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**THE**  
**AMERICAN**  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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MARCH ★ 1942

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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**T**HEOSOPHY must not represent merely a collection of moral verities, a bundle of metaphysical ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity, and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother within or outside of the association, throw slur upon his actions or denounce him lest he should himself lose the right of being considered a Theosophist. Ever turn away your gaze from the imperfections of your neighbor, and center rather your attention upon your own shortcomings, in order to correct them and become wiser . . . show not the disparity between claim and action in another man but, whether he be brother or neighbor, rather help him in his arduous walk in life . . .

The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modelling of these conceptions for their application into such forms of daily life where they may be applied with most equitableness. Such is the common work in view for all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced. Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbor and brother in the field of Theosophy, as none is held to weed out a larger plot of ground than his strength and capacity will permit him.

*From the Master K.H., 1883.*

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# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 3

## Arboretum Spring Meditation

**B**YOND the second gateway leading to the woods, the roar of a torrent broke on my startled ears. Winter still lingered, but I had gone, hoping to meet the first messengers of Spring, before her leafy pathway was prepared.

I knew that first the trumpets of color would blow, faintly at first, silver iridescence on bark and twig, dusky brown deepening to red on bush and stem, and the grey of the willow-branches would be hidden behind the waving plumes of palest gold. Light would be there calling—Light, with her magic summons, her magic touch; the deepening blue of the sky, her reflector.

But suddenly, within the spring wind, was a sound as the rush of many waters, and the bright day tarnished, as shining silvery streams of light rained down upon the earth. Like a cosmic waterfall of living light, it sparkled and glistened, and in its radiance flowed power and life. The roar deepened, deepened in my ears, and I heard the great stream of Life pouring out into the universe. Within my heart there sounded: "Holy! Holy! Holy!" and I knew that the earth was holy; that I stood a witness of the constant renewal, of the ever present Sacrifice.

Then I knew that indeed all is holy—that the worlds and all that live upon them, come into being as the Sacrifice of the Godhead—the Unknown and Unknowable, the great mystery, in whom all rests undifferentiated and formless. Within my understanding I saw the Sacrifice pouring Itself out into all that has form and structure, the "Unmeasured taking on Measure;" sustaining all in all the universe and yet not contained in creation; formlessness and

form united in a unity which the mind of man may not comprehend. Self-moving, the Will of God created, and forms were born; and as form and law (which is the unity of forms) assumed the housing of the Godhead in manifestation. Truth was born—Truth, the shadow of God. Then, that the human form might know not only the world, but who and what it is, the Cosmic Man was veiled within, until Love should reveal true Being, for God is love. All involution was hidden in the dim mists of unconsciousness.

Then it seemed, I saw behind all life a process—slowly, but surely, awareness, consciousness and direction increasing, until in man, Life knew itself, and men knew themselves to be sons of God in ever deepening knowledge. Space and Time seemed clearly to be only illusions from which the soul must free itself; to know itself as that pure translucency through which time flows; upon which time appears—time, which is the measure of space.

And as men came to know themselves—who and what they are—again I saw the heavenly Sacrifice repeated on Earth and everywhere life poured out that God might be. In man is the "Sacrificial image," and all sacrifice is of the very nature of divinity. Concealment too, is of its nature, as light is hidden in the green world; as a seed is hidden and death is hidden; but life bears witness, is created and nourished by it.

Then I understood that for each form, when the cycle was complete, "There should be time no longer," for the "earth would be full of the knowledge and glory of God, as waters that cover the sea."

# Rights and Responsibilities

## What is your Idea?

*This column is for the free and open expression of member opinion. Differences of opinion are expected, and will be encouraged, for through them we may be helpful to each other. On any subject some have knowledge greater than others, and all may learn through its sharing.*

*Contributions should be confined to 250 words, if possible, and should reach the Editor by the fifteenth of the month in order to be in time for the next issue. In the event of a deluge of ideas the Editor reserves the right to print those that arrive first and, in the case of duplication, to choose the fullest expression. Any mistatement or half-statement of fact (not of opinion) will obviously necessitate a clarifying footnote.*

### Sallie Weis:

Having been forced by circumstances to see that in desiring certain rights as a member of The Theosophical Society I had also certain responsibilities which I had not recognized, I now have a different slant on the picture. Not that I did not see the obvious responsibilities, but that others opened up to me as I was able to discuss the question in a group.

For instance, I should like to see certain things accomplished in The Theosophical Society and I am willing to help in their accomplishment. In trying to contribute my ideas and my services I meet obstacles. If I stop at the obstacles my contribution has little value, but in penetrating the obstacles I thought I saw I realize that they are an illusion and that the real obstacle is obscured. It lies in the lack of interest which will prevent many of you from even reading of this discovery of mine.

As soon as I discover that my obstacle is different than I thought, and what it is, I can prepare to attack it. Now my question is: how can I arouse you to want the same things or similar things to those I want?

Another illustration may help. Suppose I am a negro, developed by what culture is available to me, to want to share equal rights of citizenship with the white people. At present I am not permitted to go to the same restaurants, theaters, hotels or to have an equal chance at the same jobs as the white people in many communities. I would like to do these things, but there are obstacles. I think they are the owners of the theaters, restaurants or businesses, so I begin to work on the problem so that I can help my brothers to have the things I want. I discover that it is not the owner but the other white people that he is afraid of. They will not patronize him if he permits me to come and

share his services. He personally does not care who buys his wares as long as they are bought. In the case of the employer he will not hire me because if he does he cannot hire some of the white men he needs. Their union will not accept me as a member. I find my problem is different than I thought and if I am discouraged and quit trying because single handed I can do nothing to solve the matter I will slow up the whole process. But I find further that there are groups of people working to help educate society to the condition, so I join them even though I may never see the fruits of our work. I shall have helped others who come after me to enjoy the things I desired. If I am a Theosophist I know I shall come back later and enjoy them myself.

My point is this: If we can discuss our problems with each other or in such a column as this, we can help each other to think them through and thereby get at their real cause. The democratic form provides us with a means for such discussion as one of our *rights*. Our *responsibility* is to make use of that *right* for our own individual understanding as a contribution to the good of the whole.

### Emily Sellon:

Our Rights and Responsibilities to The Theosophical Society, what are they? In any enlightened democracy, the two words are synonymous—our rights are all those human prerogatives which we, as free men, must undertake as our prime responsibility to provide for others. I know it has been said that the organization of the T.S. is not such as others. But if there's one thing that Theosophists believe, is it not that Principles hold true forever, no matter what the application? If we believe in Unity as a fact of Nature and that its expression in human society must be Brotherhood and



that the most perfect expression of Brotherhood so far devised in social relationships is democratic principle—why then, our greatest Right and Responsibility must be always to act in accordance with that principle.

Hence, I take it, this department. Free expression of opinion is the lifeblood of democratic organization; without it the real support and strength of the membership is lost. Nothing but good can come of frank discussion of mutual problems; on the other hand, much that is bad comes from their suppression. Let us never be afraid of honest difference of opinion and friendly and impersonal criticism. They are the bone and sinew of democracy—the strength and resiliency. If our plans and procedures are good they will be perfected through free and open criticism and suggestion; if they are not good they will be replaced by better ones.

THE AMERICAN THEOSOPHIST is the place for such frank discussion, and we hope that this department of Rights and Responsibilities will be the beginning of a new articulateness for the membership. What we need to know about one another in the T. S. is not so much what each of us is doing but something much more elusive and important from the point of view of the Society's morale—the state of mind of the members. If they like a policy, let them say so. If they disapprove, surely we all want to know it, and why. And they should state their minds freely and frankly in print, without footnote or editorial comment, except only where there is an error of *fact*, not of opinion. No one is attacking any person in this sort of exchange—far from it. Theosophists understand that our first need is for impersonality, and we can disagree with the greatest goodwill in the world. The T. S. badly needs this open expression of opinion and production of new ideas for the health and strength of its work. And it is this sort of friendly divergence of opinion that constitutes real democratic procedure. Theosophists have a great opportunity to help point the way in this to a world that terribly needs direction.

Is not this also our Right, and Responsibility?

Sidney A. Cook:

We probably cannot better acquire an understanding of the rights and responsibilities accorded by democracy than from the words of those who are recognized as the great democrats, or who represent great democracies—great upholders of rights and freedoms, but wielders of great responsibilities.

Franklin D. Roosevelt says: "Good government should maintain the balance where every individual may have a place *if he will take it.*" The italicized portion states an important element of the principle of democracy. If those elected to responsibility in the democracy of today waited for electors to assume *their* responsibilities also there would be no government and no achievement.

The wife of a British member of Parliament, speaking at a Stephens College (Columbia, Missouri) Forum recently, said: "I hold strongly that the government is less important than the people, that the government should in a true sense be the *servant* of the people. If it is not then the fault lies with the people. That was one of our mistakes. Too many of us happily accepted the advantages of Democracy, but shirked the responsibilities. We fought when an election came and then forgot all about things outside our private lives. We were not good citizens. To be a good citizen in a Democracy one must be *vigilant, aware, responsible, informed and guided by considered judgments* instead of instinct and prejudice."

It is not enough that we shall merely vote occasionally. Too few of us do even that. We cannot be healthful if we but occasionally eat right food.

Again the italicized portion is important. An opinion can have little validity if even one important factor is omitted from the thinking through which that opinion is derived. Therefore a gathering of all factual material should precede opinion or decision.

Thomas Jefferson knew this when he said: "I shall often go wrong through defective judgment, and when right I shall be thought wrong by those whose positions will not command a view of the whole ground."

In his oration to the Athenians who first fell in the Peloponnesian War, Pericles said: "We regard the man who holds aloof from public life not as quiet, but as useless. We decide or debate carefully and in person all matters of policy, holding not that words and deeds go ill together, but that acts are foredoomed to failure when undertaken undiscussed."

"Democracy," said Meredith Nicholson, "is a never ending quest." The way of this quest is the way of all quests whose goal is worth the striving. It is the way of service—acceptance of duties and responsibilities and carrying them to the full. Rights and recognition are then accorded by the law and cannot be denied by men. It is true in the realm of nature. It is true in the realm of democracy, also.



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The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man.

From *The Idyll of the White Lotus*

## Practising

A Theosophist has many advantages that those lack who have no knowledge of the Ancient Wisdom. Much that would otherwise remain dark becomes clear and meaningful; much that would be difficult becomes purposeful and therefore bearable.

Among the most practical values is perhaps the knowledge that we live many lives and that in each a future one is made more or less as we will, but inevitably advanced.

With that knowledge we recognize that we shall some day reach and live a life entirely happy, perfectly effective, fully expressive of all that is highest and best.

Today we are practising for that life. How long, through how many lives we shall practise depends upon only one thing—the intensity of the effort. Think of a child at the piano. If the practise period is not well used, if the time is wasted and the effort half-heartedly made there will be little progress and very many practise periods before perfect playing is achieved.

We are practising. All men are practising, either consciously and with understanding, as the Theosophist can, or without the knowledge that can guide the effort. With that knowledge what magnificent prospects each opportunity unfolds! Every occasion, every problem, every contact, every hour provides practise opportunity. The tests we have to pass are not unlike those which all have undergone who are more advanced on life's long evolutionary path than ourselves. They too have passed long periods, practising, to live the lives that are Theirs today.

If this idea of practising is fully grasped it makes a very great difference. For instance, whatever we have to do assumes a worthwhile significance. There is no longer a simple like or dislike for the task. It becomes an opportunity to practise for a future success. We no longer desist from effort because others are more able. We are practising to become more able, also. We no more feel discouragement that we are less effective. We are practising for a future effectiveness. We cease to disparage ourselves. We are practising the way to live, making ourselves fit for a life of the future by our efforts in the present. Whether those efforts are successful today is far less important than that they shall be earnestly made for the sake of the progress that effort assures.

Let us practise. In the word of a Great One: "Try."

## Victories

When the powers of Evil attack in force, as they are doing today, there is no time to be lost. There is no time to sit back and relax and discuss. No time to procrastinate in one's determined impersonal reprisals. Nothing is more sure than that the adversary will stop at nothing. And however he attacks, be it in terms of tank and plane, or of that less recognizable



form of attack, so insidious that we scarcely associate it with the scheming source from which it does, of course, most certainly come, it eats away at the weaknesses in our characters, and causes us to be small centers of disturbance in our surroundings, consequently aiding just the side we are most anxious to combat.

It is this last form of attack which is probably most dangerous to Theosophists, and as we react well or ill to the individual attacks upon us which we are almost certain to experience, we can make or mar in very large measure the sum total of the work given us; can fulfill or not the trust imposed in us by Those who surely have allotted to us for our doing, here as members of this Section at this present time, a portion of that Great and Eternal Plan which exists for the eventual happiness of all humanity.

We who have some understanding, however small, of the greater possibilities innate in every happening, strive in strength to fight and conquer those immediate troubles which assail our lesser selves; for in our little victories we bring nearer the greater victory, shed abroad an ever increasing light, and so help our fellow men around us to realize the fact of the sunlight behind the appearance of the heaviest cloud.

—J. B. S. COATS

From *Theosophical News and Notes*, England

### *With Clean Weapons*

Americans are becoming panicky. Despite warnings that war news would be bad news for a time, bad news is causing some to lose their sense of balance and dignity and to cast aside their ideals. The Press in its editorial and correspondence columns—and radio commentators, also—are urging that we hate our enemies in order to stir within ourselves the fighting spirit. Appeals are made to enmity and hatred, as though appeals to ideals and great purpose were insufficient to stir Americans to right attitude and right action. It is useless to talk about having a right and just peace if we are to spend the intervening years hating those who must be included within that peace.

This writer claims that Americans and all knowers of freedom can be stirred through right emotion and right thought and that to

appeal to the baser elements of human character is to use the unclean weapons that we accuse our enemies of wielding. If the ideals and principles for which we fight are not sufficiently strong to cause us to do our utmost to win, then we have reason to question if in us they have value enough to fight for at all. We cannot adequately fight for and sustain principles by forsaking other principles. In another magazine (*The New Citizen*) we wrote the following:

We are in a war that we have genuinely sought to avoid. The war opened with an act of diabolical treachery. "Remember Pearl Harbor!" means "Avenge Pearl Harbor!"

The war must be won. Japan has to be taught the lesson she deserves. But vengeance is not in accord with the spirit with which the democracies are fighting this war, and we cannot teach our enemies the whole of the lesson that they must learn with vengeance and hatred in our hearts.

Any careful observer of Japanese events in the past twenty-five years recognizes that there have always been, and still are, two elements in Japan: the Liberals and the Militarists. Winston Churchill touched upon this when he referred to the secret societies of lesser Japanese officers of the army and the navy. In this twenty-five years, three premiers have been assassinated. They were premiers of the people, not of the militarists. Governments have repeatedly changed as the militarists struggled for supremacy over the liberal leaders of the people.

The United Nations are fighting no less to liberate Japan from ruthless domination than to free Germany from the rule of Hitler. It is against despotic cliques that would rule the world through terrorism that the war must be fought and won, and though nations who have accepted or failed to protect themselves against this misrule must pay the penalty and thereby learn the lesson, we of the United States and the United Nations are not avengers, but liberators.

For such a high purpose and to such great ends clean weapons only can be used. As with Galahad, our "strength shall be the strength of ten because our hearts are pure."

—S. A. C.

Facing it—always facing it—that's the way to get through. Face it! That's enough for any man!

—CONRAD



# Nutrition and the Defense Program

SADIE G. STAVE

IT is extraordinary to note how the exigencies of the defense program demand a return to the principles of nutrition advocated by scientific vegetarianism. Here is a great opportunity to teach people that the seeming privations are really an improvement in the eating habits of the American people.

The newspapers inform us that sugar will be rationed. Every student of scientific nutrition knows that white sugar is better eliminated from the diet. The refining and bleaching process has turned it into an acid-forming product that attacks the teeth. Raw sugar is much better, and maple syrup and honey are far superior for food value. Try honey to sweeten berries. Bake apples or pears with a little honey. Spread a little honey over the grapefruit before serving.

The newspapers also inform us that coffee will be rationed. From the point of view of scientific nutrition, coffee is deleterious, having a bad effect on the nerves and heart, and even causing insomnia. Coffee is better eliminated from the diet, together with tea, cocoa, and the whole array of "soft drinks." They have little or no food value and some of them contain habit-forming drugs. It is better to drink fruit juices, vegetable juices, and water. If a hot drink is desired, there are several substitute teas and coffees on the market that are pleasant to the taste and are free from injurious substances. If some fruit is taken at the beginning or at the end of the meal, the desire for a cup of coffee or tea usually disappears.

According to scientific vegetarianism, to sustain life and maintain perfect health, no flesh food is necessary. No animal product is necessary. Flesh foods include meats, fish, fowl, and every type of sea food. All may be easily and advantageously eliminated from the daily diet. The only foods that are really necessary are fruits, vegetables, legumes, cereals, the whole grains, nuts, and water. Nor is it necessary to spend hours cooking and preparing elaborate meals. The simplest combinations are the best. Raw and uncooked food, on the whole, is superior to cooked food. A monodiet, that is, a meal consisting of one course is superior to a meal consisting of several courses.

God did not intend man to live to eat or to spend all his energy in preparing and serving elaborate meals. The Ancient Wisdom teaches

plain living and high thinking. Plain living and high thinking are conducive to a sound mind in a sound body, and teach one self control, that most necessary quality for spiritual development. The vegetarian diet is demanded by *ahimsa*, the law of harmlessness, the first step in spiritual development.

Opponents claim that vegetarians become ill like everyone else. Of course, if a vegetarian stuffs his body with white flour and white sugar products, if he eats too much bread and too much cereal, if he loads his cereal with cream and sugar, and cooks the vitality out of vegetables, if he eats fried food and elaborate puddings and desserts, if between meals he has snacks and takes several cups of demi-tasse and strong tea, and nibbles salted nuts and candies, he like all others who so indulge abuses his digestive system and like them is likely to fall ill.

To maintain the body at its maximum state of efficiency fruit for breakfast, fruit for lunch, and a dish of vegetables for supper are sufficient. To these may be added whole grain cereals or breads or powdered nuts and a fruit or vegetable drink.

In explaining these principles I am not advocating a return to this seemingly spartan regime but am merely calling attention to the truth about food and the needs of the body. There is nothing to worry about if the necessities of the time demand restrictions. As people are today, vegetarian dishes must be made palatable and tempting. Luncheons, and teas, and dinners are part of the framework of social life. To win recalcitrant members of the family and to fit more easily into one's social environment, it is necessary to compromise.

If compromise is necessary in the household, we need not make it an excuse for throwing all our principles overboard. As students of Theosophy, we should each consider our body as a temple for the God within, the Inner Spirit. We want to prepare it as a channel for the divine forces so that it may radiate to all attracted to our sphere of action. The body must become a clean and consecrated vessel. If our aim is to serve, let us serve eagerly in this way too. Let us summon up resolution and strength of will to eat only the purest foods so that our bodies may be clean and healthy and our vibrations may be as high as



possible. The cleaner the pane of glass, the more powerfully will the rays of sunshine pour through, the more brilliant will be the light. Surely this glorious reward is sufficient. In addition, superb, glowing health will be ours;

our power of work will be many times increased; most of the ills of the flesh will disappear as snow in the sun. Let the compassionate heart be linked with the strength of a purified and tempered instrument.

## The Greatest Need

In these days free peoples are making a supreme effort against the blotting out of great principles and great cultures. Our own country is just beginning to be stirred into a realization of its responsibility. As a nation we are as yet almost unaware of the deep sacrifices we must make as a contribution toward the even greater sacrifice of the world in general. As Theosophists we know that we cannot preserve benefits that we do not share; cannot maintain ideals except by dedicated, sacrificial effort.

Today, probably even more than in the past, therefore, members are considering what shall be their share toward the creation of the new world that will be born out of the years of suffering yet to come. They are considering, too, by what means the Society can better serve that future. It is well that this be done, for there is always need for new thought and idea, always room for better plans and improved methods. Those who evolve them render an essential and appreciated service.

But greater than the need for ideas and plans is the need for workers to execute them. Besides those who design there must be those who execute; besides the knowers, the doers; and among those who agree, as among those who differ as to means, there will inevitably be questions as to what would be productively worth the effort, what is practical, what can

be brought to effective consummation and result; where exists qualified personnel to start, carry on and carry through with dedication, unflinching steadfastness and endurance?

However, as to our individual responsibilities we Theosophists can never be in doubt. We know that for any cause that is worth advancing, wholehearted sacrifice and self-giving in fullest measure are essential. Achievement is the fruit of work, of earnest, remorseless, untiring effort by which each drives himself to make the utmost contribution in effective result-getting service. Some have learned so to serve and as examples we have H.P.B. and Dr. Besant, and many others who showed us how to do well everything big and little. Few can work by their standard, but all can emulate their zeal. By that alone can Theosophy and The Theosophical Society grow and serve.

We know, too, that to study Theosophy is to study mankind and that to know ourselves is our foremost need. For in knowing ourselves we come to realize our strengths that we may rightly use and temper them; our weaknesses that they may not become a burden upon the strong and that we may transmute them to effective purpose.

These we are all aided to achieve through association in Theosophical comradeship.

—S. A. C.



For times of conflict such as these are Theosophists born, and members of The Theosophical Society. We do not belong to ease but to effort. We belong to light and not to darkness. We belong to strength and not to weakness, to faith and not to fear. It is the very darkness that calls us, for we are messengers of the light.

—G. S. ARUNDALE



# Three Boys

(An Educational Footnote)

RALPH T. GARDNER

**S**EVEN years of loving care had been expended on the garden by the householder and his family. The brick house stood well forward on the land, separated from a narrow road by enough lawn to give privacy. Behind the house, stretching back towards the orchard, lay the garden—an oval of grass surrounded by small trees and shrubs and plants that flowered in rotation all summer long.

Here we often sat on Saturday afternoons, three boys and I. One was from this place, the others from homes not far away. We met at the request of the parents, Theosophists who did not want too many orthodox prejudices rooted in their children's minds.

Sometimes the sky was fine and clear, and sometimes it was overcast and the air was chilly. But our spirits were never dampened as we discussed the deepest problems of life: how the world came to be as we see it, how we know things, and what is right.

If it seems incredible that boys nine or ten years old can seriously and even eagerly ponder such themes, I can only say that truth is easier to teach than falsehood, because Natural Order and the child's intuitions sustain you at every step of the way.

A child must move, however, in a world free of petty religious superstition and materialism. He must learn to think for himself, often quite differently than the world about him is thinking, and to associate on friendly terms with people who hold opinions utterly wrong to him.

He must go to school where a censored history has been stripped rigidly of almost every reference to the great hierarchy of spiritual beings who have graced this world. He must play with boys and girls who think it right to kill animals for food and fur and sport. He must sit at the feet of teachers who endorse the superstition that man comes to the world of divine things only through the death of one great Teacher, and not through development of the divine values that are already in man. The child must mingle constantly with people who talk about love and brotherhood in their churches, but who make flippant jokes or are scandalized when it comes down to the case of one child actually loving another.

With all this before us, it seemed best to begin with the principle of how we know things. For a workable rule we adopted the idea that knowledge comes only through experience—your own, not somebody else's. Again and again the boys were asked, "How do you make sure of a thing for yourself?" And the answer was, "Go and see."

From the value of carefully tested first hand experience, we managed little by little to grade experience off into various levels. A boy of nine has no trouble understanding that if he or a grown man make an experiment many times and always get the same result, that knowledge is reasonably dependable. And so as we discussed how a scientist working in a laboratory with such gases as hydrogen and oxygen can put them together and make drinking water, the boys were willing to admit that such hearsay was of a very high order. On the other hand, they could see that when a neighbor boy told a bad story about some child he did not like, that hearsay was of very little value.

Very soon, then, the boys came to know the difference between first hand experience, theory and common hearsay. When you could not make sure of a thing directly and had a lot of facts that needed explaining, they saw the value of adopting an idea—a theory—that might hold the facts together. Object lessons were drawn from their play experiences to illustrate this.

At no time was a Theosophical or any other theory imposed forcibly or dogmatically. Criticism was frankly invited. No question went undiscussed. Where knowledge was lacking, this was admitted gladly.

One day we met at another home and talked about evolution. We began with the ground and the rocks; went on to the weeds, grasses and flowers; then to animals, and last to human beings. The boys themselves named the surface differences between these kingdoms.

They could see that plants grow, whereas the ground underfoot changed very little. They pointed out that dogs bark and run around with people, whereas plants for the most part stay put. They could see that whereas animals remember many things, man is more given to



planning his actions and studying over his ideas.

Our problem was how these differences came to be. And so we talked about evolution, not merely of living forms, but also the theory that consciousness, the indwelling life of things, also develops, and grows better forms through which to express itself.

If it seems strange that boys of nine and ten could be sincerely interested in such a subject, let it be told that on this occasion the good housemother let our time run on and on until we had exhausted ourselves. At last we found we had been talking steadily for more than two hours without a break.

Since it would be their lot to move among boys to whom reincarnation was a fantastic notion, the boys on another occasion, back in our garden again, were asked to examine the common theory that we live but once. Soon they came to see that this belief does not fit the facts of our experience very well. It doesn't explain the extreme differences in character and talent between children of the same parents; or between normal children and those who are geniuses; or between healthy children and those who are severely crippled from birth.

We considered such facts as children being born wealthy and others poor and even blind. Clearly, here were apparently grave injustices that we had to account for. And so the idea of reincarnation came very logically into our thinking.

At another time, we talked about the sunshine pouring down upon our beautiful garden. Being a photographer, I was able to describe the different kinds of light we receive from our lord, the Sun—infra-red light, ultra-violet light, electro-magnetic waves, and so on, very little of which we can actually see. The boys came to understand that we are blind to most of the radiant energy coming to us all the time.

From this point, it was easy to explain the Theosophical theory of an unseen world of even greater extent. We talked, for instance, about our emotions. The boys recognized that we have different types of feeling energies inside us. They found no great difficulty in thinking about the theory of a world of unseen radiant energy which might correspond to our emotions, and a still subtler one that might correspond to our minds. Nevertheless, they were warned against repeating too glibly such ideas. They realized quite well that since they had no senses permitting them to see any such worlds, all these ideas were hearsay and theory to them, and were not to be discussed with the same confidence as the

common facts of life. (Some of the parents had agreed they wanted their children not only guarded against common credulity, but also against Theosophical credulity.)

A very good test of our work came when we took up the Bible. As we read the first chapter of Genesis telling the story of creation, the youngsters remembered how people make sure of things for themselves—by first hand experience. They promptly labeled this story "just somebody's idea" of how the world was made.

But when we read the commandments in the twentieth chapter of Exodus, they could readily agree that when a boy made a kite, it was wrong for another boy to take it without paying or swapping something else for it.

By and large, it seemed that the Bible had some very good things in it, and some which were plainly wrong.

We found much value in *The Gospel of Buddha*, that gem of a book compiled by Paul Carus from the *Tripitika*. From the lives of both Jesus and Buddha we drew splendid values. The names of other god-like men were also brought in, and later I saw that Manly Hall's *Twelve World Teachers* was put in the boys' way, so that they might early in life gain the idea that truth is a matter of principle, and not the exclusive property of any one personality, however sublime.

Several times the vegetarian idea came into our talks. We turned it over from the angle of abusing the animal kingdom, and also from the standpoint of health. Knowing something of the enormous numbers of putrefactive bacteria to be found in fresh meat, I told the boys how the spores of these little destroyers find their way into the human colon in spite of long cooking, and there give off toxins that later in life generate rheumatism, heart disease and various nervous afflictions. The splendid records of the London Vegetarian Cycle club, and other groups and individuals, were cited to prove that people could be strong and well without eating flesh.

One of our finest meetings was held in the darkened basement of another home, with a larger group of children and several parents in attendance. Equipped with nearly a hundred astronomical slides, mostly made with the big Mt. Wilson telescope, we took a journey through space. First we visited the moon and the sun, then the solar system. We went out among the stars and the great star clusters, the gaseous nebulae, and the dark nebulae. Finally we studied the mighty pinwheels of space, the



spiral nebulae—each a vast system of stars far outside our own wheel of stars.

Against this infinite background of reality, we felt safe in leaving our philosophy of life: something that would form a secure foundation for growth and thought and feeling in the long years that are to come.

Verily, these children may have much indeed yet to learn, but it is our hope they will have far less to unlearn than those of us who have had to fight our way mentally step by step out of a hundred false teachings to the threshold of the promised land of Truth.

## The Olcott Foundation—And You

AS the most important date on your Theosophical calendar—Convention—looms upon the horizon, the "Olcott Foundation" once more comes to you (yes, to YOU) with another opportunity. It comes, in fact, with seven opportunities, at least one of which should carry an appeal to the peculiar abilities which you enjoy.

A recent mailing took to every member of the Section a copy of the "Purpose, Administration, Activities and General Rules" of the Foundation. By this time you have read it—it is so vitally interesting and concerns you so closely that you must have read it from beginning to end and have studied every word of it. Its activities, you will have noted, include the following:

1. Public Lecture.
2. Short Story.
3. Poetry.
4. Drama.
5. Symbolic or mystical Painting.
6. Musical Composition.
7. Radio Script.

The "Olcott Foundation" was established, and continues actively to function, to "encourage creative expression and the spirit of research among members of The Theosophical Society in America." Theosophy is the outstanding need of today. The world needs Theosophy to mend and end its troubles. Men need it to orient their spiritual travelings and to guide their faltering footsteps to the unseen goal. To give Theosophy to those who seek, we must know how to give it effectively, powerfully, efficiently, with conviction and inspiration. It is for this reason that the "Olcott Foundation" is planned to become an increasingly dynamic

power to encourage the necessary initiative among the members of our Section. It is by the development and use of all the powers which we collectively possess—many of which, no doubt, lie dormant and unknown—that the Society will become strengthened and grow increasingly able to meet its growing tasks as the years roll on and the plan of life, with its kaleidoscope of changing events, unfolds itself before our eyes.

So this appeal goes out to YOU.

Let nothing remain undone which may the better fit you for this needed work. Choose the section in which you feel you can best contribute (or more than one if you so wish) and send in your contribution. Go to work now. Complete your entry and submit it as soon as you can. Observe the rules. Be prompt. And be enthusiastic. When you decide (but perhaps you already have decided!) tell a lot of others about it and try to fire them with your own enthusiasm. You cannot lose, for you will gain through your own efforts, if in no other way. But perhaps YOUR entry will be selected by the judges as the outstanding contribution in its class, and you will become the proud possessor of an Olcott Foundation "Award of Merit" which is issued to those who are thus chosen. And if your prowess is in the lecture field you may be chosen to give the "Olcott Lecture." Then you will also have the honor and distinction of being a guest of the Section for the period of Convention.

THE OLCOTT FOUNDATION COMMITTEE

*Mrs. Edna Dunrobin, Chairman*

*Mrs. Marjorie Harrison*

*Mr. E. Norman Pearson*

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It is not given to us to peer into the mysteries of the future. Still I avow my hope and faith, sure and inviolate, that in the days to come the British and American people will for their own safety and for the good of all walk together in majesty, in justice and in peace.

—WINSTON CHURCHILL

Washington  
December 26, 1941



# Theosophical Questions Answered

BY A. F. KNUDSEN

**Question:** *Is it possible for the Ego of an ordinary person to leave its physical body and visit distant places while in waking consciousness? I understand that when "asleep" this may happen, but is it possible when awake?*

**Answer:** The questioner is quite right as to leaving the body in sleep, or in trance. One then functions at any distance on the planet. Yet there are cases of one being "absent-minded," or but half conscious, and using the mental faculties without any separation of the three bodies. That would be a flash of astral or mental clairvoyance giving one a glimpse of the true state of affairs at a distance. This is probably the usual way in cases called "second sight."

**Question:** *It is my understanding that the etheric double is the channel through which Life is transmitted to the physical body and this life or vitality is called prana. Yet we are told that the astral body is the pranic sheath. What is, then, the function of the etheric double?*

**Answer:** The Life Force that becomes prana is the Monadic Will to manifest. It forms all bodies from the highest to the lowest. It flows through the thread or string of permanent atoms, so passes from the astral body into the etheric plane at its atomic level. This builds the vital form into which the dense physical body is built. The plan or "blue print" of a body in three dimensional space remains, however, the astral or desire body.

At death the power and control from above is withdrawn, leaving only the empty channels, nerves and arteries of the etheric double as well as the dense body, the body of weight. The ponderable only is left behind. The etheric double as a vehicle of consciousness dies very soon after it leaves the body. At once the man or animal is called dead. But the etheric double may exist for 40 or 50 hours and be seen as a "ghost" or wraith.

**Question:** *Quoting The Self and Its Sheaths—"God is not Mind, but the Cause that the Mind is . . ." "In that Eternal Now, no thought, as we know thought, is possible." It is also said: "Brahman is without mind." How can it be said that God (Brahman) is without mind when He IS MIND?*

**Answer:** The questioner confuses the uses of the word "Mind." Mind is the tool of Man and every man is conscious of using it. God's consciousness is certainly beyond that of the man who knows that that he knows is his *tool* for thought. Try and imagine one's self being all-wise, no problems to work out. We call that God's stage, it is omniscience. It is more than Mind in any sense for which we speak of Mind. Let us use the widest, the most limitless, terms we know in language. Then only can we refer to God and the God-like faculties.

**Question:** *From The Changing World we learn that the mental, the desire and the physical bodies must be pure. Why is not the physical body pure as a direct result or corollary if the two higher vehicles are pure?*

**Answer:** Please reverse the process. We live in our physical body nearly twenty-one years before we begin to use our desire and our mental bodies in harmony with any plan of discipline. All three must be purified. One cannot separate them. Food, clothing, drink, air and smells, etc., may be objectionable. It is wise to be discreet as to all items on all three planes all the time. Choose your cinema, too, if you can cut out the silly, the vulgar and the common from the daily dose or menu offered. Do not begin with the impossible and the unattainable, nor should one push too hard in adverse surroundings.

We are drawn, Lady, into the vortex of the destiny prepared previously by ourselves for ourselves, as the ship in the Maelstrom. You now begin to realize this. What shall you do? You cannot successfully resist fate. Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no Surgeon's art can cure. Shall you help us teach mankind that the soul-sick must heal themselves? Your action will be your response.

M.:

From *Letters from the Master of the Wisdom*



# Financial Report

The Convention of 1941 being held in July, the financial report and audit could not be completed in time for presentation then. Over week-ends and holidays the audit has since been made by Mr. Edwin N. Lord, C.P.A., and Mr. Floyd T. Merrick. We are indebted to them for a thorough, and careful audit of the accounts for the year ended June 30, 1941 and for their certified report, from which the following condensed statements are compiled:

## BALANCE SHEET, JUNE 30, 1941

### Assets

"Olcott" Wheaton Headquarters	
Land and Improvements .....	\$ 69,696.64
Building less Depreciation ....	157,768.10
Furniture and Equipment	
less Depreciation .....	21,878.37
Investment in	
The Theosophical Press .....	16,519.13
Investment—Oakdale Avenue and	
Wheaton Properties,	
less Depreciation .....	8,352.96
U. S. Government Savings Bonds.	6,322.25
Other Securities .....	5,332.35
Laura S. Hunt Bequest (Advances	
and Mortgage assumed) .....	3,213.95
Cash in Banks and on hand .....	9,024.26
Current Receivables .....	1,428.31
Deferred Charges (Supplies, Pre-	
payments, etc.) .....	3,325.57
	<u>\$302,861.89</u>

### Liabilities

Gold Bonds Outstanding .....	\$ 22,700.00
Mortgage Payable	
(Laura S. Hunt Bequest) ....	2,500.00
Special Purpose Funds Unexpended	1,030.34
Deferred Income .....	7,123.00
Current Liabilities .....	3,837.24
	<u>\$ 37,190.58</u>
Net Worth .....	<u>265,671.31</u>
	<u>\$302,861.89</u>

The above Balance Sheet, together with the Comparative Statement of Income and Expenditure on the next page may be briefly interpreted and important points brought out as follows:

The net amount from dues fell off about \$232, Higher Memberships having slightly increased. General dues in the neighborhood of \$13,000 annually for the last two years compare with only \$8,000 prior to the increase. It is clear that this change has formed the backbone for a much improved condition, and it is noticeable that since the members undertook to meet the financial need funds from unexpected sources have flowed to us, as strength ever flows to those who use to the utmost the strength they have.

We were fortunate in the receipt of a fairly substantial bequest, largely in the form of securities. Our working balances were such that with this additional reserve we were able to pay \$6,000 on our bond obligation, which at the end of the year stood at \$22,700 and is now less than \$20,000.

The improved financial condition has permitted the adoption of a systematic program of building maintenance, which is reflected in the Expenditure Statement. Cash income in excess of operating expenses amounted to \$16,146, including charges under this maintenance program.

The Expenditure Statement reflects the cost of Radio activity, \$1,040, which is being further exploited through direct offering to radio stations of the recorded programs which this expenditure created. The amount, \$764, spent on the Advertising activity in rural and other papers, is also set forth. These items have been referred to in the Annual Report.

In the course of the last three years \$15,050 was paid on our bonds without raising a special fund for the purpose. At the same time, \$13,000 has been added to our working capital and reserves as provision against the uncertainties of the future.

Depreciation on the Society's Headquarters Building and Property was provided for on the usual basis in the amount of \$7,091.62 for the year.

After this provision the Society's net worth shows an increase of approximately \$10,000 for the year and stands at \$265,671.31 at its close.

Questions regarding this report are invited from members, and if of general interest will be answered in THE AMERICAN THEOSOPHIST—otherwise, by mail to the inquirer.



# Comparative Summary of Income and Expenditure

YEARS ENDING JUNE 30, 1940 AND 1941

Income	1939-40	1940-41
Dues .....	\$13,564.21	\$12,998.55
Higher Memberships .....	1,950.39	2,226.34
	<u>15,514.60</u>	<u>15,224.89</u>
Less Adyar Percentage .....	1,357.42	1,299.85
	<u>\$14,157.18</u>	<u>\$13,925.04</u>
Donations and Bequests .....	8,740.22	19,583.83
Income from Investments .....	585.79	465.07
Miscellaneous .....	706.61	119.56
Special Field Work Donation .....	1,991.63	—
Summer Sessions—net .....	754.04	137.69
	<u>\$26,935.47</u>	<u>\$34,231.19</u>
<b>Expenditures—Net</b>		
Administration .....	\$ 3,571.26	\$ 3,492.14
Maintenance .....	2,552.32	3,994.68
Services (Dining Room) .....	3,307.63	2,561.08
The Field .....	4,012.42	3,338.84
"The American Theosophist" .....	425.57	538.15
Publicity .....	514.56	348.57
The National Library .....	587.67	595.86
Theosophy for the Blind .....	300.00	300.00
Miscellaneous Activities .....	747.70	408.72
The Theosophical Press .....	753.92	702.97
Radio Activity .....	—	1,039.75
Advertising Activity .....	—	764.32
	<u>\$16,773.05</u>	<u>\$18,085.08</u>
Excess of Cash Income over Operating Expense .....	\$10,162.42	\$16,146.11
<b>Capital Income</b>		
Bond Pledges Paid .....	828.43	492.12
	<u>\$10,990.85</u>	<u>\$16,638.23</u>
<b>Capital Expenditures</b>		
Additions to Property Accounts .....	\$ 1,522.13	\$ 3,600.58
Less covered by Special Donation .....	—	1,951.53
	<u>1,522.13</u>	<u>1,649.05</u>
Bonds Paid .....	4,550.00	6,000.00
Bond Interest Paid .....	1,778.14	1,495.24
	<u>\$ 7,850.27</u>	<u>\$ 9,144.29</u>
Excess of Cash Income over all Expenditure	<u>\$ 3,140.58</u>	<u>\$ 7,493.94</u>



# Correspondence

TO THE EDITOR:

Several months ago *Time* published the tragic-comical account of a wounded Nazi airman who was captured by the British in England. His condition was critical and a blood transfusion was imperative to save his life.

The Nazi soldier, true to the doctrines with which he had been impregnated regarding racial and blood purity, refused this aid. The doctors of the hospital gathered in front of him the most Teutonic and blond specimens of blood donors available. Still the Nazi soldier refused to have "foreign" blood pumped into his sacred body. He died.

Tragic as this story is, most of us cannot help smiling just a little at the sheer idiocy of the thing. But should we smile?

As we all know, the Red Cross has been instrumental in collecting and storing blood to be used for transfusion purposes. Americans everywhere have gladly offered their blood for this noble purpose. Until a couple of weeks ago the Red Cross, acting on orders from the services, refused to accept blood from negro donors; this despite the fact that there is no physiological difference between negro and white blood plasma. Due to protests from leading negroes these restrictions have now been changed and negro donors have now been accepted. BUT—plasma derived from negro blood will be segregated for the exclusive use of negro casualties.

We who laugh at the absurdities of the Nazi doctrines should have sufficient sense of humor to laugh at our own. These are the facts: White American soldiers may not take into their bodies human blood from colored bodies although science has proved that there is no distinction. The only difference is that in one case the blood of the donor comes from a body whose pigmentation is darker. On the other hand, American soldiers may, in fact they are sometimes compelled against their will, to take into their bodies all kinds of questionable products derived from cows, pigs and sheep. There appears to be no such fussiness where animal intake is concerned. The particular color of the skin of a pig or sheep is of no matter. And as for the animal being diseased—that is often the actual requirement.

—A. HERBERT PERON

TO THE EDITOR:

The most encouraging news that has appeared recently for those who are interested in animal welfare and drugless healing is the remarkable system of healing discovered by Sister Elizabeth Kenny, of the Australian Bush, for that dread disease, infantile paralysis.

A splendid interview with her by Robert M. Yoder appears in the January 17th issue of *The Saturday Evening Post*. As a young nurse thrown entirely upon her own resources in the "out back" of Australia, she found a method of relieving pain and re-educating the paralyzed muscles of this dread disease.

It was 30 years ago that she began experimenting. Her work first won general recognition in Australia only eight years ago. For the past two years she has been demonstrating her methods in the Minneapolis hospitals.

There are several wonderful features about her story. In the first place, she is not a trained physician. Even while the Australian government was subsidizing her work, the head of the health department was calling her a quack. In the second place, her method is the exact reverse of the accepted medical methods.

Finally, and most significant of all, she has worked out her method without experimenting with hundreds of thousands of guinea pigs, dogs, and monkeys. Her successful results are the perfect answer to the people who believe that vivisection is necessary to discover truth and to relieve the ills of mankind. The research institutions thus far with their abominable experiments on monkeys have accomplished nothing. Sister Elizabeth Kenny has cured almost every case in the early stages and a large number in the later stages.

Perhaps the huge sums of money raised all over the country in honor of the President's birthday for the infantile paralysis campaign will be used more profitably than in importing and experimenting on monkeys, but until I know that the money is not used for vivisection, I shall not contribute one dime.

Sincerely yours,  
SADIE G. STAVE



## Shall We Do Better Work?

"I do not think that you are responsible for the falling off of members in general. Most certainly you are not responsible for the local low ebb . . . Years ago we had less competition; now there are Unity, Positive Christianity, and Metaphysical Center groups, as well as Yoga and several other isms, etc." So writes a critic—who, however, is dissatisfied on another point that may presently be dealt with.

This critic expresses the view of many, including some who are long experienced in the field of work among our members and lodges, but some have suggested that the quality of the local work also has a bearing upon the problem. What can be done about it? Emphasis is being laid on the autonomy of the lodges. Each conducts its work in its own way. Headquarters has seldom failed to recognize lodge independence and with great care through the years has merely offered the service that it is its responsibility to render, whether of Adyar, whom it represents, or its own. Not the slightest effort has been made to force any service of any kind upon a lodge or to compel acceptance of a program or an idea. All have been free.

We sometimes wonder if Headquarters has sufficiently asserted itself, especially since we have seen no better technique and no greater achievement by the lodges who have the more strongly emphasized their autonomy and independence than by others. One thing, however, seems clear. Whatever causes may seemingly prevent steady growth, we have little right to place blame so long as we are not ourselves doing good work and maintaining high standards. Do we fail in these respects? Think over the following:

A lodge asked to do an important piece of group work for which a deadline has to be met, the letter to the secretary unopened, being probably "just a Headquarters circular."

A lodge president writing that a Headquarters communication addressed to him had come "accidentally to his attention, since such mail usually goes to the waste-paper basket to avoid the influence of the administration upon the members."

A lodge secretary sending out a mimeographed circular to members and friends of the lodge made on a typewriter so badly cared for that the work rates not even second or third class.

A Field worker arriving in a federation area for an engagement arranged months in advance, and recently confirmed, and finding the lodges

without advice of his coming.

A lodge having trouble with its election year after year through defective by-laws, but doing nothing to remedy the condition.

Ridicule and mimicry of the Theosophist presented to members and the public as an entertainment item.

A member visiting a lodge in another city but receiving no attention or welcome from the local members.

A lecturer arriving at the lecture hall at the proper time, finding it locked, a few people waiting and the lodge president arriving very late, according to custom.

Headquarters, and federations, too, finding lodge officers taking many weeks to respond to letters regarding itineraries and other arrangements requiring prompt attention.

Some lodge secretaries and other officers persistently neglecting their duties and just as persistently the lodges re-electing them.

The National President by arrangement visiting a lodge, meeting the officers, is not even invited to the platform for a word of greeting to the members and friends present—until the following day when members only attend.

These few among many actual examples are not related in a spirit of criticism, but rather because they are indicative of lack of organization in local work. Whether they are causes or symptoms—and they are probably both—they lie within our own power to remedy. How much of their cure is the responsibility of Headquarters and how much the responsibility of the lodge? Shall Headquarters undertake to suggest and plan improvement? With these and many other evidences of need, will suggestion and plan be acceptable, or will they be interpreted as interference with autonomous bodies? The Greater America Plan did much to improve the quality of our work. For lack of continuous effort and emphasis we have fallen back. It is time for self-examination in each and every particular of our work and the adoption of new and higher standards.

The first essential is a general recognition of need. Shall we wait for that recognition? Will it come from those among whom the need exists? In other words, do we see our own failings and truly sense our own needs? Whence shall come the initiative? If it comes from Headquarters, is that democracy—and will we, independent members and autonomous lodges, all respond?

—S. A. C.



## The Poets' Page

### Along the Way

Sometimes our stars may fade.  
 Sometimes our stars may shine.  
 Sometimes the lead is yours,  
 And sometimes it is mine.  
 But I'll help you and you help me  
 However placed our stars may be.

Now life is light and gay;  
 Now it is deep and true;  
 Now it is rest—or play;  
 Now there is work to do.  
 But we shall both—shall all—I pray,  
 Give helping hands along the way.

—E. N. P.

### Fishing

Here in the Lake of Life, the net of nerves,  
 Held in the clenched fist which we call the  
 brain,  
 Fishes for facts of pleasure or of pain,  
 Catching the kind each fisherman deserves.

—C. H. M.

### Mystery

Who can define the mysteries of earth and sky?  
 There by the garden walk a yellow flower  
 Folds up its sleepy petals for the night;  
 While in the shadow of the cypress hedge,  
 A bird is heard in softly plaintive flight.  
 Against the darkened dome of blue on high,  
 The evening star, a glittering diadem,  
 Sheds its soft radiance thru the heavens above,  
 Its brooding peace upon the world of men.  
 Who can define the mysteries of earth and sky,  
 Song of a bird, the closing of a flower,  
 The majesty and splendor of a single star?

—CHARLOTTE E. MILLS

### Hope Deferred

Fair Ishtar, flow'r of Babylon's lost life,  
 Adown the vistas of the graceless years  
 She waits. When man at length sheaths sword  
 and strife

This avatar shall come with bounties rife,  
 Diverting hate to wipe away his tears.

—ELSIE B. SHERWOOD

### A Creed for Today

In the conflict between Right and Might  
 which is now engulfing the world, let us  
 resolve:  
 To follow right at whatever cost;  
 To abhor expediency;  
 To be too strong to fear, too noble to hate;  
 To combat evil with every faculty of mind and  
 body;  
 To uphold principle rather than prejudice;  
 To place the good of others above personal  
 gain;  
 To oppose injustice in whatever form;  
 To stand firmly against religious, national and  
 racial hatreds;  
 To encourage understanding and sympathy;  
 To exemplify in daily life the fact that, how-  
 ever different, all men are brothers in  
 the Fatherhood of God.

—ALBERT F. HARDCASTLE

### Our World of Tomorrow

Our world of tomorrow will not rise,  
 we trust,  
 From the rubble and shards of our  
 world of today;  
 The bond for its brickwork, blood  
 mingled with dust,  
 The dust of destruction, the dust of  
 decay;  
 The steel for its framework, corroded  
 with rust,  
 From the gore of the battleground  
 garnered away;  
 The cream of our manhood and  
 Womanhood thrust  
 Into prisons and camps, into holes  
 in the clay;  
 While the Leader—of hate and hysterical  
 lust—  
 Revises our laws into one word:—  
 OBEY!—  
 Yet this is the world of tomorrow  
 which must  
 Be born of appeasement, to traitors  
 a prey;  
 And only the loyal, the brave, and  
 the just,  
 CAN alter that fact, IF they will,  
 WHILE they may!

—"CHEM"



# Vitamin A—A Vital Subject

SARAH FOUSER

**M**ANY avenues are being opened just now for helping our fellow men, and not the least important of these is that of helping them in the preparing of balanced diets. There may come meatless days and then we who have had experience in planning balanced diets for meatless years can come to the rescue of our friends and neighbors.

We must get away from the idea that we need "meat substitutes"; *Meat itself is the substitute*. Vegetables, nuts, fruits, and sunlight are the real sources of the six nutrients—vitamins, minerals, proteins, etc. Scientists tell us that the average adult must have 5,000 international units of Vitamin A daily. Some of its natural sources are:

1 cup cooked kale	..... 20,000 units.
1/4 cup cooked turnip greens	10,000 units.
1 green pepper	..... 5,000 units.
1 yellow peach	..... 1,000 units.
1 ripe tomato	..... 1,000 units.

Any surplus of this particular Vitamin (A) is stored, principally in the liver. Are we not

indolent, as well as cruel, if we use a secondary source, the liver of an animal, in order to get our supply of Vitamin A when it is found in such abundance in our gardens and at the stores?

In the December (1941) issue of THE AMERICAN THEOSOPHIST Mr. Jinarajadasa says: "After all, there is a right and a wrong way, even in cooking." How true this is! Our friends are not going to be particularly impressed with a meal of vegetables that have been tossed into a kettle of lukewarm water for service on the table. There is a right and wrong way of cooking and seasoning vegetables; a right and wrong way of making even the simple sauce. We must bring out our best recipes and display our most interesting menus. Let us show our friends and neighbors that there is real excitement in planning three balanced vegetarian meals a day, and that it is just as fascinating and takes no more time than working a cross-word puzzle. Who can tell how many we may influence in this practical way!



## Rabindranath Tagore in Latin-America

(Address by C. Jinarajadasa at the Commemoration meeting at the Headquarters of The Theosophical Society, Adyar, Madras, on August 9, 1941, two days after the passing of the Poet.)

I should like to voice the very deep appreciation which all the countries of Latin-America have towards Rabindranath Tagore. More than any other Indian, he has been for them the symbol of the highest form of Indian Culture. They have recognized in him the unusual combination of a poet and a spiritual teacher. He was for them the Perfume of India.

When there first appeared various translations into Italian, French, Spanish, etc., of *Gitanjali*, all in the West who were at all sensitive to artistic ideas felt profoundly moved. It was not that Tagore said anything so very novel; the highest message of spirituality is in the *Bhagavad Gita*, which exists in many translations. But there was a freshness in the ideas of Tagore,

because once more a poetical genius was speaking, not in terms of traditional poetic feeling, but utterly simply as a child speaks out of his own heart. It is this quality that moved people in western lands profoundly, and made them feel that once more there was a breath of spring blowing over the arid fields of western culture, which for several generations have been the result of the influences of Materialism.

Rabindranath Tagore has made India more real and more near to the millions in the lands which I have visited in South and Central America, Mexico and the Antilles. His name will always be spoken in those lands with reverence, and his message as a poet and dramatist will be incorporated into the best of their culture.



## Theosophy in the Field

**Besant Lodge** (Hollywood) challenged the members of Glendale Lodge to a Quiz with Mr. Knudsen, Mrs. Jewett and Miss Etha Snodgrass as judges. The event proved to be a mighty battle of wits and was indeed a highlight of its kind. On February 10 Miss Snodgrass was guest speaker, and on February 17, Adyar Day and Mr. Leadbeater's birthday were celebrated. New members were admitted, Mr. Byron Casselberry and Mr. A. F. Knudsen giving talks appropriate to the spirit of the day. On February 24 Dr. Shaw spoke on "Man's Physical Body." The Tea Table talks have been continued with Rt. Rev. Charles Hampton, Miss Etha Snodgrass, Mr. Arthur Ford, and Mr. James Taylor as speakers.

**Braille Lodge** writes that some of its members are taking an active part in the work of the sighted Lodges—Miss Maud Endicott assisted in a Founders' Day Program in St. Louis and Mr. C. R. McDermott in a similar program in Pittsburgh. Mr. McDermott gives a lecture to Pittsburgh Lodge each month.

**Cincinnati Lodge** had as guest speaker on February 26 and 27 Mr. Fred Werth. A forum discussion was planned, the subject being "Is War a Part of Nature's Plan?" and on the succeeding night, "This can be the Last War." The Recording Secretary writes: "Our study program is varied this year. We have divided into three groups and are studying Basic Theosophy, Reconstruction after the War, and Theosophy and its Relationship to Science."

**Detroit Lodge** presented Mr. E. Norman Pearson in another series of public lectures during the month of February. His topics for discussion included "In the Image and Likeness of God," "Birth and Rebirth," "The Ladder of Life," and "Death and the Life Beyond." The lodge was also happy to announce that arrangements have been made for a new series of radio broadcasts entitled "Theosophy Explains" to be given at noon each Sunday.

**Fellowship Lodge** (Chicago) meetings for members only are being held as usual and during February included lectures on "The Masters," by Mrs. G. Blanchet; "The Power of Thought Forms," by Mr. J. C. Myers; "Thought Power, Its Control and Culture," by Miss Marion Card; and an Adyar Day celebration conducted by Mr. J. C. Myers.

The public lectures for the month were given by Mr. A. H. Peron, Mrs. Helena Hardcastle and Mrs. Ava Boman on "The Evolution of Life," "Esoteric Christianity," and "Understanding the Sexes."

**Georgia Lodge** (Atlanta) writes: "We had a grand time when Fred (Werth) was here, and the room, which easily holds 100, was well filled at both meetings. Mr. Rogers immediately followed Fred with two fine talks which were also well attended, principally because of Fred's announcement of them and his splendid tribute to Mr. Rogers . . . As a result of Fred's talk two young people came into Georgia Lodge, and now they have brought in two of their young friends . . . Our windows are much admired, and it was said by many who are not members that our Christmas display was one of the most beautiful in Atlanta."

**Lansing Lodge** has finished the study of "The Laws of the Manu" and has prepared a study plan for the remainder of the year on Straight Theosophy.

Public lectures have been well attended this year and the public study class is larger than for several years. This class is studying the Ancient Wisdom under the leadership of Mr. Charles White. A young peoples group also meets in the lodge room on Monday evenings.

**Lightbringer Lodge** (Washington) is continuing its practise of having open forums in which short keynote talks on Theosophical topics are given, followed by questions from the audience. During January the talks were on "The Emotional Spectrum," by Miss May Libbey; "War—Its Karmic Significance," by Lt. Carl F. Stillman; "My India—My America," by Dr. Pieter K. Roest; and "Time—An Occult View," by Mrs. Kate Guerley. February opened with a talk by Lt. C. F. Stillman on "Narcotics—Their Effects on the Higher Bodies" and on February 15 Dr. Roest spoke on "A Theosophist Looks at India." "Beethoven—The Man and His Music," with selections from his works, was presented on February 22.

**Lima Study Group** presented Mr. Fred Werth in a lecture entitled "The World Crisis and Justice" on February 10, and managed to obtain prominent space in the local paper for not only the announcement, but the lecturer's picture as well. We hope that this up-and-coming group will soon become a full-fledged lodge!



**Miami Lodge** selected *The Monad* as their "Book-of-the-Month" for study. On February 3 each member spoke for five minutes on "A Grain of Truth I Have Found Recently," and the next week Miss Marjorie Varner gave a talk on "Reconstruction After the War." On Adyar Day a symposium was held on "The National and International Centers of the Society," and on February 24, Mr. L. G. Smith lectured on "Intellect and Emotion in the Balanced Life." The Lodge was happy to have Mr. James S. Perkins give four lectures during February.

**Milwaukee Lodge** held an "Open House" on January 2 and enjoyed a surprise visit with two passing-by members—Dr. Schwartz, from Muskogee, Oklahoma, and Miss Irene Rubin, from Dallas, Texas.

**Ojai Valley Lodge** has been especially active this year. Bishop Hampton gave several lectures with an attendance of from forty to sixty enthusiastic listeners. Miss Etha Snodgrass gave a talk to members on February 1, and our Vice-President, Mr. James S. Perkins, recently gave a public lecture and a talk to members which was much appreciated. A monthly talk and tea on the first Saturday afternoon of each month is a regular activity.

"We are studying *Elementary Theosophy* at our weekly members meetings, led by a different member each month. During February Miss Julia K. Sommer had charge of the group. The variety of methods used in leadership has made the work very interesting."

**Rainbow Group** (Columbus) was happy to have Mr. Fred Werth give two excellent public lectures on February 14 and 15 on "How Past Lives Govern Our Present Lives," and "The World Crisis and Justice." Mr. Werth has the larger vision of world events and ably interpreted to an interested audience the present trend in world affairs.

**St. Louis Branch:** "Miss Jean Glen-Walker visited St. Louis Branch during the month of January. Two public lectures and one members talk were given. Miss Glen-Walker gives to her audiences the message they need, raises them to a high level of thought, and relates the problems of the world to daily life. Her clear mental concepts are easily understood and appreciated.

"During February lectures on the following topics were given: 'The Spiritual Struggle of

Mankind,' by Charles Brugnone; 'The Magic of Adyar,' by Mrs. Ruth McMyler; 'Our American Flag,' by Mrs. Jane L. Hardy; and a review of *The Night Bell* by Mrs. Alice B. Connelly."

**Washington Lodge** opened the month of February with a lecture by Mr. E. Matthews Dawson on "Obstacles as Aids to Evolution." Mr. Hugh F. Munro, Sr., always a favorite with Washington audiences, continued his lecture series this month and talked on "The Direction of Human Evolution," and "Theology of an Evolutionist." Mrs. Hazel Burns once again captured the attention of her audience with an interesting lecture on "The Outbreathing and Inbreathing of Brahm" and Miss Fleurette Joffrie continued her musical lectures and recitals by interpreting "Let Us Live Music, (Forgiveness)."

**Wheaton Lodge** celebrated Adyar Day together with Olcott Lodge in the Library at Headquarters, with Wheaton Lodge providing the program. Pictures of Adyar and of our great leaders served as a reminder to all of our international Headquarters and of those who dedicated their lives to service. A tribute to Headquarters was given by five members who assembled a beautiful bouquet of flowers with appropriate thoughts. Against a background of green fern, symbolizing sympathy, was placed a blue iris for devotion, a yellow jonquil for dedication to the work, a white narcissus for purity, and a red rose for compassion. Mr. Carle Christensen gave a description of Adyar and the work undertaken there, and Miss Carolyn Dike gave the tributes which were paid to Colonel Olcott by contemporary political leaders for his work and services before he began Theosophical work.

### Mid-South Federation

Mid-South Federation members met on January 18 at Atlanta, Georgia with Atlanta Lodge, Georgia Lodge, Atlanta Youth Lodge, and Augusta Lodge represented. The program consisted of an "Information Please" hour and a Theosophical guessing contest. The prize for "Information Please," a copy of *You*, by Arundale, was won by Mr. Ernest C. Brown and was presented to Atlanta Lodge's library. For the guessing contest illustrations had been drawn of some Theosophical principle, book, or motto, and the prize went to Mr. Geoffrey Stevans. The entire program was stimulating and interesting.



# Theosophical News and Notes

## *Dr. Kuhn a Candidate*

On February 4 the following letter was received from Dr. Kuhn:

February 3, 1942

Editor, AMERICAN THEOSOPHIST,  
Wheaton, Illinois

Dear Sir:

In accordance with the form printed in the December issue of *The American Theosophist*, I request that you insert the following statement in the February issue of the official magazine:

"I hereby announce myself as a candidate at the coming election for the office of National Vice-President of The Theosophical Society in America."

(Signed) ALVIN BOYD KUHN

The February issue of the magazine having been mailed on the second of that month, as is customary, we regret that Dr. Kuhn's letter could not appear until this, our March issue. *Ed.*

## *Nominating Petitions*

Full details and formal notice appeared in our last number. All nominating petitions must reach the office of the National Secretary by March 15.

## *National Presidential and Vice-Presidential Ballots*

Notice is given that in accordance with the By-Laws all ballots must reach the office of the National Secretary by March 10. As scores of ballots usually arrive too late, those who have not already voted and wish to do so should send in their votes *immediately*.

## *Under \$20,000*

Members of the Society have reason to congratulate themselves that during such a period as the past decade there has been effected a steady reduction of obligation to bond holders, and that the amount remaining at this date is less than \$20,000. It is certain that this remaining balance could be disposed of at any time the members put their will to the work. It is no longer a cloud hanging over us, but it is still an obligation.

Ingenuity, devotion and application will always achieve results.

## *T.O.S. Deputies Appointed*

Captain George N. Ragan, Chief Brother of the T.O.S. in America has been recalled to active service with the army, and under pressure of the war emergency has appointed two deputies so that the work shall be carried on. He has sent us the following announcement:

"Mrs. Edith Ruggles, of Sacramento, California, has been appointed Deputy Chief Brother of the T.O.S. for western America, while Miss Esther Renshaw, of Cleveland, Ohio, has been appointed Deputy for the central and eastern states. These appointments will no doubt be effective for the duration of the war.

"It was quite impossible for the Chief Brother of the T.O.S. to be relieved of his present office, much as he desired it, because he was appointed and not elected and those who could have relieved him are engulfed in the maelstrom of the European war."

## *New Study Class—Bouquet to Mrs. Samuel*

To be really effective a lecturer's work must be supplemented by enthusiastic cooperation from the local members, and to be really fruitful it must be followed by capable class work. This is to be expected in lodges where organization for such activity already exists, but when an isolated member assumes responsibility for a lecture in her vicinity and then follows it up with such a class—that is something for which to hand out a bouquet.

Mrs. Ben-Allen Samuel, of Pass Christian, Mississippi, recently started such a movement. She heard that Mr. Perkins was to lecture in a neighboring city, engaged him to visit Pass Christian on a Sunday afternoon and arranged for an audience. She writes: "The question about a Study Class came up, and I suggested beginning right away and was on hand ready with pictures, books, magazines and leaflets on the next Thursday."

Theosophical "hope springs eternal" because of vision and devotion such as this.

## *"Besant Room"*

Milwaukee's distinctive vegetarian restaurant, "The Ambrosia House," has hung a large picture of Dr. Besant in one of its dining rooms, naming it "The Besant Room," in honor of a great vegetarian.



### *Epic of the Manvantara*

On page 66 reference is made to the "mighty battle of wits" that occurred in Hollywood on February 3, but in view of the fact that this event has been reported to us as the "epic of the Manvantara" the usual space allotted to such items does not seem quite adequate. In fact, we regret that the entire issue cannot be dedicated to the preservation for posterity of every brilliant detail of this momentous occasion !!!

It all began when the "superlative Besant Lodge" at "Anupadaka and Adi levels" "in order to squash forever the suspicion that Glendale Lodge is equal (if not superior) to that Archetype of Lodges, Besant of Hollywood" challenged the "Glendale Group Soul" to a Quiz Contest. The historic challenge was dated "the sixth day of December in the 5044th year of Kali Yuga" and addressed to "Glendale Lodge, Seventh Cycle, Avitchi." "Sister Coates," President of the "loge in Glendale Holow," replied in part as follows:

"We exsepts yur Chaleng. We tuk yur leter to granpapy Jenkins wat runs the stor and axed him to rede it fur us. Granpap can Rite and Sifer to. He sed it wurent mutch sens to it but so fur as he was abel to sea yew chews us fur a sorta speling mach thout no speling and thet yew all thot yew was purty danged good. Well anyhows we chews yew rite bak and duble dares yew to beet us at anythin recludin hog calling . . .

"Bout that time maw Jewett wat allus axes quest-yuns cant no wun but granpap anser up and sez ses she, wats a archetypal loge en granpap ses its jest a skelitin of a reel loge and yew kin git to be a reel loge sumtime if yew wurks hard to fil up them spashus kwarters yew tawks bout with sumthin othern hot air. then squire herb sez Wat is anupadaka and adi levils, is dey carpunter Tules. granpapy kinder chukled and sed dey is 2 plases thet elamentle esance gos thru afore it is elamentle esance on its way to becum minerels like rok and cole, he sed not to worry bout yew case yew wud just keap on goin down fur a long time til you kudnt go no further and then yew start cuming up jest like a diver duz when he hits the butum. eventual he sez yewl be vegtibls animules and even hoomans. . ."

The Besant Lodge reporter writes that everyone entered fully into the spirit of the occasion and that the result was a grand evening's entertainment with lots of laughs as well as sound Theosophy. The members from Glendale came attired in Hillbilly costumes, two of them carrying guns (said they were going squirrel hunting) and one with a bottle of mountain dew (apple cider), of which they frequently partook. All smoked corn cob pipes (incense) much to the chagrin of the Besant members who were incensed (!) to have their lodge room so besmirched.

The Lipikas (judges) of the contest were Mrs. Betsey Jewett, of Glendale (one whom

even Besant Lodge would be glad to have among its members), Mr. A. F. Knudsen, of Hollywood (who was so resplendent in full Oriental costume that the Besant Lodge reporter could wield no words in description), and Miss Etha Snodgrass was introduced as a "Lord of the Grass" from Venus. Besant Lodge asserts that they were "splendid, upright and courageous judges, who unanimously (without bribery) awarded the decision to Besant Lodge of Hollywood." We have not received confirmation from Glendale, but understand that their judge was threatened with having to walk home for letting them down.

The representatives of Glendale were Mr. A. K. Jenkins, Mr. Eugene J. Wix, and Mr. William C. Wattles, who were dressed in their Hillbilly best (except "Grandpappy Jenkins," who thought he had better come looking civilized). Representing Besant Lodge were Mrs. Lois Holmes, Mrs. Virginia Deaderick and Mr. James Taylor, who wore ivy wreaths with yellow flowers in front denoting the higher Manasic development of Besant Lodge Members. After it was all over the "Buddhic Trio" were given a copy of *Supermen* by the "Glendale Group Soul," and told that they would have been given a copy of *The Mental Body* if it hadn't been so expensive.

Although we are assured by the Besant Lodge reporter that there were no calamitous results or casualties, we cannot help being a bit concerned about the vanquished Glendale Lodge. No word has been heard from them since the "Thespian Third" and we would be indeed grateful for any reassuring news of them.

### *Olcott Sunday*

The Olcott Sunday program of January 25 was presented by the Young Theosophists. Miss Joy Mills acted as Chairman and fifteen minute talks were contributed by Miss Caroline Tess, Miss Torre Perkins and Miss Helen Palmer Owen on the subject, "A Vision for Youth."

### *Are You Interested?*

Applications for employment at Headquarters are always welcome. Even when vacancies do not exist such applications are happily received for future reference.

Vacancies will soon occur in the Departments of Press Shipping and in Building Maintenance. These positions are open to both men and women—or perhaps a married couple—who would like to serve the Society in those capacities. Write for an application blank if you are interested.



*From Mrs. Burckes*

Mrs. Flora Burckes, who was in Honolulu at the time of the Pearl Harbor attack, writes: "Thanks for all the interest shown by members from many parts of the United States in our welfare. All Honolulu members are all right. I called on several today and had nice visits. They hope to be able to arrange monthly Sunday meetings. Blackouts prevent all evening meetings."

*Mrs. Phebe Clark*

Phebe Clark (Mrs. George Clark), a former national member, passed away January 7 at her home in Nashville, Tennessee, at the age of 70. She will be remembered for the rare quality of her friendships, and her generous support of many Theosophical activities of a decade or more ago. Mrs. Clark held a unique position among business and professional women as the nation's first woman railroad president.

—GAIL WILSON

*Mr. E. T. Mitchell*

New Orleans Lodge lost one of its oldest members in the passing on January 11 of Mr. E. T. Mitchell who was 89 years old. Mr. Mitchell worked for Theosophy for forty years and was about the lodge rooms daily. Members of New Orleans Lodge will miss him greatly.

*Itineraries**Mr. James S. Perkins*

March 3	Augusta, Ga. (Mid-South Fed.)
March 4, 5, 6	Atlanta, Ga. (Mid-South Fed.)
March 10-13	Birmingham, Ala.
March 18-April 6	Middle Atlantic Federation
April 8-26	Northeast Federation

*Miss Etha Snodgrass*

March 18, 19	Kansas City, Mo.
March 24	Decatur, Ill.
March 27-April 17	Chicago District Federation

*Mr. Frederick H. Werth*

March 4-25	Michigan Federation
March 27-April 9	Chicago District Federation
April 10-14	Milwaukee, Wisconsin
April 16-20	Minneapolis, Minn.
April 21-25	St. Paul, Minn.

*Our Gateway*

As I look out my office window a car stops at our gateway, as cars often do, while its occupants read the bronze plaques on its pillars, moving from the one to the other to read the whole of the statements they contain as to the founding, the Founders and the principles. The car passes on, but our Headquarters has made its impression; the breadth and dignity of our principles have sown seed.

Our gateway may very truly have been a gateway where-through great thought and high purpose has received its first impulse. Such an impression should be made by everything Theosophical, such should be the effect upon every stranger of his first contact with Theosophy. Be it through a member, a lodge room, a piece of printed or written matter we are all the time advertising Theosophy. What impressions flow through our gateways? This is a question that every responsible Theosophist may constantly ask himself.

—S. A. C.

*New Members*

Thirty-four new members joined the Society during the month of January, scattered in many lodges over the country including Augusta (two); Besant (Boston); Besant (Hollywood); Boulder; Brooklyn; Buffalo; Colorado (two); Dallas (two); Georgia; Glendale; Houston (seven); Milwaukee; Oklahoma City; San Francisco; Seattle (three); Spanish; St. Paul (two); Syracuse (two); and three National Members.

*Warriors Returned*

"During the last war one of the Master's disciples who was killed at Gallipoli was directed to form on the inner planes a group of young soldiers who had given their lives for their ideals, and many were given the choice of immediately reincarnating." He believed that many of these were the splendid young women helping England now. That was why so many young girls had so readily adapted themselves to war work. They had earned the right to refrain from the actual fighting this time. When a radical change had to be accomplished in an ego's incarnation, a change of sex was usually the first thing brought about, so as to bring a different set of reactions to the world into operation, and thus build new qualities.

Extract from a talk by Mr. Jinarajadasa.

*"The Spirit's the Thing"*

This is the slogan of Covington Lodge. Operating under this slogan, they are doing a good job in Covington.



### *After All These Years*

There's something about Theosophy that (like the Hound of Heaven) one just can't get away from. Once the soul has caught a glimpse of the Plan in all its splendid significance and inspiration an impression is made that sooner or later must be fulfilled in action.

The inevitability of this was demonstrated recently when an inquirer of eleven years ago wrote in and enclosed the application blank sent to her in 1931. She explained: "I was only 18 years old at the time and attending the University here. I could not join, although I wanted to very much." Now, after eleven years, we welcome her to membership.

### *National Committee on Membership*

The fourteenth Circular of this Committee, under the Chairmanship of Miss Poutz, discusses a question presented in a previous circular and presents a new question for discussion, which briefly put is: "Why Join The Theosophical Society? Is the Practise of Theosophical Ideals Not Sufficient?"

Those lodges, if any, who do not participate in this service of the National Committee on Membership miss many good points.

### *Mothers' Advisory Bulletin*

Number 5 of Volume VII, just issued, is again an excellent piece of work, creditable to Mrs. Muriel Lauder Lewis, the Editor-Director, and her able assistants, as also to the Society itself. This work deserves the support of every lodge and the Bulletin should be in every home.

### *National Library*

In addition to its fine assortment of occult literature, the National Library offers an interesting selection of books on such subjects as History, Religion, Social Science, Literature, etc. Among the recent accessions were Aldous Huxley's *Grey Eminence*, James Arther's *A Royal Romance*, and Gerald Heard's *Man the Master*.

All members are invited to get in touch with the National Librarian for particulars as to how they may share the benefits of the Olcott Library.

### *Visitors at Olcott*

Mrs. Donna Sherry, of Detroit, was a guest at Olcott recently, as were also Mrs. Adeline Swartzkopf of St. Louis, and Miss Kay Munson, of Aurora.

### *The International War Distress Fund*

A letter from London, from Mr. Christopher Gale, acknowledges a contribution and explains that the T.O.S. Relief Fund in England has become exhausted but that the work has been taken over by the War Distress Relief Committee which operates on an international basis in the name of The Theosophical Society. Mr. Gale says:

"The support that has been given to the T.O.S. and the Committee, from all parts of the world is truly amazing, and most gratifying. Today I am acknowledging receipt of three large cases of clothing sent us from South Africa, and donation from the Porto Rican Section T.S.—in addition to your own splendid gift."

### *Theosophical Book Association for the Blind*

We take the following excerpt from the report of the President, Mr. F. A. Baker:

"In the past twelve months our service to the blind has progressed very satisfactorily and has given us courage to carry on regardless of war conditions. At one time we feared, that we might have to discontinue the publication of *The Braille Star Theosophist*, our free monthly magazine, because the manufacturers of the zinc used for plate making were unable to fill our orders. We were fortunate enough, however, to obtain other sheet metal that we can use and have purchased enough to last us about two years . . .

"In the past year nearly three hundred letters have been written to the blind, and by this means we find that a keen and increasing interest in the study of Theosophy is very evident among them in many sections of the world . . .

"During the year fifty-nine new volumes have been transcribed and bound as an addition to our free circulating library and are now in circulation. Outstanding among these new titles, which have all been transcribed by our staff of volunteer workers, are *The Hidden Side of Things* (which comprises eleven volumes in Braille), *The Kingdom of Faerie*, *Character Building* and *The Path to the Masters of Wisdom*."

Those to whom the Theosophical Book Association for the Blind is indebted for transcription, and "without whose steady and self-sacrificing work we could not continue," are: Miss Maud Endicott, Mrs. A. T. Foster, Mr. Welford Inge, Mrs. Annie B. Jenkins, Mrs. Dorothy Lund,



Mrs. Lela Mast, Mr. Edward Matteossian, Miss Helen Patterson, Mrs. Marie Stein, Mrs. Elizabeth Wagner, Mr. F. A. Baker, and Mrs. Flavia Snyder.

### FINANCIAL REPORT

*Year ended December 31, 1941*

Balance on hand January 1, 1940...	\$ 486.11
Receipts	
The Theosophical Society .....	\$ 300.00
Donations .....	1,733.32
	<u>2,073.32</u>
	\$2,559.43

Disbursements	
Rent .....	276.00
Braille Lodge Dues ..	85.50
Printing and Binding	
Supplies .....	410.26
Office Supplies .....	186.87
Compensation .....	1,234.00
Miscellaneous .....	76.22
	<u>2,268.85</u>

Balance, December 31 1941 .....	\$ 290.58
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### *Financial Report of the Order of the Round Table*

*Half-year ending December 31, 1941*

Balance, July 1, 1941..	\$ 82.93
Income	
Dues .....	\$ 22.60
Collection at Convention .....	19.13
Miscellaneous Sales ..	10.55
Donations .....	4.00
Reimbursement from International Fund .....	7.85
	<u>64.13</u>
	\$ 147.06

Expenditure	
International Dues ..	10.00
Donation to International Fund ..	10.00
Convention Expenses	10.21
Constitutions .....	25.00
Stationery and Misc....	25.92
	<u>81.13</u>

Balance December 31, 1941.....	\$65.93
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ELISE STAGGS, *Chief Knight*

*The report published in November covered the half year ended June 30 instead of the year ended December 31, as stated. Ed.*

### *Not for Theosophists!*

I like work; it fascinates me. I can sit and look at it for hours.

—JEROME K. JEROME

### *To Those Who Mourn Club*

Shipments of Booklets from January 16 to February 15:

British Columbia .....	200
California .....	33
Illinois .....	755
Missouri .....	20
Nebraska .....	100
New Jersey .....	400
New York .....	533
Texas .....	102
Washington .....	10

Total 2153

*"Explaining and spreading the truth is above all charities."*—BUDDHA.

### *The Round Table*

We are asked to emphasize again the change in leadership of the Round Table. Mrs. Elise Staggs is the Chief Knight in the United States, and is also International Secretary of the Order. All communications and contributions for the Round Table should be sent to Mrs. Staggs, whose address is 3046 Meadowbrook Blvd., Cleveland Heights, Ohio.

### *Statistics*

*January 16, to February 15, 1942*

<i>American Theosophical Fund</i>		
Previously reported .....	\$1,906.88	
To February 15 .....	31.00	\$1,937.88

<i>Building Fund</i>		
Previously reported .....		125.76

<i>War Relief Fund</i>		
Previously reported .....	892.93	
To February 15 .....	96.00	988.93

<i>Adyar Art Project</i>		
Previously reported .....	82.35	
To February 15 .....	4.00	86.35

### *Deaths*

Mrs. Lutie G. Callan, Fairhope Lodge, September 12, 1941.  
Mr. Henry G. Meyer, Omaha Lodge, January 3, 1942.  
Mr. Edward Travis Mitchell, New Orleans Lodge, January 11, 1942.  
Mrs. Carrie J. Shawcross, Akbar Lodge, January 11, 1942.  
Mrs. Helene Langworthy, Long Beach Lodge, January 16, 1942.  
Mr. LeRoy F. Kemp, Chela Lodge, January 25, 1942.  
Mrs. George Clark, National Member, January 7, 1942.

### *Marriages*

Miss Ruby Buchell, Covington Lodge, and Mr. Joseph Bosquet, January 22.  
Mrs. Hazel Burns, Washington Lodge, and Mr. Harry Appleby, February 14.

### *Births*

To Mr. and Mrs. Lee on June 10, 1941, a Daughter, Elaine. Mrs. Marion W. Lee is a National Member.



## Book Reviews

*Astrology and Sex*, by Vivian E. Robson, W. Foulsham Co., Philadelphia. Price \$2.50. This text by an eminent authority is a valiant and remarkably successful attempt to throw the light of astrology upon the problems of daily life which are directly due to that fundamental principle in nature—the "pairs of opposites."

Particularly valuable are the chapters on how to compare horoscopes and the effects of aspects between them.

The Foreword states that this work is intended primarily for the astrological student, but that the author has tried to render it intelligible to the lay reader also. This reviewer considers that, owing to the necessarily highly technical nature of the text, the only part of any value to the beginner is the short appendix.

—A. A.

*The Guide to Horoscopes Interpretation*, by Marc Edmund Jones, David McKay, Philadelphia. Price \$1.50.

The brilliant research worker and philosopher, whose previous book *How to Learn Astrology* was lately reviewed on this page, in this present title gives both the skilled practitioner and the novice a new and utterly simple point of beginning in astrological analysis.

He divides all people into seven basic types which may be identified at a glance, illustrating these in the charts of forty-nine outstanding individuals. Then he proceeds to the planetary patterns, and shows how to identify the lines of human behavior as a more detailed guide to horoscope interpretation.

This is truly an epoch-making book.

—A. A.

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We owe the author our gratitude for making available to the public in so compact a form the results of careful research work in a field vital to every Theosophist and vegetarian.

—S. G. S.

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