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THE  
AMERICAN  
THEOSOPHIST

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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*Under the Auspices of* THE THEOSOPHICAL SOCIETY ADYAR

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Not even the President-Founder has the right directly or indirectly to interfere with the freedom of thought of the humblest member, least of all to seek to influence his personal opinion. It is only in the absence of this generous consideration, that even the faintest shadow of difference arms seekers after the same truth, otherwise earnest and sincere, with the scorpion-whip of hatred against their brothers, equally sincere and earnest. Deluded victims of distorted truth, they forget, or never knew, that discord is the harmony of the Universe. Thus in The Theosophical Society, each part, as in the glorious fugues of the immortal Mozart, ceaselessly chases the other in harmonious discord on the paths of Eternal progress to meet and finally blend at the threshold of the pursued goal into one harmonious whole.

*The Mahatma Letters*



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXX

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No. 11

## The President-Founder Said . . .

COL. H. S. OLCOTT

SOME wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could have been made; the humblest laborer and the average child of seven years can be taught its basic ideas within an hour . . .

And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking," make our meaning too obscure, indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach, and knowing it, wander about through jungles of words to hide our incompetency. What we need most is the use of common sense in discussing Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise which we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our

daily walks. It is worth nothing if it is but word-spinning; it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say it is his religion. It is the one Pentecostal voice that all can understand . . . I know what many others only suspect—that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize The Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members . . .

One thing that will help our good resolutions is to throw more of our strength into The Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers of mankind a thousand fold more than by any other plan.

*From T. S. Solidarity and Ideals, 1894.*



# Friend Russia

L. W. ROGERS

**I**T is always useful to know the true character of our neighbors, whether they are individuals or nations, and never more so than in the days of trial and peril; nor is anything better qualified than war to prove real character. In times of "piping peace" (as Richard III contemptuously referred to it) there is little to test the metal of either individuals or nations; but when war comes, particularly war arising from a threat to the principles by which men live, the supreme test of character is at hand.

During the past twenty years it has been difficult for anyone to reach a settled opinion about Russia. There has been a deluge of conflicting views. On both sides the arguments have been presented with vehemence. Very few writers can put personal interests wholly aside and present a subject entirely free from bias; and as our chief avenue of information is a press strongly favorable to the existing system of economics it was inevitable that an unfavorable impression of Russia would become general—that the bad points would be emphasized and the good points would get scant attention. But since Russia has become the ally of England and the United States the real truth is becoming known.

There is no more reliable source of information about a people than the official reports the ambassadors resident in a foreign country send to their governments. It is their especial business to be accurate in reflecting to their governments a true picture of things as they are so that a sound procedure may be based upon it. Our ambassador to Russia, Joseph E. Davies, has recently published much of his official and personal correspondence during the two years he represented us at Moscow, and it is interesting to observe that the longer he lived in that country and the more he learned of it the more favorable to Russia did the reports become. Those reports by Ambassador Davies have the greater value because they were written between 1936 and 1938, long before we had the slightest thought that we would ever be united with Russia in a desperate struggle against Germany and Japan. It should also be remembered that Mr. Davies is a capitalist and that he married into a multi-millionaire family. With such a political and economic background he

can certainly not be suspected of being prejudiced in favor of Communism!

While I have always felt that the gigantic economic experiment being made by communistic Russia would be of incalculable value to the world whatever its ultimate outcome, and while I have tried to keep my mind entirely free from prejudice in the matter, I must confess that the ruthless military purge of 1937 in which a field marshal and seven generals were shot, and scores of lesser people throughout the nation, left me with an exceedingly uneasy feeling about both the righteousness and the permanence of the government. The confessions of guilt did not satisfy at the time; but the information furnished by Ambassador Davies makes it all perfectly clear. The confessions were not forced, but genuine. When asked by a reporter at the time Germany invaded Russia four years later, whether Russia would not, like the nations previously invaded, be lost through a traitorous Fifth Column, Mr. Davies said "No, they have none. They shot them!" The great purge that at the time seemed to indicate cruel savagery on the part of the Russian government becomes, in the light of subsequent events, merely an act of self preservation.

The same principle of self preservation, according to Mr. Davies, applies to the taking over of the small nations on the Russian border and some of the territory of Finland. Had that not been done Russia would have fared far worse from the German invasion and the present situation of the United Nations, bad enough at best, would be far more perilous.

Joseph Stalin has been referred to as a man of mystery and it has been said that less is known of him than of any other European statesman. Mr. Davies, however, gives us an intimate picture of him. He relates that when calling upon President Kalinin, "Mr. Stalin came into the room and greeted me very cordially. I had seen him on public occasions but never at close range. I noticed that he was shorter than I had conceived and he was quite "slight" in appearance. His demeanor is kindly, his manner almost deprecatingly simple, his personality and expression of reserve strength and poise very marked . . . He gave me the impression of being sincerely modest . . . of a strong mind, which is composed and wise. His



brown eye is exceedingly kindly and gentle. A child would sit in his lap and a dog would sidle up to him." Those lines were written by Mr. Davies just after the purge had startled the world.

Litvinov talked freely with Ambassador Davies about the purge and assured him that the army was wholeheartedly behind the government; a fact that is now evident enough. "In fact," wrote Davies, "he said they were doing the whole world a service in protecting themselves against the menace of Hitler and Nazi world domination, and thereby preserving the Soviet Union strong as a bulwark against the Nazi threat; that the world would

some day appreciate what a very great man Stalin was."

One cannot thoughtfully study those events of five years ago in the light of present knowledge and events without realizing how greatly Russia has been misunderstood and underestimated, nor without admiration for the keen foresight and able statesmanship with which the present situation was even then grasped.

War is a hard teacher and through it we learn stern lessons. It tears away all disguise and discloses the real principles in which we believe. It forces us into the arena of mortal combat for those principles, and there we shall always find fighting with us, and for us, those who are our friends and brothers.



## Race Predjudice

RIE VREESWIJK

ONE of my dreams is to see a great movement within or outside The Theosophical Society to abolish Race Prejudice.

Only those should belong who are most tactful and sincere. No fanatics are wanted, however well-meaning, nor people who deliberately antagonize other people with less liberal ideas, nor people who would make their brothers of a different race feel that they are their benefactors, liberators or whatever you may call it. All this would do more harm than good.

People who really *feel* the unity of life do not have to emphasize it, they act it in the most natural way and do not feel themselves heroes or martyrs. There are of course already a great many such people in the world today, but how many will take a positive attitude and raise their voices against the common, everyday cruelty inflicted by Race Prejudice?

Day by day the hearts and souls of our brothers the Negroes, Indians, Jews and others are being continually hurt and embittered by those who *at the moment* enjoy more power and therefore *think* themselves superior.

If we believe that Justice rules the world, how can we expect freedom for ourselves if we do not give the same freedom to others?

I was told by a Jewish-American girl that when she was at College in America she could

only join a Sorority (this is a girl's club) for Jewish girls . . .

Maybe, when American youths have fought side by side with their Negro compatriots against the evils of oppression and shared with them the hardships of Army life, maybe that they will afterwards feel ashamed at the thought that they ever compelled them to have separate street-cars, separate clubs, separate swimming-pools . . . as is also the case in South Africa.

To establish such a great Movement to Abolish Race Prejudice, some of its aims should be:

1. Never to laugh at jokes made at the expense of people of another race, of their language or customs.
2. Never to join clubs or attend meetings where people of another race are not admitted.
3. To speak bravely on every occasion where such barriers are proposed or discussed.
4. To try to change public opinion by individual example of behavior, and by constant advice wherever needed.

It is *now* that we must start to build our new world in which there will be no room for old superstitions and selfish pride, which are the cause of Race Prejudice.

—From *The Theosophist*, September, 1942

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## For This Time and All Time

Colonel Olcott and H. P. Blavatsky founded The Theosophical Society in 1875. The great principles which were reborn in the world through them, and to the promulgation of which they were so utterly dedicated, were re-issued, as it were, at that particular time for two reasons: First, because it was at that time that the necessary conjunction of these two great egos in incarnation occurred—these two stellar personalities who for a period flashed above the horizon of a materialistically darkened world.

The second reason was the materialistic world itself. The need for new light had become imperative and They Who are Custodians of the Light through such darkened periods made these great souls the vehicles of the message, collaborators again, as they had been in former ages.

It is noteworthy that the work they did was mainly two-fold in its character. They set forth clearly in writing and in oral teaching the great principles that it was their mission to enunciate—the truths of man's divine nature, his relationship to the Godhead and to himself, the eternal quality of life, the intricate pattern of the Great Scheme, its just and inviolable laws. Wherever they found the Light even but dimly shining they fanned it into new flame—

as in the case of Colonel Olcott's work for Southern Buddhism. The other activity consisted largely in attacking the evils in the social and economic structures of their day. H. P. B. especially was drastic in the language she used in her attacks upon the hypocrisy in social life and its neglect of human needs.

To the Founders, Theosophy was a light to be shed in the dark places, and the darkest places to them were not only the prideful minds of the self-satisfied aristocracy that claimed leadership, but amidst the poor, the down-trodden and the neglected for whom Theosophy was to be a philosophy of hope and of courage. The Founders were not concerned with Theosophy merely as a new interest for intellectual exploration; it was the philosophy of man's relationship to man, and its purpose could be served only if it brought benefit to "suffering humanity."

The letters of the Masters are full of Their concern not only that the minds of men should comprehend, but that that part of humanity, abused and ill-treated as a product of the times and its practices should have their lot alleviated. It was for this reason that they threw the new light upon the degradation and distress of the poor. They offered no new economic plans; no new social schemes. They but pointed out the need of change and the basic principles upon which a better ordered Society should be built. The Founders were not economists nor social scientists equipped for the rebuilding of Society. They set forth in clearest light the evils of their times, tore to shreds their bigoted defenders, and laid down a philosophy of brotherhood in all its compelling and unanswerable beauty and completeness as a basic foundation upon which a new society might be built. Their great work was not only to present the Light, but to show that the world needed it, and to right-hearted, practical men it became a philosophy of reconstruction of the world which they, the Founders, helped to crumble.

It was a magnificent work, nobly done. It was the work of their day as Founders. It is no less the work of our day to show forth clearly what is wrong and to propound constantly the great principles upon which rebuilding must be done. It is for Theosophists and men of great heart, to say what shall be done. It is for economists, for scientists, experts in their various fields, to answer how.

Such of great heart were the Founders, for Theosophy is the philosophy of love.



# Successful Service Series

## VI. Books—and Business!

E. NORMAN PEARSON

**L**AST month the "Successful Service" page was devoted to a consideration of the important place of the lodge member in the scheme of lodge activities, and the splendid opportunities for service which membership offers to him irrespective of any office he may hold or may not hold.

Of such importance is this phase of our subject that it is continued in the present issue.

The work of the lodge member may be divided into three "aspects." First: work on himself to improve his own character and his actions and attitudes toward people with whom he must live and deal. Second: his work with the public, spreading Theosophy. Third: work with his lodge, helping to build it into a more efficient and helpful group.

Of the first, little need be said, for it should be self-evident that, without it all else is of no avail, for the person who would represent Theosophy should surely radiate from himself that which he is trying to spread.

With reference to the second, it is desired to here place down on record a very important avenue of service which is open to everyone: the circulation of books.

Now the member who is not tied down to the strenuous and continuous demands of an office can be of wonderful service in helping to spread Theosophical literature. In every lodge there should be someone who, under the proper officer, is in charge of "Free Literature" and should see to it that an attractive display is always on hand, so that it is seen by the visitor on entering the lodge hall. This display should *always* be kept neat. A supply of two or three kinds, neatly arranged, in an appropriate holder indicating that it is free, will attract the new visitor and will produce a favorable impression. A hodge-podge, badly disarranged, will not. It is suggested that only two or three kinds should be placed at one time and that these should constantly be changed.

Closely allied to the "Free Literature" are the five cent "Primers" which are similar to the free pamphlets, but a little more complete, and set up in more attractive form. The price is so low that many may prefer these to the free literature and their more attractive appearance will draw greater attention. No lodge should

ever be without these. For a member to take charge of this piece of work, under the Book Sales Agent or other proper officer, and to develop it with care and vigor would be an excellent work of far reaching importance, for these first impressions are vitally important. A pamphlet or a book is a powerful ally. It will repeat its message again and again, and it loses nothing in the telling.

The third "aspect" deals with the "good of the lodge." The Theosophical Society is a democratic institution. Every member enjoys the privilege of the vote. Every member has the right to express his opinion on lodge matters—or any matter pertaining to the work of the Theosophical Society—so long as its expression is given kindly and with consideration. Not only are these things his rights; they are his duties. The member who does not attend a lodge meeting because there is business to transact is not only shirking his duty, but is losing a precious opportunity of rounding out his spiritual development! For the requirements of order and conciseness, the necessity for stating facts and avoiding fancies, the need for calm and dispassionate analysis, are, if nothing else, valuable to the growth of mind and soul. Members should acquaint themselves with the elements of business procedure so that they can compose and present a motion or a resolution without delay or misunderstanding. There are few more prolific causes of disharmony and loss of efficiency than a poorly conducted business meeting. The chairman should have a good working knowledge of parliamentary law, so that he can conduct his meeting without letting it get out of hand. But no chairman can keep order, so necessary to success, if the members themselves are not familiar with the rules of procedure.

The members are the lodge.

If the members are alive, active and devoted, the lodge will flourish and grow. Good officers are necessary, but they are elected by the members. Sometimes we hear of a lodge where—so it is said—an older member "holds the lodge down" by continually accepting office year after year, when their term of usefulness has past. None can be blamed for this but the members themselves, for no officer is returned

to office except by the vote of those who hold membership in his lodge. In this—as, in fact, in all things pertaining to effective lodge work

—good sound common sense and impersonal judgment exercised for the good of the work, and not mere sentiment, must prevail.

## "Successful Service" Week-End

January 1, 2 and 3, 1943

Plans for "Successful Service" week-ends are developing rapidly, and it can now be announced that the first will be held Friday, Saturday and Sunday, January 1, 2 and 3, 1943. Three days full of interest and action. Theory and practice; studies and demonstrations. A unique course of training. Friendly exchange of experiences. Detailed plans will be announced in the December issue of THE AMERICAN THEOSOPHIST. Plan now to come to Olcott and begin the New Year with "Successful Service." Make your reservation now. \$5.00 all inclusive 3 day cost.

## The School of Tomorrow

JOY MILLS

*"To feed the poor is a good and noble and useful work, yet to feed their souls is nobler and more useful than to feed their bodies."*

A FINGER is pointed to a new direction of service in this statement from *At the Feet of the Master*, and must give us reason to pause and consider the need for a spiritualized education. The road ahead is not a well-lighted highway; it is but a dimly glowing path towards which the finger of the future points. But a candle in the world's black-out is a radiant sun to those few who hold aloft the torch of vision.

New directions are being pointed to in every field of human endeavor. Education is not the least of these, and its leaders are becoming ever more aware of the prominent part it must take in the shaping of the world's destiny. Let me quote, for instance, from the final chapter of *Youth and the Future*, the recent book which represents the general report of the six year study of the American Youth Commission of the American Council on Education:

"Perhaps every young person living knows something by experience of those hungers and yearnings in the human heart that can only rest in a joy, in a home, beyond this world, beyond time. This knowledge is to most vague and fitful, as it is with most of us also. Only at intervals does it arrest their attention. Only in exceptional natures does it hold their attention. Conscious attention, that is. For there must be some recognition of the spiritual in life in every creature, for it is fundamental. . . . If we

always encourage the young, whatever their nature or circumstances, to think of others, to feel fellowship with their brothers and sisters in humanity, we shall have set them on the way to find God in the practice of that aspect of spiritual life which runs through every religion as the thread through a string of pearls. The door of escape for each one from the prison of self will have been set open.

"To open the door we need an attitude which we can strive to reach and hold, a never-refusing welcome towards the holy spirit of fellow feeling which is always knocking at our inner door. We need the deeper cultivation, the widening understanding of that free, frank comradeship with others . . . This is the creative adventure of the spirit that beckons every rising generation. The future of our land and of every land depends vitally on the supply of young men and young women who will do their best and greatest to replace our old restricted love for a few . . . by fellow feeling without stint or limit. Of all the resources of our times and our democracy, what other is like this!"

Here is a very definite challenge to feed the souls of the young, to educate them from a spiritual center to the wonder and awareness of life. Theosophy adds to that challenge for a spiritual, vital education, the means for its attainment. It gives us the vision, the enthusiasm, the understanding, the knowledge for building that education of the future now. But that glimpse of the pathway before us is not

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# Theosophical Questions Answered

A. F. KNUDSEN

**Question:** (1) *What is Avichi? Is it another name for Hell, and is it as permanent as a punishment?*

**Answer:** Avichi is a part or section of this solar system. It is that part or realm that is not yet permeated with any vibration from the Second or Third Logos. It is a region of utter blankness or lifelessness, not yet permeated with any vibration. One might say that it is space and material for future use in this tremendous scheme of evolution called our solar system. As such it is probably still quite young.

We of this planetary chain have had this realm reported to us by seers and prophets in all religions of the past. We may imagine what it is like. Some call it the Pit. Or, it is "Outer Darkness." Many confuse it with the Hell of the astral plane which we all go through and is generally known as purgatory. This is purely personal. Avichi is an experience of the monad.

**Question:** (2) *What sort of discipline or lesson would a human being get in such an experience?*

**Answer:** In utter privation of all contacts the crime of separateness, of enjoying the sense of separateness, would be cured. In avichi there is complete cessation of vibration. There is no life, no pleasure nor pain, no contact. It is absolutely devoid of any movement. There is no "other." It is the result of complete selfishness. Having considered none, there is now none to be considered. It is the state of moral zero. Its symbol is blackness. Its message is nothingness or complete failure. So it is the atmosphere of meaninglessness. Hence the phrase "Outer Darkness." No vibration is possible. So one comes back to companionship and karma with appreciation of "every other."

**Question:** (3) *Is it a "blackout" of Light—or of companionship for any and all egos—or is it merely a special punishment for special iniquity?*

**Answer:** If you mean lonesomeness, no. That is craving, yearning, unrewarded expectation of nerve or of wish, or of the mind's planning and reasoning. In *The Ancient Mariner* we read: "All, all, alone; alone on a wide, wide sea. So lone it was that God Himself scarce seemed there to be." Or in a vigil on a bleak peak, above the timber, above the clouds, only rock, the atmosphere and the sun;

at night the stars, yes, alone with God. Read *The Well of Loneliness*; read Milton's *Paradise Lost* and Dante's *Inferno*. Deeper than all these is the privation of avichi. It is lack, loss. There is no thing, no possibility of contact, no form, no being. It is emptiness, lifelessness. You have the sense of being aware that you are—and nothing else. Every aspect of being is extinct except your sense of being a being. It is self-consciousness without any environment.

Yes, it is a special bit of experience for him who is supremely self-satisfied, who has achieved the acme of selfishness, who has excluded all sense of responsibility for others. It begins in distinctions, in unsocial acts, in secretiveness and disdain. Avichi is for the extreme cases, however.

**Question:** *How do you explain the remission of sin through the shedding of blood, from a Theosophical point of view?*

**Answer:** The question might have been more definite. Is animal blood meant, or only the Christian belief in the blood of Christ? The question implies faith in the efficacy of the shedding of blood. That any sin of any quality is remitted is very improbable.

When one dies for a good cause the self-sacrifice is very potent for good in every way. Such an act stimulates all the egos of the planet to do likewise. Every act of self-sacrifice helps lighten the heavy load of karma for the whole of Humanity. It does not really mean an official murder of any one particular preacher or prophet.

Why is the evolution of mankind so slow that it takes seven rounds? Only because greed for reward takes the place of hard work and severe self-discipline which is self-sacrifice.

The death of the Lord Christ only acted on the consciences of all men on all planes of being because of the shocking folly of the men in authority that ordered such a simple act. All intelligences, at least all above the animal level, were aware of the tragedy whether they were in incarnation or in the heaven worlds. Seeing the blasphemy of the outrage, they had to resolve to do better. It was especially the egos in Devachan who saw the full meaning of the impious act. Indirectly the act of selfish cruelty

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## Lodge Brightening Campaign

*In June this magazine carried the National President's suggestion that a "Lodge Brightening Campaign" would build Theosophical morale and contribute to "good mental activity and sound emotional enjoyment of the work." The Theosophical Society in Milwaukee is the first lodge to respond to this "Lodge Brightening" program (Miss Marcella Schmitt is the President), and we quote below its experience:*

**W**HEN we moved into our present quarters (four years ago), a large, almost square inner room, we fell heir to some dark brown cupboards made of the cheapest kind of wood, full of cracks and rough places, covering one whole side of the room from floor to ceiling. Windows, only at the front, overlooking the sky-lighted portion of another part of the building were our only source of daylight. Added to the cupboard monstrosity were our own bookcases varied in size and color which had been donated at different times. They stood side by side, unflinchingly, along the two remaining walls. Not very promising, not very inspiring, nothing seemed to fit. Each article stood alone, claiming attention by its rigidity and lack of cooperation—a perfect example of the isolationist!

Then a group of young people joined the Y. T.s, infusing new life. It seemed to be the propitious moment for the aggressive action of many ideas of change which had long been stirring in the minds of the older members. One Y. T., an architect, suggested disposing of the old bookcases and substituting the low, built-in, friendly, open faced variety, typical of the Aquarian Age. The idea spread like wild-fire, a room improvement fund was established, and with 100% cooperation it was not long before the drawings for the carpenter were made by our youthful architect. (The carpenter could not believe that a girl had drawn them!)

After a few discussions and the usual number of delays, that always precede the launching of a new venture, the old bookcases and desk were advertised and sold and the new ones installed along two sides of the room. The effect

was charming.

Our next objective was to dispose of the dark cupboards and many of the articles contained therein, as the new shelves would limit storage space. This we did and new shelves were made similar in height to the bookcases. As it would have been too costly to fit them with doors, curtains were made of unbleached muslin, on which we stenciled a simple design with wax crayons. This summer the walls were painted a soft, light green.

The room then seemed to be a third larger, and things began to fit. Various touches of color—bits of pottery, a few original water colors on the walls, drab books covered with bright colored paper and oil-cloth, hanging red and blue glass globes of vines in the front windows which were curtained with a light colored drapery, a plant here and there, and the room assumed a unity of purpose in keeping with Brotherhood. Several days ago we purchased two torchiers, which will lend dignity to this setting and most important, will give adequate lighting for reading hours. A soft, tinkling brass Chinese bell is now used to open and close the meetings—its gentle tone radiates a feeling of peace and good will.

The success of a venture of this kind, which was approximately one year in the making, depends on the use of the various talents of the members: the vision of the architect, the business sense of those who advertised and sold the old bookcases, the finding of a good carpenter, sand-papering and staining the wood by others, sewing and designing the curtains, and not least of all the enthusiasm and the generous contribution of interested members.





# Notes from the National President

## *Olcott New Year Week-end*

On another page there is an announcement of a gathering at Olcott over the New Year week-end—Friday, Saturday and Sunday, January 1, 2 and 3. This will be the first of the Successful Service week-ends held under the auspices of the Successful Service Bureau, of which Mr. E. Norman Pearson is the Chairman.

The nature of the activity is indicated in the announcement and promises a period of interesting and profitable fellowship. What better way to open the New Year than a demonstration of our interest in the work of the Society, a vigorous renewal of our intent to serve it well, and an increase through practical training in our power to do so?

There may be barriers to our coming, but our dedication combined with a practical planning of the event will dissolve the barriers, even as "faith removes mountains." The cost has been made nominal so that none may be absent who have the will and can find the time. It is an occasion to look forward to, to plan for, and to register for *now*, for planning must be done also by those who are to prepare the program and arrangements and it is necessary to know promptly regarding those who will attend.

Let us make the first of this series of week-ends eminently successful. Other successes will then follow, and Successful Service will have been successfully inaugurated.

## *Methods*

There is fairly consistent evidence of the need for hard-headed but warm-hearted commonsense in the conduct of some of our affairs. In a recent instance a lodge president faced with a problem within the lodge did not put the matter squarely up to his Board of Directors for their genuine and earnest consideration. He felt that the problem to some extent existed within the Board also, and that it would be difficult to discuss. His judgment in that respect was probably quite accurate, but he was the president of the lodge and the problem was interfering with its life and activity. He had the duty to take vigorous measures, if necessary, to bring the problem to an end, and the first step was a full and frank discussion with his Board and then an announcement of their decision to the members, but even that first step had not been taken.

In another instance a lodge president expected to be drafted, and apparently without notice to the members those who attended the meeting decided that for lack of a president the lodge should turn in its charter. No consideration was given to the possible desire of a minority to continue the lodge in activity, or of the importance of the lodge as a center, even though its president were at war.

A lodge has annual trouble in the election of its officers, due to certain defects in its by-laws. Year after year it goes through the same routine of conflict, never facing the job of appointing a committee charged with the responsibility of straightening out the by-laws.

Another lodge constantly delays response to its federation president regarding lecture arrangements and holds up for many weeks the plans of many other cities, but the federation president hesitates to present strongly and forcibly to the lodge the effect of its neglect.

It is under conditions such as these that a good deal of the work of The Theosophical Society has to go on. Is there any reason why we should not be business-like and practical about these practical matters? Or should we be so careful of the toes and the feelings of a few individuals that we never surmount our problems?

## *Suggestions from the President*

In a recent issue of *The Theosophical Worker* the President has called attention to the necessity for preparing for the rehabilitation of the stricken Sections and has presented the report of a committee appointed to consider this problem.

In *The Theosophist* he has thrown out some tentative suggestions regarding reconstruction of our work, the relationship of the T.O.S. and its type of activity to the lodge.

It is hoped that all members will make a point of reading these articles in their own, or the magazines of their lodges, and give them their earnest thought. The questions propounded are being considered by the Board of Directors, who are charged with the formulation of national policy, which is involved. In the meantime, the suggestions are properly the subject of lodge consideration.



# The Theosophical Order of Service

International Constitution

*Revised September, 1940*

**MEMBERSHIP**—The Theosophical Order of Service consists of members of The Theosophical Society and other persons associated together actively to promote the First Object of The Theosophical Society; *"To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color."* The President of the Theosophical Society, or someone deputed by him, shall be its Chief Officer (International President).

Fellows of The Theosophical Society are known as members of the Order, and those who are not Fellows, as Associates.

**CENTRAL COUNCIL**—The Central Council shall consist, in the first instance, of seven (7) members, to be appointed by the President, and shall have its seat at Adyar.

When National Committees are formed, each National Committee shall have the right to appoint a member, who must be a member of The Theosophical Society, to the Central Council, to hold office for three (3) years or more. Such representatives shall gradually take the place of the seven original members and when more than seven National Committees have been established the Central Council shall be enlarged to include a representative from each.

The Central Council shall appoint an International Organizer, who in the absence of the President shall be its Chairman. The Central Committee shall be the legislative and advisory body for the Order as a whole, with the International Organizer as its chief Executive Official.

**NATIONAL COMMITTEES**—A National Committee may be formed in any country which has seven Local Committees (in U. S. A. we use the term Departments) and shall consist of Fellows (members) of The Theosophical Society only. It shall be elected by the Local Committee and out of the members thus elected, one shall be appointed Chairman. Members of a National Committee shall hold office for not more than three (3) years.

The General Secretary (National President) of the National Section of The Theosophical Society in which a National Committee is working, or someone deputed by him, shall be *ex-officio* a member of the National Committee of the T. O. S. in his Section.

**NATIONAL ORGANIZERS**—(or Chief Brothers) shall in the first instance, be appointed by the President of the Order, with the approval of the Central Council at Adyar, or upon the Recommendation of the International Organizer. They shall act as Chairmen of their National Committees. When a National Committee is formed it may recommend one or more candidates to the President for appointment as National Organizer or Chief Brother. It is advisable that the National Organizer (Chief Brother) or someone deputed by him, be co-opted to the governing body of The Theosophical Society in which he works, preferably in an advisory capacity.

**LOCAL COMMITTEES**—shall consist of at least seven members and associates of the T. O. S., not less than two-thirds of whom shall be Fellows of The Theosophical Society. A Local Committee can make its own by-laws which must conform to those of the Order and be approved by the National Organizer or Chief Brother. Local Committees shall annually recommend two or more persons as Local Chairman (Lodge Head Brother). From these nominees the National Organizer shall appoint the Local Chairman (Lodge Head Brother).

## *Additional Grouping of Committees.*

**FEDERATION OF NATIONAL COMMITTEES.** Wherever desirable National Committees may federate into larger groups, such as a European Federation or a South American Federation. In such cases the co-ordination between the officials of the T. O. S. and The Theosophical Society shall follow the same lines as that of the National Organization.

**ZONE ORGANIZATION**—Where convenient and desirable, and especially in a group of countries where the Order is not yet fully established, seven Local Committees may be grouped to form a Zone Committee. This is to consist of the Organizers of the Local Committees and the General Secretaries of any of the National Sections of The Theosophical Society concerned. If an organizer has been appointed for the Zone he shall be *ex-officio* Chairman of the Zone Committee.

**ZONE ORGANIZERS**—for special work, in a group of countries may be appointed by the International Organizer, with the agreement of the Central Council.



LEAGUES—When any special work is envisaged, such as the initiation of reforms, relief work for special emergencies, or attention to a special problem, a League may be formed for that specific purpose. Members of a League may be members of Local Committees (Associates or Fellows of The Theosophical Society) or members-at large.

A League may elect its officers and make its

by-laws but the latter must be approved by the Federation, Zone, or National Committee under which it works.

If a particular work spreads to include a majority of non-Theosophists, the group should be re-organized on its new non-Theosophical basis.

—ESTHER CLARE RENSHAW, *Chief Brother*,  
U. S. A.

## Harendra Nath Datta

C. JINARAJADASA

**A**MONG the large number of highly-gifted and patriotic Hindus in the Province of Bengal, with its sixty millions of Hindus and Muhammedans, Harendra Nath Datta had a most distinguished position as a spiritual man, a profound scholar, and a sober-minded patriot. He was the head of a leading firm of lawyers in Calcutta, but his honored position among the Bengalis was especially because of his deeply religious nature, free from orthodox narrowness, since he had been a Theosophist since 1895. As soon as he met Dr. Besant, soon after her first visit to India in 1893, there was no question where he stood. He was her devoted servant, cooperating with her in every possible way. He helped her greatly in her work for Indian education, when she founded the Central Hindu College. When she entered Indian politics, with her platform of "Home Rule for India," with the clear enunciation that the future of India was inseparably bound up with the future of Britain, Harendra Nath Datta worked for her policies whole-heartedly. Needless to say, when she took her stand against Mr. Gandhi and Gandhism, with its steady development of what is termed "complete independence," involving a separation from the British Commonwealth of Nations, whereas she stood for freedom as "Dominion Status" for India, as in Australia and Canada, "Harendra Babu," as he was familiarly known to his friends upheld her political creed with all the brilliancy of his mind and his deep and unchallenged patriotism.

He was steeped in Sanskrit learning, and it was a delight to our Hindu Theosophists to listen to his apt quotations, chanted in Sanskrit and translated into English, whenever he answered a question at the Convention Question and Answer meetings. I used to marvel at his vast reading, not only in Sanskrit but also of European writers, and his tenacious memory especially of Sanskrit texts.

Harendra Nath Datta was tall and slender, and had long the handicap of diabetes. When last December he was at the Convention at Adyar, his mind was vigorous, though his health was frail. He and I divided the Questions and Answers, and one never knew on what seemingly unimportant question he would come out with a profound Sanskrit quotation.

When Dr. Arundale became President, he was appointed Vice-President of the Society twice, a high compliment not only to himself but also to the Theosophists of Bengal. He was the Society's legal "stand by." All matters regarding our Constitution and Rules went up to him as to a Supreme Court of Justice. His last help to me in this matter was last January when he outlined for me a trust deed regarding a private organization toward which I had many responsibilities.

There are very few in India for whom I had such a warm affection as for Harendra, for I always called him that. It was of course some old link, but whenever we met, each of us "lit up" at the other. We had in addition the common link of profound affection and loyalty towards Dr. Besant, and after her going, towards her memory. There are few who appreciated and admired her great gifts as we did, for we were given the privilege by her of knowing her hopes and dreams.

A great Theosophist, a loving patriot and server of India and of her people, Harendra Nath Datta leaves for The Theosophical Movement in India especially, a record which links him to that noble band of Hindus who modified their orthodox Hindu ways of thought and action so as to make "Theosophy first" in their lives. He joins, not the "Hall of Honor," but the Roll of Eternal Servers. But he joined that Roll many lives ago, and will remain in it "firm to the end," as the ages march on.

# Over the National Secretary's Desk

ANN WERTH

**H**HEADQUARTERS correspondence so often contains ideas and information about the members and the work which one wishes the whole membership might share, that from time to time I shall ask for space in the magazine to provide for such sharing.

At the moment I have in mind two recent letters which reveal a devotion and sacrifice for the work of the Society which seem to me to be typical of our membership. Indeed, it is the spirit of members like the two referred to here that sustains our work throughout the world.

A lodge secretary writes: "The \$75 enclosed is from a member of \_\_\_\_\_ lodge who wishes his name withheld. \$25 is for Olcott and \$50 to be remitted to Adyar. The amount is such a small part of this gift, as it represents so much saving and denial on the part of the giver, as his income is scarcely enough for his daily needs. It is truly a sacrifice. It is an example of the true Theosophical Spirit."

From a young sergeant in the Air Corps for whom, if he felt it necessary, we would gladly cancel dues since he is serving his country at a small salary, we received the following: "The Theosophical Society means everything to me; it means more to me than you will ever know. There may just as well be no sun, if there is no Theosophical Society. Therefore, you see, if I do not do all I can to help sustain the Society in a financial way, how much of a hypocrite I become if I should ignore a Higher Membership and any such other obligations which I am able to fulfill . . . actions speak louder than words and I want to raise my Contributing Membership to a One Hundred Dollar Sustaining Membership and also pledge an additional donation of \$50 for this year. I am only beginning to do now that which I should have been doing ever since my entrance as a member of the Society."

» « » «

It has been a joy to read the enthusiastic expressions of appreciation for Mr. Jinarajadasa's work which have come to us from all parts of the country, but a few days ago a letter about quite a different matter made me wonder how many members who wanted to share in the inspiration of his visit to their own cities had been unable to do so. The letter was from a member of many years, now a semi-invalid unable to attend lodge meetings. She could

have attended Mr. Jinarajadasa's lectures only if someone with an automobile had thought to call for her. But, she said, while she had been unable to hear him this time, she has memories of other occasions when she was privileged to share in his meetings. Her letter was not a complaint. She did not even imply that some member should have been thoughtful enough to invite her to the lectures. She understood how those things happen.

» « » «

Our recent letter to members whose dues are in arrears brought many gratifying responses in the nature of renewed memberships. It also revealed some misunderstanding about the payment of dues.

Apparently, some members have not understood that our fiscal year ends on June 30 and that if dues for the next year are not paid by that date they are "in arrears." We know that as painless as we make the payment of dues it is not always possible for members to pay in advance by June 30, so, in spite of the fact that the National By-Laws state, "The official organ shall not be sent to those members whose dues have not been paid in advance," we do not immediately remove the names of "delinquent" members from THE AMERICAN THEOSOPHIST mailing list, but allow several weeks to elapse before notifying members that such action will be necessary. Members usually have very good reasons for not paying their dues on time, but some do not realize that by writing us and explaining the situation at the time dues are payable they could save us much work and themselves unnecessary inconvenience.

Another misunderstanding revealed concerns the lodge officers who collect Section dues. Some have not realized that dues are not paid—even though the money is in their hands—*until the money is received at Headquarters.* Lodge secretaries who hold dues until they have a sum large enough to warrant the purchase of a money order have, in some cases, unintentionally deprived members of the magazine and caused them to become "delinquent" on our records.

No officer of the Society enjoys "dunning" his co-workers. Perhaps these few words of explanation will help to eliminate some of the necessity for that unpleasant duty.



# The Forum

## Frank G. Coover:

Contributions to the Forum pages of our magazine are certainly taking on healthy and vigorous aspects.

Let us accept the challenge of Gerald Bole's article and consider how and by what concrete means we may strive to more effectively carry forward the objects of our Society.

Mr. Bole's diagnosis, if correct, would indicate a very sick patient with organic and functional disorders. But let us be logical, scientific, concrete and modern. We will need to consider more data—blood tests, X-rays, time charts, past history, etc.—and we must give much thought, love, patience and skill in treatment. To be realistic we must also appraise the assets and encouraging data; likewise, that we are "Gods in the Becoming," not the finished article.

Two among many other facts certainly discount Mr. Bole's dissatisfaction with our AMERICAN THEOSOPHIST magazine. First, the Forum pages themselves are open alike to the pessimist, the optimist, the perfectionist—one and all may contribute. Second, a questionnaire was sent to the entire membership asking for facts and ways and means to make THE AMERICAN THEOSOPHIST a better magazine for members. Perhaps we need and can have a magazine also for more popular circulation.

As to the criticism of methods—does the following list not show signs that we work in right and new ways to spread the Ancient Wisdom?

1. Study Groups
2. "Dear Mr. Cheer"
3. Newspaper Advertising
4. The T.O.S.
5. The School of Tomorrow
6. The Young Theosophists
7. E. Norman Pearson's Visual Education and Successful Service Bureaus
8. Lesson Courses and library service from Headquarters
9. To-Those-who-Mourn Club, and Ralph B. Kyle's booklet, "What Happens When We Die," of which many thousands have been distributed in America, England and Australia
10. The forthcoming literature for our men in the armed forces

11. Our national Society's healthy financial status.

Surely this partial list of good methods provides opportunities for us to exercise and build a strong Society body. Perhaps Mr. Bole and others will suggest additional methods.

Regarding our National President, a defense or defense mechanism is not needed. Let us "untie the hand and foot" and likewise find the "experienced" and "creative specialists." We can all help in this in inner and outer planes of desire and action.

And lastly, our membership. Mr. Bole's article should stimulate us to sit up and take notice, to desire, think and act as our latent powers can and must be developed. But why over-look these facts—that many work in ways unseen and unheralded, yet are efficient builders; that time is one great factor in the evolution of the individual and that it is well and necessary to also look at the top side of the weaving, thus avoiding any trace of discouragement or thinking we are not as good children as we really are. I appeal for a very deep and complete appraisal of The Theosophical Society's membership. Dr. Weller van Hook was wont to say, "Be severe with yourself; be lenient and patient toward others."

For a broader reply to Mr. Bole's article, I suggest that we all re-read Mr. Jinarajadasa's greeting to the Florida Federation Convention published in the October issue of THE AMERICAN THEOSOPHIST, for to me this definitely answers all points at issue.

## Gail Wilson:

May I offer a thought for the consideration of Mrs. Sadie Stave, and those who concur in her specifications for a Theosophist as differentiated from a student, or a mere member of the Society?

Who is to judge of another, whether he is or is not a true Theosophist? According to Mrs. Stave's measuring stick, both Madame Blavatsky and Colonel Olcott would be outside the pale. But the mission entrusted to them and their task so magnificently done would indicate that the Great Ones judged otherwise.

Then there is Mr. Hitler. He might qualify nicely. All reports indicate his vegetarianism, and (of all things!) his opposition to vivisection!

(Continued on page 257).

# A Meditation for November

DONNA SHERRY

*The world is bound by action unless performed for the sake of sacrifice; for that sake, O son of Kunti, perform thou action.*

—THE BHAGAVAD GITA III-9

## Quality to be understood during the month—SACRIFICE

**H**AS there ever been a time when there was a greater need for understanding of the nature of sacrifice? If it were understood by men today, the word "sacrifice" would not be bandied about as it is in connection with the surrender to the war effort of tires, automobiles, money, and other conveniences and luxuries.

Sacrifice is a universal principle which, when the individual acts in harmony with it, results in selfless action.

Sacrifice is related neither to unselfishness nor selfishness. It is selfless action. In sacrifice there is no *thought* of self. There is only thought of a need to be filled—a need that can be filled not by *things*, but only by the pouring out of the very Self.

When sacrifice is made, it is made by the real Self, who comes to the sacrifice free of all impedimenta of comfort, or convenience, or desire, or self-interest. He sees NEED, and by that act every other consideration that might obstruct his vision falls away from him as he contemplates the need and moves to fill it—fit, clear-visioned, eager. He pours *himself* into it and becomes one with it. Sacrifice is joyous. It only seems painful when giving up some *thing* is erroneously thought of as sacrifice. But this is not sacrifice. Things have nothing to do with it. All the things we are asked to do without in today's emergency—what have they to do with sacrifice?

Sacrifice—making the *sacred* gift—the giving of the Self.

The Self, watching a struggle to construct a free world in which human brotherhood will thrive, and in which love and joy will shine in the faces of men while it moves their hands to create—the Self watching the struggle for such gains as this, can have no thought of the things "given up." They do not constitute the sacred gift.

Real sacrifice occurs and becomes a tremendous powers as the Self sees the need and gives himself to it, becomes one with it, pours himself into it—his will, his strength—bringing to it his vision. The paraphernalia of things is not "given up" as he performs his sacrifice. They fall away from him, cease to be his. They *belong* to the need, not to him.

Real sacrifice in these times would unify us; would also take care of our country's pressing needs.

Only lack of understanding can justify classing together as sacrifice the "giving up" of things and the sacred gift of the Self being made by countless thousands of Souls.

Giving should not be confused with sacrifice, unless perhaps it be the sort of giving spoken of in *The Prophet*—"You give much, yet know not that you give at all."

## THE SCHOOL OF TOMORROW

(Continued from page 246)

enough for these days of stark realism; there is planning needed that that faintly-lighted path may become a glorious high road up which the youth of all ages may climb in the full splendor of the Light of Wisdom.

The School of Tomorrow is now but the small candle; tomorrow shall be the radiant sun giving life and inspiration, beauty and wonder. In the hours of darkness that sur-

round us now, we shall learn that greater and nobler service, which is to feed the souls of men. There is no call so high, no call so rich in overtones, no call so beautiful and majestic in its urgency, as the call to build today for the children of tomorrow. Let us listen and hear: then, let us give—plans, ideas, constructive thoughts—that the foundations for right education may be truly laid.



# Custodians of the Future

C. JINARAJADASA

**W**HENEVER Theosophists understand the Wisdom which they study, their duty is first to apply it to their characters in order to perfect them; and secondly, to use all the powers which their enthusiasm releases in them to advance the welfare of the community which their Karma has given them. It is only when a truth of Theosophy is applied to change existing conditions—either in the individual or the community—that the truth becomes dynamic; and more still than that, brings in its train the discovery of other truths. Starting from the simple idea of Reincarnation, little by little the student passes to truths of science, history, politics, and especially of nation-building.

The Theosophists of a country are the custodians of the future of that country. They can see clearer than even the statesmen what is the *future* of the state, since the future grows out of the present according to definite laws of the Divine Mind. It is therefore the Theosophist's duty to be a champion in his nation of all that is now noble, and also of all that *ought* to be considered noble, if the nation is to swiftly

play its part in the drama of the nations which the Divine Playwright has written.

To be champions of all that is true and great and noble to work to undo all the laws and customs that divide man from man—of any race or color—and man from woman; to bring into a closer fellowship with man the lowlier creatures of nature; and supremely to seek to see in the face of each man or woman the Divine Face for which the physical face is but a mask; these are the tasks before all Theosophists. The individual Theosophist may study these truths in solitude; a rightly functioning Theosophical Lodge is where he should feel them throbbing through his emotional and mental natures, just as the blood throbs through the veins of his body.

Theosophists have the task of building the *real Nation*, such as is planned by the Divine Mind. Patriots in the highest sense of the word, they are at the same time servants and agents of the Plan of God. A great task is before them; the nobility of that task should inspire them always.

From *Theosophy in New Zealand*, July-August, 1942.

## Letters to R.

### IX.

DEAR R.

After the Higher Self, or Individuality, as we can call it, has learned something about the difference between its own consciousness and that of its animal-self, or personality, it can then begin to train that personality. It begins to teach the animal bodies to do its will, just as you had to teach your hand to hold a pencil and form letters with it, when you learned how to write.

It learns what is best to feed the physical body in order to keep it in the best health, and teaches that body to eat and enjoy only pure, clean, vegetable food. Such food the body can obtain without doing violence or injury to any other body like itself. It is quite true that plants, too, are a part of the One Life, and have bodies that are important to them. But while Life is building plant-bodies the things it has to learn are different to what animals and human beings must learn. Plants are learning

to build separate bodies, so that it does not seriously interfere with their evolution for us to take those bodies for our food, once they have them built. But animals are here in the world to build emotional bodies, and minds, and when we slaughter them in order to eat their flesh, it is a crime, because we put wrong emotions into their group-souls, and fill their baby-minds with wrong ideas. Instead of kindness and love, we impress them with cruelty and fear, and someday we shall be very sorry for having done it. So it is very much better for us to find in ourselves love and respect for our fellow creatures, allow them to live, and teach them goodness. We are like gods to the animals, because we can help them and teach them. We must not, therefore, behave like devils toward them, for if we do then they will become men through deeds of cruelty and hatred, and the whole world will suffer.

All this, as well as many other things, the Higher self teaches the Personality. Among those other things, it teaches the Emotional Self, or desire body, to be obedient and loving, instead of selfish and wild, and full of anger. As an animal the desire body learned to crave exciting experiences. As a human it must be taught to change. It has to learn to like a finer vibration in order to serve the Individuality, for that Higher Self needs the desire body in its work of giving Love to the world. So it must make that body calm and quiet, and teach it to direct its power outward toward other people, in the way of Love. When that power is directed toward others it is called *emotion*, which means something "moving out." Emotions can be either good or bad, according to whether we want to help other people or hurt other people with them. The emotional body must be taught always to make use of the helpful kind, and not to give way to the hurtful

sort, such as anger and hatred.

When an emotional body directs its power toward itself, we then call that power *desire*, because the body "wants" something. Desire is usually selfish, but does not have to be. The task we all have to perform with desire is to get rid of the selfish kind and to develop the unselfish sort. That is, we have to learn to want things only because we can use those things to help other people.

The individuality always wants to help others. The personality always wants things for itself, wants to help itself even at the expense of other people. The animal wants to "get," but the Soul wants to "give." So, by teaching the animal to get only whatever may be helpful to the world, the animal is made useful, and the human being can evolve more rapidly because he is helping others to do the same.

—WILMA VERMILYEA

## From the National President's Correspondence

### TO A MEMBER:

I deeply appreciate your problem regarding serums and vaccines. In a very much harder way, because the situation was already critical, I faced it, too. Even now I cannot tell how I would respond if confronted with the same situation again. I lost my son, but I did the best I possibly could. I would have to do the best I could as I then saw it if the occasion arose again. I cannot tell you what you should do in a case where you are responsible for another life, for I cannot tell what I would do again. I am not convinced that vaccine and serum treatments do good. They *appear* to serve certain purposes. I believe that because they are evil—that is to say, they are contrary to Divine Principle—they cannot do good and that therefore there is, whether we see it or not, offsetting harm. Perhaps men remain evil because they condone evil practices, even though those practices appear to bring them immunity from certain diseases.

I stand on the principle that for myself and where my life alone is at stake I will not submit to the use of the products of evil practices. Thus I feel that I stand by my principles, my convictions, and make my contribution toward the elimination of the evil. But in my responsibility for the life of someone else I would

have a difficult choice to make and I could not make it until the time arose and the actual circumstances could be taken into consideration. But I frankly admit that being responsible for the life at that time I might very well recognize that my duty then was to do all that I could to preserve it, utilizing whatever means science made available. It would be then a conflict between my duty to the other life and my personal moral convictions. I might feel that my personal convictions should be set aside in the interest of the other life, but I have no right to set aside my moral convictions to protect my own life.

When it comes to submission to vaccine treatment as soldiers are called upon to submit, I would do so without hesitation, or qualm, just as I would submit to a meat diet under Service conditions, because it would be my duty to be a good soldier. I object to killing, but I would carry out a soldier's duty and set aside my personal objections and opinions in the interest of the service that I had to render.

You see, where it is I alone who am involved there could also be a conflict, but I would resolve that conflict in favor of my duty as against my convictions just as I would resolve it in the other case in favor of my convictions as against my life.—SIDNEY A. COOK



## TO MISS DOROTHY THOMPSON:

I would appreciate it if I might have a reply to my letter of July 7 regarding the reflection which some of your articles have been casting upon Theosophists and The Theosophical Society.

If, as you suggest, a Theosophist is occasionally found in association with the German-American Bund that seems to be no reason for singling Theosophists out for your special mention, for it is not as Theosophists that they are

Nazi sympathizers. You do not refer to the Baptists, Methodists, Presbyterians, the Socialists, the Republicans, or any other group, yet presumably occasional Bund association may be found among any of these.

Your liberal views bring you the understanding and appreciation of most Theosophists, but some of your recent comments do them a very real injustice.

SIDNEY A. COOK

## THE FORUM

(Continued from page 253)

And may I suggest to Lieut. Comdr. Stillman that expressing appreciation to my simmering carrots will in no way minimize their displeasure at having been uprooted? If they are capable only of a vague feeling of displeasure, they won't comprehend those words of grace, which do, however, seem to appease the conscience of the "ahimsa" advocate.

Every breath we inhale, every cup of clear water we drink, bring into our physical bodies countless living atoms. That seems to be the manner in which life expresses itself in form throughout our whole evolutionary scheme. The universe is made that way. When you and I get to be Solar Logoi we may change this system, or we may see that it is good and use the same formula for the building of forms for life expression. Who knows? Nor I, nor any other mortal.

But we *can* strive for understanding of the laws governing the evolution of life-in-form—

strive with an inner integrity, each in his own way and in accordance with his dharma. The way of another, however inspiring it may be as told to us in words or shown us by example, can serve only as a suggestion for further striving. Not as a commandment to do likewise.

We can strive for right human relationships at every point of contact with our environment, and so aid in forming "a nucleus of universal brotherhood."

We can so "hew to the line" (stick to fundamentals) that the chips (all details of secondary importance) will fall where they will do their allotted good—say—straight into the chip basket for the fireplace. True, one chip in a thousand may hit us right in the eye and break our glasses.

But who among us can judge what path another shall follow? Or who is saint? Or villian? Or Theosophist?

## THEOSOPHICAL QUESTIONS ANSWERED

(Continued from page 247)

made a good impression. If blood was shed or not made no difference to the result. The Great Teacher dying without fear or resentment, dying in agony of pain with only pity in his heart and mind, was vivid, an epoch-making scene. The world learned a lesson as a whole; the advance guard of evolving egos took it to heart. It hastened the sluggish pace of evolution.

Shedding of blood is no remission of sin. The blood of animals as offering is only made by crude and morally degraded peoples today.

It is the self-sacrifice of self-immolated soldiers, guardians of the peace, of men saving the life of a stranger but losing his own, that is the real sacrifice. "He who loseth his life shall find it." A soldier dying for the right, for *peace* and *freedom*, has made great strides along the pathway of return. He has made thus in one short life the progress of twenty incarnations, "for he has rightly resolved." "Still stands the ancient sacrifice: a humble and a contrite heart."

# Excerpts from "The Secret Doctrine"

(Compiled by May Kyle Willatsen)

**N**OW, Occult Philosophy teaches that even now, under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically.

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Thus the Americans have become in only three centuries a "primary race," temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the sixth sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them.

All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums will its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority.

© © ©

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races. But the last remnants of the Fifth Continent will not disappear until

some time after the birth of the new Race; when another and new dwelling, the Sixth Continent, will have appeared above the new waters on the face of the Globe, so as to receive the new stranger.

© © ©

Thus it is the mankind of the New World, the senior by far of our old one—a fact men had also forgotten—of *patala* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts.

Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with Nature. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to, change, each Tropical Year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of Nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of Karmic Law; of Ever-present and Ever-becoming Nature. For in the words of a Sage, known only to a few Occultists:

*The present is the child of the past; the future, begotten of the present, and yet, O present moment! Knowest thou not that thou hast no parent nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say "I am the progeny of the departed moment, the child of the past," thou hast become that past itself. Before thou utterest the last syllable, behold! Thou art no more the present but verily that future, thus, are the past, the present, and the future the ever-living trinity in one—the Mahamaya of the Absolute "is."*

Vol. 3 (Adyar Edition.) Pages 442, 443, 444.



## Order of the Round Table

Members and friends of the Round Table will be interested in the following letter which has come to us from Mrs. Whyte of England, wife of the founder of the Order:

England, August 31, 1942

DEAR KNIGHT:

I write to tell you how much pleasure I had from seeing (in the April number of *The Theosophical Worker*) your interesting report of the Order of the Round Table in America and the other countries you have heard from.

Let me introduce myself! I had the honor to marry Herbert Whyte, "Lancelot," with whom, in about 1905, I cooperated in starting this movement. It was his idea, to turn the existing "Lotus Movement" into an Order for the young people who were growing up in Theosophical Circles—or rather, the inspiration came to him (surely from our Masters) and he asked and obtained the blessing and help of Dr. Besant and Bishop Leadbeater to start the Order on something of the lines and with the ideals of King Arthur's Round Table—with Tennyson's watchword for motto. Lancelot worked very hard at all the details of it until 1914, when he entered first the Red Cross, and then the Army, being killed, as you probably know, after the entry of the troupes into Jerusalem. He worked out the four grades, originally three, and asked Mrs. Besant to write several parts of the Ritual, e.g. *The Ideal Knight*, and much of the *Admission of Companions*, which she graciously did. Later Dr. Arundale gave us the *Charge to Knights*.

She addressed many meetings and admitted many Companions, and was of course a tremendous inspiration to us in all the work connected with the Order, as was Bishop Leadbeater to the end, and as Dr. Arundale and Mr. Jinarajadasa now are.

The Ceremony for admission of Knights was put together by two or three of the elder "young people" who were working with us in England, and the "Pages" admission was written by Edith Pinchin (Knight Caledor) who had come into the Lotus Circle as a child with her sister and brother, and became a fine worker as Chief Knight of the Round Table for England, until she left for Adyar (where she is now teacher in the Montessori School).

After the last war, I had to carry on, as best I could, with the help of those who were interested, and then Calidor was a valuable assistant. We always had a meeting at International Congresses—e.g. Paris, Vienna, Stock-

holm, Buda Pest, and in India in 1925 and later. In the earlier days there were meetings at Ommen also.

I was International Secretary for many years, but was able—somewhere about 1925, to hand on the work to a very capable and splendid Knight—*Serge Brisv* of Brussels. She did much for the Order.

We had of course a *Round Table Annual* and she produced this in French and in English. Her successor was Mme. Trudy Kern. Is she still the International Secretary or has our Senior Knight placed you in that office? I think this must be so.

Just before the war started I was in Holland and we were then working over the new *Constitution*. I then lost trace until my eyes fell upon your Report and my heart rejoiced.

Since then I have heard from the Chief Knight of India, Miss Tehmini Wadia, who sent me from Bombay her report, showing 18 Tables and a membership of 275.

I am an old lady now—73—but pretty active still, working for the T. S. and the L. C. C. All I can do in England is to keep some touch with Miss Joan Gale in London, who keeps a Table or two going. Brother Raja, when he is in London, always takes a meeting, but you will understand how everything has been dislocated. Is it beginning to be the same with you? The U. S. A. has always supported the Order splendidly—and your Chief Knight for so many years, Ray Harden, was a great ally, both to my husband and later on to me.

I still have rather interesting Archives—early numbers of the Round Table Annual, letters from Mrs. Besant about the work and so on. I feel that—after the War—these should go to the Chief Knight of the country which is the Headquarters of the work. Will you let me know what you feel about this? Meanwhile they are distributed amongst my few remaining possessions which (since my flat was bombed) are stored in this town.

I hope that you will make any use of me you can for giving information you may need. I worked with the Round Table in Adyar in 1930, 1931, and 1932, and still have one of the original silver badges—also one they made for me in Australia where for so many years Studd was Chief Knight. I remember well H. Banks, Chief Knight of New Zealand.

Most sincerely wishing that your fine work may prosper and be evermore blessed, I am,

—ETHEL M. WHYTE, *Knight Libra*



# Theosophy in the Field

**Besant Lodge** (Cleveland) celebrated Dr. Besant's birthday by offering a three-act Theosophical play, written by one of its younger members, Mrs. Jacquin Zentner, *Mr. Spencer Earns His Wings*, which was well presented by an able cast.

The play will be sent to Olcott for use in other lodges which may be interested in such creative work.

**Cincinnati Lodge** is bustling with activity these days. New members, new ideas and new methods of work have tapped new energies for accomplishing objectives. A bulletin provides a voice for the lodge and a creative outlet for members.

The season was opened with a visit from Mr. Jinarajadasa. The lodge is sponsoring a forum discussion on the Indian situation with Mr. H. S. L. Polak expressing the opinion that India and Britain must remain linked in equal partnership and Dr. H. Muzumdar, a Gandhi disciple, expressing the opinion that only complete severing of relations will free India now. A well known local Rabbi will be moderator for the occasion. Twenty-five hundred announcements to this affair are being distributed through the Foreign Policy, the University, Federal Union and other interested groups.

**Lansing Lodge** resumed its work in September. Public and members' study classes are combined under the leadership of Major Gardner, with *Where Theosophy and Science Meet* as the text. Dr. Besant's birthday was celebrated with a special program and a Bohemian supper. Meetings are well attended, several new members having been added this fall.

**"Lotus Lodge** (Philadelphia) has studied the fundamentals of Theosophy this year, using

L. W. Rogers' *Elementary Theosophy* as a text book, and assigning a chapter to each member to summarize and present at weekly meetings. Our success in holding the interest and developing the talents of our members has been so gratifying that we are now starting a similar study of 'Comparative Religion,' using Dr. Besant's books on the subject."

**Minneapolis Lodge** renewed its fall activities with a lecture by Dr. Jose B. Acuna, which was enthusiastically received. During Mr. Fred Werth's stay (two weeks) he gave four public lectures and four talks to the study class, which is under the leadership of Mr. Fritz Loenholdt (Mrs. Helen Loenholdt conducts the beginners' group). Three new members have joined the Society.

**St. Louis Branch** is deeply grateful to Mr. James S. Perkins for his truly artistic interpretation of Theosophy given in four public lectures and one members talk on September 20-24 inclusive. Our members are looking forward to an early return engagement of Mr. Perkins.

**Washington Lodge** writes: "A wonderful treat for us was the visit of Mr. Jinarajadasa, on September 30 and October 1. Mr. Hugh Munro of Philadelphia has begun a series of public lectures which are always a source of enjoyment for those who attend. On each Tuesday a meditation class and on each Friday a class in astro-psychology are held, both conducted by Mrs. Lillian Boatman. Saturday is the time for friendly contacts when the Goodwill Fellowship keeps open house in the evening with a literary and musical program, followed by light refreshments, to which newcomers and friends are equally welcome."

## Mr. Jinarajadasa Arrives

As we go to press we record a cable just received from Mr. Jinarajadasa, reporting his safe arrival in London after an entirely unexciting voyage.



# Theosophical News and Notes

## *Mr. Rogers Cancels*

Due to a bad cold acquired on an over-heated sleeper, Mr. Rogers has been in a hospital in Spokane with a mild case of pneumonia, compelling the cancellation of engagements in several cities. Although released after two weeks, Mr. Rogers, at the urgent advice of his doctor, has since cancelled the remainder of his tour, which would have reached the milder climate of Texas by November. He is returning to his home in Los Angeles to rest until January. All lodges concerned have been notified.

## *Mr. Jinarajadasa Sails*

Carrying through his tour to the last engagement, Mr. Jinarajadasa took advantage of a passage offered at very short notice. The National President happened to be in the East at the time and was able to spend the last twenty-four hours, together with Mr. and Mrs. William Ross and other New York Members, in aiding in the completion of his final arrangements—Customs, Taxes, censorship of all papers and books, essential shopping, etc.—to bid him good-bye at the pier and to thank him again in the name of the members for magnificent service to our work in the four months of his visit.

The boat, a cargo vessel of small tonnage, was, of course, unidentified. The passenger list was ten or a dozen. Mr. Jinarajadasa reported that he had a comfortable cabin all to himself. When the boat sailed, from what port the trans-ocean voyage commenced and the direction of its sailing will probably not be told until after the war, but by the time this is read we expect a cable announcing his safe arrival.

## *Death of the Vice-President*

A cable from Adyar announces the death late in September of Mr. Hirendranath Datta, Vice-President of the Society. The President will miss his fine and always generous contribution of experience and of wisdom. In another column appears a tribute by Mr. Jinarajadasa.

## *Dr. Pieter K. Roest*

From *Theosophy in Australia* we learn that Dr. Roest (Captain, U. S. Army), who is residing for the time being at the Manor, Sydney, recently addressed the members of Blavatsky Lodge.

## *"Proceedings"—Pre-publication Offer*

The work of transcribing all of the recordings of the Convention and Summer School proceedings has proved to be a very great task for a Staff already fully occupied. Some manuscripts are awaiting return from their various authors.

The number of pages will be more than originally planned; still, it is desired to adhere to the quoted price of \$1. This very valuable book, offered at less than cost, should sell at twice that price, but the pre-publication price of \$1 stands for all who place their orders before November 30, after which the price will be \$1.50 net, plus postage.

## *National Library Policy*

In August a letter was addressed to each lodge (to the librarian if known; otherwise to the president), requesting help in the formulation of a National Library Policy. We are appreciative of the responses, which have received our study, and present the following for consideration as a partial solution to our problem. It is patterned after the practice of the English Section:

*There shall be a Library Committee consisting of the National President, the National Secretary and the National Librarian (all ex-officio) and three other accessible members appointed by the National President with full power to decide on the purchase and acceptance of books for the National Library.*

There is still the need, however, for a guiding statement of policy for the Committee to follow in selecting books and building "The Theosophical National Library."

Suggestions welcome.

## *Esther Renshaw, Chief Brother*

We congratulate Miss Esther Renshaw on her election as Chief Brother of The Theosophical Order of Service in the United States by the votes of the Head Brothers of all the Departments and Federations. The election was carried out under the auspices of Mr. Jinarajadasa in his capacity as Presidential Agent. Miss Renshaw's election to the office has been approved by the National President and confirmed by Dr. Arundale. She takes office concurrently with the introduction of a new Constitution for the Order, which is presented on the T.O.S. page in this issue.

### Used Book Exchange

The establishment of a National Used-Book-Exchange has been suggested by Dr. Frank Steiner, librarian of the Cincinnati Lodge. His suggestion is that since most lodge libraries contain unnecessary duplicates of some Theosophical books, and have few funds available for the purchase of other useful volumes, a Book-Exchange to which lodges could send their duplicate copies and request other titles in exchange might supply many libraries with new titles for circulation.

Such a Book-Exchange will be created at Olcott if there is sufficient interest in it. Will the librarians write the National Secretary without delay?

### Finland Carries On

A letter from the General Secretary of The Theosophical Society in Finland tells how that war stricken country continues its Theosophical work. With only a short interval after the war broke out in 1940, it resumed in 1941. The work of the Society, however, has been continued without interruption. The magazine has been regularly published and all Theosophical days observed with public lectures and entertainments. The Convention was held with 24% of the members in attendance, representing 77% of the lodges. A new Headquarters building has been acquired and the work goes steadily on as an example to us all.

### Elithe Nisewanger

Writing from Adyar, where she is working in close association with the President's office, our member, Elithe Nisewanger writes:

"America is not at all far away from Madras these days. After a recent trip to town, Henry van de Poll remarked that her (America's) representatives for defense are a most fine and upstanding looking lot. I think one of the things about this war that has impressed me most is the way in which people are being sent to the four corners of the world, one way or another, so that they shall learn to better know and appreciate their fellows from everywhere. These are stirring and awful times, but can certainly also be greatly splendid times if individuals will live up to their purpose."

### Lily Lawrence Bow

*The American Poetry Journal* features an article by Mrs. Lily Lawrence Bow, a member of The Theosophical Society, editor of the magazine *Cycle* and author of the column, "Pirates' Gold."

### New Member Growth

The record of the Membership Office shows that consistently, month by month through the first quarter of the year, the number of new members is substantially higher than in either of the two previous years. The total for the quarter is double that of the corresponding period of 1940 and 1941. If any are down-hearted we leave the comment to them.

### "The Cincinnati Theosophist"

Cincinnati Lodge has recently increased its mimeographed and illustrated bulletin to 28 pages. The last issue contains a condensed Convention and Summer School report, an account of the federation meeting at Chautauqua, book reviews and notes by the Library Committee, a problem discussion by the lodge president, a contribution, "What the Master Taught Me," by Mr. Jinarajadasa, and articles on painting, science, child training and other subjects by several members. An interesting number that does credit to the lodge.

### "Bambi"

Dear Mr. Cook:

Thank you for sending me your pre-publication remarks on *Bambi*.

You can rest assured that I am not permitting these sportsmen groups to attack the picture without sending out a few broadsides of my own. If you are a reader of the sports columns, as, strangely enough, that is where the *Bambi* controversy rages, you may have picked up my words of rebuttal.

Frankly, when I made the picture, the thought of using it as a weapon against sportsmen never entered my mind, so you can imagine how baffled and how unprepared I was for this surprise attack.

However, it now appears, if the letters we are receiving can be considered a gauge of public opinion, these charges have turned into a boomerang.

Again my thanks and best wishes to you,

Sincerely,

WALT DISNEY

### Pictures Shared

Fellowship Lodge has some very beautiful and interesting pictures (taken by one of its members) of the Olcott grounds and groups of members attending the 1942 Convention. These we will loan to any lodge at no expense, except postage and insurance. Write to Fellowship Branch, T. S., Room 735, 410 South Michigan Avenue, Chicago, Illinois.

—MRS. MABLE C. LATTAN, President



### Geoffrey Hodson

Notes received from New Zealand tell us of the very fine lecture and public class work of Mr. Geoffrey Hodson. A pamphlet recently received lists a series of twenty-eight public lectures and classes during June and July in Auckland, everyone a "Theosophical" subject.

### Straight Theosophy

In another column Lotus Lodge of Philadelphia reports the success of its efforts in studying and presenting to the public the fundamentals of Theosophy. The subjects have pulling power and are being dealt with in a way to provide activity and experience for the members.

### Dr. Cousins' Birthday

Friends of Dr. J. H. Cousins will be glad to learn of the recent celebration of his seventieth birthday. For many years Dr. Cousins has worked on behalf of true education and in the furtherance of Indian culture, lecturing and giving art exhibitions in many parts of the country, founding art schools and establishing art galleries. At one time Principal of Madanapalle College, art adviser to the government of Travancore, head of the department of Fine Arts at the university there, author and poet, he was the only Doctor of Literature of Japan from 1922 until his renunciation of the Degree in 1941 upon the out-break of the war between Japan and the Allies.

### Service Roll

Members who have joined the Services since publication of our last "Service Roll" are:

Pvt. David J. Cooper, Besant (Boston) Lodge. U. S. Army.

Pvt. Robert O. Downs, Glendive Lodge, U. S. Army.

Pvt. Robert Drew-Bear, Hartford Lodge, U. S. Army.

Miss Jeanne Dumas, Herakles Lodge (Chicago) WAACS.

Eugene Nickerson, Glendale Lodge. U. S. Navy.

Lt. Edward A. Northam, Lansing Lodge, U. S. Army.

Pvt. Kenneth L. Stevens, Akron Lodge, U. S. Army.

Sydney S. Taylor, Besant Lodge (Hollywood).

Pvt. Norval Tinsley, Meridian Lodge, U. S. Army.

*The Camp Grant Sentinel* carries a feature article concerning the work of P. F. C. Burton E. Anderson, who has set out more than 10,000

potted plants around the grounds of the Camp Grant Station Hospital.

Pvt. Matt Boardman is editor of his Regiment's interesting little paper called "The Artillery Man."

### New Staff Member

Miss Bertha Williams, who assisted Miss Marjorie Hurd so capably in the Bookkeeping Office this summer, has returned to Olcott to become a permanent Staff Member.

Welcome Back, Bertha!

### Point Loma Head Dies

Dr. G. de Purucker died suddenly at the Society's Headquarters near Covina, California. He had been head of the Point Loma Society since 1929, was editor of *The Theosophical Forum*, its official organ, and the author of a number of its important publications. The Society has recently moved its Headquarters from Point Loma to Covina.

### Dr. H. N. Stokes Passes

After a long illness Dr. H. N. Stokes died recently in a hospital near Washington, D. C., where he had his home. A long time Theosophist, adhering strongly to the Blavatsky tradition, he was best known as an editor and a worker for prison reform. At the time of his death he was a member of the Canadian Section.

### Staff Wedding

We are happy to announce the wedding in August of Miss Helen Palmer Owen and Mr. James Wycherley, just prior to his departure for army training. While Mr. Wycherley prepares to take up arms against the forces of evil on the fighting fronts, Mrs. Wycherley continues to hold the home front at Headquarters.

We wish them great happiness in their new relationship, though for the duration, at least, they must spend it far apart. We know it will be helpful to James, engaged in the difficult and dangerous business of soldier life, to know that he has this tie with Helen back home.

### Response to Adyar

In response to the request on behalf of the Peace and Reconstruction Department at Adyar for a donation of the nine volumes of the *Public Papers and Addresses of President Roosevelt*, two generous members have sent us a check for \$45 to make the purchase. We are grateful to the members, as the Adyar Library will be also.

### Morris Aron

In the passing of Morris Aron, of Phoenix, Arizona, on September 24, Butte Lodge lost its "Dean." Although he had not visited his lodge in some thirty years, he always took a keen interest in its welfare and activities. Prompt in replying to any communication from any member of the lodge, and just as prompt in contributing to the lodge's financial obligations, he was a wonderful example of loyalty to the principles of Theosophy.

—JOHN W. DUNCAN

### James Maynard Lang

On September 17, at the age of 84, Mr. James Maynard Lang, for many years a staunch member of The Theosophical Society in Seattle, passed to the next stage of his existence as a soul. Both Mr. and Mrs. Lang have served the Society well in their hospitality extended to lecturers, their helpfulness in financial matters, and just by being good Theosophists.

### F. Milton Willis

The name of Dr. Frederick Milton Willis is well known to the Theosophical world, and his release from the physical plane on September 10, at the age of 74, comes as something of a shock to his many friends and admirers.

Dr. Willis joined the Society in his early twenties and throughout the years that followed devoted much of his time to lecturing and the writing of books, among which the better known are "The Spiritual Life," "The Return of the World Teacher," "Recurring Earth Lives," and "The Truth about Christ and the Atonement." He also wrote the little "blue" booklet, "Theosophy in Outline," which has enjoyed wide circulation.

While we rejoice with his wife at his liberation, still there is a tinge of regret to lose so able and proven a worker.

### New Members for September

Applications for membership were received during the month of September from the following lodges: Besant (Cleveland), Besant (Hollywood), Buffalo, Cincinnati, Daytona Beach, Genesee (Rochester), Hartford, Lansing, Long Beach, Meridian, Milwaukee, New Orleans, Pittsburgh, Portland, Rainbow (Columbus); and national members from Pasadena, Calif., Winona, Minn., Hammond, Indiana, and Rochester, New York.

### To-Those-Who-Mourn Club

|  |     |
|--|-----|
| Shipment of booklets from Sept. 15 to Oct. 15: |     |
| California .....                               | 25  |
| Florida .....                                  | 12  |
| Illinois .....                                 | 18  |
| Michigan .....                                 | 100 |
| Mississippi .....                              | 100 |
| Missouri .....                                 | 10  |
| New Jersey .....                               | 110 |
| New York .....                                 | 320 |
| North Dakota .....                             | 10  |
| Ohio .....                                     | 100 |
| Oregon .....                                   | 230 |
| Washington .....                               | 112 |

Total 1147

*"It is humanity which is the great orphan, the only disinherited one upon this earth. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare."*—K. H.

Since I shall move to Pittsburgh on November 1 and will continue the Club's work there, it will be impracticable to continue the activity in New York. The Club will appreciate having someone (or several) New York members of the Society volunteer to "carry on" in the district. I shall be glad to advise them on my method of working there if they will write to me at 27 West 44th Street.

—WILFRED H. SIGERSON

### Statistics

September 16 to October 15, 1942

| American Theosophical Fund |            |            |
|----------------------------|------------|------------|
| Previously reported .....  | \$9,257.75 |            |
| To October 15 .....        | 131.00     | \$9,388.75 |
| Building Fund              |            |            |
| To October 15 .....        |            | 10.00      |
| War Relief Fund            |            |            |
| To October 15 .....        |            | 25.00      |
| Adyar Art Project          |            |            |
| To October 15 .....        |            | 212.00     |
| School of Tomorrow         |            |            |
| Previously reported .....  | 321.00     |            |
| To October 15 .....        | 55.00      | 376.00     |

### Born

To Mr. and Mrs. Ludwig Guckenheimer, Brotherhood Lodge, a daughter, Elizabeth Hanna, October 10.

### Died

Mrs. Amy S. Blackburn, Besant Lodge of Seattle, recently.  
Miss Elma I. Locke, Santa Monica Lodge, September.  
Mrs. Louise Miles, Long Beach Lodge, September 4.  
Mrs. Ada May Vreeland, Central Lodge, New York City, February 4, 1942.  
Dr. F. Milton Willis, Brooklyn Lodge, September 10.

### Married

Miss Antoinette Anderson and Mr. Louis Philippi, both of Memphis Lodge (Secretary and President) September 20.  
Miss Lotte Barrit and Mr. Robert Drew-Bear, both of Hartford Lodge, August 21.  
Miss Gladys Gruber, Orlando Lodge and Mr. Charles F. Holmes, September 2.  
Miss Helen Palmer Owen and Mr. James Wycherley, both of Olcott (Wheaton) Lodge, Aug. 12.



## Book Reviews

*From Hand to Mouth, Vegetarian Recipes, compiled by Emily B. Sellon. The Theosophical Press, Price \$1.00.*

Caught somewhere between Lace Cookies and Hungarian Poppy Seed Cake, the reviewer of *From Hand to Mouth* is apt to be discovered with crumbs on his typewriter. For this cook book certainly works up an appetite, as it runs the flavor gamut from cocktail to dessert. Here one is sure to discover new taste thrills, whether from "Bhonee Krichri," "Southern Sweet Potatoes," or "The Lowly Leek."

The book suggests a variety of balanced menus, all of them enticing, and all of them assembled from the standpoint of natural diet.

Ever try Minestrone, Lentil Pie, Scalloped Succini, or Fruit Rice Pudding?

—B. W.

*How Miracles Abound, by Bertha Stevens, The Beacon Press. \$1.85.*

Not only is this book invaluable for the parents and teachers of young children, but also of particular interest to all Theosophists. Here

a teacher of young children has combined the scientific, the philosophical, and the religious, so that the science remains exact, the philosophy true, and the religion deep and moving. And yet, *How Miracles Abound* is an approach, a way of becoming conscious of life as a whole. Every detail of nature becomes a window through which to view the grandeur of the Plan. The dewdrop is first a symbol of the cycle of moisture in nature, but also of all cyclic activity. The snail shell illustrates the basic principle of growth along a spiral form. A petunia, a star, a salt crystal and many other objects open whole worlds of discovery and new understandings.

Even more important than this method of synthesis, is the quality of appreciation which Miss Stevens calls forth, for both the 'miracles' in the non-human kingdoms of nature and the 'miracles' in the human kingdom.

*'And children's faces looking up  
Holding wonder like a cup.'*

(Sara Teasdale)

—C. T.



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"Milk and whole grain products together make a food combination of low cost and high nutritive value. In fact, such a food mixture with the sole addition of fruit and/or vegetables . . . may be not only adequate but (so far as we know) optimal for human nutrition."—**Chemistry of Food and Nutrition**, by H. C. Sherman—Macmillan Co., 1939.

Nature's vegetables, nuts, fruit, and sunlight are the real sources of the six nutrients: vitamins, minerals, proteins, acids, fats, carbohydrates.

FROM

## *Hand to Mouth*

shows how to use Nature's offerings intelligently in the preparation of delicious and well-balanced menus, adequate for growth and health.

With the help of this book meatless days may well become meatless years.

Foreword by Dr. O. J. Bengtsson—an informal, helpful introductory chapter by Emily B. Sellon, the compiler—more than two hundred choice recipes—a number of sample menus—complete index—bibliography.



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