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THE  
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**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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ADYAR DAY NUMBER

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FEBRUARY ★ 1941

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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**Since 1882,** WHEN THE VISIBLE FOUNDERS OF THE SOCIETY MADE ADYAR THE HOME OF THE THEOSOPHICAL SOCIETY, A GREAT BROODING THOUGHT HAS FROM AFAR PERMEATED ADYAR. THIS IS THE THOUGHT OF THOSE ELDER BROTHERS WHO ARE THE TRUE FOUNDERS OF THE SOCIETY, THOSE GREAT ONES WHO HAVE COME TO THE THRESHOLD OF LIBERATION BUT RENOUNCED THAT SPLENDOR IN ORDER THAT THEY MAY TOIL TO BRING OUR SAD EARTH A LITTLE NEARER HEAVEN. ADYAR IS THEIR CUP THROUGH WHICH A BLESSING IS BEING POURED UPON THE WORLD NIGHT AND DAY.

C. JINARAJADASA, in  
*A GUIDE TO ADYAR*

★ ★ ★ ★ ★ ★ ★ ★



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

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## What the War is About

(In which German leaders speak for themselves)

BY HERBERT AGAR

*The following talk was given by Mr. Agar over the Columbia Broadcasting System on December 28, 1940. Mr. Agar is Editor of The Courier Journal, of Louisville, and the author of several historical volumes, including "The American Presidents" (Pulitzer Prize, 1934). This talk is printed here with his permission. Ed.*

THE DEBATE on what we should do for Britain is really a debate on what the war is about. If we agree on what is happening most of us will agree on what America should do.

What is happening—according to the men who are making it happen—is a revolution against our whole way of life. Hitler and Mussolini tell us that all our ideas are fraudulent, are passing phases in the long and bloody story of man, and that their day is done. In the place of Christian brotherhood and obedience to moral law this revolution puts "racism" and obedience to pure power. In the place of democracy it puts the slavery of subjects to the "master race." We have seen in Poland how murder and mutilation and exile can be used to make this devilish plan a success.

Let me give some quotations from the men who lead the revolution. First Mussolini:

1. "The whole nation must be militarized," he says. "I consider the Italian nation in a permanent state of war."

2. "I regard as the most beautiful moment of my life that moment in which I was wounded."

3. "Fascism believes neither in the possibility nor in the utility of perpetual peace. War alone brings to their highest tension all human energies and puts the stamp of nobility upon peoples. Fascism is education for combat."

4. "We represent a new principle. We represent the clear-cut, categorical, definitive antithesis of the whole democratic world."

Mussolini, obviously, despises the Christian ethic—which denies that wars and wounds are the height of human experience—and he despises the democratic creed. Now for Hitler and his friends:

1. "I shall eradicate," said Hitler, "the thousands of years of human domestication. I want to see again in the eyes of youth the gleam of the beast of prey. A youth will grow up before which the world will shrink."

2. "Can a dynamic revolution," asks Hitler, "stop at sharing of the world? Must not the struggle continue until the final world dominion of a single nation? . . . At the back of Germany's continental empire stands the will of absolute dominion of the world, the technical means of which are no longer lacking."

3. "The war of the future," he says, "will be total war . . . And total war means the complete and final disappearance of the vanquished from the stage of history."

There is no end to the brutal talk I could quote from Hitler. It all adds up to what he has said a thousand times—that this is a war against *all* the peace-loving, charitable elements in our Christian life, against *all* the brotherly humanizing elements in our democratic hope.

Now for a few from Dr. Robert Ley, one of the leading Nazi spokesmen: "War," he says, "is the highest and best in manhood. One cannot demand of mothers that they uninterruptedly give the nation children without man bringing his blood sacrifice. *War is not the wrath of God but a blessing of God.*"

For years we wrote off such words as the language of delirium. But we were wrong. There was a reason why this terrible pagan talk could take hold. We who stood for the civilization of the West were betraying our heritage. Our democracy was not democratic. Our Christianity was not Christian. What we really worshipped was success—a vulgar, boring goddess who cannot long hold the heart of man. So the world was ready for another creed. There were no great men to lead us to repentance and reform, so the stage was set for small and vicious men to lead us back into a dark past. Especially in Germany the stage was set—for Germany had great grievances, and Germany is still strangely close to her pagan beginnings.

Never forget what the German poet, Heine, warned us a hundred years ago: "Christianity," he said, "has softened this brutal German lust for battle, but it cannot root it out. When once that restraining talisman, the Cross, is broken, then we shall hear again the clank of the savagery of the old warriors. . . . Then will the old stone gods rise up out of their rubble. . . . And Thor with his hammer will spring forth and shatter the Gothic cathedral."

These words are coming true today. The power of the Cross—the hold of democracy upon the hearts of men—they are both weakened because of our sins. So the old banished evil has crept back into the world. And do not fool yourselves—that evil faith is held with a violence of belief that will not be defeated until we take our good ideals as seriously as they take their Satanic ones.

When Mussolini chatters about how he loves to be wounded, we can afford to laugh. But when the leaders of great Germany tell us that war is a "blessing of God" and that man must make blood sacrifice in order to deserve to live, the time has come to know that the very roots of decency are in danger.

The terror that Heine foretold is upon us. The stone gods are reconquering the world. The hammer of Thor falls from the sky on British towns and villages. It is not only the Gothic cathedrals that are crashing into rubble. It is all that those cathedrals symbolize—kindness, charity, humility, the hope for a world where man may respect his neighbor. These are the qualities the Northern gods of violence despise. Yet without these qualities, America is nothing.

We who love our country do not think of her as a collection of oil wells and factories and cotton fields. We think of her as a noble idea—a generous plan for life, which we have some-

times served and sometimes betrayed but never forgotten. And now there is a revolution against that plan—against the religion on which it rests, the politics which express it, the economic system which might be shaped to serve it.

No one who sees the truth can doubt what we ought to do. We must resist the revolution. We must send those stone gods back to their gloomy paradise so that we can turn to the job of building a world fit for democrats and Christians to live in.

The first step is to give every ounce of aid to Britain. Whether we call that being at peace, or whether we call it being at war, or whether we borrow Hitler's talk and call it "protecting" Germany, doesn't matter. There lies our first job—to make the goods, and to see to it that they get into the British Isles whatever that may cost us in work or wealth or hardship. We are not doing that job well enough today.

Whatever laws must be repealed to do the job right, we should repeal them. Whatever emergencies must be declared to put our factories on a twenty-four-hour, seven-day basis—we should declare them. No one who knows the danger will disagree. Americans who want to do nothing—or to go on doing too little—do not see the moral ruin that threatens us.

Some of them are like Mr. Verne Marshall of the "No Foreign War Committee," who told a P. M. reporter that he "never bothered" to read Hitler's speeches. So he thinks this is just another war of nationalism, like 1914 or 1870. I submit that a man who cannot be bothered to read Hitler ought not to bother us with his ideas about the modern world.

Others who do not understand the revolution are so peaceful by nature that they cannot imagine men who believe in war as the best of life. As long ago as 1922 Oswald Spengler—the John the Baptist of the Nazi movement—foretold that the democracies would be betrayed by men who could not see in time that the enemy meant to murder them. "But life is harsh," added Spengler. "It leaves only one choice, that between victory and defeat, not between war and peace."

There again is the spokesman for the old stone gods. "Life is war—violence—the one choice is to kill or be killed." That is the spirit that has come back to plague our world. Until we cage it again—until we drive it home to its dreary Valhalla—we shall have no time nor wealth nor energy to give to repairing our own great faults.

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# The Three Vedantas

BY C. JINARAJADASA

THE WORD Vedanta is composed of two words, *Veda* and *anta*, meaning *Veda-end*, that is to say, an appendix or summary of the Vedas. The Vedas are a large collection of hymns of praise of the old Gods of the Hindu Aryans, some composed before they left their Central Asian Home, others after the Hindu tribes had settled in the northwest of India, called Panjab — the country of the “five rivers.” These hymns are supposed to have been “seen” by Drishis or “seers” (the word later became changed to Rishis).

Many of the hymns praise Indra, Rudra, and other Gods, invoking their protection against enemies, and praying for many sons and much cattle. But here and there among this mass of prayers for prosperity, appear deeply mystical verses, whose meaning is now obscure in many cases, in spite of the ancient and authoritative commentators.

But these ancient hymns, and especially those of the rituals used in the various sacrifices — some daily, others on special occasions — gave rise to many speculations. Profound thinkers, philosophers and mystics, basing themselves more or less on the Veda material, stated their discoveries of truth in treatises called the Upanishads. The word means a “session,” or the teachings received when the pupil “sat under” his Guru. There are 108 Upanishads, but the really ancient Upanishads are considered only twelve.

Since the Upanishads are approaches to truth by many teachers of many temperaments, there is no one clear-cut teaching in all of them. That is their fascination. They all tend in one direction, towards the conception of the Unity of God and man and nature. But the statements of one Upanishad can be quoted to contradict those of another. Nevertheless, the twelve great Upanishads have a special sanctity, and a quotation from them is supposed to clinch an argument, provided the Upanishad does not contradict the Veda. In all cases of dispute, a verse from a Vedic hymn is considered to be the final judge.

Then came the next stage, when definite philosophical systems arose. There are six philosophical systems accepted as “orthodox” in Hinduism, one of them, strange to say, a philosophy of pure materialism. All these six philosophies support their points of view by quotations from the Upanishads or the Vedas.

Among the six philosophies, the best known today, and having the greatest influence for the last 1200 years, is the Vedanta. The Vedanta, as stated above, is based on the Upanishads. But there are three schools of Vedanta, and each buttresses its arguments by the teachings of the Upanishads. The three schools of Vedanta are called (1) Advaita = Non-dual, whose chief teacher is Shankaracharya; (2) Visishtadvaita = Non-dual-with-a-distinction, whose teacher is Ramanujacharya; and (3) Dvaita = Dual, whose teacher is Madhavacharya.

The differences between them all hinge on the main problem: What is the relation between God and the soul of man? All start with the axiom that God and the soul are fundamentally one in nature. But of what nature is this unity, and what happens to the soul at Liberation?

The Advaita school of Shankaracharya insists that God and the soul are one, absolutely, and all the time. This God is the Absolute, Parabrahman. For some mysterious reason, which is never explained, this Absolute emanates Ishvara, a Creative Logos, a Personal God, who then proceeds to manifest himself as a Trinity. But Ishvara's existence is a side issue, as it were; for the soul of man and Parabrahman are one. But are they not two, “here below,” in manifestation? Yes, but only in the sense that the amount of space inside a clay pot is “different” from the space of the atmosphere. So long as the pot retains its pot-nature, the soul says, “I am I,” though it knows that the space within the pot is of the same nature as the space in the atmosphere. But the difference is a Maya or illusion. For, break the pot, and what has happened to the space within it? Nothing. That space was always “space,” and it never changed its nature because clay enclosed it. So, at Liberation, the individual soul ceases to be individual, *because it never was individual*. It was the pot that hypnotized the space within it to claim its “I-ness.”

But, if the individual soul and Parabrahman are one *all the time*, why worship any Deity? There is no *need* to do so, replies the teacher, if you can assert and realize that you are Parabrahman. You can come to Liberation all by yourself, provided you know the right technique. But also, there does exist Ishvara, the Creator; and, *if you like* (though it is not essential), you

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## Looking Toward the Future

We are proud to be American, but most of us are American by birth rather than by personal choice, and like citizens of other countries we would be proud of the country of our birth, however it might happen to be named and whatever its location between the poles, for every nation has a tradition in which its citizens may take pride.

But there is a citizenship to come that will be a mark of honor recognized by all the people of all the nations; a citizenship not limited by pride in the traditions and achievements of one nation, not circumscribed by allegiance to just our country, but a citizenship known and honored for its forsaking of all these lesser interests and subordinating them all to citizenship of the world.

Some day, and please God, some day soon, a World Council will be formed; not a council of nations, nor of national representatives but a council of world citizens without national allegiances. The nations of the world will select their most honored citizens, their greatest national figures and upon acceptance of appointment they will forswear allegiance to their countries and their sovereigns and become citizens of the world. As world citizens, above

party, race or nation, they will take their seats upon the World Council and the interests of the world, nothing less, will thenceforth concern them. No national interest will sway their judgment, no patriotic pride will warp their view. Great men *and women*, most honored in all the world, they will serve the world alone. Every country will welcome them as citizens greater than their own; in every country they will be free, recognized for their sacrifice of a lesser citizenship in the service of the world.

To few will such honor be accorded. Few at first will be great enough to relinquish the traditions and interests of national citizenship, but having the confidence of the nations, these few will show the world the way to peace and to prosperity for all peoples.

— S. A. C.

## The Integrity of Our Nationhood

The people of our country are committed to a cause. It was inevitable that they should so commit themselves, for as the issues cleared they disclosed themselves as being so fundamental, so closely touching the ideals upon which our nation was founded that we could not be disinterested without being wholly dishonest. And no free people can be wholly dishonest. Where there is freedom there will be integrity, which under sufficient challenge rises a mighty force however much it may have attempted to dodge or delay attention to seemingly lesser issues.

Here is an issue involving the foundations of human society. Whatever has been achieved in the direction of human understanding, of tolerance, of goodwill, of brotherhood, is now threatened. Let the leaders of the so-called new order in Europe speak for themselves as they speak in Herbert Agar's article and America at once recognizes the issue and takes her stand in the inborn integrity of her nationhood.

In domestic affairs involving rights and duties, privilege and responsibility, between different elements of her national life, America has often been slow to integrity of action. Such has been the internal challenge to all the democracies. Signs are not lacking of an awakening to such issues and changes have been accepted.

But let the issue be one striking at the very basis of democracy, denying and threatening freedom of human integrity by the will of a tyrant and the integrity of the nation accepts the challenge.

And when integrity in such degree is at last aroused no half-hearted commitment to the

cause is possible. The very spirit of man, cognizant not only of interests but of principles and ideals, is awakened and invincibly goes about the work to be done.

That is why great change impends. Not only will the war be fought to victory for integrity of the human spirit but that integrity will not easily or soon be put to sleep again. Lesser work long neglected will be done. Democracy saved, will be purified, and being purified will be strengthened in the greater solidarity of its varied humanity.

Is there evidence? The world is full of signs assuring a purified democracy, a happier humanity. Senator Claude D. Pepper in a recent broadcast referred to "the spirit of democracy where the lowest rises to the dignity of the near divine, and every rude hut and humble cottage is the home of one of God's dignitaries." Could there be finer statement of what Theosophists know as the solidarity of mankind and the divinity of the individual man?

Lord Lothian, British Ambassador, just before his recent death in Washington, referred to the coming "total reform—based on human equality—of the caste-ridden social and eco-

nomic system of Great Britain and her Empire." None who know England and recognize changes already in the making can doubt the accuracy of Lord Lothian's prognostication, and not in England alone.

And again in our own country David Lawrence, in an article describing Hitlerism as the devil's masterpiece writes in *The United States News*, "We have never understood the compensations of real sacrifice nor the compelling motives of a true brotherhood of man . . . Let us start all over again in the simple way that peace comes to us in our homes, in our neighborhoods, in our own national sphere, by proving our readiness to be fair and by being willing—even at great sacrifice—to answer in the affirmative the age-old cry, "Am I my brother's keeper?"

These things are coming. When democracy has been saved from present peril democracy purified and in greater strength will again immensely advance the cause of human brotherhood and happiness. Amidst the turmoil of change there is every reason for courage and faith as to the future.

## Main Currents in Modern Thought

BY FRITZ KUNZ

WE HAVE received encouragement from all quarters as a result of the appearance of the first issue of MAIN CURRENTS IN MODERN THOUGHT. For this we are truly grateful. Several excellent suggestions have been made, and all of these which are practicable have been incorporated in the second issue, now in production. Some ideas are beyond our means at present, as they pre-suppose a staff and money for format, as yet beyond us. But all these ideas are kept very much in mind.

In addition to subscriptions, of which there have been an encouraging number, we would like to have the systematic help of those who are willing to read and digest faithfully, and to send in clippings or typed reports and summaries. The rules are simple: everything directly quoted should be clearly set within quotation marks; double-space manuscript; give exact references. What to report from what sources? Just ask, please!

We regard our first issues as experimental. The encouragement received in certain important quarters makes us think we have

something of national scope. Without altering the fundamental purposes at all, minor adjustments can be made to meet this wider need. I do not suppose myself to be the very best person for this work, but I mean to do the absolute best I can with it. Someone has to do it—that is clear. The fates cannot wait forever on us. With more of this widely-spread encouragement, suggestion, and solid support in cash and kind, we shall go right along at a smart pace. I maintain a little map upon which I put a red dot for subscribers, a blue ring for collaborators. It is pleasant to see Salt Lake City, then Krotana in Ojai, then perhaps Gainesville, Florida, and Seattle, Washington, light up with color. Quite encouraging, these beacons!

We have no desire to press MAIN CURRENTS upon any individual. Let it make its own way. But where there is the rare university or professional or artistic person who does his own thinking, and likes to be stimulated, who looks for no finished systems, and wants no dogmas, there we think we can be of real use, accelerating the inevitable integration of world-thought.

# The Saint of Compassion: Catherine of Siena

BY CLARA M. CODD

**I**N THE year 1348 Siena was devastated by the "Black Death," a plague brought by the galley-slaves to Italy. In the midst of this desolation, when whole families were dying, the wife of a prosperous dyer and fuller of Siena, Giacomo Benincasa, gave birth to twins. One soon died, but the other grew up to be one of the most famous women saints of all time. Her father seems to have been a kindly, gentle man who loved his saintly daughter and supported her in all her unusual desires. Her mother, Lapa, was of rougher fiber. She outlived her saintly daughter, and died at the age of 80, after having brought into the world twenty-five children. In the end she, too, grew to depend upon and to reverence her daughter, but for many years Catherine's saintly leanings worried and upset her ordinary mother. As one of a large and happy family, Catherine to the end preserved a loving interest in their fates. One of her disciples and dearest friends was her sister-in-law, Lisa Benincasa, of whom she wrote "my sister-in-law after the flesh; my sister in Christ."

Catherine was never an enclosed nun. She belonged to the Order of the Mantellate, a Tertiary of the Order of St. Dominic. These women wore a black mantle, lived at home, and did not take the three ordinary vows. They led a retired life, at once contemplative and active, nursed the sick, and defended the rights of the Church. From her earliest years Catherine evinced the signs of coming saintship. She refused to think of her appearance or clothes, even though her much loved sister, Bonaventura, was called on by their mother to persuade her. She laid the beginnings of the future break-down of her splendid health by refusing to allow herself sleep, and by eating so little that finally her body refused to assimilate more than the merest trifle. In after years, having grown in wisdom and experience, Catherine did not counsel her followers to do likewise. In a letter to Alessia dei Saracini, a noble lady who was her disciple, and to whom on her death-bed she bequeathed the care of her spiritual "family," she writes: "The night for vigil, when thou hast paid the debt of sleep to thy body."

She asked for a small room where she might be alone with God. At first her mother opposed the idea, but her father took her part and

ruled that his daughter should receive no opposition from her family. Her loving, but non-understanding mother, tried hard to get her married, but always it was her father who supported her spiritual resolutions. Years afterwards the continual wars of Italy impoverished Siena and her father with it. But as long as she lived Catherine was the family's spiritual support, always of a stout heart and courage.

At first misunderstood and slandered by men and the Church, her charm, serenity and courage finally conquered every enemy, and she became a world-famous figure. Great in meditation, she fell often into ecstasy, and in that sublime state received heavenly guidance and teaching. She was but an unlettered girl, unable for years to read or write. She learned both later, but could never learn to spell. Hence she employed secretaries for her voluminous correspondence, some letters of which exist today. She wrote many letters—to Popes, rulers, and soldiers, as well as many intimate ones to her beloved "sons in Christ." Her courage, side by side with complete reverence, was amazing. She did not hesitate to upbraid even the Holy Father himself. Where she saw God and the holy life denied, she spoke with no uncertain voice. Her letters always began in the same way: "In the Name of Jesus Christ crucified and of sweet Mary," and closed with the words: "Sweet Jesus, Jesus Love." This was characteristic of her who *was* love, compassion and understanding incarnate. She addressed her correspondents as "Dearest Son, or Daughter," and they one and all called her, who was often many years younger than themselves, "Mother." As the years went by Catherine gathered a large following which she playfully called her "college." Her sincerity and charm was such that many who came to scoff and upbraid her, remained to kiss her hand with tears. Once she was scolded by some carping prelate for letting people kiss her hand. She replied: "God knows I heed little what position of body those about me take. I look only on their souls."

Her flights in meditation were deep and far. Often she remained in trance with her arms crossed on her breast for over an hour, without visibly breathing. Sometimes in such states she breathed out wonderful prayers and suppli-



cations which were written down by those who heard them. It is not to be supposed that she missed those terrible periods of darkness which assault all saints. With her that "Dark Night of the Soul" lasted a long time, and during it she was afflicted with foul and blasphemous suggestions. When at last she came through into the Eternal Light, she asked God: "Where wert Thou, Lord, in the midst of all that foulness?" And He replied interiorly to her "Daughter, I was in thy heart."

Two "graces" gave joy to Catherine's soul, the "heavenly marriage," by which she wore always a ring unseen by all but herself; and the wonder of the Stigmata, though here again it was seen of none but Catherine, to whom it was gloriously and humbly real.

Catherine's fame as a public peace-maker—she brought about peace between warring factions so often that she was sent for on all such occasions—and later as a politician, mounted high. Italy was then cursed with wandering bands of mercenaries, whose cruelties devastated the land. Catherine's common sense suggested solving the problem by another crusade. The greatest political mission of her life was the long and dangerous journey to the Pope's court at Avignon in France to persuade the Holy Father to return to Rome. Her fame as an ecstatic and worker of miracles had preceded her, and there, as at home, she sometimes fell into a trance when hearing Mass. A light lady of the Pope's court, unwilling to believe in Catherine's trances, drove a needle into her foot as she knelt unconscious to all around her. Catherine never felt it, although the wound festered afterwards.

She also had the gift of spiritual healing. Many of the sick were cured when brought to her, by her prayers and gentle touch. She was even successful in curing the insane though these alarmed and frightened her.

Among her spiritual sons and daughters were numbered men and women of all ranks of life. Some of the most devoted disciples of the fuller's daughter were from the ranks of the proud young noblemen of the day. Called in by the mother of one such to compose a quarrel between two great houses in Siena, Catherine entirely won the heart of the gay, young nobleman, Stefano Maconi. Gay, loving, a mad-cap, he became one of the dearest "sons" of the Saint, and for years acted as her secretary, quite indifferent to the mockery of friends who called him "be-Catherined." After her death, at the age of thirty-three, he became a monk and rose to the headship of his Order. How

wise was Catherine, how loving, how understanding! So many people came to see her prepared to curse who remained to bless that her own disciples always said "They have only to speak to our Mother."

Not only did she heal and nurse the sick, washing the wounds of lepers so often that she finally broke out into a skin disease which was at first supposed to be the dread malady itself, but she also gave her spiritual ministrations to criminals and the condemned. There is a lovely story of a certain young nobleman unjustly condemned to death. Furious at the injustice of his sentence, he refused to prepare for death. Catherine begged leave to see him, and her sympathy and loving words brought him to another frame of mind. Let the story be told in her own words as she wrote it to her confessor, Fra Raimondo: "I went to see him, which greatly comforted him. He saw Fra Tomasso and confessed, and made me promise for the love of God to be with him at the hour of execution. I promised and did so. In the morning, before the bell of the Campanile rang, I was with him to hear Mass and communicate, which till then he had not done. He was quite resigned to the will of God, only fearing that he might not be strong enough at the last, but the Saviour in His boundless mercy so strengthened him, and so filled him with a longing for His presence, that he kept saying 'Lord, be with me; Lord, do not leave me; if Thou wilt be near, all will be well with me, and I shall be content.' As he prayed he leaned his head against my breast. The longing of my soul increased to shed also my blood with him for my beloved Saviour, and perceiving that he still feared, I said, 'Be comforted, sweet brother; you will go bathed in the precious blood of the Son of God, with the dear name of Jesus on your lips. I will await you at the place of execution.' Then, think of it, dear Father! every trace of fear seemed gone, and a great light came into his heart. He who had so rebelled now called the place of execution holy; he seemed to exult, and asked, 'How comes such grace to be shown to me? And will you, joy of my soul, indeed await me at that holy spot?'

"I waited for him then at the place of justice, and before he came I laid my own neck on the block and over it I prayed, and said 'Mary!' for I wished this grace, that at the moment of death she should give him a light and a peace in his heart, and then I should see him reach his goal. Then my soul became so full that although a multitude of people were there, I could see no human creature, for the sweet

promise made to me.

"Then he came, like a gentle lamb; and seeing me, he began to smile, and wanted me to make the sign of the Cross. When he had received the sign, I said: 'Down! To the Bridal, sweetest, my brother! For soon shalt thou be in the enduring life.' He knelt down with great gentleness, and I, bending low, laid his neck in place, and reminded him of the blood of the Lamb. His lips spoke no words save 'Jesus!' and 'Catherine!' And so saying I received his head in my hands, closing my eyes in the Divine Goodness, and saying, 'I will!' And clear as daylight I saw the Son of God receive into His bosom that sweet soul; full of love and mercy He received him who had so meekly accepted a criminal's death, not for aught he had done, but only out of love . . . so dear was his blood to me that I could not bear it to be washed off my dress."

One of her "sons" was an Englishman, William Flete, who would do anything for Catherine except leave his retreat in the woods above Siena. He knew her well, and he declared that she lived by a rule which had been given her direct by her Lord, who bade her be very careful in judging others, not considering anything sinful unless it were manifestly so, in which case she must hate the sin, but be compassionate to the sinner. Nor was she to judge actions by her own inclinations and views, but according to His judgment, since in His Father's House are many mansions, and many roads lead thither. It was said that she prayed earnestly that God would grant her the special favor of being able under all circumstances to see spiritually the beauty of every human soul, and to discern the truth through all exterior appearances. And the Divine answer told her her prayer would be granted if she would henceforth banish from her heart all anxious thoughts concerning her own salvation, so that no distraction should keep her from the service of the souls of others.

Like so many great saints she died early, her splendid, healthy body worn out by austerities and vigils. She ate so little, chiefly herbs, that in the end her body refused to assimilate anything, and it is said that during the last phases of her life she took no food beyond the Sacred Host at daily Mass. A similar miraculous case is reported in our own times of a holy woman in Germany. Quite clearly Catherine was visited by visions and interior locutions. Once, as she was attending Mass, she saw a choir of angels surround the altar, and the Face of the Christ descend into the consecrated

bread. At the moment of her vision someone spoke to her and she turned to listen. That broke the spell and the vision vanished, and ever afterwards Catherine reproached herself for allowing human intercourse to interrupt a heavenly one.

At the last, though sick and unfit for traveling, she left for Rome at the bidding of Pope Urban VI. It is said that she turned and looked long at Siena's walls and towers at leaving, as if in farewell, as indeed it proved to be, for she never saw her native city again. She left the faithful Stefano Maconi behind, and took with her her two other secretaries, as well as her dearly loved sister-in-law, Lisa Benincasa. The Pope was pleased to see her, and remembering her addresses to the Sacred College at Avignon, commanded her to speak to such as were now with him in Rome. Catherine was an excellent speaker, with a very magnetic appeal.

Unable to achieve all that she wished in Rome, her health rapidly declined. Death was so plainly near that one of her sons suggested that she make a will. She asked in surprise what will a woman who had nothing could make. But he answered that he meant directions to her spiritual family for the time when she had left them. She did this, leaving all her writings to her confessor, Raimond da Capua, and appointing Alessia dei Saracini to the leadership of her "college" when she had gone. Stefano Maconi broke through all orders and came to her death-bed, warned, he said, by a voice he heard in chapel. Her joy at seeing him lent her strength to write one more letter. From her death-bed she bade one of her sons leave for a mission, and when he said: "How can I leave you when you are dying?" she replied: "My son, I should like to have you, but it is not God's will that I should have this, and I want His will, not mine."

Wasted to a shadow, and with her voice like a whisper, she yet addressed words of counsel and consolation to her "family" collected around her. "Dear children," she said, "do not let this sadden you; rather rejoice to think that I am leaving a place of many sufferings to go to rest in the quiet sea, the Eternal God. And I promise to be more with you, and more useful, since I leave darkness to pass into the true and everlasting Light."

After her death her head was taken back to Siena, where to this day it reposes, a precious relic, in the church of St. Dominico there. The silken bag in which two Dominicans carried the sacred burden is still preserved in the house

(Continued on Page 41)



# Ceylon Buddhists Honor H. S. Olcott

BY MIRIAM SALANAVE

ALL CEYLON paid honor to the memory of Colonel Olcott on February 17, in connection with Olcott Day. It was truly a day of great rejoicing and thanksgiving. In many places Buddhist schools closed and the children marched in a procession to temples where flowers were offered amid colorful ceremonies. The principal of the Dharmaraja College said at a meeting held at Gampola that the highest tribute they could pay to "that great pioneer of Buddhism" was by organizing Buddhist Education on a sound basis, and announced that a scholarship, to be known as the "Colonel Olcott Memorial Scholarship," would be awarded each year to a student of the Sinhalese Buddhist school to enable him to continue his education at the Jinaraja Vidyalaya. When Colonel Olcott first arrived in Ceylon in 1880, he was much concerned about their lack of Buddhist schools there, and forthwith set to work with characteristic zeal and energy to awaken Buddhists to their greatest need—the need of educating Buddhist children in Buddhist schools.

In the Golden Jubilee number of *The Buddhist*, of Colombo, Ceylon, oldest English Journal of Buddhism, it is said that the very first issue contained a letter from H. S. Olcott "whose invaluable services to the Cause of Buddhism are too well known to be recounted here." Incidentally, the founder and first editor of the Journal was C. W. Leadbeater who later founded the English Buddhist High School which is now the famous Ananda College. In *The Letters of H. P. Blavatsky to A. P. Sinnett*, Colonel Olcott says in a letter to H.P.B. "I take Lead-

beater to Ceylon . . . starting hence on the 27th." This was February 1886.

May 17, 1880, H.P.B. and Colonel Olcott landed at Galle, Ceylon, for the first time. On May 25 they both took *pansil* publicly before High Priests and in the presence of several thousand spectators, repeated aloud the Five Precepts and the Three Refuges, as is the custom of all lay Buddhists. In *Old Diary Leaves* (second series) he describes this ceremony, and tells with some humor the difficulty they had in pronouncing the strange Pali words.

In the same book Colonel Olcott says: "It has ever been a cause of deep regret to me, personally, that I could not have devoted my whole time and energies to the Buddhist cause from my early manhood, for I feel sure I could have brought about the complete unification in sympathy of the Northern and Southern 'Churches'—to use an absurd misnomer—and could have planted a schoolhouse at every cross-road in this lovely land of the palm and spice grove."

Under the word *Buddhism*, H.P.B. says in her Glossary: "Real Buddhism can be appreciated only by blending the philosophy of the Southern Church and the metaphysics of the Northern Schools . . . Correspondingly they stand in their relation to each other as Protestantism to Roman Catholicism . . ."

Truly Ceylon does well to remember and thus honor Colonel Olcott, who brought about the renaissance of Buddhism in the ancient Isle of Lanka more than a half-century ago.

## WHAT THE WAR IS ABOUT

(Continued from Page 26)

The best we can hope for if we let Britain fall—if we let the revolution take the whole earth except our one continent—is gloomy years of increasing militarization, increasing economic pressure from the slave-world without. You cannot appease a revolution.

So I argue tonight for something much bigger than aid to Britain. I plead for aid to mankind—to our own souls, to our self-respect, to the hope of freedom in the sad heart of man. Civilization means law, and a sense that we are members one of another. Democracy means

brotherhood, and a sense of the common destiny of all men. Christianity means sympathy and love for your neighbor; it means compassion.

The stone gods that are loose again hate all these things and intend to kill them. Unless we resist now—unless we go "all out"—there can be no more light in our world in our lifetimes.

Never forget this is no trivial war of nations wanting each other's property, this is the great war of all the world, waged for the soul of man!



# Biography of a Lodge

## Part XIII

BY ANN WERTH

THE special business meeting of the new lodge in Sparta held on July 4 continued with the report of the By-Laws Committee. The Committee had considered carefully the sample by-laws outlined in the *Lodge Handbook* and had found them to be practicable for the new organization, with a few minor exceptions.

The Committee Chairman read the proposed By-Laws, pausing after reading each Article for the comments of the group.

The first three Articles which included the Name and Purposes of the lodge, and Qualifications for Membership, were approved unanimously. Everyone liked the name, *The Theosophical Society in Sparta*, chosen by the Committee in accordance with the suggestion in the Handbook that all lodges be known as "The Theosophical Society in . . . . .," thus clearly stating that The Theosophical Society exists in that city and that the organization there is in fact *The Theosophical Society* itself. One member stated that she felt the scope implied by the name would help the group to have a larger vision of the work regardless of their present small membership.

The enumeration of the officers and members of the Executive Board and the method of electing such officers then elicited some discussion.

It was agreed that such a small group had no need for both a corresponding and a recording secretary and that one person could easily deal with all the recording and corresponding the group could anticipate for some time to come. The offices would therefore consist of president, vice president, secretary, treasurer and librarian.

There was much difference of opinion about the recommendation of the By-Laws Committee that there be an Executive Board consisting of the president, vice president, secretary, treasurer and one additional member of the lodge. The discussion was centered mainly on the desirability of having such a Board. Some members were of the opinion that such a small group could easily handle all of its business by discussion in open lodge; others felt that lodge meetings should be free of such matters and devoted entirely to the study of Theosophy. Someone contributed the idea that while such a Board might not be necessary at the moment, the By-Laws must be drawn up with an eye to future necessity when the lodge would consist of more

than the original nine members; that an Executive Board would not be a hindrance now and would be a definite advantage in a few years.

Agreement was finally reached in favor of the creation of an Executive Board, the members being assured that the By-Laws provided in another Article that the Board would keep them informed of decisions and plans and that members would always be free to attend Board meetings, but not to vote at such meetings.

The next Article, too, furnished material for difference of opinion, providing, as it did, for a Nominating Committee to facilitate the annual elections. Some members were so strongly opposed to this plan and others so convinced of its merits, that no agreement could be reached and it was necessary to leave the matter undecided in order to allow time for the remaining recommendations of the Committee.

The members approved the Committee's recommendation that the Annual Meeting be held on the first regular meeting of June each year, the new officers taking up their duties at the close of the last regular meeting in June. This arrangement would bring the fiscal year of the lodge in line with the fiscal year of the parent Society and would allow the new officers a few weeks in which to discuss their work with the retiring officers. Since the consensus of opinion was that there should be no regular meetings during the months of July and August, the new officers, under this plan, would have those two months for preparation for the year's activities.

The remaining Articles of the By-Laws were approved as the Committee proposed them. They followed the *Handbook* outline almost exactly. Dues were set at \$1.00 a month and Article XI stated that regular meetings of the Lodge should be held weekly.

Time was passing rapidly and there were still the reports of the Library Committee and the Activities Committee to be heard. It was even doubtful that there would be sufficient time to hear both of these reports, so, thanking the By-Laws Committee for its excellent work, the President asked that the discussion of Article VI "Election of Officers and Board Members" be postponed until the next meeting. Everyone agreed and the Library Committee Chairman was called upon.

(To be continued)

# Our Electoral Procedures

BY FRITZ LOENHOLDT, Chairman of the Committee

**T**O THE TIME of writing this article, the Electoral Procedures Committee has not yet formulated a definite proposition concerning the proposal which was made at the Convention last summer to change our By-Laws dealing with the election of the Board of Directors.

Much has been said "pro" and very little "con." We have heard much in broad and somewhat vague terms about the need for more democratic procedures and for creating more interest for our Theosophical activities among our members in general, and among the various federations in particular, and about the efficiency of the English system. Whatever has been said so far, however, has failed to present a factual account and a definite picture of the situation existing in our National Section with respect to the election of our Board of Directors.

As a member of the Committee to formulate a proposition regarding these proposed changes, I wish to place before our membership certain facts and figures which will assist them in forming a clearer conception of the problem.

First, I present certain excerpts from our By-Laws, dealing with the election of our Board of Directors:

By-Law VI:

*Sec. 3. Board of Directors.* There shall be a Board of Directors consisting of seven (7) members of the Society, of which the National President and the National Vice-President shall each be a member. The chairmanship of the Board of Directors shall rest in the National President.

*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:

*Nomination of Directors.* Any three members of the Society who are qualified to vote may nominate from one to five candidates for the office of Director by first obtaining twenty-two signatures in addition

to their own to a nominating petition and also the written consent of the person or persons nominated. This petition, together with the written acceptance of the person or persons nominated, shall be forwarded to the National Secretary not later than March 15, of the year in which the election is to be held, and the National President and the 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.

*Election of Directors.* In the May number of the official organ the names of all persons so nominated 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 the names printed on the ballot as nominators shall be the ones heading the list first received by the National Secretary.

Each member entitled to vote shall vote for five candidates (five candidates only) for members of the Board of Directors.

These excerpts are self-explanatory. Every member can easily decide, whether or not the procedure which they set forth for the election of our Board of Directors, can be improved upon not only as to "democratic" procedure, but also as to an election by every member of our National Section, giving free representation to every member on our Board of Directors. Democratic procedure appears inherent in our By-Laws as they exist at present. If, therefore, any member within a certain region or federation feels that he or she has not a democratic representation on our Board of Directors or in the election of this Board, it must be a recognition of his own failure to have taken advantage of the democratic procedure provided in our present By-Laws.

For further information, the following shows our present Board of Directors and the distribution of the Directors over the United States as to their lodge membership, the city in which they reside, and Federation affiliation:

<i>Name of Director</i>	<i>Lodge</i>	<i>City</i>	<i>Federation</i>
1. Sidney A. Cook, Chairman			
2. James S. Perkins, Vice-Pres.	Cincinnati	Cincinnati	Ohio
3. George W. DeHoff	Maryland	Baltimore	Middle-Atlantic
4. Nelson Durham	Inner Light	Seattle	Northwest
5. E. Norman Pearson	Detroit	Detroit	Michigan
6. Marie Poutz	Ojai Valley	Ojai	S. California
7. Etha Snodgrass	Olcott	Wheaton	Chicago Dist.

Second, I present a map of the United States (Map No. 1), showing the distribution of our membership by federations and by federated and non-federated lodges. This map shows clearly, that we have a very definite problem in the United States to obtain a fair representation on our Board of Directors for the whole membership, particularly if we talk in terms of electing our Directors by federations. It should suffice to point out that more than half of our membership is not affiliated with any federation, as the following figures show:

Membership of lodges in federated areas . .	1,601
Membership of lodges in non-federated areas . . . . .	1,660
Number of national members . . . . .	536

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Total membership of our National Section  
(Figures of March 31, 1940, as given  
in Convention.) . . . . . 3,797

Mr. Rogers, who in his article in the January, 1941 issue of *THE AMERICAN THEOSOPHIST*, pleads for a more democratic procedure and for "trying to find a better way of obtaining a Board of Directors," proposed to elect our Directors by Federations and makes the very grave and undemocratic error of going so far as to suggest that "lodges outside the federations would not vote in that case" and then goes on to say "but it would still be a great improvement over the present arrangement."

The map should show also that our situation in the United States with respect to obtaining representation on our Board of Directors by electing one representative from each Federation is not at all comparable with the situation in the English Section. According to my information, the English Section is wholly federated, and, therefore, has no problem to consider non-federated lodges and areas. Also, the English Section covers a much smaller territory. This may simplify the administrative problems in the English Section.

Mr. Fritz Kunz, of New York, in his article in the January, 1941 issue of *THE AMERICAN THEOSOPHIST* points out, that "the bulk of the Board business is conducted by mail, and communications today being what they are, that state of affairs will continue." Therefore, the problems which confront us in our Section due to the size of our territory, have already been adjusted to that difficulty.

Third, I present a map of the United States (Map No. 2), showing a suggested division of our Section into five regions with a fairly even distribution of our membership as a whole, as well as of federations.

This map is based on a proposal by Mr. E. Norman Pearson of Detroit, Michigan, suggesting election of our Board of Directors by five regions. An excellent summary of this proposal can be found in the October, 1940 issue of *THE AMERICAN THEOSOPHIST*. On the basis of this map, this proposal by Mr. Pearson takes on considerable value, as representation by five regions in the United States would appear to be not only considerably more practical and expedient than the Federation scheme; but also more adequate and fair if, after careful consideration of our problem, it should be found that a change in our By-Laws concerning representation on our Board of Directors should be made at all.

Mr. Pearson's additional proposal of an "Advisory Council" is also worth our consideration. It may need certain revisions for the same reason stated under the discussion of Map No. 1, in that it leaves out of consideration those lodges and members that are not affiliated with any federation and are located far from any federated areas. As their problems in studying Theosophy, in living as Theosophists, and in presenting Theosophy to their communities are very different from those in metropolitan federation areas, it would be not only fair but also democratic to give them the privilege of sharing equally in the administrative responsibilities of our "Board of Directors" or in the advisory responsibilities of an "Advisory Council."

Mrs. Viva Emmons of Tacoma, Washington writes in a communication to the "Electoral Procedures Committee" as follows: "In considering the two proposals made thus far (the original proposal of election by federation and the Pearson proposal of election by five regions, adding also an advisory council) it seems to me that Mr. Pearson's has the more merit, although it embodies two separate ideas—one in relation to regional Directors, and the other the National Advisory Council, of which the Board of Directors would be a part.

"The main advantage in regional representation seems to me to be the probable stimulation of interest in the members by being able to nominate and vote for a local person as a member of the National Board. The idea has its disadvantages too. The lethargy of the membership about nominating Board members might be lessened with the regional plan in operation. But there would have to be some assurance that at least one nomination was made from each District . . .

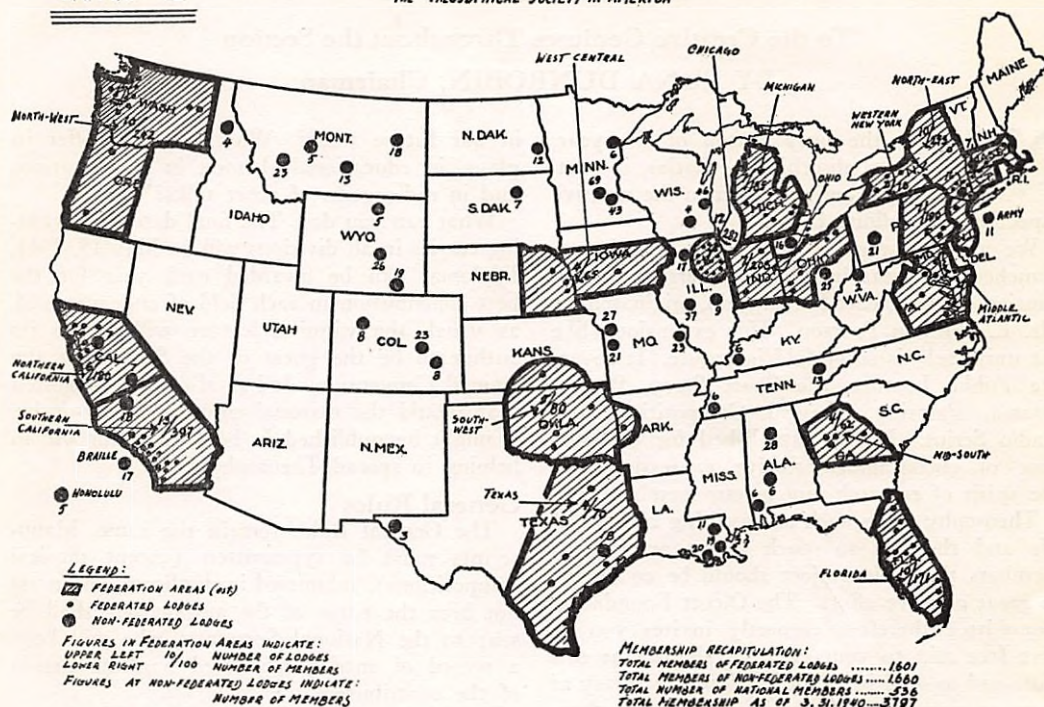
"The idea of a National Advisory Council adds a decided element of strength by broaden-

(Concluded on Page 39)



# MAP 1

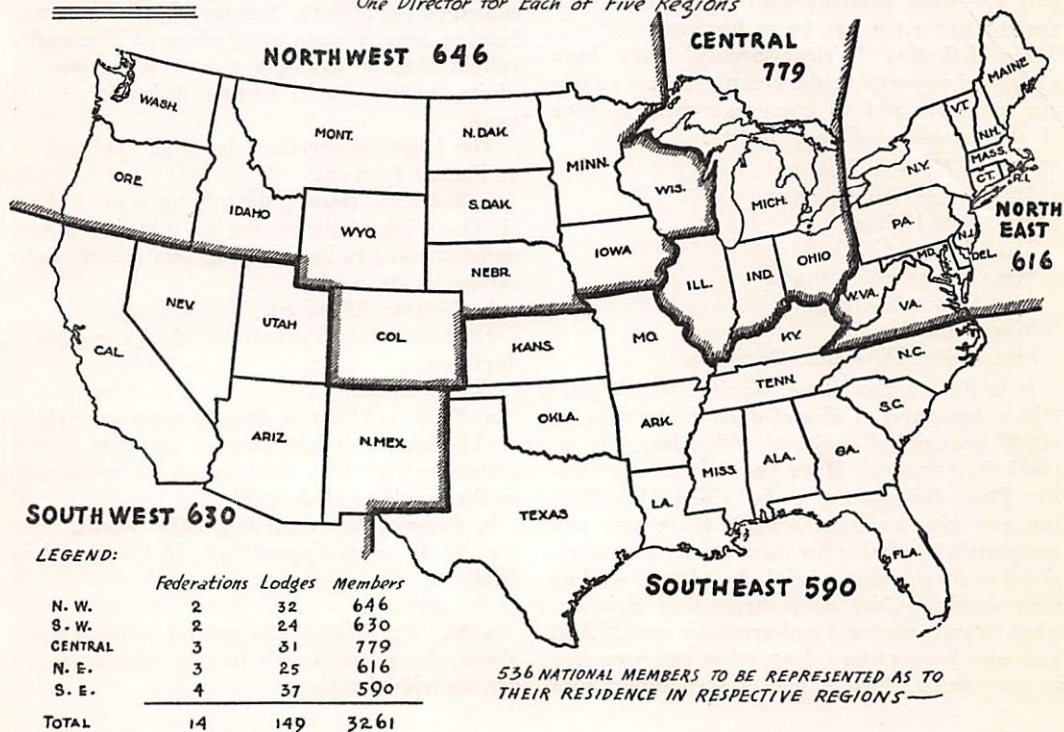
## DISTRIBUTION OF FEDERATIONS AND FEDERATED AND NON-FEDERATED LODGES THE THEOSOPHICAL SOCIETY IN AMERICA



# MAP 2

## PROPOSED REGIONAL REPRESENTATION ON BOARD OF DIRECTORS

Based on E. Norman Pearson Proposal  
One Director for Each of Five Regions



# An Invitation

To the Creative Geniuses Throughout the Section

BY EDNA DUNROBIN, Chairman

**N**OW that the busy season of the year, with all its absorbing activities, is past, we can turn our attention to the creative aspect of our infinite being.

We are all aware of the Olcott Foundation, launched last year by Headquarters as an expansion of the Olcott Lectureship, originated by Mr. E. Norman Pearson. This expansion (like the universe!) is seven-fold in nature. It covers the Public Lecture, the Short Story, Poetry, Drama, Painting, Musical Composition, and Radio Script. It was established for the purpose of encouraging creative expression and the spirit of research among our members.

Theosophy offers such an inspiring concept of life and there is so much talent among our members that this project should be conducive to great creative effort. The Olcott Foundation Committee therefore earnestly invites you to give free rein to your creative abilities at this time and to send in to the National Secretary as soon as possible your brain children in these various fields. Now is a time of great possibilities; now is a time when the world needs truth as never before; now is a time of great stress and it is at these times of greatest darkness that the most brilliant light bursts forth and the creative artist can be at his best.

The following "Talent Scouts" have been appointed to seek out the creative artists among our members and to encourage them to give of the treasures of their hearts:

Mr. E. Norman Pearson  
Mr. George Bartholomew  
Mrs. Lois Holmes  
Mrs. Alonzo G. Decker  
Mrs. Emogene S. Simons  
Mrs. Donna Sherry  
Mrs. Emily Sellon  
Mrs. Edna Dunrobin, *Chairman*

It is the work of these "scouts" to ask you: "What have you to give of dynamic lectures on vital Theosophical subjects? What have you of vivid short stories? Have you written any One-Act Plays for stage or radio? You Musicians, can you give us some songs? Have you any compositions suitable for meditation, for processional or for program music? You Poets, send us your inspiring bits of poetry. You Painters, what of your mystical and symbolic work? And you who have radio talent, what can you give in your field, which is one of such importance

in our future work? What can you offer in plays, in educational themes, in conversations and in radio gems of short talks?"

What can you do? The final date for accepting entries in all divisions will be May 15, 1941. Diplomas will be awarded each year for the best contribution in each field of endeavor and, as usual, the winning lecture will entitle its author to be the guest of the Section at the Annual Convention. It has also been suggested that should the material submitted be suitable it might be published in book form for use in helping to spread Theosophy.

## General Rules

The General Rules remain the same. Manuscripts must be typewritten (except musical compositions), submitted in duplicate, and must not bear the name of the author, but shall be sent to the National Secretary, who will keep a record of entries submitted and the names of the contributors.

The Society shall have the right to publish, or otherwise use any manuscript submitted. Those not required for publication or recording, and accompanied by return postage will be returned—but no responsibility for loss is assumed by the Society. Entries must have themes bearing directly upon some phase of Theosophy enlightening or inspiring a new understanding of its teachings or a greater dedication to its work.

The following specific rules shall apply:

1. PUBLIC LECTURE
  - a. *Subject*: "Bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or a greater dedication to its work."
  - b. *Length*: 45 minutes for delivery.
  - c. *Manuscript*: Typewritten, double-spaced, in duplicate.
2. SHORT STORY
  - a. *Subject*: "Bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or its application to the problems of daily life."
  - b. *Length*: Not exceeding 6,000 words.
  - c. *Manuscript*: Typewritten, double-spaced, in duplicate.
3. POETRY
  - a. *Subject*: Within the general rules as given above, the author is left free to present his, or her, individual message.



b. *Length and Form*: Discretion of the author. Length, however, is not to be considered as a substitute for strength or artistic quality.

c. *Manuscript*: Must be typewritten, double-spaced, in duplicate.

The criterion will be the perfection of the poem as a rhythmic expression of truth and beauty.

#### 4. DRAMA

a. *Subject*: Must portray directly or indirectly, some Theosophical concept as stated under the general rules.

b. *Length*: One Act Play—20 to 40 minutes.

c. *Manuscript*: Typewritten, double-spaced, in duplicate.

#### 5. SYMBOLIC OR MYSTICAL PAINTING

a. *Subject*: For 1941 the artist is to present a mystical or symbolical interpretation of a subject of his own choosing. (The committee at its discretion may submit a definite problem as the subject for the year.)

b. *Size*: Not to exceed 24 by 36 inches.

c. *Medium*: Any medium may be used that has color.

#### 6. MUSICAL COMPOSITION

a. *Subject*: Songs to be written on Theosophical subjects, but instrumental numbers are left to the discretion of the composer, Theosophical themes to be used if possible.

b. *Length*: Requiring no longer than 10 minutes to render.

c. *Medium*: Solo instrument or voice, with or without accompaniment.

d. *Manuscript*: Twelve line manuscript paper.

One staff to be skipped between each line of music. Ink. Visible notes.

#### 7. RADIO SCRIPT

The purpose of this division is to encourage the production of programs which will be suitable for radio broadcasting or in the preparation of recorded transcriptions for reproduction in lodge meetings for the public or members.

a. *Subject*: Bearing directly upon some phase of Theosophy, enlightening or inspiring new understanding of its teachings or portraying some Theosophical concept.

b. *Form*: Scripts may be submitted under either of two classifications:

(1) Dramatic Programs, including material of a fictional or historical nature, treated as a radio play, as well as lecture and discussion programs in which dramatic interludes are used to develop points made by the speaker or speakers.

(2) Educational Programs, including all other material such as lectures especially written for radio purposes, round table discussions, question and answer programs, etc.

c. *Length*: Thirteen and one-half minutes, exclusive of opening and closing announcements. While the latter may be included, they will not be considered in judging scripts. Scripts must be timed accurately before sending them in, though they may be accepted if not of standard length.

d. *Manuscript*: Typewritten, double-spaced, in duplicate.

## OUR ELECTORAL PROCEDURES

(Continued from Page 37)

ing the base of the whole structure. While twenty-one members seems unwieldy, it is only in an advisory capacity that the Federation Presidents (or representatives) would function . . ."

Mrs. Viva Emmons, in these few sentences, stresses a very vital point. She knows that it is not so much a lack of democratic procedure in our present By-Laws but rather a failure of the individual members to respond to their democratic privileges which are offered to them in our By-Laws. It is important to point this out.

"The world problem is the individual's problem" applies also to our National Section. Our national problem of adequate representation on

our Board of Directors is a problem for each individual member of our Section. Our national, federation, and lodge activities reflect our acceptance of our privileges and responsibilities as they are offered by our present By-Laws to every individual member. If, in the acceptance of this challenge, we find that we can evolve a better way to represent each individual member on our Board of Directors, no matter where he or she may reside, then let us change our present By-Laws.

Present your suggestions and proposals to any member of the "Electoral Procedures Committee." The Committee will in due course formulate a definite proposition to be placed before the membership for a democratic decision.



# Ideas, Idyls, Ideals

BY THE YOUNG THEOSOPHISTS

## By ~~the~~ Sun or Candlelight?

Sometimes we dream, you and I, of our world perfected, and our dreaming grows great with our longing for the immediate shaping of that world, for the feel of surging earth in our eager, reverent hands—the infinite tenderness of a heart that is melted and beaten and shaped on the mighty anvil of a world in loneliness—for unity with the rising and flowing of humanity's desire, as it pits its united purpose against the oppression of its own united struggle.

Being young, we believe so terribly in our beliefs, and rebel and are too eager, chafe intolerantly at the "neutral" thought and action of others, and become overly radical, fighting furiously the battle which might have been avoided by mediation, the revolution which might have been a bloodless birth of a lower scheme into a higher.

Why? Why, in the midst of plenty, must there be some who starve, some who walk out of sunshine into class-rooms, courthouses and Universities that their finite minds may learn of life? The understanding of these things is not so difficult as it is to be in sympathy with the way men alleviate, or do not alleviate, their own great needs for lack of a larger purpose than their own small cause.

And so, eager with dreaming, girded with schemes, and marching in the ranks of those few who sacrifice that others may be happy, we charge down upon the world, rousing the torpid souls from sleep, thinking to waken and inspire and arm them. But it is we who dream who must be awakened: we who must learn that there are leaders—and followers: that they whose dharma it is to fight and triumph and die are no more glorious than they who bear on solid shoulders the uneventful years, the long contentments, and the burden of preserving what has been created and transmuting what has been outworn.

We must realize that our brotherhood with all that lives and moves and has its being in darkness and struggle lies not in our love, nor our pity, nor our service, but in the struggle we put forth for ourselves, even as they put it forth for themselves. Our leadership lies not in putting before them our vision, but in leading out of them their own. Sometimes we who like

to sweat and shout for the weak think we become one with them by doing as they do, by lowering our standards as a sign of comradeship. We forget that all are men and can fight their way alone, if we but hold the Light.

We cannot build courage and faith on criticism of what it has taken courage and faith to build. In every human heart there is earnest endeavor towards a desired end. And you and I, knowing how weary men are, how overwhelmed with the limitations of their bodies, how much failure and shortcoming they have known—can we think they go uncaring through this world, unaware of needed reforms, or shunning their communal obligations towards each other? If we do, then we go blind.

As Theosophists we are dedicated to one Ideal—human progression and perfection—that men may find in us that which we have sought and found in them—the question of life and the answer of living.

What other men see mirrored in us is the vision we give them of themselves. Dream then, you who are called dreamers; fight, you who are enamored of your life for living's sake; and lead, you whose lives inspire and whose tongues speak truth to every ear.

But dreamer, case your clouds in clay, your gods in men, and see them live—and doubt them not.

Warrior, arm and watch! But only for the cause humanity enlists, and return with only the prize it counts as worthy of its cost in blood and breath.

Teacher, listen before you speak, and you will often be surprised to hear your wisdom on another's lips—and sometimes it will be because your silence and your presence put it there.

— BETTY RUDER

## To Whom It May Concern

Where are the ideas and idyls of other Young Theosophists? This page is generously given to the Y.T.s by the Section for the expression of young Theosophical ideals, but no contributions have been received since November.

Why?

# The Round Table

## Holiday News

The Christmas season was gay with parties and gifts—parties for the Round Table members, and gifts for children who would not otherwise have had such a happy day.

This report is typical of those received:

"We have been making scrap books which we are planning to give to some hospital here in town. We have completed almost a dozen of these beautiful books, and certainly had lots of fun fixing them. We hope to go caroling on Monday night to the homes of a number of Theosophical members who are unable to come to our Sunday program.

Another report says:

"Our scrap books are almost finished. The girls made the books, the boys toys." This table also made Christmas remembrances for their families.

There were many parties—a party for parents, a home party for the members in front of the home Christmas tree, show nights, banquet nights—the banquet consisting of hot chocolate and cake!

## News of the Tables

The work in December moved apace. Two

new Tables were formed, reports of dues are coming in from those already formed, with new Knights, Squires, Companions and Pages. Almost before our financial report reaches each Knight it is out of date.

Seattle Table sent an autographed picture of their group. Keith Hoyt, from the Columbus Table, sent his picture, and I am promised others. They are delightful for the Scrap Book.

Headquarters is ready, fully organized, and equal to the care of all the new members. May they all be like this Leading Knight, who says:

"I am doing as much as I can for the Round Table because I feel that it is a beautiful organization with so few people in it, and it just cries out for help from the world."

Well, our world at present consists of our National Knights, with all their power to help and interest others.

Miss Marie Mequillet is stirring up interest and contacting parents and Tables in the course of her field work. If each Knight will do all he can to interest even just one child the Round Table will flourish immensely.

—ELISE R. STAGGS

*Chief Knight*

## THE SAINT OF COMPASSION

(Continued from Page 32)

of St. Catherine in Siena. Later a triumphal entry of the relic was arranged, starting from the leper hospital where Catherine so often served. First came two hundred little girls all in white, then two hundred little boys dressed as pages. All carried bouquets of roses and lilies, in memory of the bouquets Catherine used to give from her own garden. Then all the Guilds and Contradas of the town, the hermits of the State of Siena, the different Orders there, the officials of the town. The Capanile rang and as Siena's most precious relic passed the crowd fell to its knees with tears. Amongst them was an old woman, more than eighty years old; Lapa, St. Catherine's mother, who was now considered by her fellow townfolk as blessed beyond all women. In 1461, Pope Pius II, a Siennese by birth, formally canonized her Saint who had been so considered all her short life and from her death.

Lovely and sweet Catherine, what were the outstanding characteristics of your beautiful character? Not only the utter sincerity and supreme courage which enabled you to upbraid Popes and Kings, and unhesitatingly point out the right way, the way of mercy and justice, to nobles and peasants alike, but, greater still, the lovely womanly understanding and compassion which made you so loved and adored by rough warriors as by weak and grief-stricken women. To the strange Englishman, William Flete, who had such a passion for solitude that he could scarcely be persuaded to say Mass or to listen to penitents, she wrote: "One must listen to other people's troubles, and have compassion on those who are bound to us by the bonds of charity; it is a great fault if you do not do this. I beg of you to do this for Christ's sake and mine."

When her friends and followers showed more

zeal than discretion in defending her from evil-speakers, she wrote: "I shall scold you well, my dear daughters, for forgetting what I told you. I bade you have nothing at all to say to those who might speak against me." Perhaps no one amongst all the Saints ever so beautifully combined the outer and the inner life. She wrote to Alessia dei Saracini: "Make two homes for thyself, my daughter. One actual home in thy cell, that thou go not running about into many places, unless for necessity, or

for obedience to the prioress, or for charity's sake; and another spiritual home, which thou art to carry with thee always—the cell of true self-knowledge, where thou shalt find within thyself knowledge of the goodness of God. These are two cells in one, and when abiding in the one it behooves thee to abide in the other." How true was the eulogium pronounced by Pius II at her canonization when he declared that "none ever approached her without going away better."

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## THE THREE VEDANTAS

(Continued from Page 27)

can pray to Him and ask His aid to lead you to Liberation. But the "pure Vedanta" of Shankaracharya, insisting that the soul is all the time Parabrahman, gives the impression that the whole problem of Ishvara or the Creator is neither here nor there, so far as the fundamental problem of casting off Maya is concerned.

The teachings of Shankaracharya, that the soul is always Parabrahman, when carried to their logical conclusion, made Ishvara the Creator also a part of Maya. It removed every possible basis for any kind of devotion to a Supreme Being. Very soon after these teachings were propagated, there appeared in India another great teacher, Ramanujacharya. He based his teachings on the same Upanishadic and Vedic material as did Shankaracharya. Both wrote commentaries on the same sacred scriptures, as, for instance, *The Bhagavad Gita*. Quoting from the accepted scriptures, Shankaracharya dissipates the idea of a personal God, as the sun dissipates the morning mists as it rises; whereas Ramanujacharya proves not only the existence of God, but also that, at Liberation the "dewdrop" does not "slip into the shining sea," so as to lose its individuality. Certainly at Liberation the dewdrop does slip into the shining sea, becomes one with the sea, and yet, somehow, it remains still the drop. There is Unity with Parabrahman, but

it is Unity-with-a-distinction. It is just because the soul, when united to the Absolute Godhead, is yet in a way "distinct," that it can pour out its adoration to the Godhead forever and ever. What purpose is there in Liberation to the soul whose only sense of being comes from the rapture and adoration it pours out to its Beloved, if there is no Beloved to love and worship? So, to Ramanujacharya, the Vedanta means Unity-with-a-distinction.

The third teacher, Madhavacharya, maintains that, from the beginning, God and the soul, though alike in being, yet are *two* and will always remain two. Liberation or Salvation is from God, because He is the Supreme, the Ruler, and also the Giver of Grace and Salvation. Even after Liberation the duality remains. Madhavacharya, too, quotes the ancient scriptures, to maintain his standpoint.

There are thus three forms of Vedanta. Their followers live side by side in India, arguing interminably, but not going to the length of denouncing each other. All three schools of philosophy accept *The Bhagavad Gita*, and all three proclaim the doctrine that Liberation is *for all*. Non-Dual, Non-Dual-with-a-distinction, and Dual—all are Vedanta, that is, the truest Truth regarding the relation between God and man and nature—from the standpoint of Hinduism.

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"Body and Soul are merely two wings of the Spirit, with which it spans space and time.

When these wear out, fall off they must, but the Spirit does not die, even though the people call this death.

IGNACY KRASINSKY

(Polish poet of the XVIII Century)



## Theosophy in the Field

**Brooklyn Lodge** reports the following lectures and activities in January: "Telepathy," by Dr. Bruno Furst; "Reincarnation," by Mr. W. H. Pitkin; an illustrated lecture by Mrs. Dora van Gelder Kunz, entitled "The Aura From Birth To Death"; and a social evening on January 30.

**Brotherhood Lodge** (New Orleans): "On Friday, December 20, instead of our regular public lecture we had a Christmas party. Mrs. Evelyn Ford, guest playwright, read one of her charming Christmas plays, giving the real meaning of Santa Claus, after which each person received a good wish written on gold paper tied like a scroll and fastened to the tree, together with a gift. Each guest selected his own scroll. This was followed by tea and a delightful hour of fellowship."

**Cincinnati Lodge** opened the Winter Season with a lecture by Mr. Fred Werth. Mr. Norman Pearson then gave a demonstration of his newest experiments with etheric matter. Mr. Fritz Kunz followed Mr. Pearson early in November, with two lectures on the existence of the superphysical worlds. After Thanksgiving, Miss Mary K. Neff came for a lecture series. Miss Marie Mequillet gave a talk to members on the work of The Theosophical Society, together with an account of her extension work in Ohio.

Three classes have been conducted this season—a class in elementary Theosophy, one in applied Theosophy, and a public class in citizenship, lead by Miss Myrtle Cromwell.

**"Colorado Lodge** has rather stressed social activities during the present year. We began with a lawn picnic in July at the home of two of our country members. This was followed by parties at the homes of several of our town members, at one of which we were fortunate enough to have as a guest Mr. Reginald Pole. The climax was reached in a Christmas party at the home of two other country members. All the children of the members, were present so we had a Tree and inexpensive presents. The real feature of the occasion, however, was the Christmas dinner. It probably would have been an eye-opener to our non-Theosophical friends to find how really delicious a vegetarian Christmas dinner can be."

**"Detroit Lodge** started the year with two timely lectures on the past, present and future of humanity by its former president, Samuel H. Wylie. The lectures were well and enthusiastically attended, and made a good start for the new cycle. Our lodge study groups and other classes have all had most encouraging beginnings, particularly Mrs. Sherry's class, which had an amazingly large attendance."

**Fellowship Lodge** public activities for January included a round table discussion of "A Charter of Peace;" the study of "The Art of Friendship," lead by Mrs. Lattan; a lecture on "Theosophy—The Joyous Vision," by Mr. James Perkins; an illustrated lecture on "Symbolism—The Key to the Universe;" and on January 30, the President's Birthday Party.

The class for members continued their study of "The Laws of Manu." One class period was devoted to the discussion of "Mental Exercises," lead by Mr. J. C. Myers and one was devoted to the Theosophical Order of Service.

**Glendale Lodge:** During December Glendale Lodge enjoyed lectures on "First Principles of Theosophy," by Mr. Glenn Sproul and Mr. Eugene J. Wix. Mrs. Betsey Jewett presented some basic conceptions as a prelude to the study of "The Laws of Manu." Sewing for the Red Cross each Wednesday has progressed nicely under the capable guidance of Mrs. Tatlow.

**Minneapolis Lodge's** public activities for January included a Theosophical Forum, in which all were encouraged to participate, and a Fireside Hour of informal discussion, music, and refreshments. Two public lectures were given during the month—one on "Realizing the Self," by Miss Florence Sperzel and the other on "Symbolism—the Key to the Universe," by Mrs. Mary Boxell. Mrs. Lillian Lowder continued to lead the Friday evening study class for members.

**Pacific Lodge's** Sunday lectures included "Politics in Heaven," by Mrs. E. Lago, "The Way of Life," by Mr. H. Hutteball, "Conquest of the Physical Body," by Mr. George Bartholomew, and "Magic—Black and White," by Mrs. Ruth Doak.

(Concluded on Page 48)

# Theosophical News and Notes

## Adyar Day Fund

America has always been a most generous contributor to the Adyar Day Fund. If there were ever a time for that generosity and our love of our International Center to be demonstrated in over-whelming measure, that time is 1941. The war has resulted in a depletion of Adyar's magazine and book sales, besides preventing the normal dues contribution of some Sections.

As a Section America generously shares the dues with Adyar, but as individual Theosophists we have in 1941 the supreme opportunity to help Adyar, now depending so much on America and so essential to the world and to the Forces of Light. Our members sensed this need last year and made the Adyar Day contribution a record for all time. Now the need is still greater and America never lets even her own records stand long unbeaten.

## The Olcott Lecture

The Olcott Foundation, a more inclusive enterprise announced on Page 38, must not detract from the interest and importance of the Olcott Lectureship, which it includes. The lectureship has been a stimulus and an inspiration for several years.

This year, therefore, the Olcott Lecture contest, as a part of the Foundation program will be open as usual and the award will go to the entry which in the opinion of the judges throws the greatest amount of new light on an understanding of Theosophy. The chosen lecture will be delivered from the Convention platform and its author will be the guest of the Society for the Convention of 1941.

The contest closes on May 15, 1941.

## Welcome to the United States

Miss Jean Glen-Walker, of England, resident at Adyar for the last year or two, has just arrived in the United States (San Francisco) for a visit and has engagements with the lodges of the Northern and Southern California Federations. She will probably contact other lodges at other points on her way to Texas.

Miss Glen-Walker is a keen student of Theosophy and also gives most interesting talks on India and Adyar. She will be an asset as a guest speaker in any lodge in the itinerary which we hope will presently be planned for her.

## Our Field Staff

Mr. Fred Werth concluded his tour of the Ohio and Northeast Federations just in time to spend the Christmas interval at Headquarters. He is now engaged in a weekly circuit of the lodges of the Chicago-Milwaukee area, following which a similar circuit in new territory in southern Illinois will be arranged.

Miss Marie Mequillet concluded in December a lecture circuit in the Ohio Federation, visiting the lodges as well as several as yet unorganized groups, under the auspices of the federation. During January she visited the lodges of the Western New York Federation and she now has a Michigan engagement in prospect.

Miss Etha Snodgrass, National Secretary, concluded her Pacific Coast tour with a federation meeting and visits with the individual lodges in Southern California. She returned to Olcott on January 18.

After concluding his circuit for the Michigan Federation, Mr. Rogers stopped for a day or two at Headquarters and then proceeded to Florida, where he has engagements for some weeks ahead.

Miss Mary K. Neff has also been lecturing in Florida during January and continues through part of February. Her work there is planned by the federation. From Florida Miss Neff will go to New Orleans and the Texas Federation and then for a brief visit to Mexico.

Miss Anita Henkel, who arrived some weeks ago at San Francisco from Adyar, has toured eastward to the Twin Cities and then south to her home in Oklahoma, covering a number of lodges on the way. We understand that Miss Henkel will continue her travel early in February and that she will be at Olcott in April.

Mr. James S. Perkins has given several lectures in the Chicago area, including an Olcott Sunday lecture, and has a lecture engagement with the Michigan Federation early in February.

## Our Flag

In the month of February we as American citizens are especially called upon to honor those who have been great among us, for in that month we remember Lincoln and Washington on their respective birthdays. It is on such occasions that we display the flag and sing the praises of our country.



As Theosophists we have a sense of world citizenship, but are no less good citizens of the United States. Because of the very breadth of our views, as well as for our appreciation of our own country The Theosophical Society in America and its lodges should make known their fealty not only to the principles of good citizenship, but to the United States and its government as represented by the flag. It would be good if every lodge would include in its programs appropriate though brief reference to Lincoln, to Washington, and on occasion to others who were great in our nation, and that every lodge own and display as a part of its lodge equipment the flag of this country.

### **A Call For Help**

An emergency has arisen that threatens to interfere with the even tenor of my lecture work. Mr. Ray Harden was engaged to drive for me for the season but before we had covered two thousand miles he contracted the Flu, or something akin to it, and with developing eye trouble decided, upon medical advice, to resign the position.

In a previous request in this magazine for an assistant I asked for a young man to drive but in this emergency it will be necessary to take anybody who offers "without distinction of race, creed, sex, caste, or color!" The only requirement is to be a competent driver. My assistant will be entertained in homes or hotels. I prefer to live in my completely equipped trailer. Please state driving experience, sex, approximate age, whether able to do typing and what compensation would be expected *in addition* to living expenses. It is not necessary for the applicant to be a member of The Theosophical Society but it is necessary to be a non-smoker. Information can be sent to me at 835 24th Ave., N., St. Petersburg, Florida.

— L. W. ROGERS

### **Excellent Individual Work**

A member writes, "There are countless ways to carry the message of Theosophy." This member sends us an example of how it can be done. He wrote a brief article to a Detroit newspaper in a form so interesting and so provocative of thought regarding current expression on the subject that it was given prominent position and a display caption. We reproduce it as an example of first class and effective work:

"To the Editor: Usually in your paper your writers, when writing of deaths, funerals, etc., refer to the body as 'the body,' as for example: 'The body lay in state,' or 'So-and-so's body was sent to New York for burial.' This is in

keeping with the commonly accepted viewpoint in the matter, viz., that the body perishes while something else lives on.

"Occasionally, however, the opposite view is expressed — accidentally, I suspect, in such a fashion as this: 'A collection was taken in order that so-and-so would not be buried in a pauper's grave,' or 'The senator was buried near his boyhood home.' Statements of this kind suggest that the person — the complete entity — was buried; that the flesh is the person.

"Obviously, one of these viewpoints must be in error. Also, one should not be careless in expressing himself on so fundamental a subject.

"It would be interesting to learn what your readers believe. I suspect that a very large proportion of them believe that the death of the physical body is by no means the end of life. Practically all religions teach that there is some kind of existence beyond the grave. Comparatively few persons admit that they believe that when the body perishes, personal experience stops.

"Christian churches are seldom explicit in their treatment of the question of soul and body. Many clergymen seem to be in doubt. There is some reason to think that the Scriptures may be rather vague. The existence of a soul or spirit is accepted by most persons. The point not always understood is that if one believes in a soul he must accept one of the following and reject the other: (1) Man is a soul and has a body, or (2) Man is a body and has a soul.

"I submit that there is overwhelming evidence in support of the statement: 'Man is a soul and has a body.'"

Interesting letters have resulted in the correspondence column of the paper.

### **Thank You!**

Mr. Cook, Miss Snodgrass and all the members of the Headquarters Staff are grateful for the many messages of greeting and friendship which were received at Olcott during the Holiday season. We reciprocate most sincerely and send you our best wishes for your happiness in 1941.

Friendship leavens our Work and makes it light.

### **Theosophical War Work? ? ?**

The tempo of the defense program is rapidly increasing, as indeed it must. Those who have any close contact with these preparations know that every effort of the country is rapidly being



brought to bear no less than were America at war and the effort must be taken no less seriously, for all that is precious to civilization is in danger.

In such times The Theosophical Society should also play its extra part. For the same part played in the same way is not enough in such times for individuals, for organizations or for nations. What extra work outside its normal program should The Theosophical Society undertake? What would our members like to have organized as a special Theosophical contribution to the defense of our country and the maintenance of its ideals? There are appeals for help in many directions. Children bombed from their homes in England need clothing. Medical supplies are everywhere needed. Ambulances are called for. In our own country the Red Cross performs many services, and there are many ways to help. No doubt most members are busy sewing, knitting, making bandages or collecting money or clothing.

For some time past Headquarters Staff members have systematically knitted and sewed and supplied sweaters and other items to the Red Cross. Probably every lodge group and many individual members are doing something of this kind.

But what shall we organize as a special Theosophical activity, carried on and bringing credit to the Society through its collective contribution? We all recognize the need and we await our members' suggestions and are prepared to go to work.

### **Honors at Olcott**

We are glad to record the high honor won by Mr. Gerald Bole, of the Headquarters Staff, in his winning of first place in the song division of the State Contest of the National Federation of Music Clubs. Mr. Bole won his honor with a song set to words from Shakespeare's sonnet, "That Time of Year."

Honor also came to Mr. James Wycherley during the month in his acceptance into United States citizenship. Suitably coached and questioned, and with the assistance of other members of the Staff as witnesses, Mr. Wycherley joins our ranks as a contribution of one democracy to another.

### **Mrs. John T. Eklund**

After many years of active work for Theosophy in Omaha, Mrs. John T. Eklund has passed from the physical scene. Long associated with Mr. Eklund as a Theosophical pioneer in Nebraska, she will be missed by many. Although in poor health for sometime past, Mrs. Eklund's

passing comes as a shock to her associates and friends. She is survived by her husband and two brothers, to whom we extend our deepest sympathy.

### **Mr. Walter G. Greenleaf**

Many friends, and especially Chicago Lodge, will miss one of its most genial and kindly members, Walter G. Greenleaf, who passed away on December 27, 1940. The summons of death released him to a life of freer activity than he had known for some time because of intermittent ill health.

He would have been 85 years old on Valentine's Day and interestingly enough the Spirit of St. Valentine's Day permeated Mr. Greenleaf's personality in all his associations with members and friends. He saw and appreciated the humorous side of life, but his humor always radiated from a very warm-hearted and loving nature.

He joined The Theosophical Society in 1901 in Texas where at the time he was managing a hotel at which the Countess Wachtmeister stopped during her last tour through this country. It is believed that the Countess largely influenced his joining The Theosophical Society.

Early in the century he was very active in Chicago Lodge and became its president. Later he again took the presidency in a time of pressing need. He was a deep student of Theosophy and was invaluable as a teacher and lecturer.

Mr. Greenleaf was an accomplished musician and organist.

And he was a great friend.

— MINA ROPP

### **Among the New Year Honors**

"SIDNEY A. COOK, of Chicago and Wheaton, Illinois, by making a special trip to camp over Labor Day not only endeared himself to the Troop and the entire camp by this act, but also had the opportunity to inspect the camp and exercise his function as honorary member of the Board of Trustees.

"Because of his expressed interest in the welfare of this institution, he is hereby appointed as Honorary Colonel of the Force and Special Representative at Large to The Theosophical Society."

— From the *Pumpkin Hollow Trooper*

### **Do Your Meetings Open With Music?**

Fortunate is the lodge that can boast of an accomplished musician who is always willing to help set the tone of a meeting with *suitable* melodies. Here is a list of compositions for

violin or piano which we have recently suggested in answer to a request from one such musician. Perhaps other musicians will welcome the list also:

For meditation:

*Thais Meditation* — Massenet  
*Air for G String* — Bach  
*Traumerei* — Schumann  
*Hymn to the Sun* — Rimsky-Korsakoff  
*Violin Sonata* — Franck  
*Andante Cantabile* — Tchaikovsky  
*Adoration* — Borowski  
*Extase* — Ganne  
*To a Wild Rose* — MacDowell  
*Berceuse* (Jocelyn) — Godard  
*Adagio Pathetique* — Godard  
*Cavatina* — Raff  
*Abenlied* — Schumann  
*Cavatina* (Violin Concerto) — Tchaikovsky  
*On Wings of Song* — Mendelssohn  
*Murmuring Zephyrs* — Jensen

Preceding lectures:

*Libesfreud* — Kreisler  
*Libesleid* — Kreisler  
*Schon Rosmarin* — Kreisler  
*Caprice Viennois* — Kreisler  
*Ave Maria* — Schubert  
*Ave Maria* — Bach-Gounod  
*Largo* — Handel  
*Song of India* — Rimsky-Korsakoff  
*Oriente* — Cui  
*The Swan* — Saint-Saens  
*Prize Song* — Wagner

Where musicians are not available a good phonograph will be found equally acceptable.

### Appeal from Greece

"The Theosophical Society in Greece addresses an appeal to brother Theosophists in the United States of America and to every free-minded people in the whole world to express themselves against the unprovoked attack of violence from which our country suffers and against which it is unitedly and resolutely fighting with the aid of the Powers of Light.

"With best wishes,

Fraternally,  
 CIMON PRINARIS  
 General Secretary"

### Theosophical Bible Research

For those interested in Theosophical Bible Research we give Mr. Henry C. Samuels' address in Seattle, omitted from our last number: Mr. Henry C. Samuels, P. O. Box 323, Seattle, Washington.

### One Lodge Finds a Way

In sending a contribution for the Refugee Relief Fund recently, San Antonio Lodge wrote:

"Our lodge thinks perhaps some other lodges may be interested in our plan of keeping on hand a Special Fund—aside from our general fund for taking care of local expenses—for just such purposes as donations from time to time to worthy causes and emergency needs that arise anywhere in our movement and to which we can add our bit of helpfulness.

"We find that with this Special Fund as a nucleus our members will add to it little by little, as they pay their dues, where otherwise their attention would not be called to such a thing. Just another instance of how planning and cooperation can accomplish what otherwise would be an omission."

### Recordings

I have just returned from the studio where I listened to a sample recording of one of the series of thirteen that we are about to offer to our lodges. This sample, of which fifty pressings have been made, is being distributed to those who have shown interest in the project, for their approval and presentation to local stations for acceptance for program sustaining or paid program purposes. Further reports later.

### New Order?

During the past year or so the Democracies have been hearing a great deal about the "new order" in Europe and the "new order" in Asia. Three nations have banded together to force that "new order" upon an unwilling world; and have forced it upon most of the European countries and China. It is the order of the plane, the tank, the machine gun; of ruthless destruction; might is right; of cruelty and oppression. Hence, it is not new at all; but is as old as recorded history, and beyond. Democracy is the new thing in the world of government—the new order that is now on trial, but which is destined, we believe, to survive. *It will be a new and better democracy, with more benefits to more people, and with a greater fundamental prosperity than ever before.*

*From a well known Economic Service*

### "FOOD FOR THE CHELA."

Recipes recommended by Ted Hardy, of The School of Heraclea, Inc. P. O. Box 2743, Hollywood, California. Price \$1.03.

A cook book combining scientific and occult knowledge of diet, including distinctive, delicious recipes, tables of minerals, vitamins, and specific values of foods, in harmony with nature's own pure laws for generating and regenerating health and life.

Adv.



### New Members for December

Applications for membership were received during the month of December from the following lodges: Akbar (Chicago), Berkeley, Brooklyn, Buffalo, Cincinnati, Detroit, Georgia, Glendale, New York, Oakland, Seattle and St. Paul.

### To Those Who Mourn

Shipments of booklets from December 16 to January 15:

California .....	25
Florida .....	10
Illinois .....	50
Louisiana .....	100
New York .....	400
North Dakota .....	100
Pennsylvania .....	10
Texas .....	30
Washington .....	25
<b>Total</b> .....	<b>750</b>

### Statistics

December 16, 1940 to January 15, 1941

#### American Theosophical Fund

Previously reported .....	\$848.53	
To January 15 .....	506.00	\$1354.53

#### Christmas Contributions

Previously reported .....	10.00	
To January 15 .....	638.50	648.50

#### Founders' Day Contributions

Previously reported .....	99.26	
To January 15 .....	13.65	112.91

#### Refugee Fund

Previously reported .....	276.28	
To January 15 .....	123.00	399.28

#### Building Fund

Previously reported .....	99.26	
To January 15 .....	15.00	114.26

### Deaths

Mr. Cornelius H. Buford, formerly of Herakles Lodge, recently.  
 Mrs. Katherine P. Eklund, secretary of Omaha Lodge, January 5.  
 Mrs. Annette Glead, Temple Lodge, Kansas City, December 25.  
 Mr. Walter G. Greenleaf, Chicago Lodge, recently.  
 Mrs. Cora George Owen, Oakland Lodge, January 7.

## THEOSOPHY IN THE FIELD

(Continued from Page 42)

**Paterson Lodge** reports that Dr. George Carr has been giving some splendid talks on interesting phases of practical Theosophy as a part of the regular monthly meetings held in the lodge room on the first and third Fridays of each month. The public lectures are held each Tuesday evening, as usual.

**Portland Lodge:** "Miss Anita Henkel was here to address the members on November 5 and 6. A closed meeting was held the evening of the fifth, at which time Miss Henkel gave us a glimpse of life at Adyar. On November 16, a social gathering was held to commemorate Founders Day. The Round Table and the Longview group attended this meeting."

**Tacoma Lodge:** "We are using 'Main Currents' for two members' meetings — or rather one, as one will be a public class which relates present day scientific material to Theosophical teachings. One Wednesday evening will be devoted to a business meeting and to the Adyar magazine, while pick up material fills out the month. Our lodge is rather unusual in that we always have more men than women at the meetings."

### The Florida Federation

Beginning last November 1 the Federation's Lesson-Lecture Tour began with a lecture by the Federation President, Mr. Gerald L. Smith, of Miami. Each circuit began in Daytona Beach on Friday night, continued in Orlando Saturday afternoon and Tampa on Sunday night; the same talk being given in each place. The following week another speaker would make the circuit, speaking in five cities, always under the sponsorship of the local lodge and in a downtown hotel lecture room, except in St. Petersburg where the lodge owns its own house.

The expenses of the tour, which continued for eight weeks, were borne by Headquarters as an experiment in spreading the Ancient Wisdom through local speakers. Bus schedules were carefully worked out and the schedule followed by each speaker.

In addition to Mr. Smith, other speakers were Mr. James N. Gibbs and Mrs. Jessie R. McAllister, of Miami Lodge; Mrs. Nella H. Cole, of Tampa Lodge; Mr. Ralph B. Kyle, of Gainesville Lodge; and Dr. John J. Heitz, president of Orlando Lodge. The tour aroused new enthusiasm in each lodge and audiences varied from ten to thirty-five people.

# ADYAR DAY

*February Seventeenth, 1941*



**T**HIS is the day set aside for the inner contemplation of the Society's International Headquarters at Adyar, the work of the Founders of the Society, and the opportunities for service which lie ahead of a membership dedicated to a great cause. From Adyar there will issue forth many great impulses to aid the advent of a new order, and the responsibility of carrying over Theosophical teachings, pure and inspirational for the coming age rests upon the lodges determined to hold aloft the unquenchable Light of Truth. During these days of uncertainty, participation in a Great Cause is the birthright of every Theosophist.

## *Adyar Fund*

**T**O every member will go forth a notice of the opportunity afforded those lodges and individuals wishing to participate in a great work. The support of Adyar for the current year will fall largely upon the American Section and it is this country's good Karma to be in a position to offer a hearty response.

THOMAS W. POND

*Chairman, Adyar Committee.*



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