
THE
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APRIL * 1942

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

The Light Which Is Theosophy

MOST of us have accepted the religion into which we have been born, and tried to live by its rules. We have found in it much light and wisdom; but what we have found of both, when we became Theosophists in heart and mind, far exceeds that given by our religion.

If I may use a simile, the light of our orthodox faith is like a little lamp, with a small wick fed by oil, and placed on the ground; it gives light, but the sphere of its illumination does not extend far laterally, and less upwards. But the light from Theosophy is like a circle of blinding electric arc lights shining from a great height. Not only is a far greater space illuminated, but the light spreads in all the six directions.

A light which radiates to every point of a circumscribing sphere illumines all within that sphere. Such is Theosophy. The world with all its activities of religion, philosophy, science, education, commerce, art, politics, war, peace, the movements of peoples, and a thousand other activities within the World Sphere, are all irradiated by the Truths of Theosophy.

To the Theosophists there is nothing which is not within God, nor any place where He is not busy at His work of creating Perfection out of imperfection. To see this Vision of God is to give oneself—mind, heart and soul—to work for His Plan.

Some of us have seen that Vision. From that comes our duty to instruct others till they too see it. This is our task as Theosophists; and each man and woman who achieves some measure of success in that work knows that it is impossible to conceive of existence without Theosophy, for Theosophy is all in all.

C. JINARAJADASA

December 6, 1941

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The Great Test

To the Theosophists in the United States of America

DEAR FRIENDS:

December, 1941

So the great test has come upon your country more suddenly than you expected. Of course it was inevitable, and as a matter of fact, your naval policy for the last quarter of a century has been directed towards meeting the test. Have no doubt of the ultimate outcome, because it is not a part of the plan of the Manu that the beginnings of His sixth sub-race shall be submerged by the last offshoot of the seventh sub-race of the Fourth Root Race.* But you will have to do your utmost, and it is here that you as Theosophists should survey the past from a new angle.

Being isolated as you were by 2,000 miles from Europe, your forefathers were right generations ago in following Washington's principle of "no entangling alliances." Your country was to avoid commitments of any kind to any nation in Europe by any treaty or agreement which might involve you in going to their aid. But to put matters bluntly, though inelegantly, you have been hanging on to Washington's coat-tails too long. For the world has been changing, and for several generations it has been a fatal policy for any nation to think that it can live to itself alone. You were made to realize this truth, much against your general will, by that man of vision and agent of the Great Plan who was Woodrow Wilson. But it took three years of the tragedy of the last war in Europe before you realized that your destiny was involved in the destiny of Europe. Then you joined the Allies. But Theodore Roosevelt, your ex-President, understood it from the beginning, and was for your entering into the war from the beginning. You came in at last, and there

is no question that but for your country's action in the last war it would have resulted in a stalemate, and not in the victory of the Allies.

Afterwards, your country did the most brilliant thing imaginable for a nation, because it was you who sponsored the idea of a League of Nations. You cannot imagine the sense of hope in all countries of the world when you came into the war, and after it stood, as it were, at the back of the League about to be created. Then came that most calamitous blunder whose tragic karma you can see for yourself today. For it was your refusal to join the League which emasculated the League and sowed the seeds of the present world war. No policy of the League was ever a success because you kept aloof.

During my tour in the U. S. in 1924, again and again I said a thing which came as a startling statement to my listeners. It was to this effect: "The destiny of mankind gave Columbia the leadership of the whole world. When the nations were marshalled behind her, each with its flag, ready to march up the grand staircase to the Palace of the Federation of the World, Columbia suddenly dropped her flag, and with it the leadership that had been given to her by the world's consent, and stepped out of the procession. Yet though the U. S. has not been a member of the League of Nations, your country has been all the time involved in the policies of the League,—for instance, to control the white slave and drug traffics, epidemics, arbitration, and so on. Your representatives have always been present at these *private* deliberations of the League. But to put matters bluntly, instead of leading the grand march of the nations up the grand staircase once and for all, you have ever since been climbing up the back stairs."

*See page 75.

Your country failed then in a great test. I have often wondered what were the causes of your failure. Talking it over with Mr. A. P. Warrington, he told me that it was only some nine politicians who were the prime movers. As you know, it broke President Wilson's heart. However, it was your country which after all laid the ground plan of that dream of the "Parliament of Man," which Tennyson dreamed 99 years ago, and which inspired those of my generation when we were young and in college.

As the richest country in the world, you became, after the war, the greatest creditor nation, for all the Allies had borrowed from you. Naturally from the purely business standpoint, you insisted that your debts should be paid. I believe, except Finland, all the debtor nations have defaulted partially or completely. This same kind of defaulting took place after your Civil War, when several of the Southern States who were defeated by the Northern States refused to meet their bonds which were held outside the country. Your nation, however, did not suffer after the peace of 1919 because your debtors refused to meet their obligations honorably. You were immensely rich. But just imagine, if only your leaders and you as a people had realized the tragic situation in Europe and had said: "We know you are desperately poor. We will forgive you your debts and cancel them." Of course, it would have been sheer lunacy from the standpoint of business, but think what the karma would have been! Did not One instruct those who pledged themselves to follow Him to say: "Forgive us our debts, as we forgive our debtors?"

I survey this past, and from my point of view which no doubt will be challenged by some of you, only in order to come to the situation in the present. You are at a very great crisis which will call out of you qualities of strength and heroism. You have now to go through for the first time the training which your English cousins (I am using an old phrase) have gone through for hundreds of years. They have known what it is to lose battles, to have ships lost and their men drowned. Kipling described what is the fact when he sang,

We have fed our sea for a thousand years
And she calls us, still unfed,
Though there's never a wave of all her waves
But marks our English dead:

We have strawed our best to the weed's unrest
To the shark and the sheering gull.
If blood be the price of admiralty,
Lord God, we ha' paid in full!

You did have something of this experience of "paying in full" at the early dawn of your Republic from 1773 to 1783, but all those memories are no longer real to you. But there is scarcely an English home which has not in its family tradition the story of a father, brother, son, or cousin who for the sake of his country gave his life on sea or land. And today it is also in the air. The forces of tribulation, which have been an element of England's growth, have given that nation a quality of steadiness, and especially, an undemonstrative *steeliness* in the character. That is why, as Mr. Churchill has described graphically, the working classes of London, who are uncultured and whose speech often has the "cockney" twist and twang, said while they were being bombed day after day, "We can take it." The upper classes of Britain are the same; they too "take it," if anything more silently and undemonstratively. The strength of the British character comes out to its steely utmost, only when it has its "back to the wall," fighting alone against odds. They stand shock after shock and create witty jokes out of each tragic situation to cheer each other. In the face of any disaster that may happen, your people also will have to grow in parallel virtues. I do not think it is in your temperament to create jokes in tragic situations; but you can create hymns like the "Battle Hymn of the Republic." You read it at school; read it again, with a new meaning.

You as Theosophists can help your people immensely. A year ago a Theosophist in England, a woman, wrote to me: "When we all go to our house of shelter, during the air raids, I sometimes get on the talk about Theosophy, and the people get quite interested; it helps them to forget their troubles and air raids, etc. I find it is a great help to us, the meditation and study of Theosophy and of what we have learned, to be able to stand and take it better than other people, who do not know." It is just because you do know, that you can, as it were, make a steel framework in your land to *stand up* to everything, and "take it better."

Since I know your people on the whole fairly well through my intercourse during the last 37 years, I not only appreciate your great virtues, but also mark certain failings. One of the latter is due to your strong emotionalism, which indeed helps you to develop your intuition, but also handicaps you, because you will act or not act on a wave of emotionalism. Whatever happens now of storm or stress, you, knowing as you do the Great Plan, must keep a quiet, calm confidence, so that all around you may feel that

you are indeed as a rock in the stormy sea. You have a wonderful leader in your President who, as you can imagine, has not come to his place by chance, but because he has been selected as an agent of the Plan. He, no doubt, has made some mistakes in internal policy, but who has not? But what counts with the Plan is what he has done to serve the Plan. And today the whole world recognizes his leadership. He has told you one meaning in what has happened—that all talk of "isolation" is over from now on. For you are now wedded to the rest of the world, "for better for worse, for richer for poorer," as is the phrase in the English marriage service.

So, dear friends, go steadily, quietly, and do your work for your Nation in its time of trial.

Select out of the hundreds of the plans where you can give your contribution readiest. It will not matter if, as you undertake National Service, you cannot study or meditate as you would like to so as to be of service to your fellowmen. You should be immersed in a great meditation all the time, as now you do your National Service; after all, all your study and meditation in the past were intended to make you ready to act at a time like this, when all your energies must be absorbed in urgent service.

Quietly, steadily, with a trust which comes because you *know*, pour courage, determination and calm into your Nation, making your neighbor strong to endure every suffering, *for the sake of his children and his children's children.*

Your brother,

C. Jinarajadasa

*The Fourth and Fifth Root Races, with their Sub-races, are as follows:

IV: ATLANTIC

1. Rmoahal
2. Tlavatli
3. Toltec (Mayas; Quichas)
4. 1st Turanian (Old Chinese)
5. Original Semite
6. Akkadian
7. Mongolian
- Japanese—Malay

V: ARYAN

1. Hindu-Egyptian
2. Aryan Semite
3. Iranian
4. Celtic
5. Teutonic
6. Austral-American
- 7.

Of the first and second sub-races of the Atlantic (Fourth) Root-race, no pure descendants are living . . . The Toltec sub-race still remains in the pure Peruvians and in the Aztecs and in the Red Indians. The fourth migrated from Atlantis, and went eastwards, past Babylonia, along the Yellow River into the plains of China. They are represented in certain parts of China today by a tall, yellow Chinese race, quite distinct from the seventh sub-race Chinese. The original Semites, the fifth sub-race, have left their descendants for us in the pure Jews, and in the Kabyles of North Africa. The sixth, the Akkadians, were the Phoenicians, who traded in the Mediterranean seas; and the seventh, or Mongolian, was developed out of the fourth or Turanian on the plains of China, and spread, to become the modern Chinese. Two races, the Japanese and the Malays, belong hardly to any special one of its sub-races, having in them the mixture of two or more. With the Japanese es-

pecially, it is as though they are a last ebullition of the whole Root-race as a final effort, before the energies of the race being to subside; and hence they possess many qualities that differentiate them from the seventh sub-race, the Chinese.

From the fifth, or original Semite sub-race of the Atlantic, the Manu of the Fifth Root-race evolved his new type. The Fifth, or Aryan Root-race, also has its seven sub-divisions, but so far only five of them have appeared. Of the first are the Aryan Hindus, as also are one type among the Ancient Egyptians—that to which belonged the upper ruling classes. The second is the Aryan Semite, distinct from the original Semite, and it has its Aryan representatives today in the Arabs and the Moors. The third is the Iranian, to which belonged the Ancient Persians, and whose descendants are the Parsis of today. Of the fourth sub-race, or the Celts, were the ancient Greeks and Romans; and to it belong, with the exception of those of Teutonic descent, their modern descendants in Italy, Greece, France, Spain and elsewhere, as do also the Irish, the Scots, the Welsh, the Manx and the Bretons.

To the Teutonic sub-race belong the Slavs, the Scandinavians, the Dutch, the Germans, the English, and their descendants all over the world. By an intermingling of several sub-races, the Manu of the race is developing the sixth sub-race, which is called in the diagram the "Austral-American." It is now in process of formation in the United States and in Australia. The seventh sub-race is also yet to come, and will in course of time be developed in South America.

From *First Principles of Theosophy*, by C. Jinarajadasa.

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Wherever a lodge meets, a star is shin-
ing 'mid the darkness of the world, and
its magnetic influences stream through the
atmosphere carrying blessing wherever
they go.

—DR. ANNIE BESANT

"Until Better Times"

Probably no more poignant message has come over the radio in all these days of war than that with which the Java (Bandoeng) radio closed as the invader marched toward the city: "Good-bye until better times." Here was an island of freedom-loving people, whose only crime was that they had resisted aggression in their part of the world, and whose beautiful country was attacked by the aggressor. But their message was not "Good-bye." They, with all the freedom-loving peoples of the world knew that force and violence could but temporarily obscure right principle.

The eternal hope in the hearts of all men, the certainty of the United Nations standing for civilization's onward march and for freedom in men's lives, was expressed in the final phrase: "Until better times."

Thoughtful people now realize that they as individuals have been creating war all the time. The pride and arrogance of nations is but a reflection of their own. National distrust and enmities are merely the mass attitude of individuals and communities and classes that in their pride have looked down upon others, kept them subordinate and exploited them.

When Mr. Krishnamurti said "Behavior is righteousness" he gave us an idea we need to take very seriously now. Individual behavior has been unrighteous, proud and arrogant toward other individuals, and this, too, is war. War has come to the world in smashing devastation only because of the quality of our behavior.

We talk of reconstruction and a new world order. Just as war has its beginning in individual attitude, so must peace and reconstruction. Individual behavior has produced world conditions and world war. The same behavior will produce a recurrence of the same conditions and similar wars. Only a new kind of individual brotherhood toward individual men will produce a new and a happier world order. Better times in the future can be built only upon a new behavior of brotherhood.

Our Function

What is our function—we who are Theosophists and who know so well the great ideals and principles that live at the heart of the world? Is our function to proclaim and live these ideals, or is it to participate in compromise? Clearly, our purpose must be to make the ideal real here and now—but equally clear is it that we must live in the world as it is, for it is not yet a world of ideals, except in their incipient, budding stage.

All living must be experimental—an experiment of merging our ideals with the necessities of living in a world not yet prepared to adopt the high standards we conceive. We, like the rest of the world, cannot yet live them fully, but we can remember them always and depart from them less because we know them better. Therefore, for Theosophists the answer is less and less of compromise.

There remains but one question: where to begin? With each lies the answer, for each has knowledge as to where in little things a beginning may be made. We can scarcely call ourselves Theosophists if, knowing the Law, we do not make the effort constantly to move into closer accord with it.

The Gayatri

C. W. LEADBEATER

WE have recently made a series of experiments and observations with regard to ancient mantras, using among others the Gayatri itself. The result was most remarkable. This greatest of verses has been chanted all over India from time immemorial, and it is evident that the Deva kingdom has learned to understand it and respond to it in a very striking manner—a manner which is in itself most significant as showing that in an antiquity, so remote that the very memory of it has been forgotten, the altruistic use of such mantras was fully understood and practiced. It begins always with the sacred word and with the enumeration of the planes upon which its action is desired, the three worlds in which man lives, the physical and the astral and the mental. As all Theosophists know, it is an invocation to the Sun—of course really to the Solar Logos, who stands behind that greatest of all symbols—and the great shaft of light which immediately pours down upon and into the reciter comes as though from the physical Sun in whatever direction that Sun may happen to be. The effect is curious when the Sun happens to be below the horizon, for then the shaft comes up at once *through the earth!* This shaft is white just slightly tinged with gold; but when it has filled the very soul of the reciter he promptly shoots it from him again in seven great rays having the colors of the spectrum. It is as though the singer acts as a prism; yet the color rays which

fanwise, as do those shining from a lighthouse. But these rays start from a basis wider than the man himself—a basis which is the circumference of his aura, and instead of widening out they decrease to a point, just as do the rays of a conventional star, except that they are of course cones of light instead of mere triangles. Another remarkable feature is that these seven rays do not radiate in a circle in all directions, but only in a semi-circle in the direction which the reciter is facing. Furthermore these rays have a curious appearance of solidifying as they grow narrower, until they end in a point of blinding light. And a still more curious phenomenon is that these points act as though they were living; if a man happens to come in the way of one of them that point curves with incredible rapidity and touches his heart and his brain, causing them to glow momentarily in response. Each ray appears to be able to produce this result on an indefinite number of people in succession; in testing it on a closely packed crowd we found that the rays apparently divided the crowd between them, each acting on the section that happened to be in front of it, and not interfering with any other section.

It is difficult to make a drawing which will give a clear idea of this peculiar thought-form. I subjoin two which may perhaps be useful in guarding the reader against misconceptions, though neither is fully satisfactory. Fig. I may be regarded as a sort of ground plan of thought-

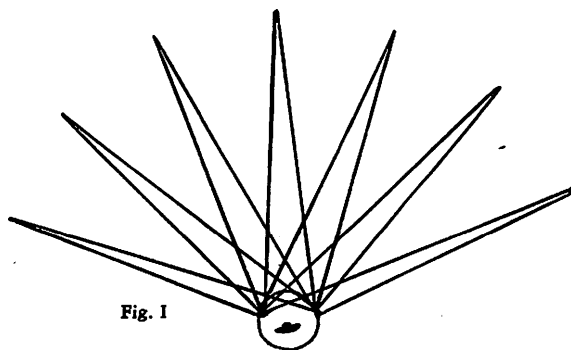


Fig. I

dart forth are of a shape the reverse of what we usually find in such cases. Commonly when we send out rays of spiritual force they spring forth from a point in the body—the heart, the brain, or some other center as the case may be; and as they shoot out they steadily broaden

form if one could look down upon it directly from above. From that position we see nothing of the man except the crown of his head and his shoulders; but the circle drawn round him is intended to represent the outside surface of his aura. It will be noted that all the triangles

which radiate from him have the diameter of his aura as their base. That which shoots out straight in front of him is an isosceles triangle; all the others on each side, having the same base but a different inclination, are increasingly smaller and narrower as they are further from the middle line.

These are of course really cones; and the size of the base of these cones is determined by the size of the aura of the reciter. If he happens to be a quite ordinary person with an aura extending perhaps eighteen inches from his physical body on all sides the base of the cones will be an oval, some nine feet in length by five in width. If, however, he is a more developed man, with an aura extending fifty yards on every side of him, that base will be almost a circle, as the difference between the height and the breadth of his physical body would be practically negligible in proportion to the size

cones lie horizontally in the same plane, and that therefore a man watching the reciter from a point level with him, but on one side of him, would see only four of these cones as the other three would be completely hidden by that in the center. Furthermore, the three cones nearer to him than that in the center would be very much foreshortened, and would appear as represented in the drawing. The original shaft of light is shown descending to the heart of the man, which is precisely how it appears when the Sun is high in the sky, and the singer stands facing it.

If a number of people chant the Gayatri together, only one shaft of much greater diameter comes down from on high. The auras of the singers are for the moment welded into one, and the diameter of that blended aura form the base of the cones.

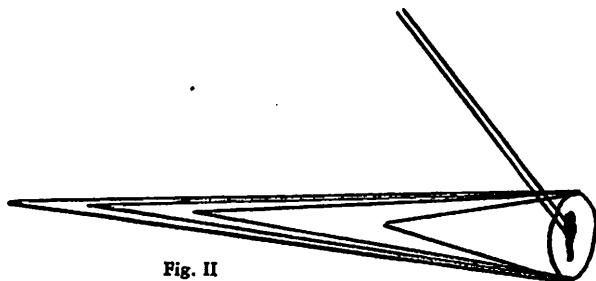


Fig. II

of the whole aura. As we are looking down from above we must draw a horizontal line through the middle of the man's aura to represent the base of our triangles; but as the force flows out horizontally in front of the man, the circle which defines the base of our cone must be thought of as a hoop standing not horizontally but upright about the man—as an arch over his head, involving of course a similar inverted arch beneath his feet.

That is a curious fact regarding the aura which is very often forgotten; it is built of astral and mental matter, which of course truly interpenetrates everything physical; so to whatever height a man's aura extends above his head, it has an exactly similar extension into the earth beneath his feet. It naturally follows from this that the amount of force which can be absorbed and sent forth again in the recitation of the Gayatri depends directly upon the spiritual development of the reciter, for that is indicated by the size of his aura.

Our second illustration, Fig. II, shows the appearance of this thought-form if seen from one side. From this it should be clear that all seven

The observations as to the peculiar effect of this mantra have been repeated often enough to be reliable as far as they go; but to arrive at the reason of these peculiarities in their action would probably require much further research. An endeavor to trace the origin of the mantra and all the peculiar arrangements made with regard to it brings us into the presence of the Lord Vaivasvata Manu Himself, before He led His host over the Himalayas.

As to the question of the language of the mantra, it seems to be of minor importance. The recitation of the words in English having the full intention behind them produced the full effects, the recitation of the same thing in Sanskrit with the same intention brought about exactly the same result, but in addition built round the radiating shafts a sound-form resembling a wonderfully intricate kind of carved wooden frame-work; it provided us with something which might be imaged as a seven-fold gun through which the rays were shooting out. This sound-form extended only for a short distance and did not seem to make any difference at all to the power or size of the rays.

Theosophical Questions Answered

A. F. KNUDSEN

Question: *If, as Dr. Besant assured us, we simply give a person more life and power by "killing" him—by taking away his physical body ("your criminal who has committed a murder is helpless while you hold him under restraint, but if you strike away the body, how can you control him on the other side?")—of what value is it to oppose an aggressive army, by their own weapons of slaughter? And how does the Law of Opposites in any way jibe with the system of current warfare? If an aggressor would kill us brutally, then must we lessen it by killing him painlessly and without malice? Must we find the lesser of two evils and oppose the lesser to the greater? Or how, believing in the Law of Opposites, are we to apply it?*

Answer: This is a subject that could take an hour's talk to analyze and make clear. As we see, it is a matter of four questions. Let us handle them one by one.

First, the questioner changes Dr. Besant's discussion of the individual case to a different one, that of war or mass-murder; or, let us say, one man's anger or hate against a nation's plan of aggrandizement and loot. What Dr. Besant says in the quotation refers to the rare case of an ego murdering for hate, lust, loot or revenge. That which is quoted is true in its special case. The main point, however, is in the word "restraint"—"hold him under restraint." So, when you not only set a criminal free in the world we live in now but cancel the restraint of Nature (or God) and release him to the additional fourth dimension, you double his freedom to do harm. Besides that, you have aggravated his anger and resentment by killing his carefully built physical vehicle. His emotions are thus free to assail all men, in both the world of the living and of the dead. Nature has been thwarted by the execution of the criminal.

The soldier dying on the battlefield has done his duty and met an accepted fate. There is seldom any rancor. War is not a parallel case at all. For an historical example take Napoleon. Great Britain in 1815 applied the cosmic law to Napoleon Bonaparte as he was the only criminal in the case. No other criminal came into the case. The soldiers that died on the steppes of Russia or at Waterloo were heroic. So were all those who followed their King and country in self-defense. Napoleon on St. Helena died

when the Ego was ready to meet its karma on the astral plane and the later hundreds of years of its heaven world with that impersonal community life among all the victims of Napoleon's career. Rage and revenge does not enter there at all.

We cannot and must not confuse the issue. In war the criminal is the Government that leads its citizens to confuse issues, builds up untrue questions of rights and wrongs, etc. Or, is it a question of being the superior people? Let us realize the law that adjustments among minds are of the mental world and not to be achieved by physical violence. Hence, the aggressor is wrong. Right must meet the aggressor where he attacks. Violence must be met *on its plane*. War of conquest upsets the whole plan of evolution. The present war is typical of such conquest. But the status of the soldier killed in battle has not changed. The soldier is but doing his duty. He dies in a sense of duty, not hate. The soldier usually dies happy in the sense of duty performed, and even of self-sacrifice, a true and just motive. Until men learn to adjust intelligently, each force must meet force on its own plane. Since the earliest days of human greed and brutality men of valor have fought in defense of the higher type of human relations. Hence the victory of the truer civilization is assured.

The second part of the question refers to the so-called Law of Opposites. For our own growth we meet our greediness with an effort of generosity, and a surge of anger with love. So we grow. Aggression by war is quite another matter.

In the third part of this question as to brutal or non-brutal killing, the questioner forgets that all killing is brutal and illegal in cosmic law. The aggressor must be met on his plane, however low and senseless his intelligence. One should not meet fundamental issues and values with trivial or secondary questions. War to destroy civilization is a much bigger subject than mere methods of killing, when killing is brutal anyhow. Killing is brutal and illegal in every case. Self-defense is always justified. That is the way that we progress from the brute to the saint.

Now as to the fourth part of the question—the Law of Opposites is applied in all cases. In all wars we meet the aggressor on his plane.

Otherwise the opposites do not apply and the law is frustrated or rejected. Meet motive with motive. Meet principle with principle on the ethical level of the abstract mind. If the aggressor is merely a planner without any respect for obligations or virtues, then meet plan with plan. Logic may hold men, though not in cases where ethics are rejected entirely. The unethical mind, led by greed and lust and therefore irresponsible, sees only the logic of physical obstacle, force, machine or violence. To capitulate, to surrender to such an attack, is certainly unrighteous for it has its physical opposites and we can apply them. The Law of Opposites is true, but it must be truly applied. Physical to physical it is unfailing. The greater or better

force will win. How? Why? "His strength was as the strength of ten because his heart was pure." So it is the Law of the highest spiritual plane we know that wins in the end, but we must so apply it that it stands on the same plane and meets the aggressor *where he is*. The present war shows plainly that the aggressors did have ample resources for any kind of effort, but they lacked the conscience to direct it in other channels than destruction, i.e. physical violence.

Question: *What is honor?*

Answer: Honor is the capacity or force of character in an individual that forces him to hold his conduct to a given and accepted high standard of ethical conduct.

Financial Report

Question: *The financial report just published shows \$7,493.94 as an excess of Income over all Expenditure, but less money in the bank than a year previously. Where is this excess of \$7,494?*

Answer: Perhaps the answer to this question can best be given through the following comparative statement of current assets and current liabilities at June 30, 1940 and 1941:

	JUNE 30, 1940	JUNE 30, 1941	Increase or Decrease
CURRENT ASSETS			
Theosophical Press Book Stock	\$13,287.00	\$15,116.00	\$1,829.00
Accounts Receivable	1,622.00	2,458.00	836.00
Supplies and Postage on hand.	3,718.00	4,218.00	500.00
Property investments	8,925.00	8,353.00	572.00
U. S. Gov't Bonds	6,160.00	6,322.00	162.00
Other Securities	347.00	5,332.00	4,985.00
Laura S. Hunt Bequest	639.00	714.00	75.00
Cash in Banks and on hand ..	9,240.00	9,024.00	216.00
	<u>\$43,938.00</u>	<u>\$51,537.00</u>	<u>\$7,599.00</u>
CURRENT LIABILITIES			
Special Purpose Funds	\$ 2,369.00	\$ 1,030.00	\$1,339.00
Deferred Income	6,145.00	7,123.00	978.00
Accounts Payable	3,991.00	4,457.00	466.00
	<u>12,505.00</u>	<u>12,610.00</u>	<u>105.00</u>
Increase in net Current Assets equivalent to excess of Cash Income over Expenditure.....			\$7,494.00

From the above statement it will be clear that the money is all in use, as follows: \$1,829 invested in additional Press stock; \$836 in the extension of additional credit to customers; \$500 in stationary, supplies, postage and packing material on hand; \$4,985 in securities, in which form it was received. To these must be added \$1,339 utilized out of Special Purpose Funds. As against these, there is \$572 reduc-

tion in property investment through liquidation; \$216 less of cash in the bank; \$978 income applying to the succeeding year, and an additional \$466 owing in creditor accounts.

These, with other small items shown in the statement, make up exactly \$7,494, an increase in net Current Assets exactly equivalent to Cash Income over Cash Expenditure, as shown in the statement published last month.

—S. A. C.

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 mis-statement or half-statement of fact (not of opinion) will obviously necessitate a clarifying footnote.

Gerald Bole:

As a member of The Theosophical Society, I demand that the duly elected *representative of the people* of the Society, the National President, call together the key workers of the Society—including Rogers, Luntz, Kunz, Roest, Kuhn, Pearson, etc.—*not to iron out personal differences, but to formulate a national policy*; and that once a policy has been decided upon, it be binding upon the President to carry it out.

The warring among the members of the Society has reached a critical stage. The membership has dropped to an all time low. The organization is splitting over the coming election. Conflict exists between Headquarters and key workers. Old methods of activity are choking the movement.

A state of "national emergency" exists in the Society. It is the right and the duty of the members at this time to call upon the President to state his "war aims." Without direction and with internal dissention, the Society cannot continue to exist.

To formulate his aims let the President draw upon the collective thought of the key workers, in order that the responsibility of the decisions may fall upon the group rather than upon the individual.

If the President is unable to arrive at policies that will give direction, that will eliminate internal dissention, and that will bring changes of method, either by the assistance of the co-operating group, or by himself, then let him relinquish his office in order that someone who can accomplish these vital tasks may take over.

The Society no longer wants the unity of agreement, but the unity of collective action.

Joy Mills:

Our right and our responsibility become synonymous in the one word, "Service." Brotherhood implies service, and brotherhood is the very root foundation of The Theosophical Society. It is steadfast belief in that one principle that brings us together, amid so many differences, and it is action in that belief that should characterize our lives after we have once committed ourselves to it. Our right? To serve in the spirit of brotherhood our fellow men, those in kingdoms below us, those far ahead on the ladder of evolution, ourselves that we too may become Gods. Our responsibility? To serve in the spirit of brotherhood the Masters, the Society, "Their Theosophical Ship," the Plan which is evolution.

Yet how to serve is the question so many ask. There are kinds of service: one kind receives recognition in headlines and black print; another can sometimes be found in small type on the back pages of little-read newspapers; one kind can come to those in high offices; another is for those servers in small places. And there is a type of service which is seldom heard of and never recognized: the everyday living in an attitude of helpfulness, for none of us lives alone; wherever we are there are others about us, others needing our help, our Theosophical explanations, and our brotherliness most of all.

At the University of Chicago recently a week was set aside for the Campus Conference on Religion and the Social Order. All over the quadrangles groups met to discuss "What Men Live By" and some five hundred students contributed ideas as varying as the students themselves. What chance was there for one The-

osophical student to serve in such a conference? At one of the discussions the question was raised, "Who got the most out of life, Jesus or John D. Rockefeller?" Most of those present seemed to favor the latter, until I ventured to suggest that perhaps the two men were at different stages of evolution. Following the meeting, many of the participants were absorbed in reading Theosophical literature, and asking for more. The final answer to the Campus Conference question was: man lives by love—by service—alone.

Examples could be multiplied: the use of the Theosophical explanation of man to resolve an apparently contradictory philosophy in Milton's *Paradise Lost* during a class discussion, the acceptance of vegetarianism by two meat-eaters, not by argument and persuasion, but by superior health revealed through a physical fitness test as a part of the program of Civilian Defense, and many others which are commonplace incidents in the lives of many Theosophists.

Our right and our responsibility—what higher right, or greater responsibility than to serve in brotherhood the world today?

Harry Rodefeld:

A house divided against itself will surely fall. This bit of horse sense philosophy should serve as a warning and a prophecy. Inasmuch as we are all a part of the Society, perhaps a little self-examination would be advisable.

Our conception of brotherhood, judging from our actions, seems pitifully inadequate, especially as our primary purpose is to establish a nucleus of universal brotherhood. Let's practice what we preach. Time and again we have started, or added to, rumors. We have questioned motives and made accusations. The work has suffered—because, believing that we stood on a principle, we chose to be personal. We have permitted mistakes of the past, real and imaginary, to influence us to the point of making our best ideas and best workers ineffectual. We stressed "together differently," and, when our ideas differed, maintained that the opposition was either too intellectual, had an over-developed heart side, was too emotional or too psychic.

We can no longer afford to indulge in this kind of pleasure. If this article doesn't concern you, the Society is thankful, because it needs you and your ideas. If on the other hand it does, face it, because you and your ideas are still needed. If you haven't an idea, get be-

hind one that you think is best and *push*—stop opposing.

There *is* work to be done. Let's be realistic; forget the past, and start from where we are—with ourselves. If we each will work as though the continuance of Theosophy depends on us, without convincing ourselves that the rejection of our idea will mean its failure, we can become the power for brotherhood that we like to think we are.

Pardon me, while I look in the mirror.

L. W. Rogers:

I congratulate the National President, and whoever else may be responsible, upon the establishment of an open forum department in THE AMERICAN THEOSOPHIST. It is a step in harmony with the present thought of the race, for the world is beginning to realize that its present dreadful plight is the result of the failure to *think enough* about its rights and responsibilities. We took the blessings of our modern civilization as a matter of course and thought no more about it. We completely forgot the old adage, "Eternal vigilance is the price of freedom," and the result is that the liberties of the race are now in jeopardy. Had we rightly valued the rights won by the sacrifices of our predecessors, and had we thought enough about our corresponding responsibilities, we would not now find ourselves compelled to make tremendous sacrifices to maintain our freedom. Various farsighted citizens of different nations tried frantically for years to arouse the public to the danger of its apathy, but without result. The people *would not think*. Now they must pay the price of their indifference.

Thus it is in all human affairs. The Theosophical Society is no exception. That is one of the reasons why we have a vanishing membership. The common attitude is to leave such matters to the officers. Officers cannot perform miracles. Rescue can come only from an awakened and deeply interested membership, and the way to such awakening is through discussion. If the forum becomes a success because members are alert enough to contribute their thoughts to it, then it may become the first step toward a return to the success and prosperity the American Section enjoyed before the depression and other disruptive forces made their appearance. Of course, that is only one of various subjects on which thoughts for the solution of problems might be contributed.

Rumor and Truth

Not much that is rumor is worth an answer, but sometimes mere rumor causes much misunderstanding. This page will appear whenever a correction needs to be made and correct information will be useful. It will never deal with merely personal rumor. Ed.

Rumor

That the National President consistently controls the National Convention through the proxy system.

Truth

There has been but one proxy vote in the course of this administration of ten or eleven years, and the principal opponent of the administration then held proxies only eight less than the number held by the National President himself. The National President has never himself solicited a proxy and has never permitted anyone either directly or indirectly to solicit proxies for him or on his behalf. No rumor could have less foundation.

Rumor

That Convention is a source of very substantial income to the Society, and that the rates might therefore be reduced.

Truth

No exact costs on a per meal or a per night basis are available since such cost accounting would require an elaborate requisitioning system. The following simple statement and analysis is essentially accurate:

Convention Registration is \$2. The annual direct expenditure for Convention runs from \$700 to \$1,000 and includes printing, rental of tent, chairs, cots and bedding, and the cost of extra help, including board and room of Volunteer Help (but not help in meal or room service). It includes a hundred and one odds and ends of miscellaneous expense directly incidental to Convention, and sometimes part of the cost of bringing a distinguished guest from abroad. The average cost of all these items per Convention delegate depends upon the number registered, but \$5 per person is a fair average.

Rooms: Included in the total charge for attending Convention is \$5 for room. Based upon approximately 7,500 room nights per year, our detailed annual reports show that it costs about 50 cents per person per night on the average,

year in and year out. For five Convention nights this is \$2.50 per person.

Meals: Included in the total charge for Convention attendance is \$8 for fourteen meals. Based upon the service of approximately 25,000 meals per year, an analysis of our detailed annual reports show that meals cost on an average of 30c to 35c, or approximately \$1 per day. For the fourteen Convention meals this amounts to \$4.65.

The Convention charges and costs therefore summarize as follows:

	<i>Charged</i>	<i>Costs</i>
Registration	\$2.00	\$5.00
Room	5.00	2.50
Meals	8.00	4.65
	<hr/>	<hr/>
	\$15.00	\$12.15

Offhand and without further consideration the above looks like a profit of \$2.85 on each person who attends Convention. But the above costs include only direct expense. There is nothing included for any of the following items:

1. The time of the regular staff devoted to preparation for Convention.
2. The use and up-keep of the building, nor the extra heavy Convention wear and tear on furnishings and equipment, the driveway, etc.
3. Any part of the cost of the care and maintenance and beautifying of the grounds, which in great measure are maintained for the enjoyment of Convention guests.

Is there anyone who will say that these costs, too, might not be properly allocated in part as indirect Convention items, or anyone who believes that \$2.85 of the total Convention charge is too much to pay toward the cost of making and maintaining Olcott a beautiful Convention spot?

Incidentally, where can anyone spend five days, receive fourteen meals and attend some twenty practically useful or inspiring meetings in such an environment of human brotherhood and natural beauty as at Convention?

Nominations for Directors

In accordance with the requirements of the By-Laws it is hereby certified that the following members have been regularly nominated and have signified their consent to stand as candidates in the forthcoming election of members of the Board of Directors:

FOR THE NORTH WEST DISTRICT

Austin Bee

Nominated by: Viva J. Emmons
G. A. Weber
G. H. Keush

Etha Snodgrass

Nominated by: Frank C. Linton
Anna Lee Miner
Hazel M. Bruns

FOR THE CENTRAL DISTRICT

E. Norman Pearson

Nominated by: Floyd Merrick
Edwin N. Lord
Sallie Weis

Sallie Weis

Nominated by: M. C. Wersel
Frank Steiner
E. Norman Pearson

FOR THE NORTH EAST DISTRICT

Thomas W. Pond

Nominated by: Hugh F. Munro, Sr.
Alonzo G. Decker
Irene W. Smallzel

John A. Sellon

Nominated by: William J. Ross
G. Marion Swift
Robert Drew-Bear

FOR THE SOUTH EAST DISTRICT

Ralph B. Kyle

Nominated by: Claude D. Corey
R. K. Mitchell
F. G. Coover

Adolphe J. Michel

Nominated by: Rawdon Sharpe
Harry A. Bromley
Ruby L. Radford

Eugene J. Wix

Nominated by: Winnie F. Hardy
Ruth C. McMyler
Herman C. Schneider

FOR THE SOUTH WEST DISTRICT

Marie Poutz

Nominated by: Marie Hotchener
Henry Hotchener
Eugene J. Wix

Official Ballot will appear in the May number of this magazine in accordance with the By-Laws, and copies will also be mailed to individual members and lodge secretaries.

ANN WERTH, *National Secretary*

About the Candidates

Austin Bee

Born 1915.

Joined The Theosophical Society in 1926.

President Tacoma Lodge two terms.

President Northwest Federation two terms.

Activities: Round Table, Young Theosophists, member Board of Directors of Orcas Island Foundation, local lecturing.

Business: Vice-President and Sales Manager Tacoma Sash and Door Company.

Ralph B. Kyle

Born Wilmington, Delaware, 1880.

Educated University of Delaware.

Bachelor of Civil Engineering, 1903.

Master of Science in Civil Engineering, 1921.

Affiliations:

The Theosophical Society, 1922.

Secretary Crescent City Lodge, New Orleans, La.

President, Jacksonville Lodge, Jacksonville, Fla.

President, Florida Federation (five years).

President, Daytona Beach Lodge, Daytona Beach, Fla.

President, Gainesville Lodge, Gainesville, Fla.

Thirty Second Degree Scottish Rite Mason.

American Society of Civil Engineers, 1921.

Business: Secretary-Treasurer The Retort Chemical Co. Vice-President Gainesville Credit Bureau. Secretary - Treasurer United Acceptance Corp.

Served in last war as First Lt. 314th Engineers, 89th Div.

Serving in this war as Commodity Rationing Administrator for Alachua County, Florida.

Adolphe J. Michel

Born Switzerland, 1900. Came to America at an early age. Married. Three children.

Joined The Theosophical Society in 1926.

President Atlanta Lodge two years.

One of the founders of the Mid-South Federation and two years its president.

E. Norman Pearson

Education: England—Queen Elizabeth's Grammar School, New Brighton College. (Special diplomas from Cambridge University (2), London Board of Education, and others). America—Michigan Business and Normal College.

Admitted to The Theosophical Society 1911, London, England. Transferred to American Section 1916.

President Detroit Lodge eight years.

President Michigan Federation five years.

Member Board of Directors eight years.

National Vice-President three years.

Lecturer for more than twenty-five years.

Approach combines the ancient and mystical with the modern and scientific.

Particularly interested in:

1. Presenting Theosophy to the public in terms applicable to the present day in the light of modern knowledge.

2. Modern and efficient methods of organizing the national Society and its member lodges in order to give the fullest possible opportunity for all to contribute their quota, and the linking of all such efforts by proper coordination and understanding into a powerful and vital program of collective action.

Profession: Electrical Engineer (Chief Signal Inspector Grand Trunk Western Railroad).

Thomas W. Pond

Joined The Theosophical Society 1921.

President Maryland Lodge 1925 to 1937.

President East Coast Federation 1933 to 1936.

Chairman Adyar Fund Committee 1935 to 1942.

Visited Adyar 1932.

President International Conference Against Vivisection 1936 to 1942.

Business: Sales Manager Reese Press, Baltimore, Maryland.

Marie Poutz

Admitted to The Theosophical Society, 1898 in New Orleans. Active in the Society ever since. Traveled extensively in the Section and visited many lodges, and therefore rather well

acquainted with the problems which confront the Society.

Visited Adyar several times.

Finishing second term of office as a member of the Board of Directors.

John Sellon

Born 1910. A Theosophist since childhood, through his mother and father, Barbara and Ernest Sellon, he has been in close relationship not only with many Theosophists in this country, but also with Dr. Arundale, Rukmini Devi, Krishnamurti, Mr. Gardner, Ernest Wood, Geoffrey Hodson and many other of our leaders and teachers. Through this experience he has developed a background and knowledge of the Society which have given him the judgment and understanding which provide valuable qualities for the responsibility of Directorship. Convinced that the policies of the Society must originate with the membership.

Treasurer the New York Federation 1934-37.

Treasurer New York Lodge 1935-36.

President New York Lodge 1937-38 and 1941-42.

Founding Trustee the Northeast Theosophical Foundation (Pumpkin Hollow Camp). Has had a major share in the successful handling of the finances of the Pumpkin Hollow Camp.

Assistant Secretary of one of the foremost re-insurance companies.

Etha Snodgrass

Born Eugene, Oregon.

Educated University of Wisconsin.

B. Ph. Degree University of Chicago.

Joined The Theosophical Society 1917.

President Chicago Federation 1929-30.

National Secretary 1931-1941.

Member National Board of Directors 1936-

T.S. contacts throughout the Section in every federation and many lodges by correspondence and personal visits.

Correspondent college textbook department of Houghton Mifflin Publishing Company, 1923-1931.

Sallie Weis

Education: formal, interspersed with and followed by the study of art at the Art Academy of Cincinnati—1918-23. An interlude with the study of music led to Paris and a term at the Dalcroze School of Eurythmics in 1928. Married John E. Weis, portrait painter and instructor of art at the Art Academy of Cincinnati, in 1925.

Joined The Theosophical Society 1935, and in 1937 gave up Fashion Illustration for full

time Theosophical activities. President Cincinnati Lodge 1938-41. President of the Ohio Federation 1940—.

Public Activities: Member Board of the Negro Welfare Division of the Community Chest; Chairman of Arts and Crafts Advisory Council under the Public Recreation Commission of the City of Cincinnati. Both of these avenues of work were accepted because of the outlet they provided for Theosophical ideals, the former in establishing a greater degree of justice and to relieve oppression, the latter as looking towards the future and the preparation of a more creative leisure as a spiritual release.

Profession: Ten years Fashion Illustration, broken each summer by painting trips to New England art colonies, Gloucester, Mass., Rockport, Mass., Boothbay Harbor, Me., and Woodstock, N. Y.

Eugene J. Wix

Born 1893, Hetland, South Dakota.

Education: Brookings High School, Brookings, S. D.

Two years liberal arts. Law studies University of S. D.; University of Southern California. L.L.B. University South Dakota.

Joined The Theosophical Society 1935.

President Glendale Lodge, 1936 to 1938.

President Southern California Federation 1937 to 1941.

Chairman National Burn the Bonds Committee 1937-38.

General Counsel for the Society.

Member National Judiciary Committee.

Member of Board of Theosophical Book Association for the Blind.

Business: Attorney. District Attorney of Brule County, S. D. 1920.

Civic: Director Chamber of Commerce and other offices several terms. Four years member Glendale City Council.

Fraternal: Masons; Past President Optimist Club of Glendale; Member Kiwanis Club of Glendale and former director; Member Glendale Post 127 American Legion and former member of the executive committee; Member of Elks.

Miscellaneous:

Agent in America for *Conscience*.

Secretary Better Citizenship Association.

Regimental Sergeant Major, Division Judge Advocates Office, 10th Division during World War No. 1;

Former Scoutmaster and Scout Commissioner Boy Scouts of America, Glendale, and at present Boy Scout Examiner in Civics;

Secretary and attorney for the N.R.A. Board in 1933.

Correspondence

MY DEAR PRESIDENT:

THE AMERICAN THEOSOPHIST came today, and the article under the title, "Shall We Do Better Work?" gave me something to think about. I am a new member so do not wish to be over critical. However, the trouble I see is not that of any person, but rather of a condition.

You ask the question, "Shall Headquarters undertake to suggest and plan improvements?" I would say: "Yes!" In a small lodge such as we have all members are workers at a full time job. At least those who are capable of leadership are. They are quite well rooted in Theosophical teachings and in leading the study hour do a good job. But I am wondering if that "good job" is enough. The lesson is read, broken by comments and discussions, but I feel that no inspirational heights have been reached. Had we a person who could give considerable time and thought and bring something of that inspirational life that Theosophy holds, to the class, I feel that the group would grow. I blame

no one, for I know after expending their energy all day at another job it is quite impossible to overflow with enthusiasm for an hour in the evening.

What I would like to see done by Headquarters is the supplying of lessons, similar to "The Art of Friendship," and have them cover Theosophical subjects, drawing from different authors and Theosophical books chapter by chapter, emphasizing the highlights and making up to date applications of the subject.

I appreciate the fact that each lodge is left to work out its own salvation, but I feel that a little more support for the weaker units might prove valuable. Just the amount of help given would be for Headquarters to decide and perhaps things just as they are is the best for now, but your article is so full of questions I feel that I want to answer . . . I think the smaller groups would welcome just a bit more help. We certainly have appreciated the "Art of Friendship."

—NEW MEMBER

Thoughts on the Present Revolution

H. S. L. POLAK

WAR, like the earthquake, is both a form and a method of revolution. It speeds up either or both of two tendencies—that towards a larger freedom and that towards a greater domination. In either case, it results in a temporary stabilization.

But, as with all big-scale movements, the stresses vary in degree and in intensity. The component parts, the driving forces, the motives, and the objectives are many and various, and are frequently conflicting. They do not all operate at the same time, at the same rate, or in the same direction. Indeed, they seem even to move in different or in opposite directions; to move with the brakes on or else to slide precipitately.

In consequence, the average man—and often, too, the man a little above the average, who fancies he is more important and wiser than he really is—is prone to confusion of judgment concerning what is taking place and to hold wrong or biased views of the elements which have operated and the deductions to be drawn therefrom.

Moreover, war and its aftermath represent a period when prejudice, preconception, and old hang-overs of memory get loosed from their moorings and come into collision with facts. The latter become distorted in the haze of prevailing disturbance, and a background of misjudgment and misconception is created which still further confuses the scene.

It is given to very few to be able to trace the pattern that is actually being worked out by the Adepts behind this curtain of apparent confusion. For most well-meaning and aspiring people, it is enough to believe generally, though often vaguely, that beyond the darkness shines the Light and that, in due course, it will become manifest. They are content to believe that the Right will ultimately prevail; though they are not clear as to their own part in bringing it about.

It is interesting, too, to observe how, under the very compulsion of events and even in consequence of the operation of apparent evil, new constructive forces make their appearance, new relationships emerge, new balances are struck, new values are recognized. Common suffering sometimes, though not always, produces a realization of mutual dependency. But

common suffering, when combined with a common objective for which that suffering is freely and bravely endured, provides a companionship, in a spirit of sacrifice, which is creative and which, therefore, possesses a higher quality and a greater probability of permanence.

If, however, the opportunity of such companionship and common sacrifice is allowed to pass, or is insufficiently recognized or availed of during the period of crisis, there will result a spiritual loss, a degeneration of the very fibre of the being of those who refrain, whatever be the real or ostensible motive animating them. This is equally true of the individual, the group, the community, or the nation. The reasons may be mixed or varied, but the result is invariable. The opportunity, if lost or misused, will ordinarily not be regained until what is virtually a new incarnation, and after long penitence and infinite effort. The present war shows a wide range of illustrations of possible applications of this truth, even as it has shown that earlier lack of foresight may be partly compensated by subsequent heroism, devotion, resolution, and a larger camaraderie. Well-wishers of the Allied Nations should, therefore, exercise both wisdom and charity in judging their acts, both of omission and of commission.

It is true that revolution changes the appearance of things, as well as emphasizes the reality of that appearance—if, and so far as, it succeeds. But it cannot alter history, though it may change its course. If the revolution has been long enough in preparation—that is, if the process of education has really developed a new consciousness of human relationships and of personal conduct—its working out will possess the quality of maturity and its results will substantially endure. This will be the more so as it partakes of the nature of spontaneity rather than of partisanship or of ideological peculiarity. The true idea behind effective and permanent change is ordinarily simple, not complex; natural, not artificial. And it will add just that fresh deposit of truth to all that has gone before in human experience which will cement the new historical development to all the solid achievements of the human spirit and of human effort in all preceding ages, so that a nobler and a better structure will be built for future generations to dwell in.

Two things are lacking, however, in our present scheme of life and our normal outlook. In the realm of physical science we recognize freely the existence of a law of cause and effect. In our social and ethical life, we have not really absorbed the ancient and invariable teaching of sowing and reaping. We did not do so in the agricultural period, when, it might be supposed, we could the more readily have done so; and we have not done so in this present industrial age.

But if we could but be persuaded that the posterity for whom we are supposed to be working are our own very selves, both in the sense of identity of origin, of interest, and of ultimate destiny, as also in the sense of personal and individual rebirth on the physical plane, we might also be induced to increase our effort to broaden the basis of our economic, social, and political life, as well as to improve our personal, national, and world relations.

It may be, too, that our present equalitarian ideas may ripen so that recognition may come

that, whilst every man is as good as his neighbor and is as much entitled to all that the Atlantic Charter contemplates—and much more, no doubt—all men, at their present stage of development, are not equally evolved, either physically, emotionally, mentally, or spiritually. Hence the need for wise leadership and its careful grading, to which the common will and free consent would contribute the stabilizing element, without which such leadership would degenerate into mere authoritarianism.

The efficient collaboration of leadership, in its various activities, can alone help to build up, with the minimum of friction and the maximum conservation of energy, that sense of world citizenship without which all our efforts at reconstruction will fall short of success. Group loyalty, national loyalty, even international loyalty, will fail in their better purpose without an increasing measure of world-consciousness. It is to the promotion of that world-consciousness, in its many practical applications, that Theosophists may well devote their major energies, and so help to make the revolution a success.

ACKNOWLEDGMENTS

(Continued from page 84)

"Service in the little things of life count as much with Us as the so-called greater services."

It is in the little things that conflict comes; it is in small ways that misunderstandings arise. It is for those who avoid small conflicts and misunderstandings over lesser things that one is so very grateful. Their service in these little things counts very much. One knows that in giving all one has it is not only right to receive the cooperation of thoughtful and experienced people who see the real nature and the wholeness of the problems, but one is rightly helped by those who simply follow when uncertain or unknowing in themselves. Others who more aggressively seek a way of service play a different, but not an unappreciated or unnecessary part.

The years since 1931 have not been easy years. The years ahead present great problems, too, but the present brings evidence of the evolution of a new spirit in which to evaluate the problems and possibilities and to share the responsibilities. The days are passing when incompletely thought out schemes are offered with "it's up to you to find the way." There is an evolving realization of the need for that

complete thoughtfulness which includes the search for the factual basis for new plans before they can be considered ready for adoption. Then those whom you elect can the more readily endorse them instead of being subject to thoughtless condemnation for failure to adopt the wasteful and impractical. The emergence of this needed completeness of thought and study is a welcome sign of new understanding, and in such studies great and useful results will ensue.

To such a future patiently worked out we may all look forward with encouragement.

Our work is to build and constantly rebuild a nucleus of universal brotherhood. That, too, must be a practical as well as an intellectual and academic realization. And only as we prove it among ourselves can we hope to make of it a program for world reconstruction. To that reconstruction the Society will contribute most as we do well our own work as individual Theosophists.

My gratitude for all of you, and to you all.

—SIDNEY A. COOK

The Theosophical Order of Service

"You cannot be truly students of the Divine Wisdom save as you are active in the service of Divine Life; where trouble is, where quarrel is, where injustice is, where oppression is, where cruelty is, there must we find the earnest members of our Society."—A Message from an Elder Brother.

THE object of the Theosophical Order of Service is, as indicated by its international organization with national sections in many countries, to make brotherhood real and practical in all helpful ways to the end that misery, ignorance and pain may visibly diminish and the world become a happier place for all living things. The Order being international, it has a wide program and aims to permeate every department of human endeavor, carrying the living, benevolent spirit of brotherhood into all activity, that suffering, cruelty and ugliness in every form may be removed. Our activities are divided into seven main departments intended to cover all fields of altruistic practice. That is not an arbitrary number in any sense and each national section is free to decide upon its own special activities.

The Seven Departments

1. *Social Service:* This includes relief for the poor, prison reform, better education, Red Cross, British Relief, Braille work, Blind aid, refugee relief, abolishment of capital punishment, Boy and Girl Scouts, and work with any organization that stands for Brotherhood.
2. *Animal Welfare:* Prevention of cruelty, anti-vivisection, anti-trapping and vegetarianism.
3. *World Peace:* Educational propaganda, group and individual work by means of thought and meditation, propaganda against war and a study of Peace, Right Citizenship, Goodwill and Nation Appreciation, Correspondence League for International friendship.
4. *Watcher:* Counselor, co-ordinator, harmonizer and bureau of information.
5. *Natural Living:* Advocacy of a return to greater simplicity and wholesomeness of living conditions as regards food, clothing, exercise, and fresh air.
6. *Healing:* Group meditation, also individual and group study and correlation of

all forms of medicine and healing not founded on or involving vivisection.

7. *Arts and Crafts:* The study and encouragement of beauty in all forms of human expression.

Membership

Brothers: Those who direct some branch of the Order. They *must* be members of The Theosophical Society and are appointed by the Chief Brother of the Order. There are National and Federation Brothers, and Lodge Head Brothers.

Servers: Those who promise active service in the helping of the world. They *may* or *may not* be members of The Theosophical Society.

Associates: Those who, sympathizing with the work of the Order, are unable to take an active part, but subscribe to its funds.

Dues

There are no formal or specified dues. However, the work of the Order necessitates expenditures for paper, printing, postage, etc., and, therefore, donations of money or stamps are welcome and greatly appreciated. It is far better that a great many share in the good karma of this work by donations of whatever amount, than that one or two bear all expenses, however willing or financially able.

We can all work where we are and yet we may be doing only a small part of the good we might do if we worked together and our efforts were efficiently directed. The T.O.S. is especially intended to give Theosophists an opportunity to contact the world in altruistic endeavor, bringing to it their background of universal sympathy and understanding. In exchange such contacts give greater practical experience and knowledge.

EDITH LEE RUGGLES,
Deputy Chief Brother (West)
ESTHER C. RENSHAW,
Deputy Chief Brother (East)

Theosophy in the Field

Aurora Lodge: Mrs. Nedra Ruder gave a very interesting public lecture on "The Origin of our World" on March 10, illustrating with colored chalk, fruit and vegetables the evolution of form through the mineral and vegetable kingdoms. The audience was highly appreciative and Mrs. Ruder was asked to speak again.

Besant Lodge (Cleveland) has an active Committee working for the local British War Relief Society. Since plans were perfected the first of the year some fifty shelter robes and children's blankets have been made, which are beautiful to look at in their bright colors and interesting patterns. Two members of this Committee are knitting warm, durable sweaters for people overseas. This Committee offers an opportunity for service to those who otherwise cannot take part in lodge activities.

Besant Lodge (Hollywood) writes: "For March we had two meetings devoted to 'The Origin of the Monad' under Mr. Knudsen, who used the introduction and first two chapters of *A Study in Consciousness* as a basis for his discussions. We also heard talks on 'H. P. Blavatsky and the Masters,' and on 'Geometric Telepathy.'"

Brooklyn Lodge had a most enjoyable series of lectures during March including, "The Esoteric Side of Brotherhood," by Mrs. Margaret Crume; "Fate and Freedom," by Mr. William J. Ross; "The Influence of the Bible on Western Culture," by Mrs. Sadie G. Stave; and "The History of The Theosophical Society," by Miss Grace Webb.

Detroit Lodge reports a most interesting series of meetings during March beginning with a Question and Answer Meeting conducted by Mr. Edwin Lord. Miss Pamela Todd spoke on "Recreating Your World," Mrs. Winifred Shefferly on "America, Cradle of a New Race," and Mr. Lord again spoke on "The Races of Mankind." The highlight of the month was a series of three talks given by Mr. Fred Werth.

Fellowship Lodge's (Chicago) public lectures during the last month included "Theosophy—a philosophy of Wholeness," by Mrs. Nedra Ruder; "Karma," by Mr. A. F. Hardcastle; "Esoteric Christianity," by Mrs. Helena Hardcastle; and "Thought Power," by Miss Rhayma Roberts. Mrs. Marion Bastesen led the members' class in the study of *A Textbook of Theosophy*, and Mr. J. C. Myers in the study of *Invisible Helpers*. The Adyar Hour was conducted this month by Mr. A. Gabrielsen.

Lansing Lodge was host to the Michigan Theosophical Federation on Sunday, March 8, with fifty to sixty delegates in attendance. The highlights of the program were a talk to members by Mr. Frederick Werth on "Our Membership" and a public lecture by Mr. E. Norman Pearson, "Science and the Unseen," illustrated with charts and slides clearly demonstrating scientific explorations into the invisible realms. A symposium "What Can Theosophists do in this World Crisis?" was held under the chairmanship of Major Leroy Gardner.

Milwaukee Lodge's Friday evening public programs during February and March included a Theosophical Clinic on "What is Wrong with the World Today?"; "Healing Methods, Old and New" and "The Technique of Living" by Miss Flora Menzel; two talks on "Theosophy and the Bible" by Mrs. Charlotte Ward; and "The Moment of Insight" by Mr. Dudley Brooks. Mrs. Kathrine Perkins, President of the League for American Womanhood, was guest speaker in March and spoke on "Theosophy and the Modern Woman" and "Beauty and Reconstruction," which was the Sunday tea talk for March 29.

Mrs. Marie Thompson presented the lodge with a very beautiful silk American flag which gives the room an added touch of patriotism.

Minneapolis Lodge began the month with a "Theosophical Quiz" with Mrs. Florence Sperzel as Chairman. Mr. Victor Neuman spoke on "The Masters and the Way to Them," Mr. H. W. Porter on "Education Moves Ahead," and Mr. Fritz Loenholdt on "The Way of the Cross." The last Sunday of the month was again reserved for the Fireside Hour.

Oak Park Lodge has enjoyed some unique occasions this winter. They have held three Sunday teas in honor of various cultural groups of the community such as the Council of Foreign Affairs, the Symphony Orchestra Association, and the Art League. In each case the president of the group was a special guest and spoke briefly. The music and fine appointments were noteworthy.

The first Red Cross unit in Oak Park was that established in the lodge quarters, where it still functions. Mrs. Margery Parks was until recently its chairman, as well as chairman of production units of Oak Park.

During the fall and winter weekly class-talks

for the public have been held, eight weeks under the leadership of Mr. Carle A. Christensen, four under Mrs. Iris White, and eight under Mrs. Ava Boman. The weekly members' meetings follow a special line of study for each month with a chosen leader for the month.

"Portland Lodge continues the forum discussions and finds them very successful. It has been the rule that members ask questions of those who are holding the forum but last month Mrs. Ruby Page Euwer turned the tables and after her talk, asked questions of the members, much to their surprise and delight."

St. Louis Branch recently enjoyed a series of lectures by Mrs. Ruth C. McMyler on "The Changing World" which included talks on "Whence?" "A Deadlock in Social Conditions," "Signs of the New Age," "The New Race," and "Whither (The Golden Age)?"

Washington Lodge: Lectures for the month included "Pythagoras and the Pythagorean Philosophy," by Miss Elizabeth Dawes, "Karma and Reincarnation" and "Fate or Free-will," by Mr. Hugh F. Munro, Sr., of Philadelphia, and "Spiritual Lessons from Nature," by Mrs. Harriet B. Mercer.

The meeting of the Middle Atlantic Federation in Washington was a cause for much rejoicing. Participating in the program were Mr. Thomas W. Pond and Dr. George W. DeHoff, of Baltimore, Mrs. Dora Kunz and Mr. John Sellon, of New York, and Mr. James S. Perkins, National Vice-President. Highlight of the Federation meeting was the symposium "Essential Elements in World Reconstruction."

The Michigan Federation

A very successful and helpful Michigan Federation Meeting was held in Lansing, on Sunday, March 8. Fifty-five members registered, all of the lodges in the state being represented. Members from Grand Lodge, Caledonia, Grandville and Flint, Michigan were also present.

Mr. Frederick H. Werth gave a most helpful and inspiring talk to members in the morning, and Lansing Lodge (the very gracious hosts)

sponsored one session, with Major Leroy Gardner as the speaker.

The annual election of Federation officers was part of the day's business and Mrs. Golda Stretch of Detroit, was unanimously chosen to serve another term as the president of the federation, beginning her fifth year in that office. The newly elected officers are: Miss Dorothea Trotter, of Grand Rapids, First Vice-President; Dr. B. Jimenez, of Ann Arbor, Second Vice-President; Miss Meriel Porter, of Detroit, Secretary; Mrs. Grace Winchester, of Lansing, Treasurer. Other members of the Executive Board are: Mr. Chester Harris, of Port Huron, Mr. Harry Baxter, of Mount Clemens, and Mrs. Nina Pike, of Saginaw.

There was a good attendance at the afternoon public lecture given by Mr. E. Norman Pearson, of Detroit. It was a most interesting and instructive talk on "Science and the Unseen" with polarized light demonstrations.

The Ohio Federation

Plans being made for the Ohio Federation Convention May 23-24 promise innovations both as to place and program. Instead of a hotel this year a lovely camp ground has been discovered: centrally located, conveniences, vegetarian meals, all for \$3 for the week-end. Chautauqua, the discovery, is located near Franklin, Ohio, on the banks of the Big Miami river, and is maintained for the use of any religious or similar groups. Facilities for indoor and outdoor meetings, tennis, shuffleboard, swimming and other recreational activities are provided, and we shall have private use of it.

The program includes an exhibit of experiments in new avenues and methods of work. A panel discussion revolving around The Theosophical Society its policy and work will be a part of this program. Mr. James S. Perkins, a past president of the Federation, will be welcomed as a contributor. Members and friends everywhere are invited (we are planning a program for non-members, too), and we promise a stimulating week-end.

SALLIE WEIS, *President*

The man who is anybody and who does anything is surely going to be criticized, villified, and misunderstood. This is a part of the penalty for greatness, and every great man understands it; and understands, too, that it is no proof of greatness. The final proof of greatness lies in being able to endure contumely without resentment.

—ELBERT HUBBARD

Theosophical News and Notes

Essentials

We approach the election of the National Board of Directors under a new electoral plan and we all desire that the new scheme shall be effective in fullest measure in promoting the work and the welfare of The Theosophical Society.

We shall want to elect to Board membership those who have been effective in the local work of the Society, or have otherwise proved their capacities. We shall seek in our candidates first of all, Theosophy as an outstanding quality of life. That goes without saying. But we shall seek, also, tolerance and sympathy, for without these there cannot be wisdom or understanding.

Work on the Board discloses to its members many cases where much more is desired of lodge officers and lodge members—the realization that much more could be done and the work made very much more effective. There is always the question as to the way in which suggestion and help can best be given. The right balance between pressure for better work and recognition of what is already being done in such splendid spirit is not always easy to maintain.

Administration nationally means not only the conduct of the affairs of the Society and its arrangements, but a ministration of tolerance and sympathy and understanding, in combination with the urge to constant improvement.

Mr. Jinarajadasa in Australia

Through the General Secretary in Australia we learn that Mr. Jinarajadasa arrived safely in Sydney and is looking very fit and well. We anticipate his arrival here in due course, and expect to make a definite announcement in our next issue.

Warning

Because we are brotherly we are easily imposed upon, unless we apply the virtue of practical discrimination. Strangers who visit our lodges claiming membership elsewhere, presenting sob stories and attempting to beg or borrow money should be carefully checked up. Everyone visiting a lodge and claiming membership should be asked to present his current membership card and if it is not produced steps should be taken to determine the accuracy of his claims. There is purpose to this warning.

The Theosophist Needs Subscribers

The subscription list of *The Theosophist*, our international magazine published at Adyar, is suffering severely on account of the war since many countries now have no outside communication and mail may not be sent to them. To have even a chance of publishing without loss 2,000 subscriptions are necessary. Scarcely 1,500 remain.

Should not Theosophists in this land where freedom still reigns make up the deficiency in the subscription list? And shall delayed mails and a few missing copies through losses at sea deter a Theosophist from continued loyalty to the magazine? Subscribe to *The Theosophist* today through The Theosophical Press.

E. Norman Pearson Appointed

The hundreds of demands that something be done did not materialize. The evidence of need in our last issue was presented in the article, "Shall we do better Work?"

Silence perhaps may be taken as consent to proceed. The development of fine practical helps to be known as the "Successful Service Series" is now in the hands of Mr. E. Norman Pearson, who has been studying the subject for some time and to whom all suggestions have been referred. He will be glad to receive help and cooperation of any member who can contribute toward the production of these training booklets.

See page 45 of the February issue of this magazine and page 22 of the January issue.

In Appreciation

I have received from Mr. Wix a large package of signatures from many hundreds of members who, in the course of the past few weeks have thereby expressed their appreciation of such work as I have done in the past and their pledge of cooperation in the future.

I learn from Mr. Wix that the purpose of the circulation of this pledge was principally to give to members otherwise inarticulate an opportunity of expressing themselves in this regard. Critics, justified or otherwise, always make themselves heard, and as a matter of principle others should be no less expressive. That many very genuinely appreciated an opportunity of recording their sentiments has been overwhelmingly demonstrated. I am deeply grateful for this generous expression.

—SIDNEY A. COOK

Olcott Sunday—February

Members in and near Chicago were very fortunate in being able to hear Mr. Alan W. Watts speak on "Mysticism of the East and the West" on February 22—Olcott Sunday at Headquarters. Mr. Watts is a student of Zen Buddhism and the author of several vital books, including "The Meaning of Happiness" and "The Legacy of Asia and Western Man." In this particular lecture he presented a very interesting analysis and comparison of the two schools of Buddhist Mysticism, Hiniyana and Mahayana, and their relationship to Christianity and western thought. Hiniyana, he said, teaches that the world about us *conceals* Reality, and that to forsake the world is therefore to approach Reality or Nirvana (Nirvana under such a philosophy is something approaching annihilation). But Mahayana teaches that the world *reveals* Reality, that Reality exists in and through all things and must be discovered through them. Disciples of this school, therefore, live in and take an active part in world activity and seek to discover the Real in all. It was a very interesting lecture, and we look forward to a return engagement with Mr. Watts.

Olcott Sunday—March

In order to take advantage of the presence of Mr. H. S. L. Polak, former business associate of Mahatma Gandhi, the Olcott Sunday program for March was advanced to March 15. He brought to his subject, "Mahatma Gandhi, the Gita, and War," the rich background of his experience as specialist in Indian affairs, law associate of Gandhi in South Africa, former treasurer of The Theosophical Society in England, author and lecturer. A deep student of Eastern Philosophy, his knowledge of the *Bhagavad-Gita* embraces some forty English translations, among which his favorite in prose is that by Dr. Annie Besant. He convincingly correlated the teachings of the Gita with Gandhi's principles and the present war situation in India.

Shall We Do Better Work?

Long after the close of the balloting on March 10, ballots are coming in to Headquarters, and sad to relate some are from lodge officers. Well over thirty days was provided for the sending in of ballots.

Mrs. David S. Unger

Those who remember David Unger—and he is remembered only with affection—will wish to have notice taken of the passing of his widow, Mrs. Athalie Unger, on February 9.

War Conservation

Conserving time and tires, Headquarters is now making fewer mail pick-ups each day. Members are asked to be considerate of slightly less immediate response to correspondence, although pressing matters will still receive same day, or next day, attention.

A Helping Hand

Whenever a new lodge is formed anywhere in the Section Cincinnati Lodge sends them two or three books from their library as a nucleus for a library of their own, and as "a welcome present into the Society." This is a very commendable "big brother" project, and Cincinnati Lodge does not wish by any means to monopolize the idea. In fact, Dr. Frank Steiner, who is Librarian, suggests that it might be worth while for other lodges to take it up. Headquarters will gladly supply names and addresses of presidents of new lodges, if others would like to help in the development of this activity.

Theosophical Broadcast

This is the Committee of Talent Scouts of the Olcott Foundation speaking to you from the Archetypal World of the Cosmic Planes! From this world of inspiring visions—from this world of creative activity!

What have you in the physical realm for us this year of your creative activities? What manuscripts of objectivity? Have you sent in any Public Lectures? What have you for us in Music, Painting, Sculpture? How about the Short Stories and One-Act Plays? And Poetry? Please, some Radio Scripts this year! We look forward eagerly to your response so that we will know how beautifully our world is reflected in yours.

And who are these Talent Scouts? Just the Olcott Foundation Committee plus every Lodge President and Federation President throughout the Section. The Committee appeals to every President to keep this work constantly before members during the next few months. It is necessary to remember at this time of war it is more important than ever to hold fast to the great ideals of life and to keep up the cultural values of our great heritage. Through Theosophical Channels we can do this.

Committee of Talent Scouts signing off. Will be back with you again in the next issue, broadcasting again from the Archetypal World. See you then!

Committee of the Olcott Foundation,

MRS. EDNA DUNROBIN, *Chairman*

MRS. MARJORIE HARRISON

MR. E. NORMAN PEARSON

Theosophist—Composer

The performance of the *Prairie Symphony* by Charles Elliott Fouser, at the concert of the Civic Orchestra of Aurora, March 1, gave focus to a Theosophist, composing in a field of rich and varied expression. Mr. Fouser, a member of the Society, is a resident of De Kalb, Illinois, where he is a member of the Northern Illinois State Teachers College faculty. He will be remembered by many readers for his musical contributions to last year's convention program. The symphony is described as "a work of the American idiom and is a picture of the American prairie country seen in its vastness by a traveler who set down his impressions in sound rather than in paint." Congratulations, Mr. Fouser, we are proud of your accomplishment!

Congratulations, Dr. Roest!

Dr. Pieter K. Roest, known and appreciated by members throughout the Society, has recently been commissioned a Captain in the United States Army, and has left the country on foreign service. His wife and children will live in Larchmont, New York, for the duration. Dr. Roest has been in Washington, D. C., in the foreign section of the Department of Agriculture and has been active in lodge and class work in Lightbringer Lodge. We are proud to have another Theosophist join the colors.

Mrs. F. W. Tobey Honored

Members and friends of Syracuse Lodge paid tribute to Mrs. F. W. Tobey last month for her long service as president. Mrs. Tobey joined the Society in 1920 and has served a number of years as leader in Syracuse. Best wishes for many more years of service to Theosophy, Mrs. Tobey!

From Geoffrey Hodson

"I am just concluding a ten weeks visit to Wellington where the work has been unusually happy and fruitful. Not only are large audiences attending the Sunday and week-day lectures, but I am obtaining many outside opportunities of addressing men's and women's clubs, schools and also meeting many leading men in Parliament and in Government Departments. This enables me to talk over many problems, national and international, with them, and so adds greatly to my knowledge and understanding. I am also fortunate in having some close contacts with the Maori people, including one old Tohunga (high priest) who has imparted to me something of their Sacred Science, which is easily traceable to Aryan occultism.

"You can imagine how helpful it is when the Dominion Minister of Education presides at a public lecture on Education and the head of the Department of Public Relations, set up to attempt reconciliations before divorces, also presides at a lecture on 'An Occult View of Love, Marriage and Parenthood.' The Director of Education himself has been kind enough to conduct me through the Wellington Teachers' Training College, where I addressed the staff and trainees and saw much of their work, as well as through an interesting kindergarten experimental school. I have made friends with these men as well as with the Maori Minister and the programme producer of the Commercial Broadcasting Service, which is Government owned and controlled.

"So life is vividly interesting and educative at this time. Though there are difficulties, one cannot fail to see that the Labor Government in this country is doing a splendid piece of work and has introduced valuable reforms. Indeed New Zealand resembles a perfect social and political laboratory. For example, the Minister of Education, the Hon. H.G.R. Mason, has been responsible for the passing of bills abolishing capital punishment and corporal punishment in prisons. It is he also who has established the Department of Public Relations and appointed its present head. As both he and his wife are members of The Theosophical Society you will see what a fine standing this gives our movement in this country, and especially in this city.

"In a fortnight's time I return home for a brief rest before the Christmas festivities and annual Convention which is to be held at Auckland this year. Then in the third week in January I depart once more on my travels, repeating the tour of both islands through 1942. My sense of privilege in this work grows deeper as the years pass by and opportunities continue to offer themselves for its continuance."

Visitors

Among those who visited Olcott during the past month were the following:

Captain Pieter K. Roest, of Washington, D. C.; Mr. Claude Bolton, of Chicago; Mr. and Mrs. William Fleischmann, of Chicago; Mr. H. S. L. Polak, of England; and Miss Joy Mills, of Chicago.

Mr. Fred Werth, of our Field Staff, spent a week-end at Olcott and Mr. James S. Perkins, National Vice-President, was here for two weeks.

Eleanor R. Broenniman

Many older members will remember Mrs. Broenniman, who some time ago passed away at Atlantic City. She was quite prominent in Theosophical work when Krotona was brought into being in Hollywood by Mr. Warrington and his assistants, and, as he expressed it, "loaned her credit" to the Section in getting established in the new headquarters. At one time she was manager of the book publishing activity of the Section while it was under the direction of Adyar. Later she became the propaganda manager of the Section and at the time when the work of organizing lodges was at its height she paid the expenses of Charles Hampton, who was acting as advance agent for L. W. Rogers. In various ways for a number of years Mrs. Broenniman gave personal and financial assistance to the work and earned the gratitude and good will of many Theosophists.

—L. W. ROGERS

T. O. S. Appointment

Mrs. Mary G. Patterson, of San Francisco, California has been appointed Federation Head Brother for the Northern California Federation.

"Let Us Fight For Democracy"

The words to the popular song "Let Us Fight For Democracy" were written by Miss Mary E. Miles, a member of the Society in Berkley, Virginia. Another Theosophist joins the war effort. Congratulations!

New Members for February

Applications for membership were received during the month of February from the following lodges: Akbar (Chicago), Annie Besant (San Diego), Berkeley, Besant (Hollywood) (three), Brotherhood (New Orleans), Buffalo, Colorado (Denver), Covington, Detroit, Hamilton (two), Miami, New York, Orange, St. Petersburg, Washington and two National Members from Austin, Texas and Geneva, Illinois.

To-Those-Who-Mourn Club

Shipments of booklets from February 16 to March 15:

California	110
Illinois	531
Louisiana	28
Michigan	200
Montana	25
New York	534
Texas	36
Wisconsin	400

Total 1864

"Many a weary traveler parched with the heat of the day shall turn unto you for a cup of cold water . . . Arise then, and become a savior."

—EDWARD CARPENTER in *Towards Democracy*

Statistics

February 16 to March 15, 1942

<i>American Theosophical Fund</i>	
Previously reported ..	\$1937.88
To March 15	29.50
	\$1967.38

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

<i>War Relief Fund</i>	
Previously reported	988.93
To March 15	100.56
	1089.49

<i>Adyar Art Project</i>	
Previously reported	86.35

Death
Mrs. Ida Lewis Bentley, National Member, February 21.

Convention is the most important date on your Theosophical Calendar.
Don't miss it!

FOR DECISION

Where are the servers? Headquarters is appealing for help. Staff members are subject to call to war service. Spring brings outdoor work and creates indoor vacancies. What of our work, our property? Shall any be neglected? Or will servers make themselves known?

The following help is needed: Shipping, Janitor, Kitchen Management, Gardening, Stenographic.

Book Reviews

Thoughts Through Space, by Sir Hubert Wilkins and Harold Sherman. Creative Age Press, Price \$4.50.

When Sir Hubert Wilkins, the explorer, went to the Arctic to search for six Russian aviators, long-lost in the cold wastes, he made an agreement with Harold M. Sherman in New York to try an extraordinary experiment in telepathy.

Day after day, as the telepathic messages were received by Mr. Sherman in New York, he reported to skeptical observers what he had "picked up" from Wilkins in the Arctic. Repeatedly radio messages from Wilkins, sent to newspapers, were received in New York after Sherman's telepathic messages, and proving the telepathic experiment authentic.

The reports, verbatim messages, sworn statements of the scientists and observers involved, and a fascinating description of the telepathic methods employed, make *Thoughts Through Space* a completely unique book.

The book is also a first-hand adventure story, the account of the thrilling search for the lost flyers and of the Wilkins expedition which required airplane flights totalling more than forty-four thousand miles over the dangerous Arctic ice.

Sir Hubert is well-known as an explorer and as a lecturer. Mr. Sherman is a successful author and scenario writer. Both have long been interested in the study of telepathy by practical experiment.

Thoughts Through Space is a vitally important scientific document, unusual in its content, and at the same time an engrossing account of heroism and bravery.

My India, My America, by Krishnalal Shridharani. Duell, Sloan and Pearce, New York. Price \$3.75.

All too seldom has India been presented to the world, and particularly the western world, in an impersonal and impartial manner. In his latest book, *My India, My America*, Mr. Shridharani has not only achieved just that, but he has also succeeded, seemingly without effort, to impress upon the reader's mind the dignity and worth of India as a nation now and as a still greater nation to be. By the frank acceptance of the shortcomings of his motherland and of some of her customs he avoids any sense of

apology for his nation, nor does he attempt to gloss over her mistakes. He does, however, present the weaknesses of the Indian system of life in conjunction with similar weaknesses in other nations, thereby removing from his own country the onus of being the only "uncivilized" nation.

In presenting his discoveries and his reactions to America he reveals throughout the book that same impersonal and impartial attitude which he shows for his own country, at the same time expressing his great admiration and respect for all the excellent qualities of the nation which he says he has learned to adore during the years of his stay. In those early chapters there are lovely whimsical touches, a yearning over his own country and a joy in the findings of the new, with sometimes a comparison of his loves there and here.

His description of the many predicaments in which he found himself, due to the average American's misconceptions of India and her people, is highly amusing and he devotes a whole chapter to showing that "Hindus are human beings and not all crystal gazers, fortune tellers or fakirs."

The final chapters of the book deal with political India and include stimulating, and thought-provoking materials regarding India's future, her stand in the present war and her near eastern neighbors. And in the epilogue occurs the following, to this reviewer, very thrilling paragraph: "I have tried to understand America's central drives and to dream the American dream. Gradually I have come to admire the texture of the American character and the quality of the American culture thoroughly enough to believe that the hope of the world really lies in this country, the powerhouse of democracy. And yet my American experience has underlined my strong belief that much of the hope of the future also lies in the nascent India, the sanctuary of peace. India may yet point the way. The United States is the apex of western civilization. India and China are still the two pillars of the East. Thus any story of India and America has to be a fable of East and West. There is so much in common between the two—there is a real union which springs from the same spirit. What differences there are complement each other."

—A. H. W.

A Special Easter Offer

An unusually large shipment of books just received enables us to offer

THE SCIENCE OF THE SACRAMENTS

by Bishop C. W. Leadbeater

\$2.95 At a Special Price FOR APRIL ONLY \$2.95
(Regular price \$4.00)

Possessor of remarkable clairvoyant vision, the author describes the occult forces at work during the celebration of the Holy Eucharist and other ritualistic services. 48 illustrations and diagrams, and a colored plate of the complete Eucharistic form. Complete Index. 670 pp. Cloth.

A Short Summary of the Contents:

- Part I *A New Idea of Church Worship.* Explaining its Ceremonies.
- II *The Sacraments.* The Holy Eucharist; Baptism and Confirmation; Holy Orders; The Lesser Sacraments.
- III *The Instruments of the Sacraments.* The Church Building; The Altar and its Appurtenances; The Vestments.
- IV Other Services of the Church.

Appendix: The Soul and Its Vestures.

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For Related Reading

WHEN THE SUN MOVES NORTH- WARD

by Mabel Collins

Commentary on the great occult
festivals. Cloth 1.00

THE ANGELIC HOSTS

by Geoffrey Hodson

A detailed study of the lesser and
greater Angels. Boards 1.50

THE DOCTRINE OF THE HEART

by Annie Besant

Intended for those who are reso-
lutely seeking to live the higher
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The Theosophical Press

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