
THE
AMERICAN
THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America



WHITE LOTUS DAY NUMBER

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MAY ★ 1941

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,

Its tire of tears, its nave of nothingness.
Behold, I show you Truth! Lower than hell,
Higher than Heaven, outside the utmost stars,
Farther than Brahm doth dwell,

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

—*The Light of Asia*

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXIX

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No. 5

H. P. B.—Our Warrior

BY DR. GEORGE S. ARUNDALE

INDOMITABLE courage, fiery courage, was needed when The Theosophical Society was to be given to the world. H. P. B. supplied it in ample measure. Look at the penetrating vision shining through her eyes. Notice the mouth that triumphs over all opposition. Admire the rugged face bearing upon it the honorable scars of many fights in her Master's service. She might not have been an easy person to live with. Nor is a smith working in his smithy, hammering the purposeless into the purposeful, the sparks of the transmuting process filling the air. She had no time for the littlenesses of life. Work had to be done, and to be done quickly. Small things and small people must give way to big things and big people; sometimes the small people, or the smallnesses in people, felt hurt—and H. P. B. had little time to sympathize or to console.

What we are today, what we can do today, is in large measure due to H. P. B. H. P. B. lives in each one of us, and far, far more in the triumph of Theosophy in the world today. Members of The Theosophical Society, the Society itself, may or may not be appreciated. But the world has been to some extent Theosophized—thanks to H. P. B. and Those Who sent her. The world is moving in the direction of brotherhood, thanks to H. P. B., who broke down the barriers of superstition and materialism, though at the cost of great pain and suffering.

In A. B., H. P. B.'s successor, we had a magnificent living example of fiery courage. She held nothing back from the service which she gave. Nor did H. P. B. How much do we hold back? How little matters our standing in our world as compared with our standing in Theirs! H. P. B. lived but to do Their bidding. The world might judge as it liked. The world might condemn, vilify, hate. Her Master's ap-

proval was H. P. B.'s supreme reward, and more than ample compensation for the disapproval of the world. What does the disapproval of the foolish matter if the wise approve?

There is a wonderful lesson for each one of us in H. P. B.'s life—the lesson of courage. It takes time to grow wise. We cannot hope in this life, or for many lives to come to attain her wisdom. But we can at least have the courage of the little knowledge we possess.

There must be no hiding of the light of Theosophy under the bushel of conventionality or of enslavishness to public opinion. The world needs fearless people, people who subordinate their outer comforts and their outer ease, their reputations, their "respectability" to the demands of Truth so far as they know it. The world needs people who are Truth-obsessed, and who cannot be held back from practising or from preaching it. It may be that in the earlier days of the exercise of this fiery courage we may do foolish things, things which unnecessarily hurt us individually and perhaps the very cause dear to our hearts. This cannot be helped. As we grow in the practise of courage, we shall learn wisdom and discretion. The pendulum may at first swing violently, but better that it swing violently than not at all.

So Brethren of Theosophy, let White Lotus Day be the day on which year by year we dedicate ourselves anew to fiery courage, pure, white courage, the courage which will cause us to go ahead and make the road safe through our suffering for the treading of those who follow us. I hardly think, indeed, I should have written the word "suffering." There is no suffering. It is all joy and gladness. To those who watch there may be appearances of suffering, but to those who are the pioneers there is naught but peace and joy. Suffering loses its sting when we perceive its purpose.

Reprinted from *The Messenger*, May 1927

The Presidential Address

(To the Sixty-fifth International Convention of The Theosophical Society, Benares)

BY DR. GEORGE S. ARUNDALE

BRETHREN THROUGHOUT THE WORLD:

Wherever you are, The Theosophical Society greets you, your International Headquarters at Adyar greets you, your President greets you, the Indian Section greets you, as in sacred Benares is being held both the Annual International Convention of the Society and the Golden Jubilee Convention of our Indian Section.

Our thoughts turn ardently first of all to those of our members who are suffering as a result of the homeric conflict taking place between the forces of Good and evil everywhere, both where there is overt warfare on the physical plane itself and where there is that other warfare never absent from the world. Upon all our brethren in every land who are bearing the brunt of this great battle, we invoke the Blessing of our Elders, for we know that each is faithful to Them, to Theosophy and to The Theosophical Society, be the darkness round him what it may. There is indeed heroism abroad in The Theosophical Society, and we are grateful to all who have the honor to display it, thus strengthening the Society to those high purposes for which it was established sixty-five years ago. Let them rest assured that they are helping to show the world the Way to Peace through the Victory of Good.

A Light in the Gloom

As ever, our Society stands immovable for Brotherhood amidst the terrible prostitution of Brotherhood by those who are committed to its destruction. In many countries today the forms and organization of our movement have temporarily disappeared, and the Light of Theosophy has become dimmed by the dark gloom of what is nothing less than fratricide, for are we not all of the family of God? But the Life of our Society and the Light of Theosophy have survived all attacks upon them even in these almost Sunless lands, for every member cherishes them in his heart, knowing that the time must come when, as Brotherhood triumphs over hatred, his Section and its lodges shall emerge immensely vivified by their present crucifixion, while the Light of Theosophy never extinguished, shall shine with added brightness, quickening all with its Rays of Truth.

Many there are who *hope* that victory will come to the forces that champion the cause of Good in every land. Many there are who be-

lieve that victory will come. We Theosophists *know* that victory will come. But we know, too, that we have been born into this kingdom of the world to add our utmost strength to the quicker advent of victory, and I most earnestly hope that there is not a single member of The Theosophical Society, (still less a single Theosophist), who is not doing his own individual best to give power to Good fortified as he himself is by inclusion in a mighty Brotherhood on the very physical plane itself and by his access to that Well of Wisdom-Truth which is Theosophy. Thus equipped with the weapons of the Soul, he should indeed be a beacon-light of Courage, Understanding and calm Certainty.

To Arms! For Brotherhood

Evil is abroad and the practical recognition, though not the fact, of the Universal Brotherhood of Humanity is gravely imperilled almost everywhere, and here and there set at naught. Thus is The Theosophical Society in danger; while the irrigation of the world with the sparkling waters of Theosophy suffers lamentable retardation. Hence the usurpation by wrong and tyranny and war of the throne of Right and of Justice and of Peace. Everywhere, therefore, be a country in active belligerency or not, every citizen in it has the urgent duty ceaselessly to engage for the Right, for Justice and for Peace in that universal war between Righteousness and unrighteousness, between Dharma and adharma, in the midst of which every country without exception lives its daily life, and which today is more catastrophic, more horror-ridden, than ever it has been before.

To arms! Do I therefore say to all Theosophists. To arms with the weapons of physical conflict if so be their dharma! But always to arms with the spiritual weapons fashioned in the flaming forge of the Love and the Justice of God!

But howsoever you may be called to arms, whether to the arms of physical warfare, or to weapons which "are not carnal, but mighty through God to the pulling down of strongholds," remember that you must never fight in any spirit of hatred or revenge, but only in reverent and brotherly fulfillment of the Law. Such is the true nature of Ahimsa, the true nature of harmlessness—not to refrain from fighting but to fight in a just cause nobly and

with perfect chivalry towards your opponent, be his modes of fighting what they may.

Let us remember that our Lord the Christ was speaking of the dharma of the mountains, and on a mountain itself—physical or otherwise—and to chosen disciples, calling them into a mountain where alone the dharma of the mountain might be proclaimed, when He admonished them to resist not evil and turn the other cheek when smitten on the one. He was not declaring the dharma of the plains which we who live in the plains are called to fulfill. The whole of the fifth chapter of St. Matthew in the *Christian New Testament* has been dangerously misunderstood and interpreted by those who would apply its mighty exhortations to a setting other than that in which they were given.

The Fruits of Office

Ours is in truth a Universal Brotherhood, a Rainbow of the White Light of the Unity of Life. As there are many Faiths to praise the glories of the One Truth, so are there many differences among our members to bear testimony to the abundant wealth that constitutes our Brotherhood; and my own mode of difference is but one among the many. I am thankful for all differences so long as they are differences dedicated to the cause of Truth as each is able to perceive it, and so long, too, as each difference is expressed, however emphatically, in terms of courtesy and appreciative understanding towards all other honesties. I hope that during my term of office I have never failed either in courtesy or in appreciative understanding towards all who may have strengthened our cause by differing from me.

Many an outstanding fact have I learned during my membership of The Theosophical Society, and especially my tenure of office as President of The Theosophical Society. One is that membership of The Theosophical Society is a wonderful *open sesame* to the hearts of members throughout the world. Go where you will, the home of a member of The Theosophical Society is your home, and you are king of it while you tarry there. Indeed have we within our own ranks achieved a rich measure of Brotherhood and thus have justified the gift to the world by the Members of a Brotherhood far more real, of course, of what is in truth Their Society.

A second outstanding fact is the stimulation in us by virtue of our membership of an unrestricted search for Truth. No dogmas hedge us in. No orthodoxies confine us. No conventions blind or bind us. As members of The Theosophical Society and as students of The-

osophy we are free to wander as we will in search of Truth, and so do we honor the wanderings of others. We are a Fellowship of Faiths just as we are a League of Nations, and thus do we find ourselves at home in every facet of the Diamond of Truth as we find ourselves at home in every facet of the Diamond of Humanity—in every race, in every nation, in every community. I repeat: We Theosophists are free. For we seek Truth, and has it not been said "the Truth shall make you free?"

A third outstanding fact is that our Society is most richly endowed with splendid workers who count no sacrifice too great in the service of the Cause for which the Society stands. Onlookers, judging the virility of the Society by the extent of its prominence in the outer world, sometimes compare one period of its life detrimentally with another period. But I know that never was the Society more alive than it is today, never have its members been more enthusiastic than they are today, never have they been more eager to sacrifice than they are today—as the Society's finances at the present moment testify. Everywhere there are devoted and able men and women serving Theosophy and The Theosophical Society—some of them giving all their time, some giving every minute of their time that they can possibly spare.

Unexampled Heroism

Our Society and Theosophy are in a danger at the present time which they never before have encountered. But to meet the danger there is a fine strength available no less from members who for the time being are inhibited from all outer activity, as in Poland, in Norway, in Denmark, in Holland, in Belgium, in France, and elsewhere, than from members who are fortunate enough to be free. My heart bleeds for our beloved Polish brethren who have suffered almost unmentionable horrors; yet who, in the midst of all their agony, endure their martyrdom with unexampled heroism and so are beautifully and wonderfully faithful to Theosophy and to our Society. Great indeed shall be the resurrection of Poland out of a crucifixion such as she is now bearing, and great indeed must be the Society which is honored by the membership of such men and women as these. Great indeed must be its Truths which thus inspire them. Need I say that the Society's resources are available to them all to the utmost? The difficulty lies in being certain that the help we are so proud to give will reach them. Our War Distress Relief Committee in London is exploring every possible avenue of help, but inacces-

(Concluded on Page 113)

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Let Us Remember

When I think of paying tribute to H.P.B. I pause to consider the naivete of laying corn-flowers between the outstretched paws of the Sphinx, or lighting a taper to the challenging peaks of Everest. She was so imponderable in life and so impervious to praise or blame—what can we say in memory that will be honor, or feel that will be adequate esteem?

And yet we must remember: not as one who clasps sentimental hands, but simply, as one who turns his face to the east. She would be the first to cry "flap-doodle!" to any personal homage, so let us pour out our gratitude to her in allegiance to her Society and remember her greatness with our own striving to be great.

She brought the Light to us—let us remember by trimming our own lamps. She taught us the explanation of life and the universe—let us remember by teaching others. She showed us the temple of Divine Wisdom—let us remember by following her footsteps up the Golden Stairs.

Days of Danger

How many of us realize that the bombs and machine guns of physical plane warfare are actually less menacing to peace or to our national program of defense than sharp words, irritations, resentments and rebellions which separate us from one another and create the mental and emotional disturbances on which war depends for its very existence?

Today you and I are playing Hitler's game precisely as he outlined it in *Mein Kampf* with such psychological acumen when we allow ourselves to be annoyed chiefly because the present emotional atmosphere is troubled than because a specific incident is other than trivial. Insignificant words and acts can too easily become the causes of major antagonisms, if we permit ourselves to react in the spirit of animosity which today is prevalent, forgetful of our obligations in the great cause of brotherhood.

The will to be understanding, the will to be kind, the will to maintain a clear-seeing and steadfast serenity—these are the gifts we owe in the presence of world conflict which is itself the fruit of the individual conflict. Refusal to be impatient, determined faith in the good motive, an unflinching sense of humor, are weapons Hitler cannot conquer. They constitute the welding of all forces of good into an indestructible unity—and it is our unity which Hitler would destroy.

Let no one think himself or his individual contribution unimportant. Everyone, without exception, plays his part in this Day of Judgment, and we have need therefore to make certain that no act, no word, no feeling, no thought, shall do other than strengthen the powers of righteousness which today contend against the powers of evil and disunity. Pride of opinion, personal ambition under whatever guise are paths of separateness, and today are magnified by the universally disturbed state of mind and feeling. Unselfishness, one-pointed allegiance to the larger good whether of lodge, or nation, or humanity; only this spirit is a sure safeguard where mental confusion and emotional distortion are the instruments used subtly but effectively by the agents of darkness.

Not one of us can evade the issue.

That Gold Store

A recent editorial referred to the accumulation of gold (\$22,000,000,000) in the United States and a correspondent desires it to be made still clearer that the government holds this gold for safe-keeping only and does not own it, but has issued various kinds of certificates of in-

debtedness against it, including what we know as securities and money; and that similarly that proportion which is really owned by banks and insurance companies is in turn the property of the security and policy holders and depositors of such institutions.

We gladly make this statement, although it seemed to be covered by the editorial which included the following:

"That gold store belongs to our Government and against it have been issued Government securities which are held by banks, insurance companies and others, all directly or indirectly belonging to that rather small proportion of our citizens who are 'investors' of inherited or saved money. These 'investors,' so relatively few in number, really own this gold."

However, the point of the editorial was that this gold store had accumulated, as is generally recognized, through our national policy of shipping abroad far more than we import and accepting the difference only in gold rather than in other materials more available to other nations and more useful to our own, but kept out by our tariff policy. The editorial was not concerned with fiscal policy, but with economic policy as affecting the free exchange of commodities between nations.

Total War Against Theosophy

"Comparatively few members of The Theosophical Societies are moved in their hearts with the fact that the Totalitarian War is not merely a war to overthrow Democracy, the Commonwealth of Nations, Civilizations, and other phases of the system of life which we in the West have built up, but that it is specifically against Theosophy, which is barred out of all

countries over which Fuehrer Hitler has authority or control. We are not dealing with war as an abstract code of ethics, a theory, or a vicious outcome of an immoral conception of life, but as a condition which has to be faced and dealt with; or failing that, we must submit to suppression and defeat of our highest aspirations. Wipe out our present ideas of life and it may be a thousand years before they can be revived on earth again."

The above is taken from *The Canadian Theosophist*, which quotes Prime Minister Mackenzie King, as follows:

"There is only one way to meet total war, and that is by total effort—effort not for a day, or a week, or a month but every day until victory is won.

"Total effort means that every man, woman and child does and keeps on doing everything possible to help.

"Total effort can be achieved in two ways. It can be obtained by the free-will offering of a free people—that is our way, and the way we must strive to preserve. We are a free people, and every day since the war began, there has been proof of the growing willingness of our people to spare no effort or sacrifice, that the needs of the war demand."

It is timely that there should be brought to the attention of every member of The Theosophical Society the fact that his way of life, his way of thought, his understanding of truth is at stake in this war and that not only total defense, but in the words of President Roosevelt, "Total Victory" is the only answer; victory for right and truth and freedom over all that would trample these elements of man's divinity into the ground.

Bharata Natya in Excelsis

Rukmini Devi touched the summit of her profession as a dancer in Benares Amphitheatre last evening. It was a triumphant climax to her North Indian tour. Whether inspired by the atmosphere of holy Kashi, or the natural Theosophical environment or the Jyoti Temple background or by all these influences together, she excelled, it seemed to us, all her previous performances both as to the quality of her technique, her grace and beauty of movement, and the depth of spiritual understanding in her interpretations. There is a subtle something which is unique to Rukmini Devi, a spiritual quality which she brings down from higher levels and radiates throughout her audience,

and it is this quality which singles her out among the dancers of India and in all probability among the dancers in all countries. The genius of the Lord Nataraja is alive in her, more literally perhaps than we imagine, and His life, His power, His cosmic rhythm vibrates through her so that we see Him in our mind's eye dancing before us.

An exquisite feature of the program was Rukmini Devi's interpretation of Jayadeva's *Gita Govinda*, picturing Radha's suffering rapture, and the melting away of the clouds of her jealousy in the sunlit memory of the wonder and beauty of her Lord Krishna. Swift and vivid were the changes in expression from the

all-too-human emotion of Radha to the grace and virility of the Divine One, whose glances of love comforted her even in her wrath against Him. Well can we understand how Jayadeva's song will help even now those holy ones who spend their days in contemplation of the "Divine Feet of Hari."

Rukmini Devi never fails to win most generous applause, as she did last evening, for her dancing of the fascinating episode (in Ghanam Sinayya's *krti*) between the lovers—the one glancing towards Him from behind her golden sari, and turning to gaze at her He who stole not only the milk and butter of the Gopis, but their hearts also.

On a dark stage, save for the central spotlight, Rukmini Devi, in pure white, literally became the Lord Shiva in *Vara-guna Pandya's* *Viruttam*, incarnating His fire, His majesty:

"His feet beautiful as the petals of the red lotus and anklets sounding as He dances, His face alight with compassion."

There is a vibrant quality in Rukmini Devi's voice which she uses with artistic effect to heighten the reality of her dramatizations.

As is her custom, Rukmini Devi at the beginning of every dance, dedicates her art and herself in the *Alarippu*, the expression of pure dance rhythm—or *nritta*—to the Lord of the Dance. And usually at the end of every dance recital, in the *Gopalakrishna kirtana* of Bharati, she portrays the Lord Nataraja in Kailasa, His mountain home, dancing with celestial exquisiteness. It is as though the dedication which is made in the *Alarippu* invokes the final blessing of the Divine One whose Dance "brought the world to salvation."

From The Indian Theosophist, January 1941

Letters To R.

III

DEAR R.:

We learned in the last letter that beings come to live in the world in order to learn to become more awake. Now when a person or an animal is awake we say he is conscious, and we call all the different awakened parts of him, taken together as one thing, his *consciousness*. At first this consciousness doesn't amount to much, but as time goes on and ages pass, it grows into something very wonderful and very beautiful.

Beings come to live in the world in order to have all sorts of experiences, because learning to understand experience is what makes a consciousness grow. They want to become as awake as a God is. Why? Because they are really little "sparks" of God Himself, and it is part of His Divine Plan for them that they must grow until they have become great "fires," and can "shine" just as he does. Or, in another way of saying it, they are something like little seeds that have to grow into great trees.

So, because of this, these beings come into the world to live in all sorts of forms in order to grow and awaken themselves. First they live in the mineral forms, and then in the plant forms. Long later they live in animal forms, and still later in human bodies.

By this we do not mean that you yourself—the part of your consciousness that says in you "I am," and "I will," and "I do," ever was in a mineral form or a plant form on this earth. But far away and long ago, in other worlds that existed and passed away long before this

earth was created, you really did pass through experiences that were like those stages, using forms built in those worlds. Your living there, in that way, helped you to gain enough experience, helped you become awake enough to enter and live in human bodies now.

In my next letter I will tell you more of how this is done, but this time I would like to have you think especially about the truth that everything you can think of has life in it. Life is everywhere, and is everywhere growing and becoming more and more awake, more and more conscious, or "knowing." You are a part of that great life, growing, awakening, and expanding with it forever. You live in the heart of it, and it is your very Self. You have been mineral, and vegetable, and animal in it, and now you are human. In the same way you will some day be a God in it when you have outgrown the human stage.

Something each one of us can do to help himself and everybody to grow faster and bring that Godhood closer for all mankind, is to try to feel aware of the great Life at all times. Try to realize always that you are really a part of that great life: that you ARE that life. If you can realize only a little of that truth you will be happier, because you will feel nearer, more brotherly, and more loving toward all that lives. You will have learned a little of the Wisdom that is like the Wisdom the Gods have.

Yours,

WILMA VERMILYEA

Fifty-Fifth Annual Convention and Summer School

July 19 to 23; July 24 to 30

I HOPE never to miss an Annual Convention. Why? Because Convention is the annual gathering of members from the country over. It is the occasion of the year when those who in their various ways have been serving the Great Cause meet face to face. Members known only by name through reports of their work in their own areas become firm friends; experiences wide apart but gained through effort to the same great purpose become a composite experience in which all share to the full and by which the experience of each is augmented. Experience is what each is seeking, experience for better and more effective work—experience in friendship.

Convention is a pooling of ideas as well as a sharing of experience. Through such merging of thought, new and larger ideas are gen-

erated for the enlargement of our vision and the furtherance of the work. I have never known a Convention of Theosophists, individualistic as they are (for Theosophists are not cast in any orthodox mould), that failed to merge almost a myriad points of view into a single constructive program.

Such is the wonder of Convention, a replica in miniature of the diverse opinion of mankind, but, guided by a singleness of purpose in harmony with the plan of the universe—mankind's unity—Theosophists distinguish themselves from the world at large by the diversity with which they come together, the unity in which they part. To come to Convention is to see a miniature universe at work.

The program is still in the making.

S.A.C.

Rates for Olcott Sessions

Types of Accommodation

Type A—Cots in Headquarters rooms, sharing room and private bath.
Cots in Johnsen Chambers, sharing room and showers.

Type B—Cots in Headquarters dormitory, sharing general showers.
(Available to women only.)

Type C—Room in village (board at Headquarters).

Registration, Board and Accommodation as Above:

	A	B	C
<i>Convention Only</i>			
July 19 (P.M.) to			
July 23 (incl. break-			
fast July 24).....	\$19.00	\$14.00	\$15.00
<i>Summer School Only</i>			
July 24 (p.m.) to			
July 30 (incl. break-			
fast July 31).....	\$26.50	\$19.00	\$24.00
<i>Convention and Summer School</i>			
July 19 to 30.....	\$44.00	\$32.00	\$38.00

(A discount of 5% from above inclusive rates will be allowed for payment in full reaching Headquarters on or before July 12.)

Registration Only

<i>Convention</i> (any period).....	\$2.00
Young Theosophists (under thirty).....	1.00

<i>Summer School</i> For period: \$10.00	
per day	1.50

Meals Only

Breakfast 35c; Lunch 50c; Dinner 65c.

Deposits are appreciated in whatever amount and complete payment in advance is most welcome, since it relieves the congestion of the final day. However, there is no fixed requirement and each member is free to make payments according to his own convenience.

The Gayatri[^]

BY CHARLES SHATTINGER, M. D.

(Continued from April)

Savitar as Other Than the Sun

WHEN we started to study the name of Savitar, I intimated that it signified something besides the sun. To search for this, let us take the *Rigveda* itself for guide. The first point to arrest attention is a tendency of the hymns to apply the epithet, even the name, of one god to another. In other words, there is ill-defined, yet unmistakable evidence of monotheism in the collection as a whole. Indeed, in a verse of a long hymn of the first book, it is explicitly stated: "That which is One the wise call it by diverse names" (I, 64; 46). A striking example is afforded by the first hymn of Book II which indentifies Agni, god of fire, light and heat, with almost all the other chief gods. Verse seven declares: "Thou art God Savitar, grantor of precious things." Another hymn speaks of Savitar as "Distributor of wondrous bounty and wealth" (I, 22; 7), and elsewhere it is said of him: "He covers both all-fostering worlds with praises, even as a woman cherishes her children" (III, 38; 8). What wonder, then, that he is "loved of all men" (I, 186; 1), nay, is "the love of all things moving" (II, 38; 6). A stanza of one of the hymns invokes this tenderness thus:

"As warriors to their steeds, kine to their village, as fond milk-giving cows approach their youngling,

As man to wife, let Savitar come downward to us, heaven's bearer, lord of every blessing" (X, 149; 4).

He is Creator and Ruler:

"Savitar fixed the earth with bands to bind it, and made heaven steadfast where no prop supported.

Savitar milked as 'twere a restless courser, air, sea bound fast to what no foot had trodden.¹

Well knoweth Savitar, O Child of Waters,² where ocean firmly fixt, o'er-flowed its limit,

Thence sprang the world, from that uprose the region: thence heaven spread out and the wide earth expanded" (X, 149; 1&2).

Most gracious God, who brings to life and lulls to rest, he who controls the world, what moves not and what moves" (IV, 53; 6).

From him is Life. We are told:

". . . As a gift to men, O Savitar, thou openest existence, life succeeding life" (IV, 54; 2).

He is "fair-tongued," "true-minded," the very "father of truth." "Sagest of the Sages" (V, 42; 3); "He who forever vigilant preceded these Twain, the Day and Night, is Savitar, the thoughtful God" (V, 82; 8). "About the holy Law toils Savitar, the God; the horn of holy Law hath he spread far and wide" (VIII, 75; 5). "In due place Savitar hath set each creature" (II, 88; 8). Though "Law's fulfiller," yet is he the "God who rescues," sin's expurgator, to whom is addressed the prayer:

"If we, men as we are, have sinned against the Gods through want of thought, in weakness, or through insolence,

Absolve us from the guilt and make us free from sin, O Savitar, alike among both Gods and men" (IV, 54; 3).

Again: "May Savitar the God, Friend of the homestead, declare before the Sun that we are sinless" (I, 123; 3). In him, finally, is security and rest, for "Held in the lap of Savitar, Divine One, all men, all beings have their place forever" (I, 35; 5). Is it, then, so repugnant to see this Savitar "Whom naught can hide" (I, 110; 3) in the sun? We are expressly told in one of the hymns, "The Sapient One—Savitar—arrays himself in every form" (V, 81; 2). Even the Hebrew psalmist to whom idolatry in any guise was abhorrent did not hesitate to sing, "Jehovah God is a sun and a shield" (Ps. LXXXIV, 11).

I hope I have been able to make plain upon what the *Gāyatrī* exhorts us to fix our minds. But it does more than that. The effort is not to be left to us unaided. The very Power which is made the content of our meditation is called upon to rouse the process and direct its course. What more potent stimulus, what surer guide could be invoked? Here, verily, is the Guru to be adored—teacher and initiator beyond compare. The petition, "May he direct our thoughts" recalls lines of similar import in Dante's *Purgatory*:

1. Prof. H. H. Wilson translates "Atârte," "To what no foot had trodden" by "To the indestructible ether."

2. "Child of Waters": *Apamnapati*, born as lightning from the waters of the firmament; usually an epithet of *Agni*.

"O pleasant Light in whom I trust, and take
This our new path, do thou our footsteps
guide,

As we would guidance here within partake."
(*Plumptre's tr.*, XIII, 16-18)

Worship of the *Gâyatrî* Itself

Veneration for the *Gâyatrî* reached a point where aspects of Divinity were attributed to the words of the prayer itself. How this is effected must seem highly artificial, if not absurd, to anyone unfamiliar with the opinion regarding words held by Hindu metaphysicians, some of them grammarians, as well. According to them, words first were formed in the mind of the Supreme Thinker, and when breathed forth, uttered or made outer, constituted creation. Existence, therefore, inheres in every word, constitutes, as it were, its root; and the totality of words is the same as the diversely manifest, all-comprehending One Being. The conception that objects represent their names instead of the reverse appears in the idiom of ordinary Sanskrit parlance which calls things "*padârthas*" literally, word-meanings. Even when the question refers to an unknown object, one does not ask in Sanskrit, "What thing do you see?" but "What word-meaning do you see?" ("*Kam padartham pasyasi?*"). Keeping these explanations before us, we may now try to follow the mystic analysis of the *Gâyatrî* found in one of India's ancient philosophic treatises (*Bṛihad-Aranyaka-Upanishad* V, 14; 1-3). To do so makes quotation of a few Sanskrit terms unavoidable; each of which, however shall be translated as we proceed. As mentioned already the *Gâyatrî* consists of three divisions technically called feet in Sanskrit, each of which contains eight syllables. The part of the sacred text which is now under consideration begins by stating that the words *Bhumi* (earth), *Antariksha* (sky), and *Dyu* (pronounced *Diyu*; heaven) form eight syllables. Because of the numerical equivalent in syllables one foot of the *Gâyatrî* is declared to be the three worlds—earth, sky and heaven. Next is stated that the *Rikas*, the *Yagunshi* and the *Sâmâni* form eight syllables. As the same number of syllables is found in a second foot of the *Gâyatrî*, it is declared to be the three Vedas;* the *Traividya* or threefold

knowledge, foundation of all that can be known. Continuing this reasoning, a third foot is declared to be the three vital breaths: *Prâna* (forth or up-breathing), *Apâna* (off or down-breathing) and *Vyâna* (through or back-breathing).*

Now, all this must not be taken too literally. The intention is to find the Divine not only by, but also in the prayer—find its aspects of cosmos, knowledge and life. But the text declares further that the *Gâyatrî* has still another foot, "the fourth (*turîya*), the bright (*darsata*) foot, shining high above the skies." Since only three feet can be counted, what are we to understand by this puzzling statement? A succeeding passage in the same text furnishes a clue. It reads (Ib. V, 14; 6): "If a man (a teacher) were to receive as his fee these three worlds full of all things, he would obtain that first foot of the *Gâyatrî*. And if a man were to receive as his fee everything as far as this threefold knowledge extends, he would obtain that second foot of the *Gâyatrî*. And if a man were to receive as his fee everything whatsoever breathes, he would obtain that third foot of the *Gâyatrî*. But 'that fourth bright foot, shining high above the skies,' cannot be obtained by anybody—whence then could one receive such a fee?"

Evidently, the fourth foot is something hidden, something not disclosed by the *Gâyatrî* directly, something other than the phenomenal world, other than knowledge, other even than life. What can this be? Naught else than that which is root and core of our own being. Though present everywhere, it can be discerned only by an inward vision. To become aware of it is the supreme experience of life. It is not something you *have*; it is what you *are*. Rightly does the text declare that it "cannot be obtained by anybody," and ask, "Whence then could one receive such a fee?" Vain the hope to get it bestowed from without; yet when found within yourself, it is seen to be in all others as well. Ages upon ages, it has been at work evolving a form in which to dwell self-revealed. You cannot force the awakening, but you can help perfect the form, striving still, "until the day dawn and the light-bringer (*phosphorous*) arise in your hearts" (II Pet. I, 19).

* *Rigveda*, Veda of verses; *Yagurveda*, Veda of sacrifice (a liturgical manual containing ancient prose directions); *Samaveda*, Veda of melodies (Mantras or texts to be chanted).

* *Prana*: expiration; *Apâna*: primarily inspiration, secondarily excretion; *Vyana*: held or retained breath, suspended respiration, tissue respiration.

Those who are best loved by the angels
receive not a throne but a task.

The Poets' Page

May

A showery sun—fine fretwork of thin cloud—
A scurrying of shadows over grass;
Lacework of wind on the water, while the wind
Sings, sings, above the patterns that it weaves.
What bird calls there? And now a girlish laugh;
But where is she, the laughter? Now the wind
Brings odors of turf, spruce, flowers and sprout-
ing corn.

Cool green leaves lay their faces on my heart
Drawing it nearer to the heart of May.
May in the sloping sunshine and thin cloud,
May in the moving shadows and the song,
In laugh and leaf and lacework on the water,
And May in the awakened heart of man.

—WILLIAM W. JOHNSTON

The Law

"My road shall be the road I made;"
The miles can only testify
To thought and deed and episode,
The ages mark with mystical
And truthful lines, exclusively
My own. There lies my guarantee
That as I sow, by strictest code,
So shall I reap. None can deny
The justice of that law, nor evade:
"My road shall be the road I made."

—LILY LAWRENCE BOW

I Have Known Kingship

My life has dreamed in the mineral,
In molten lava and stone.
Slowly it rose from age to age
To kingship where a jewel shone.

It softly stirred in a curling leaf
And climbed through toil—this life of mine,
Until in time it came again
To kingship in a stately pine.

In a savage beast it woke at last
And struggling on to a gentler form
It found release in a noble deed—
Saving its master in a storm.

My life has started another round,
It lives at last in the world of men.
O grant the day may not be long
When kingship is enthroned again.

—GRACE STAPLES

American Idyl

Deep in the forest the railway grows fingered
Through narrow paths shrouded with redolent
vines;

Ages have passed yet the lifewave still lingers
To pattern the minerals and pulse in the pines.

These were the battle grounds hallowed by
sunlight

Where hearts of a nation once sounded the
drums;

Souls of the Indians stir in the moonlight
As out of their ashes rise white trilliums.

Never again will we tread the earth carelessly,
Races before us are part of her dust;
Budding re-birth where they shed their blood
fearlessly,

Speaks of the cycles that fade as ours must.

Hands of the unborn are stretched through the
portal,

Young brothers come forth and salute when
we pass—

*Life of America, deathless, immortal,
Sing out from your temples and smile from
the grass!*

—IDEL LEMARQUAND

I Met Grief Today

I met Grief today—
He wore no band of crepe
On sleeve or hat.
I questioned him
On this new whim.
He answered me:
"Theosophy
Has changed all that!"

—LENORE A. ELDRED

Flight

This is the quiet hour before sleep
When all the mind is silent
And at rest to keep

Alive some single word
As when the dark earth lies at peace
Before the lonely flight of a distant bird

Against a fair and cloudless sky.
And we who wait may watch
The course the spirit finds to fly.

—JOY MILLS

Ideas, Idyls, Ideals

BY THE YOUNG THEOSOPHISTS

The Cocoon must be Pierced

I receive from time to time letters which show that many young people do not understand the real significance of this war. One young person is quite concerned about the possibility of danger to myself and begs me to come over to her country, which is not at present involved in the war, saying: "It's so nice and we are all having such fun. The war seems in another world for all the attention most of us pay to it . . . I suppose it's like fish eating their young. When there are too many the world gets over-populated and fate brings war and straightens it all out."

It is just such lack of realization that makes necessary the wars and other disasters from which the world suffers. When we do not sympathize with our brothers everywhere, when we say, "Oh, this war does not concern me," we are setting in motion those forces which must awaken us to understanding. It is the individual who brings both happiness and war to the world. How can the raindrops say, "We have nothing to do with the ocean?" Without the ocean there is no possibility of the birth of raindrops.

This is a type of humanity that still needs to be nursed by suffering as it comes to us in the world to bring us into knowledge. Though one feels it is a natural stage for people to pass through, one does not feel any the less sympathy for them in their suffering. Experience can come in some other way for those who do not need disaster from which to learn their lessons.

My correspondent has only expressed honestly

and without reserve an attitude typical of millions, many of whom might utterly refuse to admit it publicly or perhaps even to themselves. It is because of this attitude that the world is in the terrible crisis it is today. If each of us could realize that he has a contribution to make, we would be able so quickly to help the world to recover from such an imprisoning and self-centered attitude. A soul that does not sympathize with suffering everywhere is still in the cocoon stage of evolution, wrapped round with the maya of selfishness. In order that such a soul may break through the cocoon there unfortunately must be disaster. Only so can the soul break through the cocoon into the Light.

—RUKMINI DEVI

From *The Young Citizen*, November 1940

About Greatness

Greatness invariably is simple. It is not to be found in glamorous, extraordinary surroundings. That is why we, looking for greatness, so seldom can find it and even more often do not see it, when we come across it. I am thinking of the great men and women of this world. They are mostly silent and humble. But in their hearts they have a tremendous love and compassion. Out of this they create what is to be everlasting. Some may have brilliant minds, others the capacity for self-sacrifice. Ultimately they all have one motive.

To fulfill the purpose of our lives we can get much help in studying the lives of the world's great ones. Many of us will be inspired by the courage, selflessness and love manifested in greatness throughout the ages.

—MOIRA STEINER

A Theosophist Considers Death

They are not dead who lay their bodies by
And pass to consciousness on other planes;
Nor are they free who break at last the chains
That bind to earth and 'scape into the sky.

There is a death—but they who merely cease
To breathe shall know it not, as they who flee
From flesh shall never quite be free;
Or find in broken bonds a real release.

O ye who ponder life and death, know this:
There is no death, save only to the soul
That in the strain and struggle has no goal;
That in unselfish service finds no bliss.

They never live who wait to live "on high,"
Nor are they dead who lay their bodies by.

—HELEN PALMER OWEN

Our Electoral Procedures

BY FRITZ LOENHOLDT, CHAIRMAN

SINCE my last report in the February issue of THE AMERICAN THEOSOPHIST on the work of the Electoral Procedures Committee, I had hoped to receive at least some reactions—either pro or con—and some additional suggestions concerning this proposal of changing our present By-Laws dealing with the election of our Board of Directors. I had hoped to receive these reactions and suggestions not only from the members of the Committee, but also from individual members—Theosophists—from individual lodges or from representatives of some of our federations.

I must report, however, at this late date that these hopes were not fulfilled. Only very few reactions or suggestions were received. In fact, as chairman of this Electoral Procedures Committee, I received communications with fine and detailed suggestions from some members of the committee but from only two other members—one living in the east and one in the middle west, and from only one lodge. One can hardly say that such meager reaction to a discussion which had been given so much attention in our magazine since last fall and which was presented to our Annual Convention last summer as so "vital" important to our Society in America, shows an acknowledgment by our membership of any need for a change in our By-Laws dealing with the election of the Board of Directors. The Committee therefore leaves that question to be decided by ballots.

These By-Laws have been quoted in my article in the February number of this magazine. They definitely provide a democratic procedure for the election of our officers and one which guards against any misuse of it. The discussion as carried on since last fall in the various issues of THE AMERICAN THEOSOPHIST has not conclusively shown any difficulties whatever into which our Society has gotten due to our present procedure of electing our Board of Directors. The reaction to this discussion, as shown by the very meager response from the membership seems to indicate one of two things—so at least, it appears to me,—either, that our membership in general approves of the present procedures as set forth in our present By-Laws, or that it is simply too lethargic and does not care how we elect our Board of Directors, either democratically or undemocratically or "any old way."

In fairness to our members—Theosophists—I am not willing to accept the second alternative. I sincerely believe the first to be true. As far as I know, our members always rose to their task when "vital" issues were raised and always made their decisions in a truly democratic way.

In order to bring this proposal for a change in our By-Laws dealing with the election of our Board of Directors to a conclusion and in accordance with the Convention resolutions, under authority of which the Committee has been working, the following procedure is adopted:

First, the membership is to vote directly "yes" or "no" on the question of changing our By-Laws.

Second, if a majority of votes on Question 1 are cast in favor of a change in the By-Laws, a plan of *regional representation* on our Board of Directors by *five electoral regions*, which plan received majority approval of the Electoral Procedures Committee, is offered by the Committee for approval. This plan is discussed in detail in an article in the February number of THE AMERICAN THEOSOPHIST (Pages 36 and 37, Map 2). Acceptance or rejection of this plan for the election of our Board of Directors is to be given by direct vote "yes" or "no" on Question 2.

Third, if the membership votes for acceptance of the plan to elect the Board of Directors by five electoral regions the membership by an additional vote (Question 3) decides whether the nominees for the Board of Directors must be *selected from and must be living within their respective regions* or may be *selected by their respective regions from the Section generally*.

Decision on these three questions is to be given by a cross in the square provided in the ballot presented below.

I hope that the membership will take advantage of this opportunity to voice their opinion on whether or not our By-Laws should be changed at all and if changed how we should select nominees for election to the Board of Directors.

As chairman of the Electoral Procedures Committee, and for the Committee as a whole, I wish to express our sincere appreciation to those who have helped with their suggestions to bring the work of this Committee to a conclusion.

BALLOT . . .

(Ballots must reach Headquarters
by May 28)

for voting on proposal to change the By-Laws of The Theosophical Society in America dealing with the election of the Board of Directors.

All members in good standing should vote on all questions. If, however, question 1 is answered "No" by a majority of the Ballots then all answers to questions 2 and 3 will be void.

QUESTION 1:

Are you in favor of changing the present By-Laws of The Theosophical Society in America dealing with the election of the Board of Directors?

YES ☐NO ☐

QUESTION 2:

Are you in favor of accepting the plan approved and suggested by the Electoral Procedures Committee "to elect the Board of Directors by Five Electoral Regions?" (See Map 2, Page 37, February, 1941 issue of THE AMERICAN THEOSOPHIST.)

YES ☐NO ☐

QUESTION 3:

Indicate which of the following two methods of selecting nominees you favor.

VOTE FOR ONE ONLY

1. For the selection of the five regional members of the Board of Directors by electoral regions *from the membership resident within their respective regions only.* ☐
2. For the selection of the five regional members of the Board of Directors by electoral regions but *from the membership resident anywhere in the American Section.* ☐

Mailing Directions

1. Place your marked ballot in a plain envelope.
2. Seal it and mark on the outside the one word—"Ballot."
3. Enclose the sealed "Ballot" envelope in another envelope for mailing.
4. IMPORTANT—Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the mailing envelope.
5. Address and mail to The Theosophical Society, Wheaton, Illinois.

Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.

The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.

Only the tellers on May 28 open the sealed plain "Ballot" envelope.

Thus the secrecy of the ballot is preserved.

Duplicate Ballot Blanks

A duplicate of this ballot blank will shortly be mailed to every member for the benefit of those who dislike to mutilate the magazine. This will also serve in those cases where the magazine is shared by two members.

NOTE. The sealed plain envelope marked "Ballot" contains your secret ballot.

Once More the By-Laws

BY L. W. ROGERS

THREE and four days in cities long distances apart, with six and seven lectures a week, makes it difficult to give attention to anything else, but, being a guest at the moment in a home where there is a file of THE AMERICAN THEOSOPHIST, the opportunity comes to look back over the discussion of the proposed change in our By-Laws and correct some of the erroneous conclusions that some of the writers have drawn from my articles on the subject; for one does not like to be misunderstood. At least two of the writers have asserted that I have "proposed" this or that when, as a matter of fact, I had merely discussed possibilities.

In the February issue of the magazine the chairman of the revision committee says that I made "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'."

Now, if the author of that comment had taken the trouble to read the whole of my article in the January issue he would have seen, only a few lines above what he quotes, the only actual proposition that I made, which runs as follows: "My idea, however, is that a counselor, or representative, should be elected from each federation (*if the entire nation is federated and if not then from each district*) . . ." I have here put that qualifying statement in italics to bring out more clearly the injustice of charging me with a "very grave and undemocratic" proposal. The gist of what I did say is that even the plan of electing the directors by federations, only, would be better than the present method because it would mean that each director would be chosen by all the members of a federation instead of being named by the National President, which is the practical result under the present procedure, and I still

say it. I did not "propose" that federations only should vote but said it would be a lesser evil than the present practise; and I did state clearly what my own idea of the matter is in the line in parenthesis.

More important than the ideas of any of us, however, is that we do not permit either the misconceptions or the criticisms of anybody to ruffle our emotions in the least degree. I take it that we are all trying most sincerely to recover a principle of democracy that was lost from our By-Laws in a trying time of uncertainty and fear. Because our experiences have been different we see things from different angles and thus have opposing views but that does not in the least matter if we maintain the spirit of genuine brotherhood that is never more useful than when our opinions differ.

Now that the time is near when the matter will come to a vote may I offer a final thought or two? A provision in the English By-Laws which seems very important is that any electorate may elect as its representative *any member of the Section* whether he, or she, resides in that district or not. I hope that principle will be put into our By-Laws. It would mean that our ablest people would be available for such important service regardless of residence. It would also mean that a district which had a particularly able and satisfactory representative on the Board of Directors would not lose his services if he found it necessary to remove to some other part of the country. It would mean the utmost freedom of choice to the electors of every district.

No doubt the revision committee will frame the ballot in such fashion that we shall have the opportunity of voting yes or no on the propositions that have been made by the various writers on the subject. As for the rest of us we must at least do the important Theosophical service of promptly voting and returning our ballots.



Theosophy is not a creed; it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others.

Theosophical Order of Service

Goodwill Day—May 18



Are you a *good* neighbor? You are! Fine! Then you will be especially interested in becoming a *better* citizen. The citizens of every nation are being challenged at this momentous time, and we hear much about our patriotic duty. We, who are Theosophists, have an even greater responsibility, an international role in this world drama, for is not the first object of the Society the creation of Universal Brotherhood? What can we do? When and how? Specifically three things. But first to refresh your memory—

GOODWILL DAY is celebrated on May 18, as that is the anniversary of the first really official world-wide Peace Conference—in 1899, in Holland. In 1922 some children in Wales started an International Correspondence, demonstrating their international friendship and that custom has been taken up by the people of 68 nations and celebrated annually. Let us as Theosophists continue this magnificent gesture by thinking of the *good* which we know is in *all*, thereby strengthening that good; and sending letters and goodwill messages to our friends and members in other lands.

Specifically we can: first, guard our thoughts, emotions and our speech, that no hatred may find its way there to supplant Love. Definitely work on the Meditation for the Comradeship of Peoples as given by Dr. Arundale (see September 1939 *A.T.*). Nation appreciation can create and emphasize the good, this we know.

Secondly, we can send to our National Peace Brother, our ideas, ideals and our plans for the future peace of the world. We are pioneers in

the realms of thought and it is actually our duty to mould the world-thought that a righteous and an honorable Peace may be created that will endure because it is based upon the fundamental truths of the Ancient Wisdom, the Law of Life. These ideas will be forwarded to the Peace Planning Committee at Adyar.

Thirdly, by sending all the messages and tokens of Goodwill that we possibly can (the president of each lodge should have a supply of Goodwill Day stationery) to our continental neighbors, our island friends, and to the people of all the nations with whom communication is now possible. Now is the time to strengthen the ties of comradeship and brotherhood.

Will you make at least one sacrifice—movie or whatnot—and contribute that money to one of the numerous Refugee Funds? Perhaps you will want to do something for the Refugees who are under our American protection, as your gesture?

True, we have the Peace Mantra, but prayers for peace are not enough—we must *act* also. This is an opportunity to serve the Right, that light may prevail over darkness, and mankind discard the shackles of hatred, brutality and ignorance.

“—Every nation of goodwill, every faith of goodwill, every individual of goodwill, can—help in the winning of the war,” wrote Dr. Arundale. We can offer ourselves for Their Service and be used to dispel the prevalent war spirit throughout the world, in the realms of thought, of feeling, of speech, of action.

Let us serve the Powers that make for Righteousness!

ESTHER CLARE RENSHAW, *National Head Brother*

Theosophical Order of Service
World Peace Dept.
11100 Euclid Avenue
Cleveland, Ohio

A Letter

February 16, 1941

The Theosophical Book Association for the Blind

Los Angeles, California

Dear Mrs. Mackenzie:

For many years I have received the faithful service of The Theosophical Book Association for the Blind and it seems that there is no limit

to the supply of reading material. For, whenever I think I have read all the books, information comes of new Braille transcriptions which have been added to the library. This truly makes me happy and I must express gratitude and appreciation.

I am also very happy that we have such a fine monthly magazine which keeps us in touch with current topics. The service that especially pleases me is that we may write letters to the book association and have them answered in Braille so that only we who are concerned need read.

It's wonderful that now when blindness allows us time for intensive study and meditation so much Theosophical literature should be made available to us.

The fact that this work is all carried on through friendly donations by the members of The Theosophical Society strikes me as being very remarkable. The point of admiration is that it is not given in an attitude of charity and condescension but the giving seems to be more the product of understanding and a spirit of outpouring joy. It is just one way of practicing the ideal that we are our brother's keeper. On the other hand, we who receive respond with a like emotion of pleasure. We consider these books as capital with which we may build character so that in the future we may repay with interest in service to our fellowmen.

So on and on the stream of life flows: and with sympathy we are closely united in brotherhood. Through this mutual exchange, through these natural periods of ebb and flow, we build a society of men upon the indestructible foundation of love.

Sincerely yours,
O. B.

Our Next Step in Animal Welfare

Happily, an appreciable amount of good work is being done for the welfare of animals, but it hardly begins to offset the gross negli-

gence and untold cruelties to which animals are still subject. Complete success in abolishing those things cannot as yet be expected, but the balance is shamefully out of proportion and we may well wonder how it is permitted to go on.

Most excellent work is indeed being done in the face of the many difficulties in the way, but it is in need of a newer coordination. As students of the Divine Wisdom we know how desirable it is that animals enter the human family through the gateway of wisdom and love rather than that of fear and cruelty. So to get busy we may divide the work of animal welfare into the following four distinct phases which are more or less interlinked.

1. Educational (information, etc.)
2. Legislative and legal.
3. Spiritual, especially in the sense of a greater and more embracing vision.
4. Direct help or relief which brings workers in contact with the animals themselves.

All four of these phases are important, but I have come to the conclusion that our first effort should be directed towards the legislative and legal side of this service.

Plans of procedure are being formulated, but just now I ask all lawyers and members of legislative bodies, from city councils to members of congress, who wish to help to send me their names and addresses. This call applies also to all who are associated in legal and legislative offices and departments as well as people in political work who have political influence, etc. This call is not limited to members of The Theosophical Society. In replying kindly state in what capacity and field of work you are engaged.

It is hoped that many will respond, and please send ten cents or more for registration to help with the expenses.

HENRY C. SAMUELS, *Head Brother*
Animal Welfare Department, T.O.S.
P. O. Box 323
Seattle, Washington

Brotherhood

The crest and crowning of all good
Life's final star, is Brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face.
A kingly power upon the race.
And till it comes, we men are slaves
And travel downward to the dust of graves.

Come, clear the way, then, clear the way;
Blind kings and creeds have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again,
To this event the ages ran;
Make way for brotherhood—make way for man!
—EDWIN MARKHAM

Together Differently

(Rules for friendly discussion: Confine contributions to 250 words or less. Be cheerful; be optimistic; be fair. Reflections on personal integrity or motives cannot be used. Address all letters to the Editor.)

This magazine has always had a correspondence column available for constructive suggestions and comment. This new caption has been adopted at the suggestion of a member

as an incentive to contributors. Writers should be sure of anything they state as fact; otherwise editorial notes are essential to correct statements that might be misleading.

THE PRESIDENTIAL ADDRESS

(Continued from Page 99)

sibility is for the moment increasing, and we can only do our best.

I especially wish to draw your attention to the heroism of our brethren in Finland. Their Section still lives, and a measure of freedom is still theirs, unlike the situation in Poland, and they live most nobly, too, in the midst of sufferings only less acute than those of our Polish fellow-members.

Poland and Finland! What examples they are to us all! And how true it is, I think, that the wonderful silent and dangerous loyalty of our brethren in all the stricken countries is almost more potent than the more open and entirely safe loyalty which is available to all of us who are free from the encompassing of evil. But let us not appraise. The loyalty of all our members to Theosophy and to The Theosophical Society is universal and flawless. It has stood all tests everywhere, nowhere more splendidly than in Britain as Mr. Jinarajadasa has told you. Victory will come the sooner and the ensuing Peace will be the more righteous because members of The Theosophical Society, being weighed in the balances of Steadfastness, Worth and Devotion, are not found wanting, but are being found worthy of their elders, worthy of H. P. Blavatsky, worthy of Colonel Olcott, worthy of Dr. Besant, worthy of Bishop Leadbeater, worthy of all those great souls who in their lives have borne witness to the essential majesty of membership of The Theosophical Society and to the almost inconceivable uplift Theosophy confers upon its devotees. We are on the whole in good standing, I think, we Theosophists! And I say this in all humility, knowing well how great is our mission and how

difficult it is of fulfillment.

Confidence for the Future

We may look forward into the future with confidence, though each of us must work his hardest to make that confidence secure. A great inheritance has been entrusted to us by those who have gone before us. I think we shall pass it on to our successors unimpaired, so that it may be said of those who upheld the banner of Theosophy and of The Theosophical Society during the period of the greatest war the world has ever known that they proved worthy of the unique honor of being called to the colors of the Masters in such critical times.

Himalayan Heights

But above all I humbly bow before Those without Whose Blessing no President, nor any other officer of The Society be he where he may, can in any way be worthy of his post. I bear thankful testimony to Their constant concern with the affairs of Their Society, no less constant now than in the days gone by and I bear thankful testimony, too, to the wonderfully immediate help which, as far as is possible and within the Law our beloved leaders, Dr. Besant and Bishop Leadbeater, are ever giving to the Society they so deeply loved and love and serve no less now. If my note of optimism with regard to the Society and its members is justified, and I know it is, it is because beyond them striving on the plains of earth lies the mighty mountain range of a spiritual Himalaya from which all good things flow down to earth to bless and fortify. May the Society and its members ever abide at the feet of their Himalaya in reverence and in services!

The Enthusiastically Casual Attitude

BY A. HERBERT PERON

AT an institution I visited recently in Chicago, it was necessary to explain to the receptionist the purpose of my visit (which was to solicit the participation of the institution in a Theosophical benefit affair).

At least ten minutes after this explanation, while I was waiting for the person I was supposed to see, the young lady receptionist, freed for a moment from her telephoning duties, turned to me and exclaimed suddenly with emphasis and quite a little emotion, "It's no good, I just don't like Theosophy."

Somewhat taken aback at this little outburst, I asked the reason for her dislike. She hesitated.

"Are you familiar with Theosophical ideas?" I ventured.

"No, hardly at all," she confessed.

"Well, then, what is the trouble?" I questioned.

She replied "I have some Theosophical friends, and I just don't like the way they act."

Of course, one should hear both sides of a story before taking sides. Nevertheless I found myself, against my will, taking the side of this girl. I could almost visualize the scenes of her grievances. The scenes seemed disconcertingly familiar.

It must be obvious to any student of psychology that what was evidently so upsetting to this young lady in the behavior of her friends was not the fact that they were vegetarians (for all I know they may not have been) nor that they believed in reincarnation or any other Theosophical ideas.

In fact, it is significant that while they left their strong impression upon her, they left her apparently without any concrete idea of what Theosophy was all about.

Countless times we have been told by our leaders that the best way to spread the truth of Theosophy is to live it. That is axiomatic.

Conversely, the worst way to spread the truth of Theosophy is to live and act in opposition to its principles. That is also axiomatic.

Once we begin explaining Theosophy to our friends, they instinctively look for visible signs of those beliefs in our way of life. When we enthusiastically expound the idea of brotherhood, they look for brotherliness in our daily actions. When we champion tolerance, they expect us to be broadminded in our views. When we stress the importance of the development

of our *higher* faculties, they are curious enough to examine rather closely the development of our *ordinary* faculties.

We who are members of The Theosophical Society should realize that we are, each one of us, ambassadors. We represent Theosophy to the world. Theosophy is judged by *our* actions. It is far more of a responsibility to be a Theosophist than many members realize.

Just because Theosophy is such an elevating philosophy of life, we are expected to uphold standards of living that are above the average. What we should avoid sedulously, however, is to give the impression, as we so often do, that we are *different*.

Just because we are vegetarians, for instance, we do not have to be looked upon as cranks. Whether we are or not depends entirely upon us, the way we deport ourselves. Recently, in discussing the question of deportment, a word was used which it seems to me is the key to the situation—"Be casual." It is splendid advice.

For instance, if we are asked by comparative strangers, with just a suggestion of that strange look "Are you a vegetarian?"—let us first be sure that no glint of bellicosity shines in the eye, and let us make answer *casually* and naturally.

Personally, I like to turn the tables in a nice way on the questioner-with-that-strange-look when asked if I am a vegetarian. I imply (by tone) that I am just a little surprised that *he* is surprised. I try to gently maneuver into the position where the vegetarian is the normal person. The aggressive attitude, on the other hand, is tantamount to a confession that one realizes one occupies an abnormal position. One can be casual and yet firm and clear.

Similarly, in presenting Theosophical truths, let us be casual. When we present the idea of reincarnation to people for the first time, let us be casual. Let us give the impression that it is (so far as we are concerned) the most natural belief in the world. That attitude usually impresses people.

The person who is casual usually conveys the impression that he is sure of himself. Thus, if we are casual—enthusiastically casual—in our portrayal of Theosophy and Vegetarianism, we should succeed in impressing our acquaintances and friends with the fact that our philosophy of life has substantial moorings.

Theosophy in the Field

Reports of Lodge Activities

How often does a report of your lodge activities appear on this page? You will note some lodges appearing month after month, showing that they are active and at work and that the lodge officers maintain a contact with Headquarters and send in reports of their doings.

Every lodge that meets—and surely that includes every lodge—must do something at its meetings. They meet for a purpose. They must carry it out in some degree. They must have something to report.

Be alive as to the possibilities for which you gather together. Do something and be something worth reporting and send your reports for this page.

Berkeley Lodge was fortunate in being able to present Miss Mary K. Neff in a public lecture on "The Twentieth Century Ideal—World Unity" recently. Thirty-four people heard the lecture, the largest attendance the lodge has had so far at a public meeting.

Besant Lodge (Cleveland) lost a valued member recently in the departure of Mrs. Virginia Deaderick to join her son and daughter in California. She has been a loyal member of Besant Lodge for twenty years and will be greatly missed by her many friends and well-wishers. A farewell tea was held in the lodge rooms in her honor, at which time she was presented with a beautiful leather hand bag.

Bremerton Lodge: Mr. Magnus Petersen presented Miss Helen Furseth, Soprano, and Mr. Warren West, Tenor, in a song recital at the Woman's Century Club Theater on March 11, 1941. The enthusiastic response of the audience indicated the high quality of the performance.

Miss Furseth is the daughter of Mr. Ole B. Furseth, a member of Bremerton Lodge and the newly appointed Head Brother of The Theosophical Order of Service for the Northwest Federation.

Chela Lodge (Los Angeles): "Dr. Arundale's book *You* furnished material for study and discussion at the regular lodge meeting on April 4, and on April 11, Mrs. Pearson gave an interesting talk on *Evolution in the Secret Doctrine*."

A joint meeting with Los Angeles Lodge was held on April 2, to hear Miss Jean Glenn-Walker talk on Adyar and its importance to Theosophists.

Decatur Lodge is enjoying the lecture series by Mr. Fred Werth. A study class in Theosophy is held each Tuesday afternoon, and a public speaking class is conducted each Thursday afternoon. Much interest and enthusiasm is being shown in both of these activities.

The lodge feels that Theosophical history was made because radio time was acquired for the first time in the history of Decatur Lodge. This was made possible by the generosity of Mrs. L. B. Cassell in memory of her husband, the late Louis B. Cassell.

Detroit Lodge writes: "March has been full of interesting events. It started with an original and inspiring talk on creative art by James W. Ashcroft, continued with a lecture on the space-time concept by Mr. Fritz Kunz and by his series of three class talks on 'The Logos Concept,' and ended with two interesting lectures on 'The Symbolism of The Great American Seal,' by Mr. Arthur M. Coon."

Herakles Lodge writes: "If our lodge has been quiet this year it is not because we have been inactive—far from it. In the fall Miss Mary Steinman gave a musical program to help raise funds for the lodge. Next Mr. James Perkins lectured on *The Power of the Mind*, and we were delighted to note that about sixty were present, mostly non-members.

"In January, Mrs. Ava Bowman lectured on *When Civilizations Fall*. Our February lecture was a very successful symposium by three Young Theosophists, Miss Helen Palmer Owen, Miss Betty Ruder, and Mr. Matt Boardman.

"To finish a year of successful public work, Dr. Henry A. Smith talked on *The Inner Meaning of Life as Gleaned from Your Past Lives*."

Honolulu Lodge: Major Martin H. Burckes, U.S.A., lectured on "God Personified" on March 27 at the weekly public lecture sponsored by Honolulu Lodge. On April 3 Mr. Walter Belasco spoke on "What is the Devil?" and the following week Lt. C. F. Stillman, U.S.N., spoke on "Vegetarianism—Its Ethical Necessity."

Krishna Lodge in Zanzibar (British East Africa) celebrated its Fourth Anniversary on December 27 and as the members there "silently and most reverently" expressed on that occasion their will to serve, so we silently and reverently recognize their sincerity of purpose

and the value of all service. We extend our congratulations to those who are accomplishing so much for Theosophy in East Africa.

Ojai Valley Lodge: Miss Jean Glen-Walker's visit to Ojai Valley was much appreciated. Her talk to the members about the work at Adyar brought Adyar very close and gave a deep sense of the greatness and value of Adyar.

Pacific Lodge (San Francisco): The public lectures for April included "Mental Diseases and Their Cures," by Mr. Alexander Horne; "Esoteric Christianity," by Mrs. Ruth Doak; "Lamaism in Tibet," by Mr. George Bartholemew; and "Symbolism, the Key to the Universe," by Mrs. Jessie Lovejoy. On April 16, Miss Mary K. Neff gave a talk to the members of the lodge, and the following week Mrs. Patterson lectured on "Brotherhood."

Paterson Lodge has organized a study group which will devote seven weeks to *A Study in Consciousness*. Mrs. Carr is leading the discussion.

The lodge has enjoyed lectures by Mr. Fred Werth, Mr. Ross, Rev. Westergaard, Mrs. Crum, and Mr. Pitkin. The new piano is giving much pleasure and a musical program is being planned for the future.

Members take turns in caring for the library in the afternoon. One member has discovered that afternoon tea in the reading rooms serves a double purpose. It attracts both the members and the general public to the lodge rooms and increases the circulation of library books. Lodge members are much pleased over the success of the plan.

"St. Louis Branch at the present time is sponsoring a series of splendid lectures by Mr. Fred Werth. We also had the honor of a visit from Mrs. Ann Werth, with whose gracious

and charming manner every one was impressed. At one of the Sunday afternoon teas Mrs. Werth spoke on the topic 'Woman's True Function.' "

The Chicago District Federation

The Chicago District Federation presented Mr. L. W. Rogers in a series of lectures which began on April 13, 1941 at the Chicago Theosophical Center. The lecture titles included "Self Development and Power," "Rebirth A Necessity," and "Nature's Law of Justice." On April 14 Mr. Rogers spoke at Joliet on "Dreams and Premonitions," and on April 16 at Oak Park on "Masters and the World Today."

The Middle Atlantic Federation

"The spring meeting of the Middle Atlantic Federation of The Theosophical Society in America, met at the Washington Lodge Room and the Hamilton Hotel, on Saturday and Sunday, March 15 and 16, 1941, with about one hundred members and guests in attendance.

"The highlight of this meeting was the presence of our National President, Mr. Sidney A. Cook and our National Secretary, Miss Etha Snodgrass.

"The keynote of the meeting was *Preparedness*, as to matters Theosophical.

"Our hosts, Washington and Lightbringer Lodges are to be congratulated on arranging a very fine meeting."

Western New York Federation

"On March 23, the Western New York Federation held its third contact meeting at the Lodge Room of The Theosophical Society in Syracuse. Following registration we had dinner at a nearby hotel.

"The meeting was conducted by Miss Evans, Acting President, of Buffalo, N. Y. At this meeting the Federation voted to adopt a Chinese baby as a project for the Theosophical Order of Service."

Detroit Lodge Celebrates Silver Anniversary

The Theosophical Society in Detroit devoted all its April activities to the celebration of its Silver Birthday Anniversary. These activities came to a climax on April 19 and 20 with a banquet on Saturday evening with Miss Anita Henkel and Miss Mamie Lapp (sole surviving charter member) as guests of honor. Over a hundred members and friends attended.

Past presidents in attendance included Mr. E. Norman Pearson, Mr. Samuel H. Wylie and Mrs. Donna Sherry, who gave brief but inspir-

ational talks. Former presidents who were unable to attend (Mr. Harley Porter, Mrs. Ann Werth and Mr. John McDougall) sent greetings and messages which were read at the dinner, as did also Mrs. Anna Bird, of Toledo, who came to Detroit every Monday evening for a year to conduct study classes and hold the infant organization together until it was able to stand on its own feet.

Greetings were also received from Miss Mary K. Neff, Mr. L. W. Rogers, Miss Lola Fauser

and from Grand Rapids Lodge. The Presidents of Lansing and Mt. Clemens Lodges brought greetings in person. Mr. Cook and Miss Snodgrass sent their greetings in the form of recordings, which were listened to with great appreciation.

There was no admission price to the dinner, but each attendant enclosed his anniversary gift, together with greetings and good wishes, in an envelope. The financial response was gratifyingly generous.

Decorations of white and silver were relieved by an enormous bouquet of colorful flowers,

all of which added to the air of festivity. Music was furnished by Mrs. Lois Ashcroft, Miss Edna Schulte, Miss Edna Silvester and Mrs. Adeline Lennon. The committee on arrangements was headed by Mr. E. Norman Pearson, Mr. Edwin N. Lord, President of the lodge, acting as toastmaster. Most important of all was the feeling of brotherliness and happiness which pervaded the gathering throughout.

See insert for picture of the Detroit Lodge Hall in 1916 and in 1941.

To the Members of The Theosophical Society in Detroit

BY SIDNEY A. COOK

A survey of the history of Theosophical effort in Detroit gives more than cause for congratulations. That history is a story of achievement that stands forth in magnificent relief against the doubts and discouragements with which some today permit their effectiveness to be weakened.

Theosophy was first organized in Detroit nearly forty-four years ago and, not counting the steadfast Finnish Lodge, there were at least two periods—each of several years—during which there were three lodges in the city at one time. The original lodge of 1897 held its charter for twenty-nine years and for ten years functioned side by side with the lodge that is now The Theosophical Society in Detroit.

It is fitting to remember amidst our appreciation of twenty-five years continuous existence, those early pioneers who were the advance guard of the movement in Detroit and who held the fort and sowed the original seed in preparation for those who followed. That they were steadfast amid difficulty is evidenced by the fact that after eighteen years of existence they were reported still holding the ground originally won but without enhancement of their numbers, with large classes formed but unproductive of membership. Yet, out of their devotion and their effort Theosophy gained a hold in Detroit, and by their steadfast service foundations were laid upon which you of The Theosophical Society in Detroit have built magnificently. Thus are you and the Theosophical history of Detroit an inspiration and an encouragement to all who are yet in their struggling, discouraging days. Truly the karma of

success must be paid in persistent, unrelenting, steadfast effort. In the inner worlds the sacrifice is not lost. It eventually comes back to the work in achievement beyond expectation. So is the apparently unrewarded effort of each member garnered in the later brilliance with which the light of the lodge shines forth.

In your twenty-five years of uninterrupted shining you have seen the conclusion but not the winning of the great world war. That war was not won for in no country were men's hearts changed. The truth of man's brotherhood envisioned for awhile, was abandoned in the expression of national satisfactions that disregarded the interdependence, the essential unity of interests of all men everywhere. More of sacrifice must be made to bring home more lastingly to men's minds that which their hearts are ever telling them to be true as to their brotherhood.

The days of struggle are not over. When, after the suffering and sacrifice of a great war, men and nations throw away the precious prize of cooperation and unity of effort whose benefits they have sensed, we may be sure that great ideals have not yet won their way deep enough into human hearts, and Theosophical effort and struggle amid conditions of discouragement will continue to be our dharma.

We would not have it otherwise. So long as there are hearts and minds in which eternal principles have not been awakened Theosophists must tell the simple, but vital truths of mankind's solidarity, the continuity of life and the

(Concluded on Page 120)

Theosophical News and Notes

America's Vote in the Presidential Election

Following is the report of the tellers appointed to canvass the vote for nomination for President of The Theosophical Society from the American Section, T.S., which closed April 20, 1941. The tellers found the result to be as follows:

Dr. George S. Arundale.....	1,515
Invalid Votes	13

Total Votes	1,528
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Certified to by
MRS. GEORGE W. SPALDING
GEORGE W. SPALDING
VERNA WARD

We hereby certify that the above report is correct.

SIDNEY A. COOK, *National President*

ETHA SNODGRASS, *National Secretary*

This report of the result of the balloting in the International Election shows 1,515 votes cast for the re-election of Dr. Arundale. At first glance a vote of nearly forty percent of the Section's strength might be disappointing. However, when we remember that it is characteristic of American citizens that they do not concern themselves much with elections and legal processes of representation, as is evidenced by the small percentage of voters who participate in elections for their city councils, their school boards, their clubs, their fraternal organizations, their senators and congressmen—when we remember this and that members of The Theosophical Society in America are characteristically American, then the recent balloting presents a fairly satisfactory return.

Clearly, the Society welcomed the opportunity to indicate its affection and its endorsement of the President's continued leadership. We anticipate that an equal enthusiasm will be expressed by all other Sections still able to vote in democratic fashion.

Solicitations of Proxies

Indirectly we learn that individuals are actively campaigning for proxies which they desire to vote at the forthcoming National Convention. Proxies never having been solicited from Headquarters and there being no intention of doing so now, it is simply urged that anyone giving a proxy give it only to someone in whom he has cause for complete confidence

and with the trend of whose views he is thoroughly familiar and in accord. As usual, proxy forms will presently be made available to every member.

Spring Planting for Fall Harvest

Successful lodges are not unlike successful gardens—the seed of success must be sown far in advance of the harvest. There must be wise planning for the right use of the resources at hand. The soil must be turned over (in lodges by the annual election); the seeds of useful ideas must be planted in the right season; there must be regular cultivation (of the members and their capabilities and talents.)

This is the time of the year to do lodge gardening as well as vegetable gardening—the time to plan for fall and winter activities if those activities are to be vigorous. Headquarters offers "packages of seed" for the use of all lodge gardeners in the guise of two study courses and a few study outlines.

The two study courses have been used with unprecedented success by a number of lodges this year, so we can unhesitatingly recommend them for almost any climate and any type of soil. These special hardy varieties are: *The Laws of Manu and Their Application to Social and Political Problems Today*, and *The Art of Friendship*. Among the study outlines being prepared is one on the *History of The Theosophical Society*.

Gardener members are invited to write for details and to suggest other seeds on which they would like to have information.

European Congress Meets

The Eighteenth European Federation Congress will be held in Cardiff, Wales during the Easter Week-end. (It was during such a conference, attended by a number of delegates from Europe, that Holland and Belgium were invaded last year, and some of the delegates have still been unable to return home.)

For the conference this year the Lecture Theater of the National Museum has been taken. The very appropriate title of the Conference will be *Towards a Better World*, public lectures being given by Dr. Haden Guest, M.C., M.P., Mr. Lyn Harris, M.A., Miss Charlotte Woods, Mr. J. Kruisheer, Mrs. Josephine Ransom and Mr. J. A. Hawliczek.

Thus does the work of the Society go on in war-torn Britain.

Bon Voyage, Miss Neff!

The many friends of Miss Mary K. Neff will be happy—but perhaps a little regretful, too—to learn that just as this magazine was going to press we received a telegram saying that she had secured passage on a boat across the Pacific. No details of this sudden arrangement have yet reached us, but engagements with the Northwest Federation have been cancelled so that she may sail on April 29, and by the time our members read this she will be well on her way to Australia.

Are You Ready

With your Lectures, Radio Scripts, Musical Compositions, Paintings, Poetry, Short Stories and dramatic One-Act Plays for the Olcott Foundation? Remember—the competition closes on May 15.

We are expecting some splendid contributions—the success of the future peace of the world depends so much upon how forcibly these truths of which the Society is guardian are placed before it.

Send your best efforts to the National Secretary at Olcott. The February number of this magazine gives the details of the requirements of this competition.

The committee of Talent Scouts for the Olcott Foundation wish to thank the members throughout the Section for their cooperation in this splendid work.

—EDNA DUNROBIN, *Chairman*

In Case of Death

It has been suggested that our members might like a printed form that could be used for the purpose of leaving instructions as to the disposition of their physical bodies after death. Many Theosophists desire cremation rather than burial, etc., and without the formality of a Will, which is often not read until after the funeral, wish to leave written instructions as to these essential services which friends can observe for them.

If there is a sufficient demand the Society might undertake to prepare a blank for this purpose.

Mrs. Bertha E. Jaques

The Society and Herakles Lodge in Chicago lost another valued member in the passing of Mrs. Bertha E. Jaques on March 30.

Mrs. Jaques was 77 years old, a prominent etcher and for 27 years secretary and treasurer of the Chicago Society of Etchers, which she helped to found. She was also the author of several books on etching and other subjects.

What About Your Birthday?

Madame Blavatsky has said, "Nothing of that which is conducive to help man, collectively or individually, to live, not 'happily' but less *unhappily* in the world, ought to be indifferent to the Theosophist-Occultist."

Those who responded to the suggestion last month that members celebrate their own birthdays by presenting the National Library with a Theosophical book will surely help others to live less unhappily since a knowledge of understanding of the Ancient Wisdom brings peace and contentment. We wish to express our most sincere thanks to all those who have responded so quickly to the suggestion.

We have been told, "Point out the 'Way' however dimly and lost among the host—as does the evening star to those who tread their path in darkness," and we feel that those who are responding are helping to point out the "Way."

In Appreciation

To be a new member of The Theosophical Society in these days when the need for understanding is so great is a wonderful thing, but there is nothing quite so inspiring as contact with an old member who for dozens of years has maintained an unbroken loyalty to the Society and its leaders.

Mrs. J. H. Young, of Oceanside, California, is such a member. She joined the Society in 1893 and writes: "I have never ceased thanking God for restoring it to me in this life when He did, for how I could have lived without it, I don't know." Such a spirit is more inspiring than a dozen lectures.

Headquarters Helpers

It is with very real pleasure that Mr. Neal Ruder, of Minneapolis Lodge, has been welcomed to Headquarters for the summer to assist in the work on the grounds. He is a Young Theosophist and we anticipate that he will contribute much to the spirit of Olcott.

We take advantage of this opportunity to record also our appreciation of the assistance of Mrs. Geneva Johnson, of Chicago, who for many months now has come regularly to Olcott each Tuesday to lend a hand in whatever department happens to need her services most.

Also, we express our gratitude to Mrs. Isabelle Whelan, of Aurora, who comes over occasionally to assist wherever she can be most useful.

The contribution of these members to Headquarters is a very real one and we are grateful.

Federation Bulletins

Several federations regularly publish bulletins containing news of the lodge activities within their areas and views of their leaders. Two excellent such bulletins recently received are those of the Michigan and Northeast Federations.

"Man: Visible and Invisible"

We have a customer who would like to buy a used copy of *Man: Visible and Invisible* if one can be obtained at a reasonable price. If you have a copy in good condition which you are willing to sell please write to The Theosophical Press, Olcott, Wheaton, Illinois.

To Those Who Mourn

Shipments of booklets from March 16 to April 15:

Colorado	5
Florida	12
Illinois	254
Indiana	14
Massachusetts	5
Michigan	200
Mississippi	2
New York	525
Ohio	120
Pennsylvania	2
Texas	40
Virginia	17

Total.....1196

New Members for March

Applications for membership were received during the month of March from the following lodges: Besant (Boston) (two), Bremerton, Colorado (two), Dayton, Grand Rapids, Honolulu, Joliet, Temple (Kansas City), Los Angeles (two), Miami, Omaha, Port Huron, Portland (two), San Antonio, Besant (Seattle), Spanish, and Washington (two).

Statistics

March 16 to April 15, 1941

American Theosophical Fund

Previously reported	\$2,128.94	
To April 15	117.90	\$2,246.84

Refugee Fund (including Polish and British Relief)

Previously reported	569.28	
To April 15	636.00	1,205.28

Building Fund

Total to date	316.76
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Born

To Mr. and Mrs. Frank Silberman of Milwaukee Lodge, a daughter, Helene Marilyn, April 12.

Deceased

Mrs. Bertha E. Jaques, Herakles Lodge, Chicago, March 30.
Mrs. Judith Lowry, National Member, March 21.

Married

Miss Edith Cora Ford and Mr. Perry Fredrick Karsten, both of Portland Lodge, April 18.
Miss Vera Kantanen, National Member, and Mr. Leslie Samuels, March 1941.

TO THE MEMBERS OF DETROIT LODGE

(Continued from Page 117).

inevitability of attainment. How shall men find courage amid the world's discouragement, know certainty amid the world's blunderings, find light amidst a war-darkened world except through those whose discouragement has been resolved, whose doubts have been dissipated and for whom there can be no darkness since the light of truth has illumined their understanding?

You have proven to us all who work for the spread of the light that steadfastness through difficulty brings achievement. You have gained strength, through long effort and experience, for days and years of work ahead in a world learning through war again the lesson before

unlearned. Through the years of war and after war men through suffering will become more ready to acknowledge the great principles of Theosophy. You, brethren of The Theosophical Society in Detroit, will be ready, too, and through your splendid work and your example the cause of Theosophy will be stronger in those years to come.

And in those years there will be not only gratitude for past steadfastness, but strength for new effort vouchsafed to you by Those whose one interest is the world They serve and in Whose Name we may do all good work. May you long serve Them and Their world. Thus will you continue to prosper.

Book Reviews

Where Do We Go From Here? by Harold J. Laski. The Viking Press. N. Y. Price \$1.75.

An absorbingly interesting and convincing book by the English Laborite, Laski.

Though the approach is different in many ways, his basic idea is essentially the same as that of Stuart Chase in *Idle Money, Idle Men*, the theory that the underlying cause of the present breakdown of civilization is the fact that the machines, which should have been used to free all of mankind from want, have been misused by being held down to limited production in order to produce profits for the few.

He points out that the world must create an economy based on human values and needs, or else retrograde into chaos and barbarism.

—C. M.

Annie Besant: As Woman and As Leader, Reminiscences of Sri Prakasa. The Theosophical Publishing House. Adyar, Madras, India. Price —Paper \$1.00.

This book, written by a son of one of Dr. Besant's most devoted friends, the learned Dr. Bhagavan Das, should be on every Theosophist's "must read" list. Though Mr. Sri Prakasa was a Cambridge University graduate in 1914, his writing has a charming childlike quality which suits the intimacy of his reminiscences. Readers not ordinarily attracted to biographical material find themselves unable to put this book aside until the last word has been read.

Here are recorded details of the womanliness and leadership, the kindness and the keen intellect of our great leader, by one who could neither "apprehend nor appreciate" the spiritual side of her work, but who loved and admired her greatly for the beauty, dignity, grandeur, simplicity and nobility of her physical self. The book is also recommended for the innumer-

able notes included about people, places and customs of India, which make the volume a welcome source of material for students. The book is worthy of a sturdier binding.

—A. K. W.

Faith For Living, by Lewis Mumford, Harcourt Brace and Co. N. Y. Price \$2.00.

A courageous and compassionate book on present world conditions. The author convincingly argues that the progressive mechanization of life has been allowed to so dehumanize it that man has lost his socially invaluable sense of human worth and dignity. He calls for a "mass conversion," which would re-establish the fundamental human values of family, nature, creative work and true human brotherhood, thus evoking that "faith for living" which would release the full, dynamic power of righteousness, which alone can save mankind from the evil dynamism of the unleashed forces of hate and destruction.

—C. M.

Yesterday Is Dead, by Stuart Cloete. Smith and Darrell Co. N. Y. Price \$2.50.

Mr. Cloete is an English author, but his book is addressed to the American public.

It is a searching and brilliant analysis of the present world catastrophe—its causes, appalling dangers and possible magnificent solution.

He minces no words in his accusation against the great democracies, which should have led the way to a true civilization, but which instead paved the way for Hitler by their inability to let go of the past and create the civilization of paramount human values which the discoveries of the machine age have made possible.

His book ends on a magnificent note of faith, and a clarion call to the hidden, almost forgotten, powers of the soul of man.

—C. M.

Horoscope and Yearly Astrological Forecast from your own birth-date.

ORMANN, D.A.

880 Union Street Manchester, N. H.

"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 BOOKS

By Bhagavan Das

THE SCIENCE OF THE SELF

Dr. Bhagavan Das gives us another rare volume which compares favorably with his well known work, THE SCIENCE OF PEACE. Although it is about half the size of that other work, still it contains a full life time's study of concentrated wisdom.

It is a remarkably comprehensive synthesis of Eastern philosophy, psychology, and science; together with an illuminative exposition of the ancient Indian application of those principles to the administration of human affairs and to the ordering of human life.

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