

To April 6: Middle Atlantic Federation.

April 8-26: Northeast Federation.

To May 3: Western New York Federation.

May 5 to 7: Cleveland, Akron.

To May 18: Michigan Federation.

To May 25: Ohio Federation.

Etha Snodgrass

January: Northern California Federation.

To February 18: Southern California Federation.

To March 4: Texas Federation.

March: Oklahoma City, Tulsa, Fort Smith, Wichita, Kansas City, St. Louis, Decatur.

Fred Werth

To December 15: Middle Atlantic Federation.

January 4-23: Northeast Federation.

January 24 to Feb. 1: Western New York Federation.

February: Ohio Federation.

March: Michigan Federation.



• NEW PUBLICATIONS •

Old Diary Leaves,

First Series, by H. S. Olcott.

Second Edition,

Cloth \$2.50

A new reprint of the first in a series of six volumes covering the true history of the growth of The Theosophical Society. We owe a debt of eternal gratitude to Colonel Olcott that he made time in his fully occupied life of devotion to the Masters and Their Society, to set down these first-hand impressions of events and actors as they succeeded each other on the early stage of the Society's life. If you have not read OLD DIARY LEAVES, do it now, alike for pleasure and profit.

The Return of Julius Caesar,

by C. Jinarajadasa.

Paper \$.15

Under this arresting title, Mr. Jinarajadasa has compiled a most interesting booklet, with C. W. Leadbeater's story of "The Two Brothers" mentioned in *Invisible Helpers*, followed by his prophecy on "The Federation of Nations" to be achieved by Julius Caesar.

The Bhagavad-Gita,

by Annie Besant and Bhagavan Das.

Third Edition.

Cloth \$2.50

One of the most valuable books in the Theosophical treasury of wisdom, of special help to the western student who is interested in delving for understanding of the original Sanscrit. Here we have not only the text and its translation, but also a word-by-word construing, to ease the path of study.

The Glory of Sex,

by George S. Arundale.

Paper \$.25

In this beautifully written booklet, Dr. Arundale points out deepening channels whereby a great energy stream may nourish life and not be lost in quicksand. Though addressed to all, this booklet is of particular interest to parents and teachers.

The Song of the Singer,

by Carol M. Hadley.

Paper \$.25

Winner of the Olcott Foundation Award for Poetry, 1941, Mrs. Hadley's poem is a lyrical discourse between Krishna and one who sought His counsel.

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We are proud to offer the following selection, many of them new reprints and all attractively bound in cloth:

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IS AND IS-TO-BE	by C. Jinarajadasa	.35
IDYLL OF THE WHITE LOTUS	by Mabel Collins	1.50
VOICE OF THE SILENCE	Jubilee Edition, by H. P. Blavatsky	1.00
ESOTERIC CHRISTIANITY	by Annie Besant	1.50
THE NIGHT BELL	by G. S. Arundale	.90
MIRACLE OF BIRTH	by Geoffrey Hodson	1.00
STUDIES IN THE SECRET DOCTRINE	by Josephine Ransom	2.00
BHAGAVAD-GITA, or THE LORD'S SONG, Annie Besant (translation)		1.00
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	Special to members	2.75
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LIGHT ON THE PATH	by Mabel Collins	.75
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